

CATHOLIC WORKER

Vol. VI. No. 12.

JULY-AUGUST, 1939

Price One Cent

Eight Killed By Landlord's Money Lust

The Catholic Worker did what little it could to relieve the distress which followed in the wake of the disastrous Chinatown fire of June 21, in which eight Chinese died and dozens of others were left homeless and destitute. Our contribution was small, considering the need that was to be met, but when we heard that the devastating blaze had left scores without homes, clothing and food we immediately rushed what aid we could.

The most urgent need was for women's and children's clothing. Men were easily provided for out of the charity of Chinatown's own, but provision for the others was not nearly sufficient.

We were fortunate in having on hand at the time a considerable store of what was needed. We packed up eleven large cases of women's and children's garments, piled them into a car, and passing through the fire lines, delivered them at the Chinese Benevolent Association, No. 14 Mott Street.

We were met by a half dozen or more gracious and grateful Chinese gentlemen, who, after expressing their surprise at our interest, accepted our further proffers of food to assist the distressed. Yes, they said, they could use a supply of common foodstuffs, coffee, milk, sugar, bread, butter and crackers (these last, for the children). We returned to the C.W. house, packed up a load, and delivered it.

It was arranged further that six of the homeless Chinese would sleep at the C.W. house that night and that about twenty would come to the house for meals on succeeding days until they could make other arrangements elsewhere. But Chinatown, which is always quick to take care of its own, even in the face of a major crisis, found it possible to make arrangements even before that night, so we were denied the unique pleasure of entertaining some of our

(Continued on Page 3)

Let's Keep the Jews for Christ's Sake

by Peter Maurin

I. A Mystery

1. The Jews are a mystery to themselves.
2. They are not a nation although the Zionists try to build up one in Palestine.
3. They are not a race for they have intermarried with many other races.
4. They are not a religion since their belief calls for one Temple and the Jewish Temple has not been in existence for nearly 1,000 years.

II. In Spain

1. St. Vincent Ferrer, a Spanish Dominican, succeeded in converting 25,000 Jews.
2. When the Spaniards decided to drive the Moors out they also decided to drive the Jews out.
3. St. Vincent Ferrer tried to convert the Jews, he did not start a crusade to drive them out.
4. Driven out of Spain the Jews found a refuge in Salonique which was then under the Turkish flag.
5. Spanish is still spoken by Jewish workmen in Salonique.

III. In the Papal States

1. The Popes never did start a crusade to drive the Jews out of the Papal States.
2. Jews have lived in Rome and the adjoining territory since the Roman Empire.
3. The Roman Empire protected the Jews living under its rule and so did the Popes in the Papal States.
4. The Jews themselves admit the fairness

with which they were treated in the Papal States.

IV. In the Shadow of the Cross

1. While the Spaniards refused to keep the Jews the Popes consented to keep the Jews.
2. The Jews were the chosen people and they are still, for God does not change.
3. Because the Jews did not recognize Christ is not a good reason for acting towards them in a non-Christian manner.
4. The presence of the Jews all over the world is a reminder to the world of the coming of Christ.
5. The Jews who refused to accept the Cross find their best protection in the shadow of the Cross.

V. In Germany

1. Under the shadow of the Cross the Jews were protected; under the Swastika they are persecuted.
2. The Cross stands for one thing;

the Swastika for another thing.

3. The Cross stands for race equality; the Swastika stands for race superiority.
4. The Catholic Church stands for human brotherhood, the Nazi Regime stands for the expansion of one race at the expense of the other races.

VI. In America

1. The English Puritans found a refuge in America.
2. The French Huguenots found a refuge in America.
3. The Irish Catholics found a refuge in America.
4. The German Liberals found a refuge in America.
5. America is big enough to find a refuge for persecuted Jews as well as persecuted Christians.

VII. In Palestine

1. America can produce more than it can consume.
2. What America needs is more consumers.
3. More Jews in America means more consumers for America.
4. It is said that the Jews flock to the cities and become middlemen, and that there are too many middlemen in America.
5. But in Palestine the Jews are building both cities and country.
6. What the Jews are doing in Palestine they can do also in America.

About Many Things in N.Y. And on Farm

DAY AFTER DAY

This column has always been to write about the odds and ends of things that happen around the Catholic Worker, to tuck in the bits of news that are forgotten until the last minute. Sometimes the most important news appears here, such as the birth of a new baby this past month to Frank and Loretta O'Donnell. They have four boys now and it was a joyous sight to see three of them at Mass on the farm. Damien, the oldest of the four, and he will be four in September, leads not only his own family but the whole farm in saying grace at meals, when he dines with us all at the communal table. He says it very heartily indeed.

Activity in Mott St.

Out in the back yard Gerry O'Shaughnessy is engaged in mending shoes. Out of two discarded pairs he can make one good pair. Also we are buying leather and rubber heels and many of our friends from the coffee line come in to use the equipment on hand.

In the circulation office there is now a sewing machine and a tailor, one of the Union of Unemployed, mends clothes every day. There is many another shop we could set up if there were space for them. Next month Eddie Priest is removing his print shop to the barn on the lower farm and combine bee-culture with his craft as printer. Which means a reception room for the office on Mott Street. It's pretty hard for our visitors, two or three groups at a time, to try to engage in discussion in the one crowded office we have. And also it is pretty hard for those who are engaged in filing and typing and letter answering, to concentrate on the work to be done with the constant stream of visitors.

We had intended this summer to make a sitting room out of the back yard, but the men from the

(Continued from page 3)

Archbishop Decries Slander And Untruths About Jews

Milwaukee, July 21.—Decrying those who, "to gain and hold a popular audience," slander Jews "by misquoting, half-quoting and actually insinuating untruths," the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, in a letter to Rabbi Joseph L. Baron, of this city, says in this Jews have the sympathy of Catholics and calls upon all "to keep cool heads." His Excellency urges as an antidote "the constructive task of bringing God back into the lives of man."

"Now it is all too true," he wrote to the rabbi, "that your people have been the victim in our day of a wicked movement which distorts truth and gilds falsehood."

"In this Jews have the sympathy of Catholics," wrote Archbishop Stritch, for "Catholics too, are the victims of vile propaganda and a very hatred of truth." He exhorted sane men to keep cool in the face of "nefarious propaganda," and guide public opinion in safe channels, pointing out that in the end "truth does conquer."

The text of Archbishop Stritch's letter follows:

"I thank you for your kind letter of the 18th instant. It happens that I am one of the seven members of the Administrative Board of the National Catholic Welfare Conference. It will be a great

(Continued on page 2)

Bishop Sheil Speaks to Union Group

A militant defense of labor's right to organize, and to command a living wage, was voiced in a precedent-breaking address by Auxiliary Bishop Bernard J. Sheil of Chicago, before a labor rally of the C.I.O. recently in that city. It was the first time a prelate of the Catholic Church had declared himself on such issues before representatives of that body.

Bishop Sheil, speaking before the national convention of the Packing House Workers Organizing Committee, a C.I.O. affiliate, made his appearance despite repeated threats of bodily harm, and was greeted by a thunderous ovation from the 16,000 unionists gathered at the Chicago Coliseum.

His impassioned defense of labor was drawn directly from Pope Pius XI's encyclical, "Quadragesimo Anno," whose mandate to the hierarchy and clergy, he said, "I gladly and eagerly accept, regardless of approval or disapproval."

Labor Approves

Labor's approval of the bishop's stand was promptly voiced by John L. Lewis, C.I.O. chief and also a speaker, who said it was "entirely in keeping with the relationship which should exist between the Church and labor."

Bishop Sheil developed his labor thesis with swift logic. Man

(Continued on page 2)

Testimony of Harry Bridges In Official Witch Hunt

Some of the points made by Harry Bridges, west coast CIO leader and founder of the Maritime Federation of the Pacific, and rival of Joseph P. Ryan on the east coast, were so significant that it is a shame the newspapers did not carry a more complete account for the benefit of students of the labor movement throughout the country. The occasion was his testimony in the hearing being conducted by the government through the immigration department to find out whether or not it can be proved he was a member of the Communist party.

Here are some of the questions and answers:

Deputy Commissioner of Immigration: "Do you believe in a capitalistic form of government?"

Bridges: The two things are entirely different.

Q.: I will ask it again. Do you believe in a capitalistic form of government?

Ans.: If you mean, do I believe (when you refer to a capitalistic form of government I do not know exactly what the term means, but here is my opinion of it.) If you mean the capitalistic form of society which to me means the exploitation of a lot of

(Continued on page 2)

Archbishop Stritch Berates Those Who Slander Jews

(Continued from Page 1)

pleasure for me to read your letter to the other members of the Board.

"In these times, when nefarious propaganda is bringing untold sufferings to millions and stopping under specious pretenses the exercise of fundamental human rights in many quarters, it is highly important that sane men keep cool heads. If there are certain individuals, who to gain and hold a popular audience, degrade themselves and abuse the trust reposed in them by misquoting, half-quoting and actually insinuating untruths, sane men, who know full well that in the end truth does conquer, must guide public opinion in safe channels.

"Now it is all too true that your people have been the victim in our day of a wicked movement which distorts truth and gilds falsehood. Against this wicked thing it is our duty to protest, for we claim to be the followers of Him, Who proclaimed: 'I am the Truth.' Perhaps, we entertain a more intimate sympathy with you these days, for Catholics, too, are the victims of vile propaganda and a very hatred of truth. The expression of our horror at the calumnies heaped on your people is natural but I hope that all of us plumb this thing a little more deeply and discover for ourselves that at the bottom it is atheism. Defense is honorable, but in these times we should devote ourselves to the constructive task of bringing God back into the lives of men. Without Him there is no stable morality, no justice, no peace.

"You may be assured that I am always sympathetic to every effort to promote the universal recognition of human rights, which I hope we shall seek to found in God, without Whom they are but rhetoric."

Testimony of Harry Bridges In Official Witch Hunt

(Continued from Page 1)

people for a profit, and a complete disregard to their interests for that profit, I haven't much use for it. But that is a question entirely separate and apart from the government as I understand it.

Indicts Corporations

Regarding an expression that he had no love for employers, he added: "The evils that I have run into and all the misery that I have run into have generally sprung from that group and the things that they have attempted to put over. When I say employers I mean the industrial corporate interests."

Questioned by Dean Landis, before whom the hearing is held, Bridges said that while small employers have a realization of other people's troubles besides their own he had never found this in any large association of industrial owners or bankers.

He stated that "If we are sincere and honest in regard to supporting the democratic form of government, we will fight just as hard against the elimination of those people we don't like as for the people we do like."

In regard to government ownership, "we could have a lot more municipal or government ownership than we have now, and we couldn't do a much worse job with the means of production than private industry has been able to do.

"I am for a greater degree of government ownership than we have now," very definitely he added. As to whether he favored entire ownership of the means of production he replied: "I really don't know."

Opposed to Force

He also stated that if Communists used force in their efforts to change the social order, he would be opposed to it.

It seems to us that his testimony is clear and frank and that his stand is to a great extent the stand taken by the *Catholic Worker* again and again. We have urged (with the late Holy Father, Pope Pius XI) that some forms of enterprise are too huge for private interest and should be owned by the government. As for the application of this principle, utilities and railroads could be cited as examples. There are examples of municipal ownership and government ownership right now under our democratic form of government.

The issue of private property in the testimony we have read, has not been clearly stated by the prosecution. The issue of the use of force has been frankly answered.

So far Bridges has not been asked what was his definition of man. Nor has he been asked whether he believed in God. According to Lenin, "Atheism is an integral part of Marxism." This philosophy carried to its conclusion makes man the creature of the state, and would wipe out any democracy.

Money Bags

It is indeed a shame that the opponents of Communism in this trial are obviously opponents because of cowardly greed, and fear that the money they have ground from the faces of the poor will be taken from them. The men who make up the corporations bringing about this trial of Harry Bridges, who, the late Father O'Kelly stated did more for the worker than any other labor man on the west coast, are vicious deniers of the right of private property and blatant deniers of Christ in their fellows and themselves should be tried as enemies of the state.



We are in receipt of the following letter from a C.W. reader:

Dear Editor:

International war is such an unholy and calamitous affair that anybody may well wish to keep clear of it; but it is deplorable that so many Americans apparently wish to do so from a wrong motive, namely, because they are averse to "mixing" in European politics; "Gadfly" expresses himself as in agreement with Fr. Coughlin on this point.

Such an attitude is based upon the conscious or unconscious ac-



Ade Bethune

ceptance of the theory of nationalism, the very element that makes international wars feasible; it is disappointing that workers in a movement that is so alive to the value of the individual irrespective of race or nationality should adopt a political philosophy which is more congenial to Nazi socialism than to Christianity.

John Nibb

London, WC1

An important matter of words enters into the misunderstanding. Mr. Nibb says we are averse to "mixing in European politics." A careful reading of the column referred to will reveal that the words used were "mixing in the DIFFERENCES between European States." There is a vast difference in the meanings.

This column is perfectly in accord with the Pope's dictum that cooperation between nations is necessary for world peace. We must deny the charge of nationalism, conscious or otherwise. As a matter of fact, we look to the time when there will be built up a supranational body that will be, in the good sense, a world order. We are not averse to "mixing in European politics," if mixing means seeking a means of settling the awful differences that now exist.

But that is not what "mixing" means to those who advocate "collective security" and changes in the neutrality laws of the United States. To them, "cooperation for world peace" means an alliance of the United States with the so-called democratic powers against the totalitarian axis, an alliance that does not hesitate at suggesting another

Bishop Sheil Defends Labor's Rights in Chicago Address

(Continued from Page 1)

has the God-given right to life. His only means to livelihood is through labor. He is entitled to receive for his labor a reasonable sufficiency of life's goods. Denied this return, man suffers a grievous violation of his natural rights.

He quoted directly from Pope Pius to sustain his position on a living wage and the right to organize. Pius said: "The wages paid to the working man must be sufficient for the support of himself and his family." Concerning unions of Pontiff said: "Working men's associations should be organized and governed so as to furnish the best and most suitable means for helping each member to better his conditions." Bishop Sheil's own comment on these encyclical pronouncements was: "This certainly is exact and lucid language which no one can possibly misunderstand or misinterpret."

Plea for Peace

Bishop Sheil also presented a plea for peace within the ranks of organized labor. "Only your enemies," he said, "can derive comfort from division in your ranks."

Finally, he pleaded for industrial peace "insofar as that is humanly possible." "Sometimes," he said, "by reason of the unjust aggression of one party upon the rights of the other, such warfare may be justified, but the heavy guilt of it is upon the head of the unjust party."

But in any case, he said, eco-

world war to settle differences. To this we can never agree. It may be a bit beside the point to state that the so-called democratic powers are not as democratic as they pretend (Russia, for instance and France, too) but it does do away with the attempt to enlist the support of the American people in the name of an ideal. We really believe in democracy and know that democracy will end when war starts. How one can defend a thing by doing away with it we do not know.

We say we believe in "cooperation for world peace." By this we mean actual cooperation, the helping of one nation by another, voluntarily, not through necessity of circumstances or force. If Europeans are cramped for room, we believe in adjusting United States immigration restrictions that force them to stay in Europe. If Europe needs foodstuffs or other things necessary for life we believe that the United States must give its surplus. If an attempt is made to do away with differences by the institution of a world body (a genuine one that cannot be controlled by a clique) we believe the United States should be a member.

We do stand for cooperation for peace. We can never sanction a plan that is, in effect, cooperation for war.

There are those who call us isolationist. We deny this and charge these accusers with trying to smear with a word. One may well be against a certain alliance without favoring isolation. There are those who would favor an alliance with the axis powers. Upholders of "collective security" would dub these as isolationists too. A word with nasty connotations is a convenient weapon, and "Isolationist" may well be grouped with "Fascist," "Red" and "Tory."

nomic conflict is never justified "until all peaceful means of solution have been tried in vain." He felt sure, he said that there was no one among his listeners who did not dread the "fearful consequences of economic war, when the forces of labor and capital are drawn up in grim battle array."

Many Catholics

Membership in the union which Bishop Sheil addressed is preponderantly Catholic. Of the 22,000 stockyard workers two-thirds are white, one-third Negro; 98 per cent of the whites are Catholic and a considerable number of the Negroes.

The 16,000 workers attending the convention gave Bishop Sheil a thunderous ovation as he mounted to the platform, accompanied by a special bodyguard of unionists, there to be greeted by John L. Lewis, C.I.O. leader, who was one of the principal speakers.

Another tremendous cheer shook the building when a group of priests walked to the front of the hall to take special reserved seats. The appearance of both prelate and priests was everywhere interpreted as conclusive proof of the Church's approval of union efforts toward a living wage and collective bargaining.

Lewis Prepared

John L. Lewis in his address pledged the full support of the C.I.O. to "this great movement of the packing-house workers in any struggle into which it may be forced by the intransigence of the big corporations." He said that although the packing-house workers had repeatedly and over a long period demonstrated their willingness to sit down and bargain collectively in peaceable fashion with Armour and Company, the company has "played the autocrat and refused to negotiate a national agreement with the chosen spokesman of its workers."

Following the speeches the representatives of the union voted to call a strike at 17 plants of Armour and Company, if the big packing firms declined to negotiate contracts with the C.I.O. union. The delegates also voted to request President Roosevelt to enter negotiations with the P.W.O.C.

COMPANY HEAD LAUDS

UNIONS AS HE RENEWS CONTRACTS

SAN FRANCISCO (FP).—The Paraffine Cos., Inc., which get along with 18 AFL and CIO unions and like it, have just renewed their 1938 contracts, covering 1,500 workers. There were no changes in the agreement.

Vice-President R. H. Shainwald said: "We've got to hand it to the unions. They've been good to us. They keep us on our toes and by mutual understanding we've been able to work well together."

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

Machinery Is All Ready For Next War

There is in existence today in the United States the machinery to conscript the largest army the world has ever known, 10,000,000 men. This vast machinery, according to the American Legion Magazine, has been set up by the Joint Army and Navy Selective Service Committee. To set this peace time war preparation into motion awaits only that day when some maniac of history shall stand before a joint session of Congress and in tones of religious fervor ask that a state of war be declared.

Slavery with Gusto

This news will be publicized with the usual gusto and fanfare. But the next act of Congress, the passing of the Selective Service Act, will go unnoticed. This 32-page mimeographed law will rule the lives, hopes and destiny of every citizen in this country. We shall be ruled by a totalitarian bureaucracy that will make present European dictators seem white livered by comparison.

The newspapers, newsreels, movies, and the largest radio network coverage will be used to instruct every one between the ages of 21 and 30 to report at a designated place to register for military service. Patriotic propaganda, already prepared, will flood every street, town and hamlet of the country. Eight days later the great hour arrives—M-Day. The moment your signature is affixed to the registry you automatically are subject to military law.

Red Tape Plus

You will receive an identification card which you must

Read The Voice

a paper dedicated to racial and religious tolerance

The Committee of Catholics to Fight Anti-Semitism invites you to read this paper and to help the fight against intolerance.

5¢

two cents per copy in bundle orders for resale

Trade Unions, organizations, study clubs, may procure bundles by writing to

THE COMMITTEE OF CATHOLICS TO FIGHT ANTI-SEMITISM

261 Broadway
New York, N. Y.

be able to produce at all times when called upon by the guardian of law and order. (The late Musica, who chose suicide rather than face charges of fraud in his business dealings, was one of the "guardians" during the last war. He already had a criminal record and several aliases at the time, yet he was in the employ of the U. S. Government to round up draft dodgers and conscientious objectors.)

Five days later a detailed questionnaire arrives, the master copies of which are perhaps already in every state capital awaiting to go to press on M-Day. Then comes the classification, medical exams, and ORDERS to report to camp. All in thirty days after M-Day.

With over twenty years to study the disaster of the last war, our master minds have evolved only a much more efficient method of getting into another.

What Is The Liturgy?

The first part of this word is derived from "laos," which means the people; the second part from "ergon," which means work. Hence we might define the Liturgy as the people's work or service.

The whole of the Liturgy is summed up in that great act of Sacrifice which our Lord anticipated on the Cross and which, by His own command: "Do this in memory of Me," is carried out through all the ages by His Church in the Holy Mass. From that supreme Act, flows all the manifold action of the Catholic Liturgy in the Sacraments, the Divine Office and sacramentals, and it is through this wonderful system of supernatural activity that Christ Himself is in daily, hourly contact with the members of His Mystical body, the Catholic Church. . . .

This word "service" is much used in these days, but usually in connection with Humanity, the Nation, or Civilization, rather than with God. If there be any idea of service of God it is considered as fulfilled by this service of mankind, together with the observance of the Moral Law. This is true up to a point: Our Lord said to His disciples: "If you love me, keep my commandments," and among these is the order to love one another as He has loved us.

But to God is also due, and primarily, the direct service of worship: adoration, expiation for sin, intercession for our needs, thanksgiving for favours received. This immediate service again, is owing to God not only from each individual created by Him but also from human society as a whole, since He is the creator of Human society also. . . .

Man must worship His God not only with his mind and his heart, in the interior of his soul but also with his tongue and his whole body, and this is specially evident in the case of public and social worship, because religion is at once human and divine.

Man owes his bodily faculties to God as well as those of his soul and has a duty to confess this before Him. Being made up of body and soul, living in a material world and needing material things, he cannot approach the invisible and immaterial God except with the help of visible material things. Hence the need of vocal prayer, ceremonies, symbols, etc.

Dom Benedict Stewart, O.S.B.

(From the new monthly, *The Church and the People*, published at Prinknash Abbey, Gloucester, England.)

Tenement Fire Kills Eight Poor People

(Continued from Page 1)
Chinese neighbors under our own roof.

The fire had been indeed catastrophic. Starting just before dawn, it swept with terrific ferocity through the two tenement-jammed houses at 15-17 Doyers Street and No. 13, which adjoins and is linked by an airshaft.

Eight persons were burned to death, seven of them perishing on flame-licked fire escapes or under the beams of collapsing staircases, another succumbing at Columbus Hospital. All those who perished in the tenements were burned beyond recognition of race, age or even sex.

The two tenements are among Chinatown's oldest and flimsiest. No. 17 rears itself six stories, and No. 13 four stories, in the congested heart of Chinatown at the bend in Doyer Street, which is itself less than 18 feet wide. It was occupied by Chinatown's poorest, the news vendors, the peddlers and rag-pickers. Nobody knows how the fire started nor how many lived in the building, nor even who sounded the alarm.

Official investigation of the fire started while the ruins were still smoking. Immediately afterwards Deputy Housing Commissioner Harry M. Prince commented:

"The old Building Department classified both these buildings as 'clubs.' Thus, they didn't have to comply with the Multiple Dwelling Laws. But from our investigation it seems they have been illegally converted in to rooming houses. We investigated them in January, 1937, and they were being used as clubs, but today—well, there were beds all over the place.

"Legal conversion of 'clubs' requires installation of fire-retarding walls and additional sanitary facilities."

(Buildings of this type did not come under Commissioner Prince's supervision until 1938, when the new City Charter merged the old Building Department with the Tenement House Department).

Landlords

Commissioner Prince added, "If an owner violates the dwelling house laws and a fire on his premises kills tenants, he can be indicted for manslaughter."

No trial of such a case, however, has ever been held, he said, although one is now pending against the owners of a Houston Street building.

The buildings on Doyers Street are jointly owned by A. Joseph Porjes, Deputy Collector of Internal Revenue of the Third (Upper Manhattan) District; and the Alexander Estate, of which Leo J. Alexander, 13 Central Park West, is executor.

Assistant District Attorney Jacob J. Rosenbloom, in charge of the Homicide Bureau, after making a tour of the building on the day of the fire, reported that every floor of 15-17 Doyers Street had been sub-divided into about 10 cubicles, each about the size of a bath-house dressing room.

"They were only about six by eight feet," he said, "yet in some there were two and three beds. We found laundry on indoor lines, and gas, oil and coal stoves,

DAY AFTER DAY

(Continued from page 1)

line are using it as a place to mend shoes and clothes and every available place is taken.

A Day of Ferocious Activity

A day of ferocious activity. The heat has kept up so long that everyone got tired of drooping around about it and got to work, manual work. Filing, typing, writing letters and articles for the paper—everything came to a stop. Even visitors were conversed with on the run. Everybody was busy. There was a good excuse for it. A wedding was slated for the next day. Kitchen and dining room were the scene of the first activities. There was no money for paint so everything had to be scrubbed, benches, tables and floor. It may not look clean to our friends and visitors but we know that it is. The stairs were scrubbed down, windows washed and fresh curtains put up. . . . All that took place last night. And today after the wedding the fever of cleanliness still possessed us. I can say us because I washed dishes for an hour or so during the breakfast at which fifty people were served. Now, thanks to Dorothy Gillespie, from Ironton, Minnesota, the curtains are washed and ironed for the editorial office and thanks to Joe Zarrella the room is scrubbed and polished. Joe is still polishing while from the middle of the floor, Peter Maurin indoctrinates two visitors from Connecticut and Ohio.

Joan Ayres and Timothy O'Brien are the two who received the Sacrament of matrimony, at the seven o'clock Mass at Transfiguration. Breakfast followed immediately and lasted until ten. Frank O'Donnell drove in with a crowd from the farm for the wedding, his wife, Jim and Helen Montague and the baby, Frank Mammano, Stanley Vishniewski, Dan Irwin, John Filliger, and several visitors who had been vacationing there.

The wedding was no sooner over when we began making sandwiches for the eighteen who were going back out. There were nine children among them, Mary, Christina, Catherine, Georgia, Annie and Jo-jo Gigos; Roderick and Roland Maul and Effimor Woods.

Tim and Joan are going to live at 163 Mott Street, one flight up, so they will have a lot of visitors. Many of our friends hereabouts live five flights up and are practically hermits.

Letters

Those of the staff who try to keep up the filing report that we are receiving more letters than ever before. It is hard to answer all these letters satisfactorily. Often, in the rush of work, we can only send brief acknowledgments. The letters we wish to answer at length we often save for several weeks so we beg our readers to be patient.

We used to get a little paragraph from "one" who evidently did not wish to burden us with answering. He or she sends in a dollar every week and this steady contribution surely is a Godsend. Often it pays for a bed when the

indicating that the tenants cooked meals in their rooms."

At the same site on Doyers Street, thirty years previously, there was a similar fire in which 28 perished.

house is crowded (actually three beds, as we put up our surplus guests over on the Bowery) and many a time it has paid for dinner. Now "one" (We recognize the handwriting on the envelope) does not write any more. This taciturnity is disturbing to us who are garrulous. Impersonal as the missives were, they were most enjoyable. What about sending us quotes from what you are reading—anything—but do come out of the silence!

A young priest sent us a half dozen holy pictures which had been touched to the relics of St. Teresa of Lisieux, St. John Vianney, St. Dorothy, St. Bernadette, St. Thomas Aquinas, St. Albert, St. Elizabeth of Hungary, St. Margaret Mary, Blessed Imelda, and asks for a prayer that he will become a holy priest. This is to let him know, if he is reading this, that Margaret Bigham of the Rochester, House Julia Purcell and Caroline Clements of the New York House, Florence Weinfurter of the Milwaukee House and Dorothy Gillespie of Minnesota, all have one of the cards, and they are all remembering to pray for him. And so am I.

Maryknoll

Last Sunday a crowd of us, Peter Maurin, Eddie Priest, Margaret Bigham, Julia Porcell, Paul Lee, a Korean, and I drove up to Maryknoll for the Day of Departure. Father Hessler, Fr. Krock, Fr. Duchesne and others of our friends are on their way now to the Orient and we were both loth and glad to see them go. Glad that they had not been chosen for administrative or teaching jobs, glad that they were setting off for the high adventure; sorry that we were no longer going to enjoy their visits to Mott Street on their rare days off.

It is indeed a high adventure and it was a moving experience to go up there and say goodbye to them. They are going to the ends of the earth, to a life of danger, of toil and hardship, a life of loneliness often, but the love of God warms their hearts, and they are going with a high spirit of loyalty and sacrifice in the service of a King for whom they would be happy to lay down their lives. May they always keep that spirit of adventure, that thrill of the spirit, which is so contagious, and may they light the fire in many hearts. Modern crusaders, their weapons prayer, they go with courage to whatever awaits them. When we recite compline in all our groups it is always with a thrill that we respond to the call, "May the Divine Assistance remain always with us," with the reply, "and with our absent brethren!"

Farm

Catherine Reser's article takes the place of the regular farm column this month, so here are bits of news from Easton. The greatest news is that we had Mass every day during the month of July. Father Joseph Woods of Portsmouth Priory was with us for two weeks (three Sundays) and Father Palmer of Brooklyn is still there. These two men have brought a sense of peace and power to us all and given us a perspective in regard to our work. They have brought to the work gifts that we can never repay and we will be forever in

(Continued on Page 4)

THE CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August.

(Member of Catholic Press Association)

PETER MAURIN, Instigator
DOROTHY DAY, Editor and Publisher
115 Mott St., New York City

Telephone: CANal 6-9835

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.

Notice of change of address giving both the OLD and the NEW. Requests for new subscriptions, renewals, change of address, and discontinuance should be sent to this office (115 Mott Street) at least two weeks before they are to go into effect.

Entered as Second Class Matter, December 5, 1934, at the Post Office of New York, N. Y., Under the Act of March 3, 1879

200

Voluntary Poverty

Inasmuch as Christ while He was living on this earth, true God, true man, lived in poverty, earning His living for many years by the sweat of His brow and the labor of His hands,—poverty is holy.

And when we talk about poverty, we do not mean destitution, but the poverty which means enough to eat and a place to sleep and clothes to put on,—the essentials but not the luxuries. Remember too, that He must have been unemployed at times between jobs, as certainly St. Joseph was unemployed when he fled into Egypt. So their poverty meant the "frugal poverty" (Americans hate the term frugal) which laid something by for the rainy day.

Christ the Transient

But when our Lord left His workbench and went out into the highways and byways, then He could say, "The foxes have holes and the birds of the air their nests, but the Son of Man has no place to lay His head." He ate the corn as He walked through the fields with His twelve friends. He accepted hospitality from His friends and the relatives of His friends. He slept by the wayside, in the boat, and perhaps between prayers on the mountainside. So even in a way He sanctified destitution.

So from this standpoint, poverty is holy.

William Cobbett, a great English journalist economist, on the other hand, points out that poverty is not one of the blessings which God promises to those who follow Him. He promises them an increase in their flocks, in corn and wine and oil. He promises them sufficient for their needs and the needs of their growing families.

Man is forever interfering in the work of God, misusing his free will to satisfy his greed and lust for power. So the destitution and poverty we have today is manmade and we are fighting it.

Voluntary Poverty a Technique

When we talk about the necessity of embracing voluntary poverty as a means of helping others, we must repeat these facts again and again. Last month at the Catholic Action Congress held in Cleveland there were sessions on organization of workers, legislation,—all the organized and communitarian methods of changing the social order. On the invitation of Bishop O'Hara representatives of *The Catholic Worker* had a session and I thought it a good time to emphasize our immediate and very practical techniques of voluntary poverty and the Works of Mercy which we are enabled to perform because we embrace voluntary poverty.

The hall we were given for our meeting was crowded and the entire session was given over to a most heated discussion of voluntary poverty, a discussion which showed the complete lack of understanding on the part of some, as to our stand on poverty. Even though we assured our listeners that poverty with us was a means to an end, not an end in itself, even though we emphasized the difference between poverty and destitution, the objections continued. One priest asked us to write on the subject for this issue of the paper. We could fill the entire paper with the discussion, but it would be useless. It is a simple truth we are writing, and perhaps understood best by "little ones." As the psalmist says, "Those who are in honor are without understanding."

Points to Remember

Here are a few of the points that can be made.

Poverty is holy (whether involuntary or voluntary) because our Lord shared it. He showed Himself first to the poor shepherds. He was a worker Himself.

Poverty brings us close to those Christ loved. We chose to live with the poor, eat with them, share our clothes, our means with them because we love Christ in them. If Christ loved them, we must love them.

Voluntary poverty means that by taking less ourselves, others can have more. If we throw what we have in the common pot, many can be fed. "Let your abundance supply their want," St. Paul said. Some of us earn more than others, have more than others. "The coat that hangs in your closet belongs to the poor," one of the Fathers of the Church said. We lower our own standard of living in order to lift that of others.

Voluntary poverty points out that truth that a man is a man, because of what he is, rather than because of what he has. It upholds the dignity of the person, the creature of body and soul, the temple of the Holy Ghost. It is a protest against the materialism of the day.

As I write these lines the latest issue of the English *Catholic Worker* and the Australian *Catholic Worker* arrive by post. Their very existence proves the efficacy of voluntary poverty. These ad-less newspapers directed to the worker can only be published

(Continued on Page 5)

Day After Day

(Continued from Page 3)

their debt. May God bless them both!

It is hard to measure the progress in the spirit. Father Faber says that if we are constantly checking up on ourselves and making beginnings, we are on a safe path. Having priests with us helps us to make these beginnings, to renew our courage and our fervor.

Having children on the farm is also a great good to the place. In addition to the eight or nine visiting children, there are Teresa and Arthur, Maurine, and the O'Donnell's four children who belong to the place. To live with children around is good for the spirit. It develops patience and makes one realize that farms and communities grow slowly like children. There is the physical business of three meals a day, the sleeping and eating and raising food and shelters for eating and sleeping. And the impatience that many feel at the repetition



—Ade Bethune

of daily tasks for these mundane needs is mitigated. The children are growing and developing though it seems as though only yesterday they were tiny infants.

John Mella is back from Minnesota where he and his wife and baby were visiting relatives, and soon his little family will join him on the farm too. One more baby with us.

Acquisitions

John Filliger is proud of his new hay wagon, a sturdy, low-slung affair which looks as though it would last forever. We also have canning equipment—pressure pot, canner, and cans, and the last day I was down at Easton, twenty quarts of beets were stored away, and twenty quarts of blackberries. The work was going on apace because there was a lull between batches of children, and they could use the barn to work in. Now they will probably set up outdoor canning operations. It is strange to think of lack of space in the country as well as in the city, but so it is. Next year our Harlem and relief children will go down to a Staten Island beach where we have a lot, but no building. St. Joseph will have to find the way to put up a cabin on it for us, big enough for ten children and three or four adults. We came into possession of the lot too late to do anything about it this year, but next year will see us clam-digging and fishing and establishing a garden in Staten Island.

COLLECT FOR THE FEAST OF ST. DOMINIC

O God, who has vouchsafed to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy Confessor, grant that, through his intercession, she may not lack temporal aids and may ever advance in spiritual growth.

Introducing Ben Joe Labray

This and succeeding chapters in the story of Ben Joe Labray are going to be pretty vague as to names and places, mainly because situations are typical, and also because this is the story of Ben Joe himself. Also we will be vague so that you cannot catch up with him, and so his freedom of movement will be preserved. We never know from month to month where he is, but we will hear from him, and sometimes we will just print his letters and other times we will tell you what he has been doing.

In the last few years a change has come over him and it started in Bellevue Hospital. He had been working in a shipyard and there had been a strike and because he had been one of those who always could be counted on to get up and speak to the workers and renew in them the courage to combat, he had been chosen as a victim.

A goon squad touring through the district one dark night had descended upon him and left him lying unconscious on the sidewalk. He had put up a stiff fight himself but the odds were against him. When he came to in the hospital he had broken ribs, a broken jaw and other injuries too numerous to mention. But he had been in battle before and he lay there in the hospital bed without bitterness.

He could take it for himself, but he could not take it for others. What had set up a smouldering resentment in his heart had been the injuries he had seen inflicted on others. The sight of a plain-clothesman smashing in the face of a picketer with his fist, the sound of a policeman's club beating out the brains of a striker, the sight of gaunt children and bedraggled women overcome in the fight against poverty and insecurity, the homelessness of entire families throughout the country,—these things left their mark upon him, soul and body. There are those lines etched between the eyes and down the sides of the cheeks. There is a set of the jaw, and the sober, steadfast glance even when his face is transfigured by a smile truly disarming in its simple joyousness. His eyes are light blue and hard looking except when he looks at a child. His hair is blonde and clipped short. He has a well-shaped head and carries it high. That and the way he walks sets him apart from other men. It doesn't matter what he wears. Often he looks like a bum, but he never looks as though he felt that way.

Did I say that the sufferings of the poor were what caused his bitterness? Most of all it was probably the complacent indifference of the comfortable ones in this life, who had accepted their good homes and plentiful meals and warm beds as the reward they were entitled to for faithful service to the regime they upheld, and looked upon the sufferings of the poor as somehow their own fault. They were loafers, incompetent, dishonest, rebellious ungrateful drunkards. These attitudes caused his blood to boil, his fists to clench and his teeth to set. He probably would have enjoyed at times to participate in or bring about a liquidation of the Bourgeoisie, the materialists, who in their greed and selfishness had climbed indifferently over the upturned pleading faces of the poor.

While Ben Joe Labray lay on his hospital bed he had nothing nothing to do but ruminate. He couldn't talk, what with his broken jaw. He could suffer, but he rebelled against that. He wanted to get away from it.

When he was able to sit up he could read however, and that helped. Every morning a newsboy went through the ward and practically everyone read the newspapers. But reading the account of the struggles going on in the world served but to deepen his unrest.

It was then he got hold of a New Testament. And because his mind and body had been made clear by suffering and solitude, the reading he did truly brought him "good tidings of great joy."

He looked out on the sun-flecked river and clear sky, and he saw birds wheeling and soaring against the plumes of smoke from the funnels of ships. A fresh breeze stirred the damp hair on his forehead and brought the smell of the sea to his nostrils.

He looked around at the wrecks of men in the ward, and he thought of the multitudes who followed Christ when he walked the earth, "true God and true man." Multitudes like these, in appearance and in suffering. They were brothers of Christ, and so his brothers. He had found at last a reason for the love that was in him, an unreasoning love from every human standpoint because there was no beauty in them, and yet in loving them, "the least of His children," he would be loving Him, his Comrade, his Brother, Jesus Christ.

No more would he be alone. He could walk with a Friend. And he and all those others would be stronger because of the presence of that Friend. And whether any of the others knew it or not, He would be there, lying in the next bed in the Municipal Lodging House, walking with them on the picket line, working beside them in the factory, in the fields, along the highways.

Life would not be the same again for Ben Joe Labray. A feeling of contentment and peace swept through his pain racked body, and putting his head back with a smile, he slept.

(Continued next month)

LETTERS FROM OUR READERS

From Iraq

Baghdad College
Sulaikh, Baghdad, Iraq

Dear Editor:

Being beggars ourselves, we have not the heart to refuse your appeal in the name of St. Joseph, our common patron. We should like to send you more, but the truth is, our funds are perilously low at present. We pray that God will inspire others better situated than ourselves, to come to your aid.

Sincerely in the Sacred Heart,
Rev. Edward P. Madaras, S.J.

From Africa

Tanganyika T8y. B.E.A.
Africa

Dear Editor:

Many thanks for the autographed copy of your book sent to me by Miss Hamilton of Norwalk, Conn. I enjoyed reading it from beginning to end and your last chapter crowns them all with some "well-packed" home truths.

Your work is not new to me as I was a constant reader of the *Catholic Worker* in my Seminary days and I still read every copy. That gives me an opening to tell you that at times I have read in the *Catholic Worker* that it goes to Asia, India, all countries in Europe, etc., but no mention of Africa. You can add Africa to your list for it comes out here regularly, though not directly from your office.

Africa needs such a movement as yours, for here 100 per cent of the natives are workers and I would be ashamed to put on paper the scale of wages they receive, but there is one consoling point, every native (or family) has his own plot of land and is obliged to cultivate it for his food. But the commercial inroads of the White man and the founding of towns are presenting a problem by taking the Native away from the land and creating a class which is neither Native nor White.

With every best wish and assuring you and your helpers a daily remembrance at Mass,

Sincerely,
J. D. Manning, C.S. Sp.

Rural Cell

Centerville, Pa.

Dear Editor:

I am writing to tell you that I received the magazine and papers and I appreciate your interest.

I am helping about twenty families but there are still more who do not have sufficient food and clothing and I cannot supply even the bare necessities. If you can provide me with any women's clothing, I am sure that we can scrape up the necessary postage.

Our truck has proved to be a wonderful asset for it provides transportation to Mass for our family as well as helping my husband on the farm. We have a cow, a little calf, twelve baby chickens, three laying hens and two little pigs. God has been good to us so as soon as we are able, we surely shall help others.

We have not come to any definite decision about Holy Mass but this week the priest from



VACATION TIME for children means lots of work for volunteers who take care of them. Not the least is the preparing of meals. Altogether, twenty children have enjoyed three week vacations at THE CATHOLIC WORKER farm. For their work in taking care of these children, our thanks are due to Dorothy Gillespie, Kate Smith, Armanda Cornell, Ann Holmes and Louise Caulfield.

Meadville will be here and we may get started.

The Introduction to the Devout Life by Saint Francis proves to be a wonderful guide for my everyday life.

Sincerely yours in Christ,
Mary Magdalene Jones

Youth

Young Christian Workers
Oklahoma Federation
Ponca City, Oklahoma

Dear Editor:

God bless you for your kindness in finding time to answer my letter. I shall not forget the few hours which I spent with all of you.

The Y.C.W. is growing very rapidly and groups are forming everywhere. The great crisis which confronts us now is unity — one heart, one spirit, one Y.C.W. in America.

Bishop Kelly has given us every encouragement and we are now launched under his patronage. We have about fifteen little cells and about the same number of priests who meet regularly.

May God bless you and all your efforts.

Yours in Christ, our Brother,
Rev. Don J. Kanaly
Director

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—Pope Pius XI (Forty Years After).

by Dorothy Day
From Union Square
to Rome

Here is the story of the conversion of the Editor of *The Catholic Worker*.

\$1.50 the copy

Send orders directly to
The Preservation of the
Faith Press
Silver Spring, Md.

Hospitality

St. Isaac Jogues Unit
Catholic Student Mission Crusade
North American College
Rome, Italy

Dear Mott Streeters:

We are happy to be sending you through the Propagation, our contribution of Twenty-five dollars. The interest of our unit in your work greatly exceeds our contribution. We, too, are actively engaged in feeding Ambassadors of Christ. At present we are giving assistance to twenty families, each of whom comes three or four times a week, besides about eight individual persons who take their meals right here at the College served by the students. All in all we provide for about forty-five persons a day. Over a period of four months we collected about \$348 for our work from our students. As a result of this heavy drain on our funds we are unable to be more generous in our contribution to your work however great our interest and sympathy.

We wish you every success.

Sincerely,
Harris Findlay
Secretary

Support

June 23, 1939

Dear Editor:

It was quite by accident I picked up a copy of *The Catholic Worker* but that accident has been the inspiration of a determined effort not to miss another issue. I read every line, not excepting Peter Maurin's Easy Essays. All of it makes me ashamed of my own small faith and the little that I have done. But the joy of knowing that you are doing this work is some consolation, even though, I can not partake in it, as I would like. This is not the same as saying that I never will, because another effect of reading your inspirational articles is a

constant rumination about what could be done here in the West.

I have made it a point to get a copy for the library, since my discovery of *The Catholic Worker* I have been calling the attention of the students to it. My immediate reward was the evident interest which it creates. This may be the need of a club for distributing the paper and thus getting it to the notice of people who need information about the work.

The poor are exploited everywhere and they need champions to defend them against the "lion, going about seeking whom he may devour." In this State successive years of crop failures have reduced many farmers to extreme necessity, and it makes my blood boil to see how bankers cruelly dispossess the farmers from their lands because they are unable to pay. "Christian charity" is an unknown word to the hounds of "sound investment and finance." Right now the banks own most of the land and it is only a question of time when they will own all of it, and the dispossessed farmers will be fertile soil for the seeds of Communism, or anything which will

CIO Officer

Brecksville, Ohio

Dear Editor:

Inclosed please find a check for one dollar for a year's subscription to the paper and for several copies of the May and June issues.

Although I am not a Catholic, I was interested in the Social Action Congress held in Cleveland, listened to the addresses, attended one of the meetings and read about you in the Cleveland press.

At the Congress I received a number of pamphlets and papers and found that yours appeals to me the most. I am an officer of a CIO Union which is made up of Jews, Protestants and Catholics and I think that those who need to see the religious as well as the purely practical and economic one, will find it in your paper.

I am pleased that you have the courage to be a broadminded Catholic and I hope that you will succeed in spreading your viewpoint to others.

Sincere yours,
Fred C. Hummel

Yes, There Is

Brotherhood of Painters,
Decorators and Paperhangers
of America, Local 186 of
New Haven

Dear Editor:

Will you kindly place my name on the subscription list of *The Catholic Worker*?

Please inform me whether or not there is a national association of Catholics who belong to the trade unions. I am not sure whether or not I should like to join a group in the labor movement organized on a religious basis. However I would greatly appreciate any information you can give me on this subject.

Yours truly,
Joseph Lynch

President of Local 186

Ed. Note: The Association of Catholic Trade Unionists is such an organization. The address is 226 Lafayette Street, New York City.

hold out the hope of being treated with humanity.

Wishing you every blessing from God, health and strength for your work, I am,

Sincerely in Christ,
A Friend

Voluntary Poverty

(Continued from Page 4)

because the Catholic Worker groups use voluntary poverty as a technique.

No Business

This morning as I came from Mass I was standing for half an hour by the door, talking with men from the breadline which goes on winter and summer every morning, serving almost a thousand men. I talked to a boilermaker, a seaman, a railroad man, a stockyards worker. They know us and we know them "in the breaking of bread." Barriers are broken down, life is simplified, contacts are made easy through voluntary poverty. Men can work together in Houses of Hospitality and farming communes through voluntary poverty.

That is why we feel that our whole program of reconstructing the social order depends on the voluntary poverty which we can share with joy and with love because it was the means Christ used.

And we call upon our readers to join us, insofar as they are able, in loving poverty and embracing it. It is a sure way of showing our love for God, because we are thus showing it for His creatures.

Boston

Our Lady of Perpetual Help
House of Hospitality
328 Tremont St.

Over six months have passed since we had a letter in the paper, describing our activities.

During the Winter about eight men stayed at the farm. Despite the fact that huge quantities of vegetables were taken in to the Houses of Hospitality, our potatoes and turnips lasted till Spring. A number of buildings were put up: We still need cows, sheep and horses.

At the House of Hospitality the work went on as usual. Harry sold papers each day at St. Thomas More Shrine and made many friends for the Worker.

George, Sully and Bill Regelman held down the kitchen. It seems our kitchen never stops. Sully was up making biscuits at 6 A.M. Father Ryman, Father Daley, Father Mulvey, Father Carey, Ade, Father Terminello and many others gave us interesting lectures.

One of the interesting events after crops were in was a gathering at the farm in June. Father Sherbier, O.S.B., directed the discussion. Father Furley had sent a number of ideas for discussion. The group had a four hour session analyzing these ideas. The setting was perfect, 150 persons in an apple orchard, some on the ground, some in chairs. Pop and hot dogs, the treat. Eli Whitney, inventor of the cotton gin, born only a stone's throw from the field would have had his ears burned if he had heard opinions expressed about machinery.

Picture

The farm is now blessed with the presence of the first newly-weds, John Curran and Celia, his wife. It gives us a feeling of community to see them. Mrs. Seneniere's presence also adds to this feeling. Some day, maybe, children. There have been lean days, days often when food was mighty low, but all in all, God has been good. What we have missed at times in material things, was compensated by laughter and companionship.

If more people would only come to grasp this pearl of great price we have as the Catholic Worker life, they would join us. It takes an Act of Faith, but the rewards are tremendous.

A pen picture of life at the farm. Bill Sheehan is cooking, Henry Morgan is harrowing in the field, Missouri comes in to get his chicken feed, Dave is building — always something useful, Hazen does the thousand and one things, Bill Roche is pruning trees, John Kelly is digging a cistern, Parks is quoting Shakespeare, spraying a little culture in us. On the woodpile John Curran and Norman are sawing and philosophizing. N.Y.A. fellers stray in and out, some cultivating their field. Soup's on. A bell clangs. Two tables of hungry people. One can truly now understand the phrase, we recognized Him in the breaking of the bread.

Some new faces are always joining us. New thoughts, new ideas and to those with the eyes to see, new wonders in this visible manifestation of the Mystical Body of Christ in action.

Love to all,

Arthur Sheehan

Hamilton, Ont.

St. Michael's House
The Catholic Worker
393 King Street West,

Since we last wrote we have been fortunate enough to have Christopher Stapleton move in as Custodian, and he is certainly an excellent one. The number of men has also greatly increased at supper-time, and many of the Ambassadors make use of our library, inadequately supplied with books as it is.

The house is now open from 5:30 in the afternoon until 10 o'clock at night, and supper is served from 7:30 on. The largest number we have had at one meal is 108, and it really keeps us going to get enough bread, salmon or jam (for the sandwiches) and coffee. The other day, though, a friend of ours very generously donated \$10, which was really a God-send.

The power of prayer is really wonderful, isn't it? The other night our provisions were getting perilously low, so we murmured a prayer to our patron and the Blessed Virgin for help. The next morning Christopher unlocked the door and on the doorstep there was a box with 15 loaves of bread in it. It later proved that one of the group had been just fortunate enough that day to be able to get some left-over bread from a chain store.

Two nights a week will be devoted from now on to the study of social justice, and three of us are starting on Dr. Thorning's "Primer of Social Justice," which is rather good for a beginning, being written in quite simple language. Compline is recited two or three nights a week now, and we invite our Hamilton readers to join us, both in study and in his part of the office. Tuesday and Thursday are the nights, at 8:30 p.m.

Two members of the Windsor group called in to see us recently and stayed overnight. We enjoyed their visit, and discussed many matters concerning their House and ours . . . you see, we have much in common, as theirs is the only other House in the country.

In closing, may I express our appreciation to the kind friends in Maryknoll, N. Y., Toledo, O., and Pilot Grove, Mo., who have so generously contributed literature and reading matter to our Library. It was sincerely appreciated, and we want to take this way of thanking them.

Sincerely in Christ the Worker,
Joseph Sullivan

We exhort you . . . to contribute of your goods, according to your means and willingness, to purposes of charity, that ye may be able to win that blessedness in which ye shall rejoice without end, who considereth the needy and the poor. — St. Leo the Great.

Washington, D.C.

The Blessed Martin De Porres Home
1215 7th St., N. Y.,

Many things have happened at the Martin de Porres House since I last wrote you. Dorothy Day was in our city in June, attending a Labor conference and while here she paid a nice long visit to The Martin de Porres Home.

Also four strange white men came in this month and asked for food and thank God there was plenty to help them with. I was so happy, because here in Washington, where we have very definite white and colored things, it seems that there was just another little touch of the hand of God, making all the world kin.

A few weeks ago one morning there was really no food in the house; water had been put on



the same coffee grounds about three times; there was no color to what came out of the pot and there was no money in the house. Several men stood around. I went down stairs to shut the door, as there was no need of letting more men in when there was nothing for those who were already in. And there inside the door sat a big bag of sandwiches all wrapped in oil paper. Who put them there?

All I know is that God sent them through Blessed Martin de Porres. But who the human messenger was I do not know. But we said, thank you God, thank you Blessed Martin, thank you kind friend whoever you are. We are praying for you, for you fed hungry men.

We ask people who live in Washington or nearby, please help us with anything you have. Please help us to get a truck.

Llewelyn J. Scott

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

Don't Buy Standard Oil!

We remind our readers who are interested in justice for the seamen (and there are fifty-eight thousand members of the National Union on the east coast, the Gulf and the Great Lakes) that we still urge them not to buy Standard Oil products. Flit and other insecticides, Daggett and Ramsdell toilet articles, Nujol, in addition to Esso, Mobile Gas, Socony Tydol and Ethyl are on the "don't buy" list.

The Standard Oil is infamous for the murder of twenty-eight women and children in the Ludlow massacre in Colorado years ago when the tents of the strikers were set afire by the National Guard protecting Standard Oil interests. The families had been evicted from their homes which were company-owned. Now the Standard Oil refuses to recognize the NMU or sign an agreement, thus violating a fundamental principle: "Men are not chattels to make money by," the late Pope Pius said. The seamen are our brothers in Christ, creatures of body and soul. Let us help them in their fight for justice.

Catholic Union Of Unemployed

Since our last report we have opened another cooperative hospice for the unemployed. In the two houses there are now twelve men living under the mutual self-help and self-maintenance program, supporting themselves and each other.

The program is still less than three months old. With two houses already established and another immediately in prospect we still consider we have made only a small beginning. But we expect to grow.

The second house is at 102 Hester Street, four rather weary flights up, but once arrived a very home-like and comfortable place. Like the first house on Allen Street it accommodates six, with a sizeable kitchen for living purposes between the hours of meals.

Originally the name proposed for the second house was St. Paul's. (The first, it will be remembered, was St. Joseph's). But when the occupants came to count noses they found five out of the six were Irishmen. The result was inevitable. With no intended slight to St. Paul, the selection of a name immediately fell upon St. Patrick. St. Paul is due for recognition with the next

Technique

Already the house has accumulated some slight history. It began with a complete program of renovation, which the men undertook themselves for a consideration in the rent. Once cleaned, repaired and painted, living itself commenced on what must be considered a completely primitive basis. For furniture there was only beds, and for the beds only mattresses and blankets. But the men accepted the hardships happily, in the confidence that St. Patrick (and perhaps Joseph) would soon provide.

They did, for in succeeding days there were fairly steady deliveries of kitchen ware, table ware, chairs, finally a table (that was a hard one) and even luxury items like curtains, rugs, sheets, a bookcase and radio. Life began to be real living.

But meanwhile the matter of jobs began to be a serious problem. Even with the very meagre budget to meet (\$90 divided six ways will comfortably cover rent, light, gas and food expenses for the month) it looked pretty discouraging without a single job in the house.

Finally the men decided to devote a complete day to "picketing." St. Joseph during a day of prayer before his statue in Precious Blood Church on Baxter St. They attended Mass in the morning and divided up the day in half hour picketing periods, with members of the C.W. house on Mott Street assisting.

Results

Results were practically instantaneous. Within a half hour of leaving his picket post to go for a job interview one of the men was offered \$18 a week to work in the laundry of a dog hospital at Lafayette and Bond Streets, washing dog blankets. Another has been reinstated in an old job and a third has the definite prospects of a job. But all agree that the dog hospital job is the most unique answer to the mass plea.

There is still the need for odd jobs, for a few hours, a day or more. It is on these jobs that

we must depend for the few dollars that each man wants to earn to hold up his part of the cooperative plan. But until they arrive those men with the full-time jobs are cheerfully carrying the burden, in the true spirit of mutual help.

Even in their poverty the men in the house have found it possible to extend some charity of their own. On two occasions they have housed a man for a night until he could start on his way, refreshed the next day. And in one case they even took in two overnight, gave them a chance to wash their few effects, fed them, and bid them good fortune on their way.

A number of visitors have been entertained; simply, with the inevitable coffee and perhaps a sandwich. Among the visitors were several from out of town, from other C.W. houses, and a Jesuit scholastic from Boston.

"Death in Unknown Manner"

A Negro's protest against paying rent for a cabin he did not use was followed by his death, from beating and lynching, recently in Canton, Mississippi. It was the second lynching in that town within a year.

The victim was Joe Rodgers, 35, a deacon in Mount Zion Baptist Church. He was a worker, at 25 cents an hour, \$11 a week, in the large mill of the Denkmann Lumber Company, on the outskirts of Canton.

The mill, employing some 800 men, about half of whom are Negroes, is entirely non-union. Negroes get the lowest wages and the worst of the flimsy company houses, known locally as "shot-gun cabins."

According to information just uncovered, Rodgers, on May 8, protested to a foreman against the deduction of \$5.50 for cabin rent from his weekly pay. He was not using the cabin, preferring to live in town.

The foreman, employed by a contractor who was installing a turbine at the mill, answered the protest by striking Rodgers with a shovel. The Negro swung back with his own shovel, knocking the foreman down.

Three days later the trussed-up body of Rodgers was found in Pearl River. He had been beaten from head to foot, apparently with pick handles, and there was a deep wound in his head.

The coroner's jury returned a verdict of "met death in an unknown manner at the hands of persons unknown." For weeks the tragedy was unpublished, until reported by the National Association for the Advancement of Colored People.

The local paper in Canton made no comment. Mrs. Charles Harris, wife of the editor and mayor, said:

"There's no use looking in the Herald for a story about that. We don't write up nigger cases in the South. When a nigger insults a white man and they take him out and kill him, we don't say anything about it."

A Story of Clothes (We Need More)

By Victor Smith

The response to our appeal for clothes was really amazing, even to us, who are accustomed to near-miracles of Providence. In the six weeks following the appeal there were, by conservative estimate, at least two tons of clothes of all description that came flooding in to us from all parts of the United States.

But lest we convey the impression of present plenty we hasten to add that all that came has gone—a pair of shoes here, a suit there, here a shirt and there a hat—gone with our hundreds of brothers who came seeking our aid.

Innumerable are the stories of what that clothing did—in restoring man's dignity (and in some cases, Faith, even), in providing the chance for a job, or the opportunity for reunion with parents or family, and in many cases the salvation from utter raggedness. The full story of human hope and faith restored will never be known in this world.

But here is a part, at least, of one. He was a powerful and well-built specimen of a man who came to us, but fatigue and worry and heat and hunger had worn him to the breaking point, and he was ragged beyond description. His voice was subdued and hesitant as he made his request—a suit of underwear between his reeking rags and his skin. He needed everything, but that was all he asked.

A Fitting

His shirt was yellow with sweat as he peeled it off. (A man can't even wash his shirt any more at the docks off 25th Street, without a relief card). And underneath was another shirt, more shredded still and yellower, which served as underwear. But his skin was clean. Somewhere he had been bathing—covering himself again with his rags.

There were plenty of clothes on the shelves. We were at the crest of the flood. Out of our plenty we could really do something. First the underwear, a good solid pair, of summer weight. Then socks, near-new ones, and a pair of shoes with lots of life felt in them. A shirt, whole, with a good collar, and a good conservative tie.

The man was saying nothing, but a tumult was going on inside of him. With each new gift his mute bewilderment deepened, and when finally he was slipped into a neat, well-fitting grey suit and handed a grey felt hat that sat perfectly he was the picture of speechlessness and wonderment. His lips moved, but for moments he could say nothing.

Finally he was articulate. "I don't know why you've done it. I don't know why. Because I know what these clothes are worth. Twelve years ago I sold clothes—I was a salesman. I know goods. Twelve years ago—"

His voice dropped and he lowered his head, without finishing. It wasn't necessary. A life worse than that of a beast—herded from lodging house to flop house, from mission to mission, to park

bench, to the Island, to the subway, to the alley, to the gutter. The grim, relentless downward thrust against which there was no turning unless—

We Need More

There was the gamble. The one small chance to halt the downward spiral, to turn a man back with new hope, new courage, and new determination, born of the new face he was able to present to the world.

As he left he said: "This is the first break I've had in years. I'm going to make good. You wait and see. I'll be back."

We've heard the same thing before, hundreds of times. Most of them mean it. Some of them, by dint of constant effort, are able, while their clothes are still fresh, to get back permanently on top. Others are not. But the gamble is always worth taking.

Our man with the grey suit came back. "Look," he said, pointing to the neat press, recently renewed, "just as good as the day I got it. And I'm working."

Indeed he was. To be fictionally perfect we would like to be able to report that he was working behind a clothes counter. But this is not fiction. His job was distributing circulars—at two dollars a day. He was buying his own meals again, paying for his own bed. He had saved his new grey suit from the park benches, from the subways and doorways and alleys. And in saving the suit he had saved himself.

There is nothing to add, except this—the clothes have stopped coming in. Our shelves are empty.

Grapes of Wrath In Marysville

MARYSVILLE, Calif. — Arrests continued at the Earl Fruit Co. ranches near Marysville as picketing resumed. Both state and federal investigations of the situation are under way.

Nearly 100 pickets have now been arrested and a dozen deported from Yuba county after many were beaten and threatened with further violence. Twelve men arrested at headquarters of the United Cannery Agricultural Packing & Allied Workers (CIO) are being held in default of bail on conspiracy charges.

Meanwhile the Associated Farmers has denounced Gov. Gilbert L. Olson and charged him with responsibility for the existence of a "reign of terror in Marysville."

Edward R. Mares of the UCA-PAWA retorted that "there is a reign of terror in Marysville, but it was instigated by the Associated Farmers."

The governor himself said: "Antagonism of the Associated Farmers to the administration is well known. They would have peonage if they could."

Affidavits have been filed with the U. S. Attorney alleging that the deported pickets have been threatened with death if they return to Yuba county. The strike started when the company went back on its agreement to hire local men and pay increased wages after a strike in May. Instead they hired Filipinos at lower rates. Many of the pickets arrested for "vagrancy" are long-time residents and taxpayers.

Pamphlet Review

Review. "Pick for Your Supper" by James E. Sidel, National Child Labor Committee, New York, N. Y., \$0.35. 68 pp.

The Pacific Coast states Chambers of Commerce have advertised heavily of the glories, the climate, the wealth and beauty that is the Golden West. "Pick for Your Supper" describes the squalor and enslavement of the migratory families—the visitors who were not lured by well written tourist folders to look for a heavenly clime to rest, play and spend vacations.

The purpose of the work of James Sidel was meant to be a study of child labor among migrants on the Pacific coast. Woven around the sad plight of the unhealthy, uneducated, exploited children of "rubber tramps" the author gives statistical surveys of the entire migratory problem covering the social, economic, moral and physical ills attendant to mass production mining of the land by large-scale, land owning groups. Rather than describe the conditions of the agricultural proletarians in each particular field of harvest the pamphlet describes in detail the conditions obtaining in the hop field.

In hops as in other crops we find migrant families living in anything from barrels, pup tents to semi-permanent dwellings or set-to's erected with any material on hand. Because of the difficulty of transportation, beds, good stoves, etc., were a luxury. Pellegria and rickets can be observed among a goodly portion of the workers who are without funds to purchase the cod liver oil, milk and orange juice the doctors recommend. The hop field owners were not singled out as worst offenders but are proving to be on the same level with the industrialized fields of cotton, prunes, lettuce, nuts, citrus fruits, etc.

The entire structure of industrialized crop-raising in California has been "built upon the backs of children." A complete exposition of the labor struggle tells of the resort to vigilantism by the angry and panicky landowners, well-organized campaigns of propaganda against the government camps and labor unions. The struggle for justice was difficult for the migrants in the face of vigilant committees, stockades, police patrols assigned to fruit areas during picking season, tear gas and firearms in the breaking of strikes, reactionary newspapers—all these the weapons of the fruit associations who owned most of the land and controlled the destinies of thousands of workers. Startling facts are disclosed revealing the amounts spent by different holdings for ammunition and the well publicized "pick handles" which eliminated the conference table as a negotiations center.

Tim O'Brien

Cleveland Farm

OUR LADY OF THE WAYSIDE FARM

Music Road, Novelty, Ohio

July 15, 1939

Dear Friends:

Since Blessed Martin got us Our Lady of the Wayside Farm we've learned a lot and worked a lot. There were no buildings on the property with the exception of a roofless, broken-down, corn-crib half buried in mud. Not having been worked for ten years it was a complete wilderness, blackberries and sumacs were spread everywhere. We had to begin with sickles and scythes from the road and work back. We then used the saw and axe to clear away dead brush and dense willow thickets, and cut away the young growth of sapplings and suckers that had sprung up in the orchard, and elsewhere. We now have about ten acres cleared.

We did not have even a shovel when we started. Our first efforts were to have someone living there, especially after Mr. Gaertner (who leased the Farm to us) gave us a horse. The dilapidated corn-crib was remodeled, floored, and roofed, and insulated with roofing paper on the sides, two windows and a door put in, and around the first of April three men took up residence there. In looks and comfort it resembled probably the stable of Bethlehem, though perhaps smaller, since there would be no room for either the ox or the ass.

Meanwhile we turned over the sod with spades, and planted a field of peas and green onions. It is true we owned a horse (dubbed Solon) but we possessed no harness or plow. But the men contrived a harness of rope and old straps and made a mud sled, and thus bravely caparisoned Solon hauled brush and rubbish away in return for his oats and hay, while he never knew, by the way, what sacrifices we made to get them. Although we have a plow now, and a complete harness, we haven't had money to buy oats for the past two weeks and must keep Solon on pasture, which means that he cannot work.

There was an old basement, where the farm-house once stood, filled with tin cans and all manner of rubbish. Seeing the possibility of using the four walls we cleaned the rubbish away, and using sapplings for beams we were able to roof the basement, thereby making a home for Solon, and a storage place for our few tools and feed. It is a snug, underground barn, and dry, except after a heavy rain.

Improvements

Since the shack the men lived in was really unfit for human habitation, being cold, draughty, dark, and damp, having settled on one side, everything sloped or rolled to one side like a ship in a storm, we prayed heaven and begged our friends and finally gathered forty dollars with which we built a bunk-house. In size 10 by 22 feet, it is warm, dry, and level, and eight men are living there now. We used old lumber throughout, and only Blessed Martin knows how we succeeded with the money we had. The old corn-crib now serves as a shelter for our twenty-two chickens.

Besides the chickens we have rabbits. We were given two Belgian hares who have now a family of nine. If everything grew like the rabbits we would be more than happy!

We've planted several barrels of seed potatoes. The ground we put the seed into is merely turned over sod, but we must get things the best we can. The work progresses slowly but the men enjoy it. They seem happier and deeply interested and anxious to learn, and after all our work is the making of men not the raising of prize crops.

The Farm comprises fifty acres of valley land, with a stream and a creek running through the center, and on each side hills rise steeply up. There are beautiful woods and two ravines, and much work also. At present we have about five acres plowed and three planted with potatoes, corn, beans, tomatoes, and cabbage. The orchard is bearing some apples this year, but needs pruning badly, which work we will do in fall. We need a cow, or goats, another horse, and money to winter-proof the bunk-house. We need also so many things that it would take pages to enumerate, but we leave all that to Martin and Our Lady.

The Farm is beginning to look like a farm as the ground (all sod) is being turned over. The wild brush and shrubs are being cleaned out, and it gives the place a "cultured" appearance. June 20th, we gathered our first crop, some baskets of peas and green onions. But we do not expect much return the first year, the odds are too great. The sod is too thick, and we plowed too late to break it up suitably for planting. The work would progress by leaps and bounds if we had money to buy gasoline for the tractor. (Another donation: a hybrid tractor made from a model T motor and on an old White chain drive transmission). The farmers hint more or less anxiously every time I see them about the work they could do if the tractor had the stuff to run on. But that costs money and we haven't got any.

Sincerely yours in Christ,

Bill Gauchat

(Cleveland Catholic Worker)

Post Script

As we read the page proofs of this issue of the paper there is rioting in Cleveland (too late to write a complete account) before the Fisher auto plant, involving thousands of men. Do not think for a minute that the Cleveland group have abandoned the city streets for the idyllic countryside. There are two Cleveland Houses of Hospitality and hundreds of men are being fed and sheltered clothed and indoctrinated. The fight for justice for the worker and for the unemployed goes on most vigorously there. Negroes and whites are living and working together in these Houses. The consumer is being organized and urged not to buy from those who are unfair to labor.

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

THE LAND

There Is No Unemployment on the Land

The Farming Commune

I. Revolutionary Movement

1. The Catholic Worker is a revolutionary movement.
2. It intends the destruction of the present industrial society.
3. One of the instruments of this revolution is the Farming Commune.
4. By the establishment of Houses of Hospitality we hope to exemplify the idea of personal responsibility for the poor so that all Christians will resume their duty in this regard.
5. By the establishment of Farming Communes we wish to demonstrate a way of life in which men once more assume personal responsibility for their own economic salvation instead of depending upon the urban collective.

II. Integral Part

1. Thus the Farming Commune is an integral part of the Catholic Worker program.
- It is a permanent part.
4. The bread line and the House of Hospitality which are so characteristic of the Catholic Worker technique may possibly be eliminated in the society we hope to achieve because breadlines will be unnecessary.
4. Every home will then be a House of Hospitality for the occasional ambassador of God but the farming commune will be the distinguishing feature of that community.

III. Long-Time Activity

1. Often we are so preoccupied with the immediate needs that we neglect to consider this essential long-time activity.
2. Often the idea is completely rejected without sufficient reflection.
3. Opposition generally arises from certain misapprehensions about what we mean when we speak of establishing an agrarian society.
4. It is not contemplated that everyone will live on a farming commune.
5. It is sufficient that enough people be on the land to give an agrarian tone to the commonwealth.

IV. Out-to-the Land Movement

1. There will still be fairly large towns for the performance of certain functions but these will not have the influence

By
Catherine Reser

Rearranged by Peter Maurin from an article appearing in the *Chicago Catholic Worker*.

- they now have.
2. The out-to-the-land movement is not a plan to settle families on a hundred acres of land, homestead fashion, and let them starve to death or make a fortune in rugged isolation.
3. The theory and practice of the Catholic Worker farming communes means the acquisition by a group of like-minded individuals and families of a hundred or fewer acres.

V. An Acre or Two

1. The property belongs to the group, but individuals or families may be deeded an acre or two for a home and garden and some live stock.
2. This individual holding may be used by the owner in any way that is not anti-social, but the group reserves the right to control its disposal if the individual decides to give it up.
3. In this way private property is respected and protected.
4. Since the individuals cannot sell their holdings at will there is no danger that one member of the group or some outsider by taking advantage of a temporary need may become owner of a disproportionate share of the whole.

VI. Communal Land

1. Besides the small plots of land, family or individual homes and gardens and live stock there will be animals, tools, pasturage, grain and feed fields held in common a community house, for those who do not wish, to live alone, a place to be used for meetings, recreation and other common activity.
3. As early as possible in the development of the commune there will be a church which will be the center of the community life.

VII. Craftsmen

1. Everyone in the commune will not be a farmer.
2. The blacksmith, the carpenter, the barber, the cobbler, the teacher and other craftsmen have obvious functions to perform.

3. Each member of the community will make his own contribution to the common good.

VIII. Modern Farms

1. A common objection to the farming commune especially by those who have had experience on farms is that there is too much work to do.
2. On the ordinary large one family farm there is too much work to do a great deal of the time.
3. This is caused by the farmer's ambition to live not on the land by off the land, to raise cash crops or to fatten stock for the market.
4. He has more work than he can do because he is trying to get more than he needs.

IX. Poverty not Destitution

1. The community will be characterized by devotion to voluntary poverty and the Works of Money.
2. It must be remembered that poverty is not destitution.
3. It is true that in the cities those who undertake the apostolate of the dispossessed must share the sapping insecurity of the dispossessed but the voluntary poverty of the farming commune is the poverty of the House of Nazareth.
4. It is the ideal for which we strive in setting up a new society the "frugal comfort" spoken of in the encyclicals.

X. In the Beginning

1. In the beginning of any commune there will necessarily be dependency of the whole group on the charity of those who are interested in the movement but cannot actively participate.
2. Those who are starting the project will be the guests of Houses of Hospitality, disillusioned urbanites, earnest young families with more enthusiasm than cash.
3. Nevertheless it is possible to attain some measure of self-sufficiency and even the ability to be of assistance to others quite soon in the commune's history.

XI. Mutual Charity

1. For example, although the farm



ORA ET LABORA is the motto of Father Joseph Woods, Benedictine from Portsmouth Priory, who spent several weeks at the CATHOLIC WORKER farm. C.W. photographer caught Father Woods in the bean field.

at Easton, Pennsylvania, is still in large part dependent on St. Joseph's House, Mott Street, it has been able to send vegetables eggs and meat to Mott Street, an exercise in mutual charity.

2. It also serves as a summer camp for many poor children who otherwise would know only the little breeze and sunlight that sifts through clotheslines crisscrossing the backyards in which they live.

XII. Apparently Handicapped

1. The practice of the Works of Mercy means that even in its difficult beginnings the farm will be apparently handicapped by the presence of certain members who have no obvious contributions to make and will seem to be only a drain on the community's material and spiritual resources.
2. It must be remembered that on the farm as in the House of Hospitality we are concerned not with making money but with making men not least of all, ourselves.

XIII. A Way of Life

1. It is even more true that bustling action is not the only kind of activity that is necessary to make a work successful.
2. Prayer and suffering are also essential elements in the life of the community.
3. We must keep constantly in mind that the farming commune is a way of life.

a way of life in which all the variety, the responsibility, the integrity of action which are removed from the usual existence of the wage earner are restored to him so that he can once more function as a human being rather than as a machine minder.

XIV. Lack of Family Influence

1. It is a way of life that is especially important for the restoration of family life.
2. We all know how little the father of the average city family contributes to the formation of his children's character.
3. Even the mother's influence is diminishing as the organized educational and recreational agencies of the city claim more and more of the direction of the child.
4. Training in home crafts is acquired at school or not at all.
5. The members of the family, even in primary grades have separated interests.

XV. Crafts and Character

1. There is no spirit of family unity.
2. On the farm all the members of the family are concerned with the common tasks and work together, children and parents.
3. The father and mother train the children not alone in crafts but in character.
4. The family is integrated and functions as an organ of the Mystical Body.
5. The family is the primary unit of society.
6. If we remake the family, we remake the world.