Vol. IV. No. 2 JUNE, 1936 Price One Cent

## SEAMEN'S STRIKE CALLED OFF; UNION HEADS REFUSE SUPPORT

### C. W. Deplores Lack of Support on Part of Catholic Workers and Students

The two-months strike of the east coast members of the International Seamen's Union is called off as we go to press. The fight, carried on against shipowners and corrupt union leadership, was manifestly a just strike punctuated by lawless company tactics and police brutality.

After a conference in Chicago, with the officials of the I. S. U., the rank and file decided that it was useless to carry on until they could organize the whole East and Gulf coast and work in collaboration with the West coast.

Demands

The workers, under a rank and file leadership, demanded substantially the same conditions given the West coast seamen under the West Coast Award. These include an eight-hour day, payment for overtime, all hiring to be done through union halls. Other demands were adequate safety at sea for passengers and crew, better accommodations for crews on board ships, all agreements to expire on the same date as the West Coast agree-

Corrupt Leadership

The fight was also directed against the present leaders of the I. S. U. who were not placed in office by a rank and file vote as the constitution provides, but by company officials. That they are not representative of the rank and file, is obvious. The I. S. U. officials, including Paul Sharenberg, David Grange and John Bley, had declared the strike to be an "outlaw" affair, whatever that might be. We insist with Norman Thomas that no strike is "outlaw" if it is the wish of the rank and file and is carried (Continued on page 4)

## Black Legion Rise Indicative Of Fascist Trend Going Ahead Fast;

The country, long used to tales of vigilante terrorism, has brushed aside vague consciousness of Tampa floggings, Scottsboro travesties, sharecropper atrocities and lynch mobs, and become righteously indignant over the activities of the "Black Legion." In many respects similiar to the Ku Klux Klan and like 100 percent American organizations, of present date in beliefs and hatreds, it is typical of the Fascist trend in America. We are not interested, right now, in reporting the murders and torturings ascribed to the organization. The daily press has reported the expose with all the relish that only American dailies can. The immediate social effect is a matter of law; the state will take care of the murder and torture angle. The more farreaching, the broader social implications seem to us to be of far more importance than revenge of the state for the murder of one of its

The rise of the "Black Legion" in Detroit, for instance. A report in the New York Times (of all places) says, "The rise of the organization here is the result of a peculiar social situation. From 1921 to 1929 there was an influx of unskilled factory labor from the hill sections Clannish, the newcomers lived in communities of their own." Significant? It gives the lie directly to those of the Detroit manufacturers who have consistently denied the importation of "southern crackers" to take the place of union workers. In other words, the organization is. one composed of strike-breakers, "finks," union-busters, or any other name you like. To quote the Times again, "One purpose of the Black Legion is to get jobs for its members. Not one of those who have been in custody or questioned is unemployed. Several attributed their jobs to the aid of other members." Catholic A.P.A.'s

are pledged to needled up patriot-

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**Farming Commune** Report of Work

#### James Montague, Mgr., Tells of Successes and Difficulties

Our new venture is full of amazements to an interested observer. Our community consists of people of all ages, different temperaments. different likes and dislikes, and no two of us were brought up in exactly the same kind of homes. This, we will readily agree, does not make things a push over. Despite all these obstacles we are able to make headway in planting the crops and beautifying the place.

Our inadequate water supply has been the chief concern in the past and vies for first place with a mounting grocery bill and insufficient tools and materials to work the place. Our two cisterns are easily drained because of the unusual tax upon them. For drinking water we have been using a spring, which we found down on the adjoining property. Four or five of us sunk a barrel down there and we hope to have a plentiful supply of drinking and cooking water of the South, chiefly from parts of until we are fortunate enough to Kentucky, Tennessee and Mississippi. be able to sink a well on our own place. One day a man was up here who deals in second hand lumber and he told us we wouldn't have to go over thirty-five feet down before striking water. When we are able to get the drill, pipe, and pump and whatever else we need for such an operation we are going to put all necessary hands to work sinking

Food and Work
The air and hard work here are conducive to large appetites. It is very hard to consider using the same system here as the one we used in New York. In there we had days of plenty when we ate well and lean days when we ate little. The members of the Black Legion | Out here it would be days of pienty when the work would be done and

(Continued or page 4)



Christ, The Worker

## EASY ESSAYS

PETER. MAURIN

## BANKING ON BANKERS

1. GOD OR MAMMON 1. The Christian says: "The dollar you have

is the dollar you give." 2. The Banker says: "The dollar you have is the dollar you keep."

3. Christ says: "You cannot serve two masters God and Mammon."

"You cannot. and all our education consists in showing us how we can serve two masters God and Mammon," says Robert Louis Stevenson.

5. "The poor are the true children of the Church." says Bossuet.

"Modern society, has made the bank account the standard of values,' says Charles Peguy.

#### 2. USURERS NOT GENTLEMEN

1. When the Canon Law and not the Roman Law was the Law of the Land, money lending at interest was called usury.

2. Usurers were not considered to be gentlemen when Canon Law was the Law of the Land.

3. People could not see anything gentle in trying to live on the sweat of somebody else's brow by lending money when the Canon Law was the Law of the Land. 3. WEALTH-PRODUCING MANIACS

1. When John Calvin legalized money lending at interest,

he made the bank account the standard of values.

2. When the bank account became the standard of values, people ceased to produce for use

(Continued on page 4)

## COMMUNIST WRATH AROUSED BY **CONSTRUCTIVE JESUIT PROGRAM**

### Statements in New Masses Sample of Bolshevik Technique—Can't Minton Read?

The New Masses:

The Society of Jesus advocates fascism in the United States. It preaches anti-semitism, race prejudice against Negroes and class collaboration designed to smash labor unions and discredit the working class:

The Jesuits insist that redistribution must be accomplished "not through confiscatory methods, but through a more equitable distribution of income." How this can be brought about, the pamphlet does not explain, except to hope that "individuals surrender part of their acquired property rights where necessary for the common good." No word on old-age pensions, unemployment insurance, or any concrete proposal of methods to improve the conditions of the workers.

The Jesuit pamphlet under at-

RACES must cooperate, recognizing:

a. A common humanity,

b. A common sonship of God, c. A common destiny,

d. An interpendence of rights, privileges, and responsibilities and a realization that no race suffers without damage to all humanity.

Therefore it is the duty of right-thinking people:

a To condemn the fostering and expression of race prejudice, and of practices based thereon, as destruc-tive of justice and charity and productive of discord and violence.

INDIVIDUALS must be coop-

(Continued on page 4)

## **American Stores** Clerks Strike in Philadelphia

### Need Support of Consumers; Boycott Urged By C. W.

Down in Philadelphia, a group of managers and clerks of American Stores, Inc., are carrying on a valiant fight against anti-union activities of the concern. Local 973 of the Retail Clerks International Protective Association is striking for union recognition and a decent standard of living. According to an affidavit signed by Daniel McGlynn. rank and file representative of the union, the abolition of the NRA was a signal for the lengthening of working hours from 48 to 60 hours per week, and a reduction of wages from \$15 to \$7 for clerks and \$35 to \$17 for managers. Fear of being fired has kept a great many from joining the union; the affidavit accuses American Stores of spending huge sums to crush the strike on the part of the more courageous of the workers, and an interview with Mr. McGlynn by the writer disclosed a close alliance of the company with the police. A number of the strikers, including Mr. McGlynn are the victims of framed police charges.

#### To Catholics

A concerted boycott of all Ameri can Stores by the citizens of Philadelphia is the best weapon the strikers have for their manifestly just strike. So far, no Catholic organizations have come to the aid of the strikers. Which gives us the opportunity to ask again of Catholice students and organizations, "Why aren't you on the picket line? Have you no interest in labor but 'stuffed shirt' discussions of the encyclicals and St. Thomas?"

To Catholics, especially those so perturbed about the "red" activities, we say, "if Communism makes ad-

(Continued on page 4)

### **Cotton Croppers** Demand Increase: 4,000 on Strike

While Cotton Carnival runs rampant in Memphis members of the Southern Tenant Farmers' Union, laborers, cotton croppers, went on strike. They are asking for an increase in daily wages, and better conditions. They have been getting \$.60 and \$.70 per dayworking from sunrise to sunset. A daily wage of \$1.50 for a ten-hour day is their reasonable demand. While their landlords are throwing away money on floats and pageantry thousands of men and women who made "King Cotton" possible are jobless and facing starvation. If they can hold out until the weeds choke the crop they will be able to bring the planters to terms and so these embittered Negro and white farm workers are praying for rain. It is not the tenants or sharecroppers who are involved but the day laborers organized by the Southern Tenant Farmers' Union. The area affected is northwestern Arkansas across the Mississippi River west of Memphis.

#### Strike Unanimous All last winter the strike was be-

ing prepared and at a general meeting representatives of 78 locals set enthusiastically date and pledged full support. Not a dissenting voice was heard. Strike committees were organized and scores of men and women went through the countryside of the affected area proclaiming the strike. Four thousand workers have walked out. The planters, with plenty of time to meet the strike. had doubled their working force and are now seeking to redouble again by offering the sum of one dollar per day to any willing to. scab-splendid remuneration. The Workers Alliance, an organization of the unemployed in Memphis, have promised support in keeping those on the city's relief rolls from scabbing. A telegram from Wm. Green promised A. F. of L. sup-

#### Latest Report

Latest Associated Press report states that the S. F. T. U. asked vances with the workingman, it is sharecroppers & Tenant Farmers

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VOLUME IV

### THE CATHOLIC WORKER

A monthly, published and edited in New York City

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### LOAVES AND FISHES

A crowd of five thousand went out on foot from their cities to follow Jesus. They were so eager to hear Him expounding his teachings that they had not even thought about taking any

provisions along. When evening came, they were hungry, tired and far from any town or village. Jesus felt sorry for them

"because they had nothing to eat."

"GIVE YOU THEM

TO EAT" He told his disciples who wanted to send the crowd away instead.

But, it was argued, that was not practical. It would

cost an awful lot of money because so much food would be needed for all these people. And anyway where could any food be found at all around this lonely spot?

Something must be done. But who could think of a good

way, out?

One little boy in the crowd was willing to offer some food. Even if it was only a small lunch basket he had with five rolls and two dried fishes (which perhaps his good mother had prepared for him) he offered it to our Lord just the same.

Surely it was not enough for all the hungry people. But it was a little something anyway and the hungry fellow offered his

own small share with good will.

Of course our Lord took care of it all, and, as the five small rolls were distributed to the first people with Christ's benediction, it so happened that the little lunch basket somehow didn't get empty till all of the five thousand had received rolls and fish.

If we have only very little of our efforts to offer to the Lord

at Mass, let's offer it just the same.

If there is only very little that we can do for our brothers, we must not despair. Human misery is so great, it numbers by thousands of thousands, but that's no reason to send the poor away empty handed. Our Lord is much concerned that they be taken care of, but He wants us each to offer the little we can do in the way of a good meal, a bed, a pair of shoes, even a book, or just an encouragement.

It is not the five small rolls that we can contribute that can feed any crowd, but only what our Lord makes out of our offering, through the Holy Ghost, the Spirit of Love or Charity

who gives Life to our small deeds.

### WE ARE IMPORTUNATE!

Do you remember the story in the Gospel that our Lord told, about the importunate friend, how when he had a guest and didn't have anything to set before him, he went to his friend and knocked at his door, late at night though it was, an inconvenient time. And the friend shouted out not to disturb him, but he kept on knocking, so that finally the friend had to get up and get him some loaves, not "because he was his friend, but because of his importunity."

We are sorry that we are importunate, but those who are fellow workers in Christ must run the risk of being thought

nuisances. It is really necessary.

The Lord sends us more room to accommodate guests, and immediately there are more guests—guests too who have no other place to turn. The house on Mott street is accommodating twenty-five, many of them seamen who have been sleeping on the floor of strike headquarters for weeks. Down in the country the house is crammed. And with this large community, -numbering around fifty now, who need to be fed three-meals a day, we are faced with the fact that there is \$6.80 on hand and a grocery bill of two hundred, a printing bill of four hundred. Rosemary who heads the kitchen police now says that she can feed an able-bodied man for two dollars a week. But that's without meat.

We don't mind so much being like the importunate friend clamoring for bread at an inconvenient time, because we know that Holy Poverty is a blessing from God. It is good that our work has to be conducted in this way—that we must live in the same insecurity and worry as the great masses of workers whose cause we espouse. It is the hand to mouth existence Christ lived, Who had no place to lay His head, and who took His meals as He wandered through the cornfield with His disciples or sat on a hilltop after an afternoon of discoursing. We are privileged in sharing His poverty and in having to ask in order to continue our work. It is true it was only three months friend. Again we make this appeal in the name of St. Joseph, ago we appealed to our readers, but since we sent out those in whose empty hands our Lord and our Blessed Mother were appeals through the mail, we reached only a limited number of entrusted on this earth.

### Day After Day

My job this morning is being cowherd. I can sit under a tree with pen and paper and write to the readers of THE CATHOLIC WORKER and all I have to do is to see that Bossie, the Hoistein, does not stray from the southeast pasture where the fences are being repaired by Francis and Eddie.

It is an irregular pasture, roughly shaped like the letter K, one end shut in by woods, the other by apple trees. It is up on a hillside and down on my left is the asparagus bed in the field below, and then more sloping fields, some very steep, to the river road and the Delaware. Beyond that more sloping fields, and hills, green and brown like a patchwork quilt. Immediately by the side of me is a hedge of raspberry bushes and a sparse clump of sumach.

There is hot sunlight after a day and night of rain which replenished the cisterns; there are sounds of woodchopping, a train in the distance, a bumble bee, the sound of the cow munching and cropping the

#### "Don't Tell Peter"

There is also the sound of the old Ford truck operated by Jim Montague, manager of THE CATHOLIC WORKER Farming Commune No. 1, drawing a two-horse plough guided by Cyril Echele.

We want to get the kitchen garden in and there is no horse nor money to buy one. Someone suggested we get one on the instalment plan from a neighboring farmer, but with three dollars in the bank we would be violating principles in making so large a purchase with no money in sight. We know St. Joseph will take care of the printing bill (four hundred dollars yet to be paid), and the groceries which are paid for from week to week. We are frugal enough God knows, though we have plenty on the table.

The horse and equipment will come-we will pay for it. The truck method of ploughing was recommended to us by Louis, former occupant of the farm, who now lives down the road.

"Don't tell Peter," said one of the boys to whom Peter had said that hands were made before machines.

#### Fruits of Field

We went in to see a Polish neighbor yesterday and she was just coming in from the woods with an apronful of coral mushrooms to cook up with butter gravy for supper. Here it is only May and already we have all the asparagus and rhubarb we can eat, dandelion and dockweed, mushrooms and milk. As yet we have no chickens and are buying eggs for 25 cents a dozen down the road.

To many throughout the country our farm will seem sadly inadequate as to size. In writing to a correspondent in Kansas, we have to explain about intensive cultivation, and producing for use. In writing to a correspondent in Belgium the other day, this was not cessary as they are limited as to space over there and understand the intensive cultivation of small parcels of land.

If we were financed our readers could say: "Oh, it is all very well for you-you've got money in back of you. But what about us? How are we to start out, without stock. without funds, without hands."

That is where the farming commune idea comes in. People can work together, can pool their resources, can think in terms of mutual aid. Our program is to work for farming communes and homesteads.

#### The Day Continues

But this account started to be of a day at the farm. The ploughing.

our friends, and not all of our readers. And since then, too



### St. Isidore—Patron Saint of Farm Workers

St. Isidore was a farm laborer, born near Madrid about the year 1070. Every morning he used to go to mass before work and one day one of his fellow worker complained to the master that Isidore was always late for work in the Upon investigation, so morning. runs the legend, the master found Isidore at prayer while an angel was doing the ploughing for him.

On another occasion his master saw an angel ploughing on either side of him, so that Isidore's work was equal to that of three of his fellow laborers. Isídore is said to have caused a fountain of fresh

water to burst from the dry earth.

Isidore was married to Maria Torribia, a canonized saint whose relics are still carried in procession in Spain in times of drought. They had one son, who, picture of him.

went on all day with only an hour or so of slesta after lunch. Mr. J. worked away at the asparagus bed which had become overgrown with weeds. Mrs. J. was in charge of the kitchen, cooking for fourteen with no apparent effort, on an old wood range collapsed in the middle. K. prepared vegetables, weeded, washed dishes and washed up the sloping kitchen. Bill in high boots shovelled manure into an old wagon to be towed out into the north field and scattered.

For a few early hours in the morning I had planted onion sets, six rows of them and as I crouched and bent and planted, I thought of the three million children and women working in the cotton fields, from dawn to dark. I thought of the women and children in the beet fields and onion fields of the middle and far west. and I thought how even the sixyear-olds were pressed into the gruelling service until they were deadened and worn and a deep smouldering resentment grew and grew within them, shaping them for revolution or for the flight from the soil to the cities. On the one hand, a hatred for the oppressor, the big business farmer growing up, and on the other a hatred for the soil, the good earth, which Christ Himself blessed for us with His blood.

#### Terraplaning

After supper the boys all went out to mend a portion of the road as it came up the hill and slanted perilously between fields. With the truck and plough they ploughed up one side, Eddie using a pick as supwith the shovel.

But Cy had the idea of chaining a wide board behind the truck and all of them standing on it, balancing themselves with ropes, the truck pulling them along to level out the ploughed up portion.

(Continued on page 3)

#### Baiters

"America is in far less danger from the preaching of Communists than from certain professedly anti-Communist propaganda, which is in reality directed against social justice.

Monsignor John A. Ryan.

the child with it, alive and well. St. Isidore was canonized along with Sts. Ignatius, Francis Xavier, Teresa and Philip Neri in 1622. He is widely venerated as the patron of peasants and day laborers, and his feast is celebrated on the fifteenth of May. THE CATHOLIC

when he was little, fell into a deep

well, and at the prayer of his

parents, the water of the well is

said to have risen miraculously to

the level of the ground, bringing

Worker farming commune was paid for on the feast of St. Isidore, April 4, but it was Isidore of Seville and not our farmer Isidore. Cyril Echele, one of the group at the commune, called our attention to the fact that St. Isidore was the patron saint of farmers and that his father out in Missouri had a

#### Pope Pius XI

"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."

### Mobile Catholic Action

Following out our program of action in disseminating Catholic thought, we plan, soon to open up the first CATHOLIC WORKER traveling bookstore in the guise of a pushcart. Which same loaded with Catholic literature shall sail forth to win support for our Catholic Press.

We appeal for our readers cooperation in making this venture a success. You may help by collecting Catholic literature, books, pamphlets, newspapers, anything as long as it is Catholic and printed. Catholic publishers can help by sending us all their damaged books.

Any reader who is financially able may help by procuring the license, which costs four dollars.

All literature should be sent to THE CATHOLIC WORKER Traveling Book Store, care of THE CATHOLIC

Stanley Vishnewski.

### Consumers' Union

During the month, there has come to us the first issue of Consumers Union, put out by the former employes of Consumers Research. While performing a valuable service in debunking the high pressure advertising of the big companies, it goes further and publishes a list of concerns that have been reported by A. F. of L. unions as unfair. This, we believe, to be fully as important as the exposes of advertising.

Products which come in for a ribbing this month include, Alka-Seltzer, most breakfast cereals, soaps especially the floating variety and the BO kind, and the multishaped tooth brushes we see so much in the subway ads. Most claims for all these things are

Among the unfair companies are: Hoffman's Beverages, BORDEN'S MILK, Camels, Lucky Strikes, Old Golds, Chesterfield, Philip Morris, Kayser Hosiery, Real Silk and

6,640 meals have been served, Rosemary reminds us. We are knocking again at your doors, so that those who did not hear from us before, can remember the story of the importunate others.

# :: LETTERS FROM OUR READERS ::

#### **COOPERATIVES**

The Smith Carpet Company and the Otis Elevator Company pay much less than a living wage, thus compelling many of the wives of the workers to seek work elsewhere to meet the family's expenses. This condition is the father of the plan to establish a cooperative food store. It is to help to make the low wages reach further. This plan, however, enthusiastically received is so easy to put to practice with the workers, despite the benefits all would derive from it. They are pretty timid to take the little risk involved, so to overcome this, I want copies of your paper and hope that this will have the desired effect. I will be glad to inform you of the progress of our plans. As the employees of both these companies as well as of the Habitshaw Wire company are non-union, the latter employing many women of those other companies, you can guess the rest, a result of the ditching of the NRA. This cooperative, once established, I hope will help to improve conditions a lot.

H. A. S.

### THE CHICAGO LETTER

ARTHUR G. FALLS, M. D. 4655 S. Michigan Blvd.

In a recent issue of Orate Fratres there appeared the following quotation from "The True Basis of Christian Solidarity," by Fathers M. B. Hellriegel and A. A. Jasper: "The quality of the religious life of any people is always faithfully reflected in its political, social and economic institutions and customs." If this be true, how much more true must be its reflection in its religious institutions and customs. This in a point which Chicago Catholics well might bear in mind when reviewing the Jimcrow policy which influences so many of our local Catholic institutions.

There are increasing evidences of a reaction of our local Catholic laity, especially among the younger generation, against the prejudice and discrimination which has made the word "Catholic" to Chicago's colored citizenry seem a symbol of injustice. It is reported that the admission of a colored student recently to one Catholic high school came as a result of the opposition of the student body to the prejudiced stand of the faculty. Reports come also from the student body of schools in nearby cities of their increasing opposition to the barring of colored students from their schools. This healthy awakening has been due in no small part to the increasing circulation of THE CATHOLIC WORKER and to the appearances of Dorothy Day and Peter Maurin in this area. would seem that the time is ripe for the development of a CATHOLIC ther stimulate not only the interest in race-relations but also in all other social and economic problems with which Christian groups must concern themselves and about which, it is reported, our Catholic people show an appalling lack of knowledge.

### CATHOLIC WORKER FARMING COMMUNE NO. 2

DEAR FOLKS:

Arrived on the Ozark farm here seven miles from Frederickstown, Mo., this morning. It is a three hour drive from my home in St. Charles and about 110 miles from St. Louis.

I have not yet met John Dreisoner, owner of the place. I hope to meet him soon and have a more complete understanding as to the use of the farm.

I will tell you something about enough for the 12 people already in one way or another it is blocking food of God.)

the history of the place. It is 250 acres mostly woods and rocky land; about 40 acres can be cultivated, but nothing but the garden has been cultivated for two or three years. The man who bought the place, Henry Dreisoner, was an architect and altar builder. The house is built of stone quarried on the premises.

The first thing that attracted my attention when I entered the house was a large statue of St. Joseph which seems to be of hewn stone and stands directly above the fireplace. I believe that St. Joseph helped us get this place just as he helped you in New York with the house of hospitality. I am going to pray to him especially for the development of our experiment here.

There is plenty of work to do here. Tomorrow I am going to cut the weeds in the garden in preparation for plowing a small garden spot. Also I am going to spade around the grape arbor. As soon as it rains, and we need it badly, we will have the neighbor plow a piece of land. We have plenty of tomato plants to put out, also some onion sets. If it is not too late we will plant some potatoes. Coming up now are lettuce, carrots, and beets almost large enough to eat.

Our nearest neighbors, Mr. and Mrs. Matthews, supply us with eggs and butter also lettuce and onions from Mrs. Matthews' garden. The Matthews are a fine old couple.

We had a very fine meeting recently, fifteen were present and all working together. We are all willing to sacrifice and it seems that this "gets us off the spot." If one makes a sacrifice it makes it easier for all to make further sacrifices. Gene Fleming has been taking care of the place and will probably remain with our group.

I will write you again soon when things are more underway.

> CYRIL ECHELE, R. No. 3 Fredrickstown, Mo. c/o Gene Fleming.

### Help the Children

Dear Miss Day:

Has my petition to St. John Bosco been answered yet? Ever since you told me how the C. W. owes the grocer, the printer, the post-office, etc., and that you couldn't take my Harlem kids to the farm this summer, I have been hoping for a miracle from Don Bosco. Surely he who loved children so. will pierce the hearts of C. W. readers to contribute tents, or money to feed the children or to volunteer to drive a group out to save the carfare money which then can be spent for food.

#### We Need Tente

We need tents because there are twelve people living in a five-room house so they are bursting out of the windows without having any children around. If we had a few tents and cots ,then there would be room for the kids. Surely there Worker group in this city to fur- must be somebody with an unwanted tent or money enough to

We Need Food

Now to feed them. As you all know children normally have hearty appetities but in the country (our grocery bills from last summer in Staten Island are proof) they are doubled and tripled. If enough money was sent in to form a vacation fund for these children we could take them to the country. Miss Day, if our friends sent in money for food and tents, Doris has volunteered to help me take care of the Harlem children so you needn't worry about them being unsupervised. So you see, it is a very workable miracle.

Perhaps a Cow

If we were lucky enough to get the tents and the vacation fund, it would be grand if the children could have a cow. After all, the cow at the farm only gives 14.



there, several of whom are convalescents, and a pack of growing kids. Or is that too much to ask?

Last summer six of the nine Giogas children spent a few weeks at Staten Island. They are on relief and have a difficult job managing. Why things were so bad lately, the oldest girl, a freshman at high school was kept from attending her classes because they couldn't afford the daily 10c carfare. (This was deducted from the food allowance all term as the Relief Bureau has not taken care of this important matter as yet). Mary, 13-year-old, and one of the most original girls in my class confided to me one sunny day last week, "You know, Miss Julia, I dreamt I was back in S. I. having fun. When are we going back there?" This is the way all the kids feel about it even those who were a wee bit homesick last summer! If you hadn't written that nice description of Easton, Miss Day, maybe I too wouldn't be longing

#### Page St. Anthony

If we were all like John Bosco, seeing Christ in every child-how eager we would be to help these Harlem kids. Many of the children are in need of sunlight, proper food and clothing. Last year several of them were found to be under-nourished. A few weeks at the farm could not only show them a new world-a beautiful, exciting one, but would allow Mrs. Giogas to rest before the birth of her tenth child. If you cannot help these kids materially (I'm in this class), pray that their desire for a vacation will be realized. Wouldn't it be wonderful if on June 15, the feast of St. Anthony, this appeal would be answered so generously that I could at last tell the children, "You can go to the country." JULIA PORCELL.

### Friendly Criticism From Future Worker

There is no denying the existence of a widespread feeling that THE CATHOLIC WORKER is unorthodox, not in accord with sound doctrine. If this feeling were restricted to the stupid and prejudiced, there would be no reason to worry about it. But there is good reason to worry about it, for it is shared by quarts a day, which is scarcely the intelligent and sympathetic, and in their heart to receive the

our progress and eating away those gains already made.

These accusations, stupid and intelligent, center around your respective stands on pacifism and Communism. I shall try to reproduce them in their intelligent forms.

The Church's doctrine on war is not strictly pacifist because it admits the possibility, even in these times, of a just war, and has from Christ down recognized the necessity for and the honorable nature of military service. THE CATHOLIC WORKER would probably admit these points if pressed, but meanwhile it calls itself "pacifist" indiscriminately and reprints on its front page with marked approval that "the time has come for Catholics not merely to denounce any and all war, but to refuse to support their separate govenments in this hellish business, even to the point of refusing to serve if war be declared."

#### "Pacifism"

"Catholic pacifism" is a thing of clearcut distinctions, based on a recognition of sin and the devil, on common sense and justice. The above statement, on the contrary, proceeds from a weakness for sweeping generalization and a dangerous itch for martyrdom. People distrust those who are too eager to die, just as they will insist on their own right to die, however ignobly, for homes and families.

Lastly, are you prepared to prove that Ethiopia fought an unjust war and that Ethiopians should have refused to bear arms?

#### "Communism"

As for Communism, I would call your attention to the first two columns, Page 1, of your May issue. Column 1 reads, "The Communist is Atheist. 'Atheism is an integral part of Marxism,' Lenin says." Column 2; almost the same line, replies, "There is nothing wrong with Communism."

Of course Mr. Maurin modifies his statement, but unfortunately he does not seem to have read Column 1, for he makes no mention of his disapproval of Communist atheism. I submit that judging solely from what he has said (and the intolerant world will always persecute us journalists by so doing) the simple proletariat might well feel a certain confusion, even a certain corroding doubt as to exactly what Mr. Maurin does believe.

I can see what people mean, even if I don't agree with them, when they accuse THE CATHOLIC WORKER of tolerance of Communism. I cannot feel that I am speaking in the best of faith when I insist in return that THE CATHOLIC WORKER is dedicated not only to the fight against injustice and oppression, but to a staunch defense of American ignorance from the onslaughts and seductions of the Marxian heresy. If the Truth is our shield and sword, we cannot allow them to grow rusty.

Yours in Christ,

JOHN C. CORT.

### Day After Day

(Continued from page 2)

Washing up the supper things in the house, we didn't know what was going on until we heard loud yells of joy and triumph and went out to see the fun. The stunt worked pretty well, but in the course of the levelling one or more of the workers was always flung off into the field.

#### Pursued

Every night, of course, the cow got lost, until the pasture got staked in, and wandered half a mile across fields to her former home. Margaret, here in the city, told me she dreamt the cow had run away, but returned, bringing three more with her. No such luck! She wandered away all right, and Francis, Paul and Eddie had the job of pursuing her. On that evening, she was found in the pasture with six other cows, cropping reaceably away, and it wasn't until they had separated her from the rest, that they noticed the bull coming after

Francis didn't say how he felt, but Eddie confe.sed his terror. They couldn't get around to the stile but had to lift up a barb wire fence and push the slow cow through. It was a moment.

#### Two New Friends

On one morning a friend came in at breakfast time, having tramped all night from Philadelphia. He had been a New York fellow-worker, coming for lunch one day and remaining with us for some weeks to help us paint the Mott street house. Going on to Philadelphia he found only one day's work there, and retraced his steps to Easton to join up with us on the farm. The first thing he did on arriving was to sit under the apple tree and bathe his feet.

"My age and my health are against me," he said. "In the old days the union members helped one another. Now they drive each other and in the fierce competition, they cut each other's throats. The younger ones set the pace, and if the older men can't keep up with them, they have to go..."

Thanksgiving

Before bedtime, around nine, we all gathered together, for the rosary and litany. Outside there was a little breeze in the apple trees sighing around the house. moon shone down on the hill top, washing the fields in a soft glow. There was quiet and perfect peace and a happiness so deep and strong and thankful, that even our words of prayer seemed inadequate to express our joy. May St. Isidore, patron of farm workers, pray for us and praise God for us!

During the last month one of our readers came in and asked us if we could get an invalid chair for him. It is for a poor old lady who gets very tired of laying in bed all day and the family cannot afford to buy one. They are looking forward hope fully to the response from one of our subscribers.

### From the First Vespers on the Feast of CORPUS CHRISTI

How sweet, O Lord, is Thy Spirit who shows Thy gentleness to Thy sons, and sends them from heaven a bread of delight, filling the hungry with good things, sending the rich away empty.

(Those who hunger for Justice in spirit of poverty and detachment will receive it. Those who remain attached to vain worries, to false, useless and sinful things, will make no room



### Banking on Bankers

(Continued from page 1) and began to produce for profit.

3. When people began to produce for profits they became wealth-producing maniacs.

4. When people became wealth-producing maniacs they produced too much wealth.

5. When people found out. that they had produced too much wealth they went on an orgy of wealth destruction and destroyed ten million lives besides.

6. And now millions of people find themselves victims of a world-wide depression brought about by a world gone mad on mass production and mass distribution.

#### 4. THE FALLACY OF SAVING

1. When people save money that money is invested.

2. Money invested increases production.

3. Increased production brings a surplus in production.

4. A surplus in production brings unemployment.

5. Unemployment

brings more unemployment. 6. More unemployment

brings a depression.

7. A depression brings more depression.

8. More depression brings red agitation.

9. Red agitation brings red revolution.

10. That's what you get for saving your money for a rainy day.

#### 5 WHEN BANKERS RULE

1. When the bank account is the standard of values. the Bankers have the power.

2. When Bankers rule. the Business men have to do the bidding of the Bankers.

3. When Bankers rule, the Politicians have to assure law and order according to the wishes of Business men.

4. When Bankers rule, the Educators have to prepare the minds of the students so they can be good specialists knowing more and more about less and less.

5. When Bankers rule, the Clergymen have to endorse this scheme of things or starve.

6. When Bankers rule. the Christian ideal is used to camouflage a Pagan practice

6. MORTGAGED

1. Because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church, home owners have mortgaged their homes, farm owners have mortgaged their farms. institutions have mortgaged their buildings, cities, counties, states have mortgaged their budgets.

2. So people find themselves in all kinds of difficulties because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church. 7. AVOIDING INFLATION

1. Some people say that inflation is desirable.

2. Some people say that inflation is undesirable.

3. Some people say that inflation is undesirable

### The Catholic Worker

Presents Mr. Peter Maurin, N. Y. City, in a series of roundtable discussions at St. Ignatius High School Library, 1076 W. Roosevelt Road, Chicago, 7:30, from June 9 to June 15, 1936, inclusive.

Presiding: Arthur G. Falls, M. D., Chicago correspondent. June 9-"Catholic Action-Catholic Activity"; discussion opened by Mr. Edgar T. Croark. June 10 - "Capitalism, Fascism, Communism"; discussion

opened by Mr. Charles E. Smith. June 11 - "Race-Relations"; discussion opened by Mrs. Regina F. Merritt.

June 12-"Consumers' Co-operation"; discussion opened by Dr. Arthur G. Falls.

June 13 — "Farming Com-munes"; discussion opened by Mr. Tom Coakley. June 14 - "Catholic Educa-

tion"; discussion opened by Miss Marguerite Windhauser. June 15-"War"; discussion opened by Mr. Lucius T. Davis.

### JESUIT PAMPHLET

(Cortinued from page 1)

a. Capital and labor sharing in equity.

b. Farmer and industrialist realization their interdependence;

c. All classes united in purpose and execution;

d. Consumers working through cooperative societies;

e. Banking operations for the sake of the individual and of the individual and of the nation;

f. Labor unions striving for the interests of the worker, the industry and the public.

Until these ideas can be realized, we favor social legislation such as:

a. Minimum wages, Unemployment insurance, Mothers' and old-age pensions, Laws for the protection of children and women;

b. Regulation of monopolies and corporations;

c. A just reorganization of taxation:

d. Laws for human security; (Copies of the pamphlet "An Integrated Program of Social Order," published by the Committee on Social Order of the Jesuit Provinces of the United States, Canada and Mexico, may be obtained at THE CATHOLIC WORKER office, 115 Mott St., N. Y.)

### Social Doings

There will be a house warming at the Catholic Worker headquarters, 115 Mott St., June 6, Saturday, 3 p. m.

On Saturday, June 21, there will be a rummage sale. Both these events are to raise money for tents and food for the hos-

#### **AMERICAN STORES**

(Continued from page 1)

your fault. If you would seriously work against Marxism, and what is vastly more important, put into practice the principles put forward in the Encyclicals of Leo XIII and Pius XI; then get to work, and show the workingman you are with him and are ready to fight his battles. Unless you do this, your conferences and study clubs are for naught, and you render justifiable the scoff of the Communist."

but inevitable. 4. The way to avoid inflation is to pass two laws one making illegal all money lending at interest; and the other law obliging money borrowers to pay every year one per cent of the capital over a period of a hundred years.

### SEAMEN'S STRIKE

(Continueà from page 1) on under their leadership. Communist Support

That the strike has failed is due to many contributing factors. One of the chief of these (this was told by one of the strikers), was the support of the Communists. Seamen are not Communists. But when they started their strike, when they needed funds and moral support, the only ones who came to their aid were Communists. True, other organizations joined in. But the tremendous support given by the comrades made the men feel that they were being used as dupes for the spread of Marxism.

Ashamed

The strike was a just one and was being run in admirable fashion under the leadership of one of the rank and file, Joseph Curran.

Much credit is due the supporting organizations, especially the Citizen's Committee and The League of Women Shoppers, who have rendered yeoman service on the picket line and in the matter of providing food and shelter for the strikers. We must confess, that as we paced up and down with the strikers in the picket line, that we could not but be ashamed for American Catholics in their lack of support of the workingman in his fight for justice. In Europe, on such an occasion, nearly every banner would be that of Catholic students or of Catholic organizations. Here, except for the few signs carried by CATHOLIC WORKER representatives, all represented non-sectarian or Protestant liberal groups, or Communist organizations.

#### Appeal

Probably the two subjects most discussed in Catholic circles, today, are Communism and the Encyclicals on labor. Perceiving the lack of interest of Catholics on this particular occasion, we are sadly afraid the American Catholics intend to combat Communism by calling names. Otherwise how can we justify their letting Communists do the good work while they let the workers fight their own uneven battle? The biggest reason for the rapid spread of Communism is that the Communists are willing to fight, anxious to fight for the worker, while we who decry Marxism sit by idle, or even hostile to the just demands of the worker and his appeal for help. How can we expect the worker to have any faith in us when we don't care about him?

Would we take seriously the Encyclicals we talk about so much, let us join the fight! We appeal to Catholic organizations and students to prove to the workingman that the Church we love so much stands behind him in his struggle for justice. We've done a good job of talking about it; now let's have some action. Let's give the lie to the Marxist's sneer of insincerity!

How How can we do it? Take over the job now being done by the Communist. Take back our technique of the Works of Mercy. Join the worker on his picket line. Christian solidarity not United Front! Help the worker along during the trying days of a strike. House him; feed him. Encourage him with your protests in his behalf.

We have been sadly remiss in our social duties in the past. But it's not too late. The Doctrine of the Mystical Body still holds good; Christian Charity is still extant. Let's prove to anti-Christ that Christianity has not failed,

### SHARECROPPERS

(Continued from page 1) to join the day laborers and make it a general strike.

Class war tactics have been used by the police and planters ever since the strike started. The strikers are in dire need. Agencies of relief will not help strikers. A bogged mule gets government aid sooner. Aid, financial and moral, is needed by the strikers. Contributions and cledges of support should be sent to the Southern news as soon as I get it. Tenant Farmers' Union. Box 5215, Memphis, Tenn.

### Lectures and Round Table Discussions

The general theme, "What Is Wrong With the World and What Can Be Done About It," held at 8 P. M. every Thursday at THE CATHOLIC WORKER, 115 Mott Street (between Hester and Canal Streets).

Group 1. The Picture of Our Own Times

1. Sociological Effects of the Depression. 2. The Prospects of the Younger

Generation. 3. How Relief Works.

(Other topics will be added to this group eventually.)
Group II. Remedial Measures

1. THE CATHOLIC WORKER Program. 2. The Papal Encylical on Labor.

3. St. Thomas Aquinas.

4. Jacques Maritain. (Other topics to be added.) Group III. The Catholic Situation in Foreign Countries: Les-

son to Be Learned From It 1. Mexico. 2. Canada.

3. Etc. The various countries of the world.

### Strikers Thank C. W.

An agreement was reached last night at a meeting of over two thousand members of the International Seamen's Union of America on strike in the port of New York.

You can quote Joe Curran as saying: "We accept the settlement so that the men may go aboard all the ships, and organize a real movement for the big push which is coming in September when the West Coast Award expires, then we shall be able to unite with our West Coast brothers to fight for one National Uniform Agreement, and a National Maritime Federation. We are grateful to the readers and the members of THE CATHOLIC WORKER for the support they gave us on the picket lines and in their help in our kitchen, etc. We expect to keep headquarters open and will have many men to feed yet, and we appeal to readers to send donations and food and clothes to 164 11th avenue. In September we hope to call upon the readers of THE CATHOLIC WORKER to come forth with us on the picket line, remembering the words, an injury to one is an injury to all.

Joe Curran.

### B. C. Lumbermen Strike for Union Recognition

Bellingham, Wash., May 28. THE CATHOLIC WORKER:

There is a strike in British Columbia as the enclosed will show. The workers have formed the British Columbia Lumber Workers Union and are striking for union recognition.

Seventy-five percent of the workers are Americans. By the middle of May 380 lumber workers joined our Union bringing our membership up to 3,050 members in good standing. We are building the Union during the strike to maintain the concessions we are winning from the operators. We must have the right of organization on the job to insure us against wage cuts, and to protect ourselves against the increasing number of accidents, which will only be lessened when we can set up safety committees elected by the men on the job to see that the operators carry out the safety regulations. Negotiations have been opened with some of the logging and mill operators.

I wish you will make up a paragraph in your next issue about the above strike because the workers "across the line" sure need a lot of good publicity. I will send you more

Yours cordially. Lumber Worker H. O.

### FARM

(Continued from page 1)

the days when we did not have sufficient food would be the days when the work would suffer.

Eddie Priest, of THE CATHOLIC Worker staff, and Paul Toner, a newcomer from Philadelphia, are the principal ones in the planting field. They have dug and planted most of the little gardens near the house. Everyone has some particular job he likes and he does it. Our three ducks, Faith, Hope and

Charity, have grown to be as big as three houses since they arrived. They will eat most anything they can swallow. All day long they wander around the place eating and drinking and occasionally resting so they can eat and drink some more. If we could only educate them to eat tin cans, old automobile parts, bottles and an untold amount of junk which has accumulated on our farm since the close of the Civil War, we would be greatly benefited. This little favor, they could do for us, would save many trips to the dumps.

### Planting

A neighbor of ours, who has been very helpful, plowed an acre and a half for us one day but that was all we could afford as the price is ten dollars a day. We have early and late potatoes, sweet corn, watermelons and cantaloupes planted on about an acre of this. The other half-acre we are going to use for field corn as soon as we can get some tar to put on the seeds. The crows and pheasants will rip up a cornfield, we have been told, if tar or some such substance is not used.

There is much stone here of all sizes and descriptions. This, or much of it, we can use in the building of more and better buildings. Michael Flynn, of The Catholic Labor Guild is one of our strongest and hardest workers. Michael has been devoting himself the last few days to the tearing down and rebuilding of an old stone retaining wall. For tools he has a hatchet, which is certainly of no great help. In Ireland, Flynn spent nine months in stone work and learned his trade well. .We cannot hope to have as nice a place as Graymoor is but we may be able to build a stone house and chapel. This is a long, hard, and tedious work and will probably be completed in the distant future. Nevertheless we will devote any slack time we may have to such a program.

This report is not as complete as it could be but next month we hope to have a report in a diary form and practically everything will be

### **BLACK LEGION**

(Continued from page 1),

support of Protestantism (whatever that might signify in their minds), fighting Catholics, Jews, aliens and communists. We have, in the United States, innumerable organizations with the same "ideals." Pledged to nationalism, racial hatred and religious intolerance. Sad to say, they include a goodly number of Catholics on their membership lists. THE CATHO-LIC WORKER has during the three years of its work, come across, crossed swords with, many Catholic super-patriots, particularly members of the now defunct "Order of '76" and the "Paul Reveres." True, most of such groups are not addicted to night-riding, torturing and murder. But these things are only an open manifestation of the principle that underlies such organizations. The fact is that they are pledged to red-baiting, hatred of Negroes, aliens, and all others who are not reactionaries like themselves. They stand pledged to the conservation of all that is rotten in the status quo; little impetus is needed to make of them exponents of mob terror like the Black Legion.

