

# CATHOLIC WORKER

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## EASY ESSAYS

by  
PETER MAURIN

### BOURGEOIS COLLEGES

(Reprinted from a previous issue of The Catholic Worker because of numerous requests.)

#### I. Catholic Bourgeois

1. A bourgeois is a man who tries to be somebody by trying to be like everybody which makes him a nobody.
2. Right after the War Catholic bourgeois tried to believe what non-Catholic bourgeois tried to believe that the time had come in America for a two-car garage and a chicken in every pot and a sign "To Let" in front of every poorhouse.
3. And Catholic colleges as well as non-Catholic colleges turned out stock brokers, stock promoters and stock salesmen who stocked people with stocks till they got stuck.

#### II. On the Campus

1. A few years ago, I went around the campuses of New York universities trying to find out if I could make an impression on the depression by starting a rummage on the campus.
2. But I found out that agitation was not rampant on the campus, although business is the bunk.

#### III. Business Is Business

1. A business man is a maker of deals.
2. In order to close a profitable deal in the shortest possible time, he tells you what a good bargain you are getting.
3. And while he tells you what a good bargain (Continued on page 4)

## Why Farmers Leave Farms

The following was written for THE SOCIAL FORUM of Canada, by Rev. Francis J. McGee, founder of a successful back to the land movement in King, near Toronto.

Our forefathers began this fair land of ours as a nation of homestead owners, a nation where even those who lived in the towns owned their homes and the means of production. Year after year our population has changed from country to cities, and from individual ownership to tenants. To give reasons for this influx into the cities and the losing of ownership would mean a study of taxation, tariffs, favors granted to industry to the detriment of the country, and monopolies granted to industrialists and to financiers. It is realized that even if by some miracle we could secure a complete re-distribution of the land and population of the country, with nothing else changed, it would be only a question of time until the lands and means of production were again in the hands of a comparatively small number of people.

#### Share in Profits

Sixty years ago there was a small thriving town in Ontario. It boasted of a saw-mill, a gristmill, a creamery, a blacksmith shop and two stores. If the creamery was mismanaged every one knew about it because each farmer had shares in it, and the manager was related to half of them. Farmers took their milk to the creamery and there it was made into butter. Some of the butter went to Toronto, some of it was used locally. Teamsters who carried wagon loads of butter to the railroad, employees of the creamery, stockholders and farmers, all received part of the profits of the business. The creamery hired local men to cut its hay, local men to pack it, bought its sawdust from the saw-mill across the road, which got its water power from the same stream that powered the creamery. Farmers carried skim milk home from the creamery and with it raised heifer calves and hogs. With plenty of this cheap, excellent food, they raised a dozen or so heifers every year and so improved their dairies, beefing the worst cows. Then they produced more milk and were able to raise more hogs and more heifers and produce more milk. Then the creamery prospered and the saw mill and the grist mill and (Continued on Page 4)

## Liberals Blow War Bugles in Spanish Key

Blast at Bishops' Letter Looks For U. S. In War Against Fascism

"An Unexpected Blast" is the headline over a column from The Managing Editor's Desk of "The Brooklyn Tablet's" issue of October 9th. It has reference to the impudent blast of the mixed gathering of 150 Liberals, hardly fair to call them Protestants, blown at the Catholic Bishops and the Catholic laity. That the managing editor should call this blast "unexpected" is amazing. Why should it be "unexpected"? Far from being that, it was an obvious, to-be-expected thing that only the most naive of editors could miss it so badly. As if those notorious signature-authors could possibly miss such a chance.

#### WANT AN ANSWER

Of course, it was the publication of the Spanish Bishops' letter in the New York Times that gave them their chance. That was the "unexpected" thing, for it was an utterly "unexpected" chance given to those five-and-drum corps boys of American Liberalism and Masonry. And they sure did gang up. They beat their liberal chests and blew their liberal blast, and the New York Times broadcast it for them with gusto. Did these boys want their blast answered? They did not give a fluter's foot about an answer. No answer could satisfy them. And who are they that the Bishops should consent to be placed on the spot for them, anyhow? It was an unmitigated piece of insolence for them to suppose the Bishops should answer them. What right had they to demand that the hierarchy of America honor them by taking sides? They were propagandists, pure and simple, and here was the chance, presented to them gratuitously, such as they had been hoping for ever since the war in Spain broke out. "Speak out, Catholic Bishops of America! Catholic citizens of America, speak out! Now tell America whether you are loyal to American Democracy or whether you are loyal to Mussolini, his abettors, the Pope and Franco in Spain, and Fascism!" This is the meaning of the blast they blow at the Catholics of America and their Bishops by courtesy of the New York Times. And it is the only meaning.

#### WHY?

Now, what we would like to know, while we are at it, is how the New York Times came to publish this letter from the Spanish Bishops which had been known in this country for several days previously. It was not "up-to-the-minute" news by any means. It was a letter from the Spanish Bishops to the American Bishops. It was not the affair of non-Catholics at all. One might answer this by saying that the New York Times publishes the Encyclicals. True, but there is a tremendous difference between what the Pope says and what the Bishops of some one country say. So that is no answer. Again, one might say that Spain is very much news. True, but from the Loyalist standpoint only. The New York Times was not over-anxious to present the truth about Spain. No doubt about that when one has read the stuff that has come from their correspondent, Matthews, and others like him. So that won't do either. Then what is the answer? We don't know, but we have our own guess and that is why THE CATHOLIC WORKER considered neutrality was the right and proper course for American Catholics to (Continued on Page 3)

## CW Helps CIO In Election

From our Louisiana correspondent we learn with joy that the last issue of The Catholic Worker did much to swing the vote of the employees of the Lane Textile Mills to an overwhelming victory for the CIO.

"Meanwhile the CIO has been preparing plans for an 'intensified and broadened campaign' among Louisiana workers out of new regional offices, to be opened shortly in New Orleans. John Brophy, executive director of the national organization and 'right hand' man to John L. Lewis, was here for a short time and conferred with leaders of CIO unions. 'The new drive will include practically every worker in every industry in the state,' Robert Meers, head of the CIO maritime union here, the National Maritime union, announced. 'A special meeting of CIO leaders will be held here on Thursday to further the drive.'

"Meanwhile, Robert Tisdale, representative of the Textile Workers' Organizing Committee, hailed the union's victory.

#### Doubt Removed

"Mr. Tisdale issued the following statement:

"The result of this election, which was by secret ballot, conducted by member of the National Labor Relations Board should answer the question raised by Mr. Odenheimer as to whether or not the TWOC represented a majority of his employees. It is the sincere hope and wish of the TWOC that Mr. Sigmund Odenheimer will be as good as his word and live up to the oft-repeated statements that he has made that he would be more than willing to deal with representatives of the TWOC when shown that organization represented a majority of his employees.

"The election shows that the TWOC does represent a vast majority of the employees and proves beyond hope of contradiction that Lane Mill employees desire the protection of a collective bargaining agreement. Now that the employees have spoken, Mr. Odenheimer will soon be given an opportunity to stand behind the statements he has often made that he is a law-abiding, fair, impartial and just employer by sitting at the council table with the chosen representatives of his employees and bargaining with them."

#### Election Quiet

"Mr. Tisdale issued the following statement: mill workers urged them to attend (Continued on Page 3)

## Republic Strikers Still Out

C. W. Editor Visits 1000 Long-Sufferers; New C. W. Groups Form DAY AFTER DAY

Travelling as I have been this last month across the country, impressions crowd so fast upon me that it is hard to get them all down. I have arrived now in Los Angeles and have settled down for a month at the home of Dr. Julia Metcalfe and her sister who have a Catholic circulating library and Monday night meetings, and through whose efforts, George Putnam has been able to get the Los Angeles branch of the Catholic Worker under way.

#### Steel Workers

Going through my suitcase, I come across a receipt signed by John Bresina, J. Skaroupta, P. Winchell, and Paolo Giordano, steel workers still on strike at the Republic Steel mills in Cleveland where there are a thousand men still out and where there are a thousand families suffering want.

A Benedictine priest accompanied me, and a group of men gathered so that there was almost a round table discussion then and there. They have a big headquarters, a store, where the men have been meeting and where groceries are distributed once a week by the bankful to the families who have not been put on relief. Clothes are badly needed for the children, and we ask our school groups throughout the country to make up bundles and send them on to them, care of the CIO headquarters, 43rd and Broadway, Cleveland, Ohio.

#### Violence

Bresina, president of his local told us how one afternoon a mob of guards from the steel plant descended on the headquarters and beat up everyone who was there, men, women and children, so that over a hundred of them had to be taken to the hospital. This happened a couple of months ago and I suppose was reported in the papers as one of the "riots" attendant on the steel strike, in protesting against violence in strikes, most of the public do not know that these riots are in reality mob beatings inflicted by armed guards (Continued on page 3)

## Invitation to Slander

By DONALD POWELL

The Catholic Worker takes great pleasure in welcoming back to its columns the comments of Donald Powell. While we may disagree on points, we feel his criticisms are important. We hope to give our readers more of Mr. Powell's observations in future issues.

If you think that labor is entitled to decent working conditions and a living wage, you are a crazy Communist. If you think that labor has responsibilities as well as rights, you are a filthy Fascist. But it may be that you have been an employee and that you have been hired and fired, and it may also be that you have been an employer and have hired and fired. If you have been both, you ought to have some sense of balance. You ought to have some appreciation of the problems of labor and management. You ought to be able to bridge the gap between them. You ought, in short, to be able to see both sides. But because you can see both sides does not mean that you can,

like a liberal or a politician, refuse to choose your side.

#### On Labor's Side

My side is the side of labor. It must naturally be the side of any one who puts man above money. Moreover, encyclicals or no encyclicals, a man is entitled to life and is therefore morally entitled to fight for his bread and butter. For, if Catholicism admits the possibility of a just war between nations, it must also admit the possibility of a just war between classes. I cannot see any difference between a Russian seeking an Italian and an employee seeking his employer. Both sides may be equally justified theoretically. No doubt we should be a lot better off if the Russian and the Italian would kiss and make up and employer and employee would share the same bed; but as I said, and say again, labor is not going to be kicked around as it has been in America for the past fifty years, without doing some kicking on its own account. And (Continued on page 3)

## Interview With Murphy

By DOROTHY DAY

"Machine guns are always the last refuge of the undisciplined, impotent official in time of crisis. Patience and tolerance invariably demand more courage and self-control than the vain, bloody exhibitions of weakness which go by the name of 'action.' Force never settled industrial disputes. And I do not believe that the use of force can settle international disputes."

These are the words of Governor Frank Murphy of Michigan, whom I interviewed in the hospital at Ann Arbor a few weeks ago, when he was resting up after a recent physical breakdown, due to overwork.

#### Belongs to Third Order

Governor Murphy is a friend of The Catholic Worker and had asked me to come out to the hospital to see him that Sunday afternoon. I had been speaking first that morning to the Catholic Evidence Guild, then over the radio, and afterwards to a gathering of the Third Order Franciscans. The latter engagement had made me

half an hour late and the Governor readily understood the delay.

He himself is a Third Order man, and as such pledged to peace. Approached once to join another Catholic organization, he had said that the one great association he was a member of was enough for him.

#### Opposed to Force

The first thing we talked about was the recent congress of conscientious objectors held in Boundbrook, N. J., during the month, at which he had been scheduled to speak and where he could not show up on account of his illness. "How I wanted to attend that conference!" he said eagerly hitching himself up on his pillows. He is a young man, haggard from the strain of the last few years of conflict in which he has been engaged, but one felt the moral force there was in the man as he lay there talking. There had been not more than half a hundred at the conference and they the obscure and the (Continued on page 3)



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## THE INJUSTICE OF CHRIST'S JUSTICE

"Because iniquity hath abounded, the charity of many shall grow cold."—The words of Christ.

"Brethren: Call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed by reproach and tribulations, were made a gazing stock. . . . Do you therefore lose confidence which hath a great reward? For patience is necessary for you. . . . Brethren, we are made a spectacle to the world, and to angels and to men. We are fools for Christ's sake."

It is time to recall the fundamental teachings of Peter Maurin on which the Catholic Worker movement is based: "If the workers of the world are being lost to the Church, as the Holy Father has said, then the way to reach them with the social principles of the Gospel is by means of voluntary poverty and the works of mercy." This is what Peter has always recalled to us. He emphasizes it in his words and in his own life. Since none would consider that St. Paul was boasting when he told of the stripes and imprisonments and hardships he endured for love of Christ, Peter should not object at my recalling publicly in these pages, the example he has always given us. He himself shares his room with others. He gives up his bed to those who are in need. He has no desk, no bookcase, no belongings of any kind. He has embraced voluntary poverty as a means to an end. Those who wish to be leaders must be servants. And Peter has followed the example of our Lord in ministering to others. He performs manual labor. Whatever his hand finds to do, he does it.

## Poverty of Christ

His example has enheartened all around the Catholic Worker. It is not only the single amongst us who esteem voluntary poverty an honor. The married also, with even greater difficulty, have shared their privacy with others. They have contented themselves with just what was necessary. They have given their time and their strength to the work without thought of salary. In seeking to better the lot of the masses, they have shared the poverty of Christ. While fighting with all their moral energy for justice, they accept the injustice of Christ's law which calls upon them to lose their lives, to sacrifice themselves for others.

## Appeal

When our Lord was trying to reach the simple hearts of his disciples, and their simple minds, he did it in the simplest ways. He fed the multitude when it was hungry. When he raised the little girl to life, he told her mother to give her something to eat. When he raised St. Peter's mother-in-law from her fever, she got up and served them at table. Our Lord gave us His very Humanity and Divinity in the form of bread. When He came to them after His death, He came to them when they were gathered at supper. He waited for them at the seashore, and while He waited, He broiled some fish on the coals. The disciples at Emmaus "knew Him in the breaking of bread."

We must continue to feed those who come to us even though it means keeping the paper a four-page sheet every month. There are many other papers and magazines in this land of propaganda. But if we love our Lord, and wish others to love Him, we will express our love of our neighbor by bread. Round table discussions, propaganda, unions, cooperatives, decentralized industry, farming communes,—the entire program for a new social order will fall on empty ears unless we "deal our bread to the hungry." We have sent out an appeal this month for your help. And we place this appeal in the hands of our Lady and St. Joseph, the first family in the city of God, who showed us the way by their own poverty.

## NEEDED

On the first floor of St. Joseph's House, we have set up what aspires to be a library. We have painted (and we think beautifully) two small rooms. One is to be for shelves and the other a reading room. We need books; those books that Peter recommends, Maritain, Dawson, Belloc, Don Sturzo, etc. And any others that might fit into a Catholic Worker library. Perhaps, in time, we shall have a lending library. Mail books to Jerry Griffin, Librarian, 115 Mott Street, N. Y. C.

## C.I.O. in Louisiana

(Continued from page 1)  
union meetings and take part in all deliberations. "Their interests can best be served by a realization that employee and employer have certain mutual interests and should share alike in the desire to stabilize employment, eliminate strikes, boycotts, lockouts and discontinuance of work."



## Day After Day

(Continued from page 1)

In the employ of the struck plant, a scheme to terrorize the poor strikers and their families. Nine times out of ten these skirmishes are brought about by the industrialists who hire men by the hundreds to use any means to intimidate the workers. Is it any wonder that after one of these ferocious attacks the men in the strike headquarters arm themselves with clubs to be ready in case of another surprise visit? Yet officials do everything in their power to prevent violence even in these cases, urging patience and endurance and the use of the lawful means of striking and picketing and court action to bring about better conditions.

## Help Needed

The strike at the Republic Steel mills is not over. A strike is never over. Many of the men have gone back to work and the strikers still at their posts spoke of them without rancor or bitterness. It was their families, the hunger in their midst that drove them. They understood. But there are a thousand still out at the Cleveland plant and they still hope that the National Labor Relations Board can do some-



SAINT FRANCIS sweeps a church

—Ade Bethune

thing to enforce the Republic plant to recognize the union.

Again we urge our readers to help with clothes, both in Chicago and in Cleveland, Youngstown, etc. Just go to the CIO headquarters and find out where to send the clothes or food.

## Detroit

In Detroit there was enthusiastic response to the Catholic Worker at all the meetings where I spoke. A Catholic Worker group called together to discuss the opening of a headquarters, numbered two or three hundred. Teachers from Wayne University, from public high schools, librarians, students from Catholic schools, auto workers, professional men and women as well as skilled and unskilled workers from the factories were present. There were also some of Mr. Henry Ford's spies there, seeking to ferret out Ford workers attending the meetings.

One of the Chrysler men was a Maritain enthusiast. A Chevrolet worker was also a member of the Evidence Guild and a good apologist for his faith. There is good material here for the ACTU.

## Archbishop Mooney

Archbishop Mooney, under whose auspices the Catholic Action conference at which I was invited to speak was held, was gracious enough to see me for an hour's conference in which we spoke of the Catholic Worker movement and the CIO.

The Archbishop recalled an industrialist who said he had been dealing with the garment workers unions for twenty years and in that time had had industrial peace, finding that the union had benefited his firm as well as the workers employed.

On two occasions in Detroit, I spoke on the radio, once on the CIO hour and once on the Daugh-

## Chi CW Holds Retreat, Makes Plea for Poor

1841 W. TAYLOR ST.

A month has slipped into the dim past since our retreat, the memory and effect will long remain with us. It was attended by a small group of people from all parts of the city and one visitor from out-of-town. The retreat master was our beloved Father Hayes. The time was divided between prayer and instructions at Holy Trinity Church, and informal discussions at the C. W. quarters. At the close of the retreat plans were made to hold another in the near future.

## Taylor Street

Winter is again close at hand. How often we will see Christ walking the street with emaciated face in threadbare clothing or, in small running feet hurrying off to school in the cold mornings with toes protruding from little shoes. How often He will come home evenings to a cold bare house and eat his meager meal by the flickering light of a kerosene lamp. How often will He climb into a broken down bed with only an old overcoat for a blanket. How often He will lie dying in cold, damp poverty.

Certainly we have learned to love Christ among His poor as we never could have loved Him had we searched for Him anywhere else. Our heart cries out to help these our brothers in Christ more adequately than the smallness of our numbers and resources permit. We must appeal to those more fortunate of our brothers to give us shoes, sweaters, overcoats and the like to distribute among our poor neighbors. We know that there will be many among our readers who will remember the words of Christ: "Because you have done it to the least of these, My brethren, you have done it unto me."

ters of Isabella Catholic Hour. I had dinner with some of the heads of the rival groups in the United Auto Workers Union and feel convinced that the conflict is more of personalities than of Communist versus Conservative.

## Bishop Schrembs

Here I am jumping back to Cleveland again in this epistle to our readers, because I forgot to mention my visit to Bishop Schrembs and his interest in our work. I had long heard of him from one of our colored readers in Cleveland, who had told us of his goodness to his Negro Catholics and I was very happy to meet him. That very morning some representatives of Associated Industries of Cleveland had tried to convince him that the Catholic Worker was Communist in tendency. (This followed my visit to the CIO headquarters the day before, which would lead one to suppose that spies were present at the little gathering there.) The Bishop gave me his blessing before I left and I felt much heartened.

I also got an interview with Mrs. Iola Ellis, a valiant Catholic Worker, who has been agitating for religious equality of the Negro in Cleveland for many years, which is being published soon in the Interracial Review, together with some pictures of her niece on their graduation from Catholic high schools and colleges.

Due to my anxiety to get out to the west coast where I have not yet visited our groups, I made few stops across the country. In the next issue of the paper, I will describe the work being done by our Western Catholic Workers.

Arrived in Los Angeles a few days ago and am staying with the Metcalfe's at 1829 S. Gramercy Place. The House of Hospitality is well established here, feeding fifty or more every evening and housing as many. It is in a good neighborhood for the work, not many blocks away from downtown and every nationality living thereabouts. There is a picket line around the corner before an employment office where strikebreakers are recruited and the pickets go around to 628 Agatha Street where our headquarters are for refreshment. I saw Archbishop Cantwell who expressed himself as being wholly in favor of the work which he has given his blessing in this city. And he is glad that I am having opportunities to speak at schools, college and labor groups throughout his archdiocese.

## Active Aid By ACTU In Strike

Active support was voted and has been given by the ACTU to the current strike of the Newspaper Guild against the Brooklyn Daily Eagle. Pickets from The Catholic Worker and the ACTU, ranging in number from one to 15, have marched with their own signs in the daily mass-picket lines.

Catholic priests and organizations were contacted, with the result that Father Thomas Conerty, of St. Joseph's College, joined the Citizens' Committee of the strike, and with several other priests took active part in attempts to make the publisher, Preston Goodfellow, see reason.

Investigation of both sides revealed that the strike fulfilled the requirements of justice, inasmuch as the strikers were fighting for basic rights to job security, a living family wage, and collective bargaining; they had exhausted all other means of gaining their just demands; and they were conducting the strike in a peaceful, reasonable manner.

## ACTU Speakers

An ACTU delegation also marched in a parade of strikers and sympathizers through downtown Brooklyn, and at the mass meeting afterward Martin Wersing, ACTU president, and head of Utility Workers Local 1212, and Martin Kyne, ACTU member and organizer for the United Retail Employees, were among the speakers. On two different evenings John Cort, ACTU secretary, went out with strikers to speak at street meetings, five in all, urging Catholics to support the strike and boycott the Eagle and its advertisers.

This is the second Newspaper Guild strike to which The Catholic Worker and ACTU have given active support and publicity, the first being the one on the Long Island Daily Press of Jamaica, in which Father William Kelly did splendid work as an arbitrator. It is the fourth strike this year in which delegations from Mott Street have appeared on the picket line, the other two being the Woolworth strike last spring and the Shipyard Workers' strike last summer, in the latter of which the ACTU secretary spoke at an open air mass meeting. He pointed out the superiority of persuasion over violence and abuse when arguing with scabs, and assured the Catholic strikers that if they were fighting legitimately for their rights, they were not only not Communists, but much better Catholics than those smug, self-righteous individuals who so accused them.

## Renewed Life

Regular ACTU membership meetings are now being held at 115 Mott Street every 2nd and 4th Friday of the month, and interesting speakers and hot discussions on ACTU policy have marked most of those to date. With the return of cool weather there has been a renewal of activity and interest among Utility Workers, Teamsters, Transport Workers, Relief Workers, Retail Employees, and CIO seamen. Plans are also under way for the foundation of a Catholic labor college, with courses in public speaking, parliamentary law, labor relations, and labor history, under the auspices of a local Catholic college. Admission will be free to trade unionists and those interested in labor law or labor organization as a life work.

"War is an explosion of un-Christian force for which Christians are not individually responsible, but they are all indirectly responsible in so far as they have not sufficiently developed their own strength and influence. So we must conclude always with an acknowledgment of guilt and a resolve to overcome the madness of war in future."—"Church and War" by Father Strattmann, O.P.



## Powell's Neck Out

(Continued from page 1)

also, as I have said before in these columns, it is management and not labor which starts class warfare.

### On Labor's Side

I go even further than a flock of Catholic apologists and economists who started pulling their punches on the occasion of the recent sit-down strikes. I think that any employer who refuses to negotiate with his employees ought to be relieved of his property by the State. Furthermore, for inciting to riot, he ought to be jailed and for being so damned childish, he ought to be publicly spanked.

Yet because my sympathies are with labor, I want to point out here and now in a Catholic workman's paper what ails labor. Labor is irresponsible, is badly led and has lost its sense of craftsmanship. Please bear with me. I do not say that all labor suffers from these defects, but I do say that enough of its friends do.

### Who Was Unfair?

Labor cannot afford to be irresponsible. Just recently and in New York City, according to the Catholic weekly, *America*, the C.I.O. group won an election over the A. F. of L. group and was recognized by the employer as the sole bargaining agency. Immediately the A. F. of L. group picketed the employer's store alleging that he was unfair to union labor. What the H— sort of deal was that? Why have not orders gone out from A. F. of L. headquarters telling locals they must abide by elections or lose their charters? And while we are on the subject of leadership, who was responsible for labor getting its ears pinned back in attempting to organize the independent steel companies if not the local leaders in the automobile companies, who started sit-down strikes after their representatives had signed contracts? Labor must understand that individual irresponsibility undermines the whole labor movement and the sooner national labor leadership knocks this notion into the skulls of its membership, the better off all labor will be. Still talking about national labor leadership; why does it tolerate racketeers as local leaders? Certainly, its sources of information ought to be as good as those of Special Prosecutor Thomas E. Dewey of New York. Yet what Dewey has unearthed in New York cannot be confined to that city. Why cannot labor clean its own house?

### Craftsmanship

But what irks me most about labor is that it has lost its sense

of craftsmanship. It either can't or won't do a decent job. Worse, its leaders do not seem to know what craftsmanship means. They look upon better wages, shorter working hours and better working conditions as ends, rather than means. They do not have the philosophy of the craftsman whose primary interest lies in making a thing well. I realize fully that in mass production there is but little opportunity for craftsmanship, but even there, one finds loose bolts and untightened screws, which indicate that some one fell down on his job. It seems to me that the vast majority of the products of labor are evidence that some one thought not that they were good, but that they were good enough. But labor ought, within its power, to see that all its products are good, and it can do this by recalling and emulating the pride of craftsmanship which animated the medieval guilds. It is labor's job, before management's, to rid its ranks of the lazy, shiftless, dishonest and incompetent. When a man wears a union badge, it ought to mean that he is a man of competence, of responsibility—a good workman. Some one ought to tell union leadership that.

### Turn About

Some one ought to tell Johnny Lewis and Willie Green that a bigger hunk of pie and more time in which to stow it away are not enough. What labor needs is a philosophy and right at the core of that philosophy is pride of craftsmanship. Imagine Johnny Lewis going into Bill Knudsen's office and saying, "Look here, your automobiles are just plain lousy, and I'm here to see how they can be made better. We'll sit down at a table and see what can be done; but listen, you square-headed scoundrel, unless your gang will let us build decent cars, I'll drag my whole gang out of your shop, and I'll tell why."

Now if you heard that conversation, you'd faint, and so should I. So, I think, would Bill Knudsen. But when that conversation does take place, then labor will have come of age. And I'll be calling Johnny Lewis, "Mr. Lewis," because he, too, will have attained his majority.

I used to get considerable fun out of heaving dead cats in the general direction of plutocrats and industrial and political dictators, but I have had very little fun out of writing this. Still some one had to stick his neck out. Here's mine.

## C.W. Answers War-Bent 150

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follow. Neutrality of America is to liberals, a blow to "democracy."

### DEMOCRACY

They consider England, France, Russia and America to be democratic countries of Liberalism, and they want to force America into a war to defend it under the deceitful slogan of "Democracy." They want American soldiers to drive Fascism, namely Mussolini and Franco from Spain, and then from China. They want a Liberal Spain, meaning a Spain with a shackled Church. They want and dream of an Italy in the same condition. They have no understanding of Communism at all. Prejudice against the authoritative teaching of the Church regarding man and his destiny blinds them to the teachings of Communism. Communism, to them, simply means democracy. Against it, you are a Fascist. They feel that the Catholics of America can be kept quiet by baiting them with the cry of, "Are you for France or for Democracy?" It is a colossal lie.

### MOTIVE

One curious fact is, that when the New York Times published the letter from the Spanish Bishops, it gave a credit line to "The Brooklyn Tablet," saying that that paper would publish it in full in its next issue. What we might say is, "Did 'The Brooklyn Tablet' approach the New York Times, or vice versa?" It was released by N.C.W.C., not the 'Tablet.' If the former is the answer, our opinion is, that it showed a grave, and in the light of present events, a most regrettable lack of forethought, giving the opportunity for the "unexpected," but really very obvious, blast. (The use of the word "unexpected" would indicate that the result was unforeseen—and regrettable.) If the latter is the answer, then we think that the New York Times had a motive in springing this letter when it did. Why did the Times dig it up days after. They certainly must have known that it would be answered, and we think it was a beforehand knowledge, from the fact that it was Professor Shotwell (white haired boy of the Times) who was all primed up with an immediate answer which started the hounds of Liberalism baying in full pursuit. Frankly, we think that the timing of President Roosevelt's blast was a little bit too perfect. It reminds us of another timing, a letter which received wide publicity and was timed to keep American Catholics quiet. It was the occasion of the coming recognition of that great Liberal, Carranza, by Wilson. Mexico is feeling the result of that timed letter from Dr. Maguire of Trenton.

Father Parsons and Bishop Kelly answered this timed letter and proved that Carranza was a persecutor of the Church. Did it avail? Not at all. A Democratic, Liberal government had been set up by Carranza and American Democracy must protect it. The Loyalist government of Spain is similar to Carranza's democracy. And American Democracy must preserve it. Will American Catholics be asked to fight for "Democracy" in Spain? We believe they will. Will the concentration camps be filled with Catholic conscientious objectors? We hope so.

### WAR

To sum up, we see a well planned and well timed campaign which will continue until all the links in the chain are fitted, to line up America in defense of "Democracy." And the President forged and fitted a most important link in his "quarantine" speech. Some of the other links? An armaments appropriation of over half a billion dollars. Legislation in Congress giving the military complete dictatorial power.

The Fascist bogey has outrun the Red one. Moscow has done its work well. The whole thing is too well put together. Everyone is "fighting Fascism." Look at the walls of almost any union hall. The American League Against War and Fascism stands out all over. The very ones who cried so loudly for the Neutrality Bill and then condemned the President for invoking it against the Loyalists. Watch them acclaim the "quarantine" speech. They know what they wanted and they're getting it.

### Needs

As the weather gets colder, we shall need coal, bed linen, blankets, etc. Our supplies are always short in the kitchen; a large coffee urn would be of immense benefit to Harry Dunn who "keeps the home fires burning."

JANE A. MARRA.

## Murphy Vs. Force

(Continued from Page 1)

unknown, members of groups all over the country who are opposed to the use of armed force in settling disputes, whether civil or international.

"I couldn't get there," he repeated, "but I am going to deliver the speech I intended for that conference over the radio, a national hookup on Friday night. Listen in, won't you, and tell the Catholic Worker crowd in N.Y. to listen in."

### Simplicity

Evidently voluntary poverty was part of the Governor's credo too, for the room he was in at the University Hospital, one of the largest in the country, was like a small hall bedroom. He was reading a book of Hilaire Belloc and listening to the radio to while away the hours. For days he had not been permitted visitors, but he had insisted on seeing a representative of *The Catholic Worker*, and I was honored indeed at the interest of this man who stands so high in public esteem and public office.

It was not only the recent industrial troubles in the state of Michigan, and the tremendous exertion of moral force that had to be expended to settle those troubles that had occasioned the Governor's illness. It was the entire business of government which had rested on his shoulders. Before he was Governor he had been Mayor, and before that a judge. His life has been dedicated towards the common good.

### Reforms

Besides supplanting special pleaders and self interest groups with character and ability in government, he had brought about legislation,—unemployment compensation, old age assistance, occupational disease laws and a labor relations law. He had put through a sweeping administrative reorganization, forming new departments of public assistance, department of corrections and a State Hospital Commission.

### Without Violence

"And in the midst of it all, there was the General Motors strike," the Governor said. "The record will show that all through the General Motors strike conferences we insisted, both orally and in writing, on obedience to the court order. When, on the day of its issuance, the sheriff asked for advice regarding its enforcement, we requested him to defer action for the moment because we felt a settlement was imminent. Five days

later the strike was peacefully settled, sending a quarter of a million men back to work.

"Within a few days thereafter, peace was made in the U. S. Steel controversy. We claim no credit for that, but parties vitally interested will tell you that it would not have been made then if the example had not been set in Michigan.

"In the Chrysler strike involving 80,000 persons, a friendly conference and the rule of reason were again resorted to successfully. In 24 hours after its settlement the Hudson and Rio difficulties involving 12,000 and 3,500 persons respectively were brought to peaceful conclusions.

"All this, let me repeat, was done with no force and violence, no loss of life, no loss of civil liberty, and, best of all, no rancor and ill-will left behind.

### Dignity of Men

"We stand for law enforcement. We believe in the protection of property rights. We believe in intelligent obedience to duly constituted authority. Without these things democracy cannot survive and personal liberty will be of little value to our people. But above all, we believe in the dignity of human personality and human life. We will guarantee the protection of these rights and institutions to our people, but in doing so we do not intend to plunge them into civil war and economic paralysis by abuse of power and excesses, on the part of those in authority.

"Government must never become a hateful or oppressive thing in the minds of the people. It can be firm but first it must be just and in such manner establish itself in the hearts of all good men as their friend."

### Support

We left Governor Murphy, assuring him of the support and the prayers of the Catholic Worker Group, and feeling assured myself of the power of this man and the moral strength which will play a significant part in the efforts of those in this country working for peace, civil and international.

"Write to me," he said as I left, and I assured him that we would keep in touch with each other. And today, the feast of St. Francis, we have sent him Maritain's recent book, "Freedom in the Modern World," referring him to the great essay, "On the Purification of Means," a plea for passive resistance.

## Detroit

When the Catholic Action Convention was held at Marygrove College on September 12th and 13th, one of the highlights of the program was an address by Miss Dorothy Day, editor of *The Catholic Worker*. Two other speakers, Fathers Charles Rice and Carl Hensler of the Catholic Radical Alliance of Pittsburgh, assisted in making the cause of the working man the paramount feature of the Convention.

Stimulated by these talks, a group of interested clergy and laymen met with Miss Day at the Knights of Columbus hall on Friday, September 17th. Miss Day explained the purpose of the Catholic Worker movement, and gave an inspiring account of the work being carried on in New York, and other large cities. She suggested that a House of Hospitality be established, and that propaganda be carried out to further the workers' movement.

Eager to begin in earnest another meeting was held September 23rd at the Sacred Heart Seminary. Father C. A. Murphy, editor of the *Catholic Action Bulletin*, acted as temporary chairman. Father Erbacher spoke again of the need of *The Catholic Worker* for accurate information pertinent to the problems of labor. He suggested the organization of a workers' school for both men and women. Father Murphy asked for an expression of opinion from the floor. Lively discussion followed the remarks made by various members of the group, which was composed of representatives of local unions, school teachers, professional men and women, housewives, and "jacks of all trades." It was decided to meet at least once a week until the organization was well under way.

## Milwaukee

1019 N. Fifth Street

Allerlujah and stuff! Add the Milwaukee C. W. to the list. The local emporium is at 1019 N. Fifth Street, right next door to the Rescue Mission. It's one room with a store front and with a Negro family living upstairs. As for the neighborhood itself, it's on the verge of being colored, yet the Milwaukee Auditorium is in the next block. Also the main street is four blocks over.

Just as soon as the landlord has the water connected, (he's having the plaster put back on the ceiling today) we're calling a meeting of all the subscribers. We hope they'll get the ideas of cleaning and painting, as long as said landlord is furnishing the paint. Four of us swept the surface dirt from the floor two or three times on Saturday and it's still as dirty as sin.

Thanks for the rush job on that bundle of 100. Nice neat work, because it arrived Friday. Tell Stanley also that I am very very grateful for that swell list he typed and sent.

By the way, have any of you at headquarters a name for the place. Looks like we'll have to stage a contest to get one.

What are you doing about that kosher meat strike we read about in the papers?

Wouldn't it be nice for Dorothy to stop by on her back and officially break a bottle of Milwaukee beer over the doorknob? Flash—grand opening is set for Monday. At the moment we have two chairs, so it looks like we'll have to borrow some from one of the local funeral parlors, or else the subscribers will have to resort to the floor.

NINA POLOYN

## Pittsburgh

901 Wylie Avenue

Twenty lay members of the Catholic Radical Alliance held a demonstration in opposition to the Abraham Lincoln Brigade in welcoming the 8 Flaherty brothers. As most of you know, this Brigade is a Communist Device spreading war propaganda. A long mimeographed sheet, signed by Rev. Charles O. Rice and Father Carl P. Hensler, urging the "Workers to Wise-Up" and a pamphlet, *Spain in Chains*, by Gili Robles, was passed out to all those in attendance plus many interested passers-by, much to the disgust of the Communist leaders, who just couldn't sell their "Daily Workers" or "Fight."

In fact the leaders were so upset by our Catholic Action that they immediately labelled us Fascists; urged the people to destroy our "Fascist" literature and when this didn't work well, they grabbed the literature out of the people's hands and tore it themselves.

The Catholic Radical Alliance is proud to report the location of their new headquarters—901 Wylie Avenue—our future House of Hospitality. It is a storeroom, 15 x 30 feet, has two display windows—located in an ideal spot. So far we haven't any person willing or able to live at our headquarters. Therefore, we plan to work for a time on day and night shifts. It will probably open next week, after we rake up some cups, tables, chairs, a hot plate and do some very necessary repairing. A variety of Catholic literature is already displayed in our windows and so far has attracted much attention and wonder.

## Boston

328 Tremont Street

The inspiration which the Boston Group received from the visit of Dorothy Day in August was augmented last week by a visit from Peter Maurin. Peter spoke in Lowell and Lawrence as well as to the Boston Group; Lawrence has not, as yet, a CW Group; but John Magee has laid a foundation that ought to be built up to a unit of action. Any one of those interested in getting a unit underway should get in touch with John Magee at the Boston office.

John sold 5,000 Catholic Workers to the Textile Workers of Lawrence, surely some of those workers will be interested to have a meeting place for the Catholics who have just joined the CIO. Here is an opportunity for a council of the ACTU. Will the Lawrence Catholics respond? John Magee will give them all the assistance in his power.

Our House at 328 Tremont Street is full—eight of the men here are doing the work of keeping the house in order, preparing the meals for the other men who have not as yet recognized their obligation of co-operating as well as serving the thirty-five or forty—sometimes over fifty—who come to us for supper.

As the weather gets colder, we shall need coal, bed linen, blankets, etc. Our supplies are always short in the kitchen; a large coffee urn would be of immense benefit to Harry Dunn who "keeps the home fires burning."

JANE A. MARRA.



# THE LAND

There Is No Unemployment on the Land

## A Village Experiment

The following is taken from an article by Peter Maurin, in the June issue of *FREE AMERICA*. Arranged by Peter Maurin.

### (PART III)

#### I. Sour on Life

1. Many live on saving-bank interest.
2. These sort of folk are inclined to be sour on life and also on all things new and different and particularly on the people who advocate such.
3. They are especially against the few young people who have been in the outside world, got an education and, now returned, are keen to take a hand in civil affairs.
4. Jealousy and greed are not without hosts.
5. You can't change such folk.
6. But you may well do something with the young ones.

#### II. A Great Problem

1. This of course was the problem.
2. The Vermont Guild concerned itself with how to get something going that would give country youth a reason for living in the country.
3. It had to enlist the cooperation of their parents as well as the interest of the incoming city folk who want to take part in the life about them.
4. It surely was a problem of the first magnitude.

#### III. A Few Men Got Together

1. Last year a few men got together and began to talk about it.
2. They were a president of a big machine making plant; the editor of a weekly paper; two lawyers; a state official; a carpenter; an author and two school teachers.
3. Five lived from ten to fifty miles from the village; one the headmaster of a progressive school in the South lived here summers.

#### IV. A Wood-Working Mill

1. The millman owned a wood-working mill full of machinery, a blacksmith shop and a tinsmith shop.
2. All on a plot of land in the village on the creek with a dam and water-power.

## MURDERERS

He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

He that taketh away the bread gotten by sweat, is like him that sheddeth blood, and he that defraudeth the labourer of his hire, are brother.

When one buildeth up, and another pulleth down: what profit have they but the labor?

Ecclesiasticus 34.

3. Unless something were done it would have been lost, via bank pressure, to an automatic chair-rung factory.

#### V. The Vermont Guild

1. To shorten the tale, the result of the deliberations was the formation of the Vermont Guild, a non-stock, non-profit organization similar to an historical society.
2. It announced three functions:
  - a) Education and instruction in the crafts;
  - b) Maintenance of a museum of early active crafts and industries;
  - c) Operation of some of the crafts and industries so products might be made and sold to support the project.

#### VI. The Chief Rule

1. In detail the following activities were announced:
  - a) Making from indigenous woods articles such as bowls, dishes, stools, coffee tables, benches;
  - b) Forging wrought iron;
  - c) Hammering out sconces, dishes and candlesticks of copper, tin and pewter;
  - d) Braiding rugs and knitting coverlets and such like.
2. The chief rule they have tacked on the wall is this: "Not a single thing will be made that is not useful."

#### VII. Education in Crafts

1. Many domestic products will still be made in the homes.
2. The Guild, supervising the quality, will sell the products on a cooperative basis for the makers.
3. Education in the crafts will consist of helping local people the way they should be made and were made before automatic machines ruined the feeling for decent work.
4. Then the Guild can add to the individual's income by the sale of the product.

#### VIII. Simple Aims

1. The aims of the undertaking are simple.
2. It hopes to provide:
  - a) A w. v. for country men and women and their children further and more firmly to assure themselves a self-sustaining life in the country;
  - b) To revive in them a true feeling of simple creative work.
3. In addition, as a center of craft activity in Vermont, the Guild will train persons who want to go to other sections and start craft projects.

## Easy Essays

By

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## Easy Essays

(Continued from page 1)

you are getting to be always thinking what a good bargain he is getting.

4. He panders to the selfishness in you to satisfy the selfishness in him.

#### IV. Not My Subject

1. I asked a college professor to give me the formulation of these universal concepts embodied in the universal message of universal universities that would enable the common man to create a universal economy.
2. And I was told by the college professor "That is not my subject."
3. College professors enable people to master subjects.
4. But mastering subjects has never enabled anyone to master situations.

#### V. A Commencement

1. The act of giving a degree is called a commencement.
2. After the commencement the student commences to look for a job.
3. In order to get a job he commences service for profit. Time is money. Cash and carry. Keep smiling. Business is business.



Watch your step. How is the rush? How is the world treating you? Competition is the life of trade. Your dollar is your best friend. So is your old man. So what?

#### VI. In a Changing World

1. Sociology is not a science; it is an art.
2. The art of sociology is the art of creating order out of chaos.
3. Bourgeois colleges turn out college graduates into a changing world without ever telling them how to keep it from changing or how to change it so as to make it fit for college graduates.
4. The world is upside down and college graduates don't know how to take the side down and put it up.

#### VII. Looking for Jobs

1. College graduates look for jobs.
2. But the job providers are not on the job and college graduates are disappointed.
3. They have degrees but their degrees do not give them jobs.
4. They had been told that the road to success is a college education.
5. They have a college education and they don't know what to do with themselves.
6. The over-production of college graduates makes a fertile ground for social demagogues.

#### VIII. Indoctrination

1. Unemployed college graduates must be told why things are what they are.
2. Unemployed college graduates must be told how things would be if they were as they should be.

## Fr. McGoey on Land

(Continued from Page 1)

the stores and the blacksmith shop and hundred other sellers of goods and services.

#### Farewell to Prosperity

Today the creamery is out of business and stands idle with broken windows and a leaking roof. Toronto imports some of its butter from New Zealand though it can be as cheaply produced here. All the milk goes to Toronto, all the profit with it, and the profit never comes back. There is no skim milk for the calves, they are knocked on the head and sold for a dollar apiece for their hides. Dairies are going down-hill, herds are becoming mere scrubs which cannot produce milk enough to pay for their feed, and then they become scrubber than ever. The saw-mill is in ruins, fallen into the stream, the gristmill is closed and the blacksmith shop is empty. The whole countryside is going to rack and ruin because these people allowed the city to take over their destiny. There is only one general store now and that is somewhat shaky. The place has been completely sold out to bigness. Because the orchard and garden were small, they were allowed to go. Because a thousand chickens or five hundred turkeys could not be looked after, none are had. Three or four acres of potatoes were not worth bothering about. It seems a waste of time to take wheat to the mill for flour and bake one's bread, when the baker calls at the door. Canned goods are thought to be cheaper than wasting one's time in having a garden.

On any Saturday night by the round stove in the general store in this wrecked village you can hear the farmers talking of the milk situation, because milk is the life blood of this section. Why do they only get four cents a quart when milk sells in Toronto for twelve cents a quart? They do not know, nobody knows, it is immense, far away and vague. All they know is that they are powerless, they sold out to bigness, and the days when they had shares in, and an understanding of their own business are gone. They cannot help themselves as they used to, and you can see it in the stoop of their shoulders. There is no substitute for independence.

#### Co-Operation Needed

What can be done? The leaders in the back to the Land Movement must know that a mere moving of the people will not furnish security—which is the primary aim. It must be assisted by laws that retard concentration of ownership and the sacrifice of agriculture to industry, and by education of the

2. Unemployed college graduates must be told how a path can be made from the things as they are to things as they should be.

4. Unemployed college graduates must be told how to create a new society within the shell of the old with the philosophy of the new.

#### IX. On Farming Communes

1. When unemployed college graduates will have been indoctrinated they will be moved to Farming Communes.
2. On Farming Communes unemployed college graduates will be taught how to build their houses, how to gather their fuel, how to raise their food, how to make their furniture that is to say how to employ themselves.
3. When unemployed college graduates will have learned how to use their hands they will find out that the use of their hands will greatly improve the working of their heads.

people and their organization for co-operative action. The people so engaged making an effort to solve the problems of life differ from those who are looking to governments or some "ism" to bring about some form of collectivism or political action, for the solution of the economic conditions which trouble them. They differ mainly in three respects: First, they are responding to a deep-seated primitive hunger for the personal possession of land and property. Second, they are thinking in terms of individual and direct economic activity and not of political and indirect action. Third, they are believers in self help.

#### Mt. St. Francis

It may be news and encouragement to the average farmer to know that there is a community of people who have tried the city and found its failures and are encouraged to grid their own wheat, making flour for home-made bread, cracked wheat for porridge—to demonstrate the efficiency of a family raising its own pork, butter, eggs and cream, can its own vegetables, knit its own socks, and make blankets and towels. It may be still more encouraging to the farmer to know that there are thousands of city people yearning for his life, would like to know what he knows, and considers him the backbone of the nation. Grandfather farmer had faith in the country and in self-sustaining ways,—he staked his life on them and won,—won a good farm and a comfortable home. Grandson farmer changed his ideal and thought self-sufficiency and diversification of crops unnecessary, and now, in two many cases, stands on the brink of ruin.

#### The City No Answer

Thousands of people have been attracted to the city with the idea that the city affords tremendous opportunities not offered in the country. This is due to a wrong conception of city salaries. Labor is paid at so much per hour. A bricklayer may get eighty cents per hour, the ordinary laborer may get fifty cents per hour. A person unacquainted with conditions in the city thinks that this means four to five dollars a day. This sounds like big money and why stay on the farm where pay may be a dollar per day. Farmers' sons are fooled, because they little realize that a great number of the labor ranks are employed for only part time. They little realize also, the overhead expense attached to living in the cities.

It is not denied that the city offers opportunities for a few, nor is it advocated that all farmers' sons should be farmers—as one would not advocate that all doctors' sons should be doctors—but there should not be the yearning for city life among farmers and their sons that exists today.

Farmers, if you have ambitions for your sons, first take a day off after seeding, visit the relief depots, visit the outpatient clinics of hospitals, visit the slums and stand for a moment and listen to the groups of men, young and old, standing on street corners—do not be lured by fifty cents per hour.

Conditions will not change or improve in urban centres until surplus labor is distributed so that each family will have an entire year's work. Some of them, possibly a great many, will find it more beneficial to return to agriculture and work in smaller centres.

## On The Use of Force

"Religion is to be defended not by putting to death, but by dying; not by cruelty, but by patient endurance; not by crime, but by faith. If you wish to defend religion by bloodshed, ye no longer defend it but pollute and profane it."

—Lactantius