

CATHOLIC WORKER

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Pius XI Opposed Red Baiting J.O.C. Priest Says Pius XI Sought Positive Action

Fr. Cardijn is founder of the famous Catholic youth workers' movement of France and Belgium now numbering hundreds of thousands and known as the J.O.C. movement. He was in very intimate touch with Pius XI. Fr. Cardijn had consulted with him for one whole hour when he first founded the movement. At that time the Pope said to him, "At last someone comes to me who wishes to win not merely an elite but the masses of the workers. Yes, the masses must be converted. An elite exists only by reason of the masses. The greatest scandal of the 19th century was the loss of the workers to the Church. The Church must reconquer them. The workers need the Church and the Church needs the workers. The greatest service you can render the Church is to bring the workers back to it. The soul of every workingman has an infinite value and as long as we have not brought them all back under the influence of Christ and the Church our mission has not ended and you can know no rest."

Speaking on the death of the Pope, Fr. Cardijn said: "Never did the Pope want an anti-Marxist front. Never did he wish to align himself with any materialistic regime or have recourse to methods of violence to combat communism. For Pius XI 'to conquer' meant 'to convert.' And force does not make conversions. If Pius was always watchful against all compromise he always inculcated with unmistakable emphasis, — taking occasion of the most solemn occasions to do so, — the charity of the Good Samaritan which binds up all wounds and covers with its mantle every kind of suffering. How well Pius XI understood the grievous wounds of the workers! How he felt their sufferings and wished to cure them all! This has been the exact stand of *The Catholic Worker*. It is a consolation to know that the founder of this famous Catholic movement, the 'Young Christian Workers,' has laid emphasis on this view of the late Pontiff."

EASY ESSAYS

by
PETER MAURIN

Looking Backward

I. In New England

1. There are three kinds of people in New England: the foreigners, the Irish, and the Yankees.
2. The foreigners of New England have given up their own traditions to keep up with the Irish.
3. The Irish of New England have given up

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by Mary Katherine Finegan

Patriarch on All Forms of Fascism

Cardinal Cereja, Patriarch of Lisbon, addressed a noteworthy message to his clergy on the relation between the Church and totalitarianism on November 18, the ninth anniversary of his elevation to the patriarchate. Extracts from this document were reprinted in the *Commonweal* (New York) of January 6, from which the following excerpts are taken.

"As far as communism is concerned, the Church of Christ has condemned it not in order to save the strong-boxes of the rich but because it is contrary to nature and to God. . . . But no less menacing, although up to the present it has used less violent yet more intelligent means, is a regime based on materialism, even though it is full of religious mysticism, which destroys in men's consciences their Christian heritage. By different means, arising from the ideas of class or of race, it erects with equal harshness and at the sacrifice of the human person liberated through Christ, an altar consecrated to a new God."

"Once Christ is banished, we find coming back to rule the world the hard empire of force: Caesar is once more deified and, as in the antique proverb, his every wish has the force of law. Man becomes once more the slave of the state which undertakes to define the rules of justice and of morals, of the state apart from which there exist no rights. . . ."

"Totalitarian regimes tend to smother freedom of Catholic Action, a tendency which is essential to the principle of total absorption of the individual's activities. Since the state denies the existence of anything outside its own self, Catholic life and the Church's freedom are regarded as a curb on its absolute dominion. . . ."

"In Germany, Catholic Action has been, despite treaties and the rights of Christ, systematically suppressed. A divinized state claims absolute divine rights. This is a totally new

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FATHER OF FEARLESS FAITH

OUR TRIBUTE TO PIUS XI, POPE OF PEACE

The great Pope Pius XI has at last found peace, eternal rest. He has seen the Prince of Peace and heard the glad words: Blessed is the peacemaker.

The Catholic Worker now pays the dead Pontiff its tribute. It calls attention to the fact that Pius XI justly deserves from Americans the title of "Pope of Peace of the Western Hemisphere."

This for two reasons which are generally unknown: Settlements of—

(1) The Haiti-San Domingo conflict.

(2) The Paraguay-Bolivia conflict.

The Catholic Worker publishes for the first time (it believes), in America a brief chronological resume of the history of the Haiti-San Domingo conflict settled by the Nuncio of Pius XI where the nations of the United States, Mexico and Cuba failed. It also publishes, for the first time in America "the news behind the news" of the settlement of the Paraguay-Bolivia conflict last year.

October 6, 1937—During the course of serious disputes between Haiti and San Domingo, thousands of Haitians were killed.

November 24, 1937—Haiti appealed for mediation to the United States, Cuba and Mexico. These countries formulated peace proposals. They were rejected by San Domingo.

December 14, 1937—San Domingo put its case before the Permanent Commission, established by the Washington Convention of January 5, 1929. This meant a delay of at least a year before formal steps could be taken. Things now looked hopeless for peace.

December 22, 1937—A Papal Nuncio accredited to both countries sought and obtained an audience with Stenian Vincent, President of Haiti. The Nuncio was Archbishop Silvani of Lepanto.

December 30, 1937—The Nuncio went to San Domingo where he had audience with President Rafael Trujillo at the capital, Trujillo City.

A drafted proposal of terms of peace was accepted.

January 30, 1938—The Peace proposals containing 14 articles were sent to the Permanent Convention Committee at Washington. There they were inscribed and certified. Ratification being given by both Republics.

February 25, 1938—Ratification exchange of the Peace Articles, written in French and Spanish were made by plenipotentiaries of the two Republics at Port au Prince, capital of Haiti.

February 18, 1939—Final installment of the \$750,000 (agreed reparations) was paid to Haiti by San Domingo.

Peace was made. The accord comprised 14 articles.

Moral, just and suitable material reparations were given by San Domingo to Haiti. Both Presidents cabled messages of gratitude to the Holy Father, immediately after the ratification of the peace.

They thanked Pius XI for the "GREAT GOOD HE HAD DONE THEIR PEOPLE."

They gave high praise to his Nuncio, Archbishop Silvani.

Finis was written to the Pope's peace between Haiti and San Domingo when he cabled back his joy to both Presidents sending his apostolic blessing and prayer that a lasting peace had now been established between the two countries.

Paraguay-Bolivia Conflict

Six nations of the Americas were sitting in a peace conclave last year, called to try and make peace between Paraguay and Bolivia.

During the sittings Catholic Labor of the Argentine to the number of 17,000 staged a great open air labor-day demonstration in Buenos Aires.

One of the major events of the demonstration was a Vespers Service.

To it were invited the peace delegates of Bolivia and Paraguay, foreign Ministers of the two countries. Both accepted. Archbishop Miguel de Andreas and Cardinal Soppello were present. A congratulatory letter was read from Cardinal Pacelli (newly elected Pope) in the name of Pope Pius XI. This letter breathing the message of peace was

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Sharecroppers Homeless; Seek Free Land

By LEE CARTER

Every year in the cotton counties of southeastern Missouri the sharecroppers learn whether they are to stay on where they are or if they will have to find new masters. This year the sharecroppers say that about ten times the usual number received notice to vacate. The number evicted is placed by some as high as 1700 in seven counties. Some of them the land-owners were willing to hire back as day laborers at seventy-five cents day; thus avoiding the necessity of sharing government benefits. Sharecroppers in theory at least can claim part of the crop reduction payments but day laborers cannot. For others even this pittance was not in prospect due to the ever-increasing use of machinery in the production of cotton.

The emergency found a leader in the person of Owen H. Whitfield, Negro preacher and former sharecropper who called a meeting on January 7, 1939 of all who could come. At the First Negro Baptist Church in Silkeston 350 white and colored "croppers" sang hymns, prayed and heard Whitfield compare them to the children of Israel driven out of the land of Egypt. They spontaneously planned their own exodus to the only free land they knew, namely, the strip along the state highway. The land-owners say the whole affair was instigated by Communists in league with the St. Louis Post-Dispatch. They also bitterly blame the federal government for setting up the La Forge project where 500 destitute "cropper" families have found decent homes, permanent farms and some

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Employers' "High Jinks" Jam Up Labor

In the late fall of 1937 the unorganized truck drivers and helpers of New Orleans came to the OIO seeking organization. This group of workers had never been organized. The organizational work has carried on until May, 1938, when the industry was practically 100 per cent organized. The union, at that time, sent letters to the various employers asking for a meeting to discuss a working agreement.

When the employers received this notice they immediately called in the AFL and signed a closed contract in spite of the fact the AFL did not have a single member in the entire industry.

This agreement was in reality a contract to make a contract, stating that the employers would meet with the AFL at a later date to work out an agreement covering wages, hours, and working conditions. But in the meantime requiring all workers within the industry to become members of the AFL.

This action on the part of the Employer-AFL forced the workers to take strike action against ten of the largest drayage firms in the city.

On the day the strike was called the employers held a meeting with the AFL representatives in a downtown hotel. One of the employers asked the question: "How are we

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DAY AFTER DAY

We rejoice to announce the opening of four new houses this month, in Akron, Cleveland, Toledo and Hamilton, Ontario. We want many more, little ones. They should all be small in order that there may be a semblance of family life. Our model after all is the holy Family at Nazareth.

Mission

They are having a mission at Transfiguration Church on Mott Street. It began last week, a Jesuit Fr. McGrath conducting it. He is very good, preaching in popular fashion yet dealing with profound truths. One night it was the desire we all have for life, knowledge and

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Sharecroppers Seek New Land

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of the advantages of civilization. Two days later 1300 men, women and children, mostly Negroes streamed along highway 61 and placed their battered furniture at the side of the road. Tents made of blankets, beds and chairs grouped around scattered fires, a few old cars and wagons; all the scanty belongings of the marchers formed a new spectacle for the passing motorists. In 13 separate camps whites and Negroes settled down to call the attention of the world to their plight. Curious visitors saw some strange scenes. In one camp white share-croppers knelt in the mud with the Negroes to pray under the leadership of a Negro Methodist Minister, Reverend S. J. Elliott.

By the end of the week food began to run short when the meagre rations they had brought with them were consumed. Government officials promised food from the surplus commodity depots and then decided that the marchers would have to come individually to the towns to make application for food. Such food as could be obtained was donated by passers-by and by representatives of the CIO.

On Friday, January 13, it began to snow and the temperature dropped below freezing. The 40 babies under two years of age developed colds, needed medical care but at this juncture the local land-owners at an indignation meeting resolved as follows: "It is to the best interest of government relief and charitable agencies to refrain from encouraging the movement by giving aid and assistance." The State Highway Patrol then went into action and the following day, without concerning themselves about legal authority or any kind of lawful process, began driving the marchers from their camps. There had been no disorders. At the same time officers of the Southern Tenant Farmers Union, including President J. P. Butler, of Memphis, were escorted to the state line. Four members of the CIO, who came from St. Louis to distribute food were taken to the State Highway Patrol Office and accused of subversive activity.

Scattered

Four hundred and fifty of the wanderers found refuge in a 40 acre swamp near Skiston, to which they were herded by the state police. They named it "Homeless Junction" and again set up their tents of sheets and blankets. Another group numbering about 140 established themselves on the premises of a Negro church near Charleston, appropriately enough known as the Sweet Home Baptist Church. The rest were literally dumped on the country side and forced to quarter themselves in whatever shacks were available and with families of other "croppers" who happened to have a foothold and a roof on some plantation. On January 22 when federal officials came to "Homeless Junction" with tents and facilities to provide pure water and sanitary equipment they found that the 850 refugees who had been concentrated there had been scattered also. Their week's residence in the swamp was notable for the absence of any kind of disturbance but Sheriff A. F. Stanley took occasion to seize 48 small bore rifles and shot guns, customarily used for rabbit hunting in the winter, an act which was highly applauded in the local papers and written up in the St. Louis Post-Democrat as proof of the danger of armed revolution by agents of Moscow.

On January 23 hundreds of the marchers were still in dire need but a delegation of students from Eden Evangelical Seminary were prevented from distributing food by the deputy sheriffs. They were told that relief only "makes the situation worse."

Two weeks after the exodus to the highway all of the groups had been broken up except the one heroic band which still clung to the precincts of the Sweet Home Baptist Church. They are there at the time this is written (February 4, 1939): 100 men and women and nearly 50 children, 5 expectant mothers, and many of them ill. The aged and the children are huddled around the stove, sheltered by the sagging roof

Patriarch on All Forms of Fascism

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conception of society and of life. God, if He exists at all, reveals Himself in a sublimated conscience of the nation and the race, whose supreme organ is the state.

"This then is the dilemma: either totalitarianism must deny itself by leaving to God what belongs to God, that is religious and moral life, freedom of conscience and respect for the human person; or, true to itself, it will insist on absorbing the whole life of man, by outlining and imposing a complete conception of life."

"... Living Catholicism is a public witnessing of Christ, in thought and in action, taking in the whole of life."

"It cannot be restricted to the temples; it should divinely inspire morality, law, philosophy, art, economics, politics, all human activity. It cannot refrain from denouncing the error of racism, for this error is the denial of the dogma of Christian redemption that extends to all races, which, in turn, as creatures of God, find, without distinction, in

THE SOWER



—Ade Bethune

the blood of Christ an equal source of grace and regeneration. It cannot refrain from denouncing the error of statolatry, which deifies power, because it must obey God rather than men and because God speaks, in what concerns the things of the soul, through Christ and His Church. It cannot refrain from denouncing the error of the pagan cult of force, of ambition, of violence, of hardness and of hatred (of which the world has just seen a cruel example in the ignominious persecutions inflicted upon the Jews), since these are opposed to Christ. ... All of this is not political Catholicism; it is merely Catholicism itself."

of the church. The others are camped on the grounds. Snow and bitter cold weather have prevailed there the past few weeks but they find this make-shift camping ground preferable to dispersal and uncertain labor at 75 cents a day. To orders to move they say that the church premises are private property and that they are guests of the congregation. But it looks like the county authorities have found a solution to what they term a "messy" situation. The legal owner of the tract on which the Sweet Home Baptist Church is situated has been advised to take steps to clear his property and it is reported that he will do so. Prosecuting Attorney J. B. Couran says, "These share-croppers are going to have to get off the land—they have an idea they are the most important people in the world."

Looking Backward

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their own scholarship to keep up with the Yankees.

- The Yankees of New England have given up their New England conscience to keep up with the utilitarian, futilitarian political economists of the Manchester School of political economy.
- So, what can you expect from New England?

II. In Louisiana

- Waldo Frank says that America is a lost continent and that to rediscover itself America must go back to Mediterranean thought.
- Mediterranean thought was brought to Louisiana by the founders of Louisiana.
- But the people of Louisiana have turned the State of Louisiana to greedy corporations.
- The Catholic people of the State of Louisiana had to have a Baptist lawyer by the name of Huey Long to save them from the grip that greedy corporations had on the Catholic people of the State of Louisiana.

III. In Texas

- Spanish Franciscans went to Texas when Texas was part of Old Mexico.
- Spanish Franciscans taught the Indians to build churches, to build schools, to build mission-store-houses.
- The ruins of those churches, the ruins of those schools, the ruins of those mission-store-houses can still be seen in the State of Texas.
- But the Catholic people of Texas are not interested in the ideology of the Spanish Franciscans.
- They are interested in keeping up with the Yankees.

IV. In California

- The Yankees were not able to make wage-slaves out of the Indians.
- The Yankees used to say: "A good Indian is a dead Indian."
- By combining cult, that is to say Liturgy, with culture that is to say Literature, with cultivation that is to say Agriculture, the Spanish Franciscans who went to California succeeded in making willing workers out of the Indians.
- The Catholics of California have not found the way to do for the Catholic unemployed what the Spanish Franciscans did for the Indians.
- In the meantime the people of California are looking for a panacea

Employers-AFL-Police Combine

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going to get by with this move if the AFL does not represent the men?" In answer, an AFL organizer, Mr. Leo Carter, stated the only thing the employer has to do is sign the agreement. The AFL will get the men.

Since the strike was 100 per cent effective the only thing the AFL could do would be to furnish strike-breakers which they did by picking up links wherever they could be found. For several days not one truck moved in any of the struck firms. However, the employers secured police to ride the trucks and the strike-breakers moved in. One policeman and one or two strike-breakers being assigned to each truck that operated. The salary of the police had to be paid by someone. It was later brought out that the employers paid half the salary and the AFL was supposed to pay the other half.

Through the Employer-AFL-Police method of carrying on a reign of terror and intimidation the men were forced to go back to work and join the AFL as a condition of employment.

Immediately, charges were filed with the NLRB by the CIO which resulted in a hearing. The employers knowing that their methods would be exposed agreed to reinstate all men, setting aside the closed shop feature of the contract, and cease interfering with the workers' rights to belong to a union



—Ade Bethune

at the expense of the taxpayers.

V. Going to the Right

- Frey of the A. F. of L. says that the Communist Party is pushing Roosevelt to the left.
- The A. F. of L. does not know enough to push Roosevelt to the right.
- Going to the left is going towards the Industrial Socialism of Stalin.
- Going to the right is going towards the Rural Communism of the Franciscan Founders who found Rural Communes in what are now the State of Texas, the State of New Mexico, the State of California.

"Men have lost the consciousness that war is a destroying element in the Mystical Body of Christ. As for Christian consciousness today, we do not think of Christian fighting against Christianity, but only of the citizens of one country fighting against those of another. War is looked at almost exclusively from the national point of view." The Church and War—Fr. Stratmann, O.P.

of their own choosing, and finally, that an election would be held to determine the bargaining agent.

The ink was hardly dry before the AFL notified the NLRB that they were no longer a party to the agreement. The CIO filed new charges demanding an immediate hearing. Several months elapsed before the hearing materialized. In the meantime the employers and AFL attempted by threats and intimidation and by laying off scores of workers to force them to join the AFL.

When the second hearing finally came to trial, the Labor Board was well prepared to prosecute, having sent a special representative, Mr. Arthur R. Donovan, down from Washington, D. C., to handle the case.

The methods of intimidation and coercion used by the employers and the AFL were ready to be exposed to the fullest extent, when the employers, realizing that all details of their shady and unscrupulous activities would be made a matter of public record, again came to the Labor Board and the CIO seeking a settlement by agreement. They were willing to admit all charges filed against them by the CIO and discharge all strike-breakers hired since the strike, reinstate all former employees discriminated against to their former positions, setting aside the AFL contract, payment of back wages to certain employees, posting notices of cease and desist from any activity that would interfere with the workers' rights to join a union of their own choosing. Further, that an election will be held within thirty to forty-five days from date of approval by the Labor Board, and finally, the stipulation would be filed with the Fifth Circuit Court of Appeals for enforcement, which meant that after the order had been handed down by the Court, any employer violating the agreement could be held for contempt of court.

Another Plot

The CIO feeling that the agreement would give the workers every thing they might expect to get through a long drawn-out hearing signed the stipulation in good faith.

Again, before the ink was dry, the employer-AFL, having avoided being publicly exposed through entering the stipulation, immediately started plotting how to break the CIO. This latest move was to declare a boycott against the CIO drivers on the riverfront. The employers, in order to keep themselves in the clear, delegated to the AFL the dirty work of boycotting and forcing the men to join the AFL. However, the employers' hand was easily seen when only AFL men were chosen for work. The reason given for this was that CIO men could not make deliveries on the docks.

On the morning the boycott was put into effect AFL goons were stationed on every dock on the riverfront. The goons would challenge all drivers asking to see their AFL books. If the drivers refused to show their books or stated they belonged to the CIO they were driven off the docks. If the drivers ignored the demand of the goons and entered the docks the steamship company clerks would refuse to receive or deliver cargo to the drivers if they could not show an AFL book. In making this move the clerks were supported 100 per cent by the shipowners.

The position of the CIO has been, and is, to build democratic unions through which workers can improve their conditions. We feel our militant struggle to wipe out the company controlled set-up the AFL is trying to force upon the workers in the drayage industry in the city of New Orleans warrants the full support of every honest trade unionist.

To the millions of honest AFL members throughout the country a condition of this kind might seem unbelievable, where racketeering, gangster controlled, company dominated unions operate under the name of the AFL. However, the record speaks for itself.

United Transport Workers, Local 806, CIO
J. B. ROBERTSON, Organizer

Fr. Curran Chastises

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith."
Rev. Edward F. Murphy, S.S.J.

Phila. CW Is Active

February 3, 1939

Dear Miss Day:

For journalistic falsehood and for lack of Christian charity one would have to go far to surpass the article entitled, "Is This Catholic?" which appears on page seven of the February, 1939, edition of *The Catholic Worker*. A phone call to your office elicited the information that you yourself wrote it.

You describe some incident which took place outside Prospect Hall in Brooklyn, on the night of February 25th. According to your report two young men, out of an audience of thousands, shouted out against *The Catholic Worker* and told people who accepted copies to destroy them.

After referring to similar instances in other cities you then go on to say: "We mention it (the incident at Prospect Hall) to call attention to one of the results of Father Curran's oratory. . . ." In other words you definitely designate my oratory as a cause of what took place outside Prospect Hall.

May I state that your attempt to link my oratory with what happened outside Prospect Hall was a deliberate bit of journalistic deceit and falsehood.

When I phoned your office the gentleman who heard my statements admitted that the incident outside Prospect Hall happened around 8:15 or 8:30 P.M., as a matter of fact and truth I did not reach Prospect Hall until 9:30 and did not speak until at least fifteen minutes after I arrived.

Your attempt to libel me as a causal factor of the incident outside Prospect Hall is therefore unjust and uncharitable.

With the hope that all future references to me in *The Catholic Worker* will be permeated with justice and charity, I remain,

Sincerely yours in Christ,

Rev. Edward Lodge Curran
President, International Catholic Truth Society

Editor's Note: Fr. Curran has spoken many times before.

Ramsey, Illinois

Nazareth House

Dear Friends in Christ:

We have a box almost ready to send you that we have been working on the last week and as soon as we have everything finished up, we shall send it on by freight, to you. If you happen to have already a surplus of towels, sheets, etc., perhaps they might be used at the farm. A little later, we shall send you another box.

The women come to sew, on Mondays, Tuesdays and Fridays, if the weather is good and usually they take home material with them to work on, at home, if they can't come. We are sending the box to Chicago this week too.

We wonder if someone wouldn't have a phonograph and records, they would send us? We haven't a radio and the music would greatly entertain the children and the older boys, who come in at night, to play games or music. Some of them have cheap guitars and they get free lessons at town, from the WPA Music Center there, if they have their own instruments to use.

We thank those who also sent us clothing in the last weeks. We can use all kinds of clothing and wish some of our men readers would send us a supply that we could pass on among the men. We never receive scarcely anything at all for men or boys. But the demand is always far greater than the supply we receive. We have a good Singer sewing machine that has certainly helped us much the last few weeks. We thought of exchanging it for a cow, but we are asking good St. Joseph to help us find the cow and the fencing for our garden. So many of the farmers here turn both hogs and cows out to roam at large and make their living where they will, and if they happen to eat up your garden, they just laugh about it and never think of paying damages.

We hope to be able to put out an extra large garden this year and what surplus we have, the women, among us, will help can it up for winter use, as we now conduct our sewing project. Any one from the

Can There Be a Just War in Our Time?

By DONALD ATTWATER
From "Peace News"

There are few things more misunderstood (and, I hasten to add, understandably so) by radical war resisters than the attitude towards war of the Roman Catholic Church and of others who take up a substantially Catholic position.

The traditional teaching of the Roman Catholic Church (at any rate since the fourth century) is that in certain circumstances and under certain conditions it is lawful to resort to warfare to vindicate a right that has certainly been infringed; and Catholic theologians

CHRIST the Workman



—Ade Bethune

lay down that for such a war to be justifiable the following conditions at least must all be fulfilled:

1. It must be a strict right that has been infringed, and of proportionate importance to the means invoked (war) to vindicate it.
2. War must not be resorted to unless all other means of settlement have been tried and have failed.
3. There must be a reasonable hope of success for the just cause.
4. The war must be entered into simply with the intention of righting the wrong.
5. War must be waged by legitimate methods.

All these conditions must be fulfilled (a just cause alone is not sufficient). If only one condition is unfulfilled, then the war is unjustifiable and Catholics are obliged by the Church to refuse to take part in and support it ("conscientious objection").

Modern Warfare

There is an increasing number of Roman Catholics and others who, starting from the above premises, have concluded that it is inconceivable that any war should occur today in which one side would fulfil all these conditions.

They emphasize particularly the means now inevitably used in the prosecution of war, notably (1) that war today cannot be carried on for a week without an intensive and continuous campaign of hate and blood-lust against the "enemy," and (2) that terrorism is required for the successful prosecution of war, especially by means of deliberate bombing and other attacks on innocent persons. Everybody knows that both these things are true.

These things and others, are, and would be done, not "accidentally" and by way of abuse, but deliberately and as a normal part of war.

Chicago groups will be welcome to a share of the garden too, if they wish and will come and stay with us and help put it up.

Sincerely, in Christ,

Carmen P. Welsh

fare. Thus war is carried on by means of spiritual and physical murder, which it is forbidden to Christians to do or to cooperate with, and no consideration, not even resistance to unprovoked invasion, could justify them in taking part in or voluntarily supporting such war.

War Repudiated

Many Catholics who hold the above views go further, and say in effect:

We repudiate war of all kinds because, however technically justifiable in a given case, experience shows that it is always in fact at variance with the spirit of Christ, and the good that Christians desire as men and as Christians cannot be obtained by such means.

It is substantially this second position that Miss Natalie Victor expounds in her admirable "A Catholic Looks at War" (J. Clarke, 2s. 6d. net.).

She speaks as "a Catholic of the Anglican communion," but nevertheless "attempts to establish the faith believed by all true pacifists whether they are conscious of the origin of their convictions or not."

She herself goes further than the above statement, believing that war is in itself forbidden to Christians, and meet the difficulty that the common teaching both in the Roman and the Anglican communions says otherwise by pointing out that "the revelation of God's will is progressive, and is made often to the individual conscience before it is accepted by the whole body."

The present reviewer would like to emphasize that, in view of what has been said above about modern war, this very common difference of view about the essential unlawfulness or otherwise of war, is purely academic: for practical purposes today there need be no disagreement between the Catholic and the Quaker or so-called absolute pacifist.

Message For All

Miss Victor arranges her book according to the four divisions into which it naturally falls, the philosophy of pacifism, its relation to government, its significance for the individual and its religious basis: but throughout she emphasizes that sacramental view of life and all things in life as sacred which is, by grace, second nature to the Catholic Christian.

The answer she gives to the problems that arise have been "determined by that long meditation upon the passion which reverses all human values and reveals Christ crucified as the Lord of the whole earth," and the present writer (who does not belong to the same communion as Miss Victor) emphatically agrees that her stress on this fact increases the value of the book, for she helps Friend and Methodist and Catholic to find themselves "in league" with one another, to the great and necessary increase of Christian love.

I go further, and say that this book, shot through with the spirit of a peace that is not simply the absence of war, has a most important message also for those who do not profess Christianity in any form.

Statement Wanted

All the major problems of her subject are touched on, and Miss Victor deals particularly well with the use of force in general, defence, the cost of pacifism which, she rightly emphasizes, is a way of life and not an article of faith held in isolation, the pacifist and the enemy (most important), and pacifist failures; in this last section she quotes a fine passage from a Jesuit priest, Father R. H. J. Steuart, on the so-called anger of God.

I am only sorry that Miss Victor did not include somewhere a clear statement of the Catholic moral

theology of "ends and means" as summarized at the beginning of this review; it would have been a help to those readers who may (through alas! their relative unfamiliarity) find her general considerations rather abstract and alarming—though they should be in fact as concrete for a Christian as the Ten Commandments.

Miss Victor herself is careful to use such terms as justice, liberty and love "in their strict sense, a sense independent of the sphere of emotion" (holds mine).



ST JOHN OF GOD

—Ade Bethune

This seems to be a good opportunity to draw attention to the excellent peace publications of Messrs. James Clarke & Co. They include, in addition to Miss Victor's splendid book, Dr. MacGregor's *New Testament Basis of Pacifism* a work appreciated in the Roman Catholic *Dublin Review*, in the *British Weekly* and in *The Friend* and the well-written and well-produced *Pax Pamphlets*, which throw further light on the Catholic attitude to war.

By Dorothy Day

FROM UNION SQUARE TO ROME

Here is the story of the conversion of the editor of *The CATHOLIC WORKER*

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200

"Thou Art Peter..."

Hidden from a world that waited its action with bated breath and acting without the slightest consideration for the wishes of prince or potentate, the College of Cardinals elected to the Papacy a man who it believed to be best equipped to carry on the great and momentous task started by Pope Pius XI. It elected Cardinal Pacelli, Pope Pius XII, and received the acclaim of the world.

What does this acclaim mean? Why are men, Catholic, Protestant and Jew overjoyed that a new Pope has been selected? And why should they applaud so heartily the selection? Why the grand and unprecedented press given the election of a Pope?

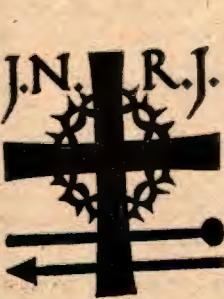
We believe we know what it all means. All the world looks to the Church for guidance and for principles in this age of cynicism. All else has failed. The Nazi, persecuting the Church, knows it is a bulwark against paganism. The Communist, feigned friendliness to the Church aside, has a secret admiration for the ideals and truths which are becoming more and more obvious to him. The Protestant, watching his beliefs fail him, cannot but look to the unswerving Faith of Catholics for guidance. Catholics are throwing off the veneer of pragmatism that the years of industrialism have coated them with, and are unashamedly crying aloud that they are Catholics first, last and always.

OUR PLEDGE

This must be encouraging to the new Pontiff, taking office as he does in the most troublous times of history. The new Vicar of Christ will undoubtedly suffer heartbreak during his reign. But we doubt that any Pope ever started his reign with such enthusiastic support of the masses of the people the world over.

The Catholic Worker takes this opportunity to reaffirm before the world its fealty to Holy Mother Church and to pledge to the new Pontiff, Pius XII, its unqualified support and allegiance. There have been critics who, doubting our sincerity, questioned our Catholicism. Let this be our answer. Before the newly elected Holy Father we kneel, and as humble and obedient children, beg for advice and guidance. We pray for a long and glorious reign, long in years and glorious in the service of Christ the Worker.

Lent



Behold the wood of the cross, on which hung the Saviour of the world! Come, let us adore!

O my people, what have I done to thee, or in what have I grieved thee? Answer me!

Because I brought thee out of Egypt thou hast prepared a cross for thy Saviour!

O Holy and Almighty One!

O Holy and eternal God, have mercy upon us!

What more ought I to do for thee that I have not done?

I planted thee, indeed, my most beautiful vineyard, and thou has become exceeding bitter to me; for in my thirst thou gavest me vinegar to drink, and with a spear thou hast pierced the side of thy Saviour!

I gave thee a royal sceptre, and thou hast given my head a crown of thorns!

I have exalted thee with great power, and thou hast hanged me on the gibbet of the Cross!

We adore Thy Cross, O Lord, and we praise and glorify Thy holy resurrection; for behold—by the wood of the Cross joy came into the whole world!

May God have mercy upon us and bless us, may He cause the light of His countenance to shine upon us, and have mercy upon us!

We adore Thy Cross, O Lord, and we praise and glorify Thy holy resurrection: for behold—by the wood of thy Cross joy came into the whole world!

Remember the Poor!
Catholic Charities Drive
This Month

Day After Day

(Continued from Page 1)
loye. Another night, mortal sin. And so on.

The men from the Bowery were there, on one side of the church. They cling close to the statues of the saints. They were ragged, dirty, jobless, most of them, — longshore workers, teamsters, gandy dancers, sand hogs, restaurant workers, men who had led hard lives. There were Irish, Italian, Poles, Hungarians. Slavs. There were young and old, men and women, single and married.

Last night I sat next to some of the Bowery men, living on relief in lodging houses or sleeping in doorways. They were as poor, as destitute, as down and out as a man can get. How close they are to our Lord!

Christ was a man so much like other men that it took the kiss of a Judas to single Him out, Mauriac wrote.

He was like that man in the pew beside me. He was as like him as his brother. He was His brother. And I felt Christ in that man beside me and loved him.

Every morning I break my fast with the men on the breadline. Some of them speak to me, many do not. But they know me and I know them. And there is a sense of comradeship there. We "know each other in the breaking of bread." It is good to see some of the men making the mission.

Preaching the Word

St. Teresa said she so loved to hear the word of God preached that



ST-APOLLONIA

—Ade Bethune

she could listen with enjoyment to the poorest preacher. I know what she meant. Just as long as it is the word of God, and not politics, finances and labor discussions from the altar. On the first Sunday in Lent our Italian priest spoke to us on "too much eatings, too much drinkings," and how we should make our souls strong. He was very simple and very good.

And this mission priest is good and the congregation love him. When he gives them his blessing at the close of every evening, and says good-night, they all answer from the pews, "good-night."

I have a very bad habit of conversing with the preacher in my mind as I listen to him and sometimes contradicting him. Tonight for instance, he told a story of sudden death to a person in mortal sin, and the hopelessness of the loved one left behind. And I remembered suddenly a young boy I knew who had committed suicide. I had asked a priest afterward as to praying for a suicide, and he said, "There is no time with God, and perhaps He foresees the prayers you will say and so gave him time to turn to Him at that last moment with love and longing and repentance."

That has comforted me much in thinking of old friends and associates in the radical movement who have died, who have been put to death, who have committed suicide. It makes me pray daily for Sacco and Vanzetti, for Alexander Berkman, for others who died as far as we know, estranged from God.

COLLECT FOR THE FEAST OF ST. JOSEPH

We pray, O Lord, that we may be aided by the merits of the spouse of thy most holy Mother; so that what we cannot obtain of ourselves may be given to us through his intercession.

Up To Date List of Houses And Catholic Worker Cells

C. W. CELLS

Butte, Mont.

Elias J. Seaman
340 E. Mercury St.

East San Diego, Calif.

Carrie A. Cassidy
4043 42nd St.

Kecoughtan, Va.

Louise Mulhern
Veteran's Hospital

Los Angeles, Hollywood, Calif.

Frances Langford
1125 So. Holt

Los Angeles, Calif.

Dr. Julia Metcalf
1829 S. Gramercy Pl.

New Orleans, La.

Maria Louisa Ajubita
321 Chartres St.

Newport, R. I.

Ade de Bethune
29 Thames St.

Ozark, Arkansas

Elizabeth Burrows
Providence, R. I.

Providence, R. I.

Mary Benson
367 Hope St.

Portland, Oregon

Catherine Temple
36 S. W. 3rd St.

San Francisco, Calif.

Minna Berger
614 Grant Ave.

San Pedro, Calif.

Carl Sheridan
529 W. 15th St.

Conneaut, Ohio

Claude Reffner
603 Madison St.

F A R M S

Easton, Pa.

R. F. D. No. 4
South Lyons, Mich.

St. Benedict's Farm
R. F. D. 1

Upton, Mass.

St. Benedict Farm

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

I thought that night as I listened, "The mothers in this congregation know that hope in the mercy of God. Some of them perhaps have sons who have met sudden violent death. There have been two murders that we know of on this street in the past year. And there was that longshoreman who was crushed to death last month by a ton of falling iron. There was our old janitor who died of gas poisoning last week. Their mothers and their loved ones know that God will hear their prayers. He knows we must bear one another's burdens. This strong hope, this boundless faith no loving God can withstand."

Appeal

Last month we had a large appeal, three columns of it on the front page and running over into the back. We still owe \$1200 on the printing bill and a thousand more in bread and grocery bills for the Work of Mercy. The printer is being of great faith in letting us go on with this March issue. We have shortened the bread line so that it stops at eight instead of at nine, running now for only two and a half hours in the morning. We have cut down the number of diners in the house so that forty are sitting down to table instead of seventy. But still our bills are there and we

HOUSES OF HOSPITALITY

Akron, Ohio

St. Francis House
196 E. Crozier St.

Akron, Ohio

St. Anthony's House
774 W. Bowery St.

Boston, Mass.

Our Lady of Perpetual Help
328 Tremont St.

Burlington, Vt.

Blessed Martin House
104 Battery St.

Chicago, Ill.

St. Joseph's House
868 Blue Island Ave.

Chicago, Ill.

Holyrood House
1841 W. Taylor St.

Cleveland, Ohio

Blessed Martin de Porres House
2305 Franklin Ave.

Cleveland, Ohio

Sacred Heart House
3610 Scoville Ave.

Detroit, Mich.

St. Francis House
2311 Fifth St.

Hamilton, Ont.

St. Michael's House
393 King St. W.

Harrisburgh, Pa.

Blessed Martin de Porres House
1019-20 N. 7th St.

Houma, La.

St. Francis House

Milwaukee, Wis.

Holy Family House
1011 No. 5th St.

Philadelphia, Pa.

House of Christ the Worker
111 South St.

Pittsburgh, Pa.

Catholic Radical Alliance
61 Tannehill St.

Ramsey, Ill.

Nazareth House
R. R. No.

Rochester, N. Y.

St. Peter Claver House
13 Rome St.

St. Louis, Mo.

3526 W. Pine St.

Toledo, Ohio

Sacred Heart House
1210 Washington St.

Troy, N. Y.

St. Benedict Joseph Labre House
406 Federal St.

Windsor, Ont.

Our Lady of the Wayside
209 Crayford Ave.

Worcester, Mass.

25 Austin St.

are hard put to keep up the work. So this is a "still small voice" of an appeal. Just a little whisper, a prayer, at the end of the column, that St. Joseph will remind you of us here at Mott Street. Our rosary novena to the Blessed mother that Teresa and I have been saying has resulted in many new workers not only in our own but in the four new groups. She had to leave the finances to St. Joseph, so we too must "go to Joseph."

I suddenly remembered too, that I myself was holding out in regard to money. I was saving my royalty check from the book, "From Union Square to Rome," for the mortgage on the farm which is not due for several months. So I too was being of little faith. We are recklessly handing it over to our debtors, so now we are completely in St. Joseph's hands. There is nothing in the bank but we are not worrying. He has never failed us yet, so he won't now.

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

LETTERS FROM OUR READERS

Protestant Approves

Brothers and Sisters:

Today I read for the first time the *Catholic Worker*; as a matter of fact I never knew that it existed. I now feel that I should become better acquainted with the work that your organization is carrying on.

I am not a Catholic; I am a worker. I am not very well versed in the teachings of Christ but I have always had faith in the Christian religion. I must also be frank in stating that I have found that most churches at their best have been no more than indifferent towards the workers who have consistently struggled for organization. I do not claim that this was their philosophy but I am giving only my experience. This goes for all denominations and is especially applicable to the Lutheran Church, the church of my childhood.

Lip Service I have had from them all during my twenty-three years of union activity. Yes I have walked the picket line with some ministers; personally they were on the level. But the more interested they became in our plight the further away they strayed from their congregations and their respective organizations. It seemed impossible for them to put their Christianity into everyday practice. FOR THAT REASON I BECAME SCEPTICAL OF ALL ORGANIZED RELIGIONS.

You cannot blame me; I was been honest with myself as well as the churches. I would not be a hypocrite.

Your paper deals with labor activity; your people are part of that activity. "GOD BLESS YOU." I know that your present activity is genuine because so many of your policies takes courage to carry out. May you never waiver.

Is there anything that I can do to help? You know that I am not a Catholic, but there are many Catholic Workers in Virginia. I do not have to tell you how they are being exploited. Do you want any of your literature distributed? Oh, yes, I will try to bring them into unions, you can depend on that; at the same time have you a message for them? Wishing you everything you wish yourselves, I remain

Fraternally yours,
E. A. KOPE.

Circulation Letter

Our thanks are due to all those who helped, during the past month, to make our drive a success. We have in our files over eight hundred new single subscriptions and over four thousand in bundle orders that came in during the month.

The present month should see even better strides. We are anxious to double our circulation by May. We can do it if all our friends work hard. See that your clubs and groups place bundle orders and pep them up NOW for a gigantic May Day distribution.

Single subscriptions are most important. We have on hand a number of subscription blanks which may be had for the asking. Eddie Priest is anxious to print even more, and Joe Zarrella is itching to get them in the mail. Write for a supply immediately.

We should like to thank publicly all those who interested themselves in Catholic Press Month and publicized THE CATHOLIC WORKER.

Sincerely in Christ,

William M. Callahan
Managing Editor

A Letter So Interesting—We Must Print It All

Toronto

Dear Friends:

If and when you see Baroness De Hueck or any of the friends who were formerly at Friendship House in Toronto, you can tell them that my two little Friendship Houses are still going strong. They are two little banks in the shape of little cottages in which I save all the pennies I get in change. They will each hold 50 cents in the big old fashioned Canadian pennies or \$1 in the new bright small ones. Every time I get a dollar saved some one



turns up who just needs that dollar very, very badly. A few weeks ago I found Maureen, a little Irish Canadian girl, living with her mother in a one roomed slum home. Maureen was a little accident in her poor mother's life. A Catholic society arranged for the birth and care for a few months after but the father paid for this; afterwards he evaded a court order for Maureen's support by disappearing to parts unknown. The Society obtained a position for the mother and a boarding home (Protestant) for Maureen. Then they dropped the pair entirely; they had never had a penny of aid from any Catholic source nor a visit from a Catholic social worker in more than eight years. Finally, the mother, through illness, lost her job; Maureen was sent home by the boarding home and both are on relief. Maureen has a weak heart and had never made her First Communion, although she had been sent to Mass. We were able to get the child into a Hospital for six weeks and to have outdoor care afterwards. A worker from the Legion of Mary was permitted to go daily to the Hospital to instruct the child for First Communion which she received on Christmas Day. Now she is home and arrangements are being made for a Catholic visiting teacher to go to the house for an hour or so daily. Afterwards she will attend a Catholic school. The mother just happened to call upon a local Catholic physician for help for the child; only for that the case would be still neglected. The parish priest did not know of the family's existence. They got a lovely box from the St. Vincent de Paul for Christmas.

Interesting Case

In another parish I found a couple (man a Catholic) living together but no marriage ceremony had been performed anywhere. The mother expected her child in two months — nothing ready — no arrangements made. If I reported this case to the Health Department, they would have turned the mother over to the Protestant Children's Society; as it was, I got a Catholic Doctor willing to give the necessary care in the meantime; then I hunted up the parish priest and the re-

sult is that the couple are getting married this week. The woman is going to become a Catholic. As soon as they are married arrangements can be made to have assistance given by the Public Welfare for the confinement. Low income was the real cause of this case; the couple had been engaged 6 years ago; then the man lost his job and finally got work at a very low rate; finally they got in trouble and then were ashamed and afraid to make the situation known. Fortunately the parish priest and his assistant happened to be well known to me and they are doing everything possible to make things as easy as possible for the couple to come to Church. So many Catholics know of cases like these two and do nothing about them. They say that it is none of their business. Others are willing enough to help respectable working people who are down on their luck through unemployment or low wages but absolutely opposed to helping lapsed Catholics, unmarried mothers, etc. Yet a few words of advice and a little financial aid is usually all that is required to bring these people back to the practice of their religion.

Page the Hermit

The man who wrote in the January *Catholic Worker* and who thinks that good Catholics do not reach the bread line, must have been living in a monastery or on a desert island since 1929. A few months ago I found a lovely woman, a daily communicant and the sister of a deceased priest, in the direst need. Through allowing her access to my telephone and providing car fares, stationery, and writing materials, I was able to get her permanent employment and needed medical care. It is statements like his that turn people against the Church. I very much regret that a writer with such wide connections in the Catholic press as Ella Frances Lynch, should also voice the opinion that the unemployed are unwilling to work. What would be the state of society if the unemployed went about offering to work for \$7 to \$10 a week in place of workers now receiving \$18 to \$25? Does it ever occur to such people that farmers' wives won't take dirty verminous ragged unemployed into their clean homes? That farmers don't want inexperienced men? Such statements drive many good Catholic unemployed to madness and despair and the ranks of atheistic communism. True, we shall always have with us the social service type of case—the man and woman who is down through vice and drink; but it is our duty as Catholics to see that such people do not remain down. After all, we do not know what temptations they had, how they were raised, etc.

No Room in the Inn

Today in Toronto, the only place of refuge offered to Catholic homeless men is a place to lie down on



the floor of a basement in the Catholic Old Men's Home. There are no beds for the transients; they get handouts of food here and other religious institutions. Constructive work is being done at the Church of England, "John Frank's House" and by the United (Methodist) Church and the Communists. Many Catholics who get into such places naturally attend religious services just to get warm, join in the community singing and see the movies. Gradually they cease to see that it



is wrong to attend Protestant services and get the view that one Church is as good as another or that they are all no good if it is the Communists they happen to fall in with. Surely with so many Catholic Churches having fine, dry, heated basements, with whole floors vacant in the two large Catholic Hospitals, we could give our Catholic transients something better than a place on a basement floor in the 100 year old House of Providence. City, Province and Federal governments are all quarrelling for the past few years over who should keep these transients. They have not decided yet and in the meantime, the men die and some commit suicide. In spite of the fact that one Communist lost a seat on the City Council at the recent elections, his vote was much larger than last year. If — say 10 per cent (one priest says 2 per cent) of the Catholics of Toronto worked as hard to help the unemployed and the poor as do the members of the Communist party, I think they would have had to build several new Churches in the past few years to accommodate the converts.

The latest proposal to help the unemployed single men is to force them all to join the army and fight Japan, or Germany at some future date. In the meantime, I presume, they could get bayonet and bullet practice by shooting down strikers and pickets. Fortunately, nearly all the churches are opposing this idea.

I don't see why some people think Ade Bethune's drawings disrespectful. The modern Irish artists depict the Holy Family and the Saints in a similar manner. I recall that one of the prettiest Madonnas I have ever seen was in the Irish Industries Store on Lexington Avenue; it depicted Our Lady as ironing some little baby clothes while the Holy Babe slept in a typical Irish country cradle. Another picture showed St. Joseph bringing home a load of turf. The pictures were made with a few lines and in bright colors and were very appealing and effective. They would make unusual wedding and graduation gifts.

Anent Anti-Semitism

It may be of interest to you to know that my mother kept a shop and branch post office in a district two thirds Jewish, for 18 years. I owe it to the Jewish people to say that not one ever cheated us out

of a cent; that, on the contrary, they often put us wise to little ways of making money. They had the greatest respect for my mother because she was a widow who was working hard to keep her own mother and her children. We got our share in the extra business for Passover and New Year holidays; it is ridiculous to say that Jews hate Christians and won't do business with them. When I was ill once in New York City, it was a Jewish physician who gave me free treatments. I have lived in a Jewish district since childhood, know all about their religion and laws, and am in a far better position to speak about the Jews than many of the writers who are fanning racial and religious hatred even in the pages of the Catholic papers. Later, when working at Misericordia Hospital on East 86th Street, I made friends with many fine Jewish patients who became friendly with me because I understood their religious rites and customs. It would be better for America if the various religious denominations were all allowed to have schools of their own insofar as possible; where this could be arranged, priests, ministers and rabbis should be allowed to instruct their own children. Then we would not have so many criminals—product of a Godless educational system. If the Jewish people held the position of world dominance that some writers think they do, would they allow such terrible persecutions of their unfortunate European brethren? It is sad to see any Catholic taking part in such talk but sadder still if the Catholic happens to be of Irish descent. Surely they remember the time when their own grandparents faced similar persecution for race and religion — when their own families were considered "dirty undesirable European immigrants" when they landed off the fever ships. What you say about Negroes in your country applies to Jews here. Let a Jewish family move onto a street and immediately everyone rushes to sell homes far below their value to get away from the Jew. One neighbor of ours sold a home for \$4000 which cost \$6,500 a short time ago and they had made many improvements. They did not want to live next door to Jewish people. Now they are cursing the Jews "who made them lose their life savings." They are telling everyone that the Jews robbed, cheated and swindled them and that all Jews should be deported and that Hitler has the right idea. Yet, no one made them sell their home. The Jewish neighbor is a lawyer who keeps a Catholic servant; they are perfectly clean and Canadians by birth.

Yours very sincerely,
Margaret M. Churchill

Response

Dear Editor:

Inclosed is offering for God's poor. I happened to stand a minute to look at the heading of the paper, saying how cold it is in New York right now.

A young fellow stopped and asked for the price of a cup of coffee. We had quite a little talk. I told him about your work. We finally wound up having a good lunch together and he the price of a few nights' lodging. He said he enjoyed the meal, but above all a Kind Word. Then cried just like a child. I gave him a Sacred Heart badge. He said he believed in a God but was not of any Faith, and promised to say what was written on the badge as often as he could remember. Without asking any questions. That was what he liked about my helping him. I asked no questions, but he spoke freely. He said how unkind most people are, ask why he is not working, where does he come from, and then in the end give him nothing.

Well I don't know why I should write all this, but I know you are interested in God's poor. I did promise to send something later, but no time like the present. I hope this reaches you safely. I don't know whom to make it out to in money order form.

Sincerely yours in Christ,
Miss Frances Kelly

BOOK REVIEWS

RESTORE ALL THINGS: A Guide to Catholic Action. Edited by John Fitzsimons and Paul McGuire. Sheed and Ward, 63 Fifth Ave., New York. Price \$2.

The really unusual feature of this book is that while treating of practical Catholic Action it deals almost exclusively with workers—workers in all parts of the world, with emphasis on the J.O.C. in Belgium and France. And so it is very interesting after you get by the first three rather dull chapters on theory, which however are necessary.

The last chapter on Formation Technique is sound and loose enough to cover almost any situation.

One of the Editors of this book, Paul McGuire, an Australian and founder of the *Australian Catholic Worker*, is lecturing in this country now. He spoke at the swank Waldorf Astoria in New York, on the Christian Revolution—strange place! It is difficult to say the least, to reconcile the Waldorf and all it is and stands for, with the book. It is also hard to imagine any kind of a Revolution emanating from there. Should other than the Christian Revolution come in this lifetime, perhaps those very balconies and floors would run with the blood of those same spectators who clapped so politely and encouragingly. Not particularly because they had been in the Waldorf, but because they were Catholics content with listening and applauding and refusing to act the Christian Revolution. It was a typical American "Catholic Action" crowd.

The book is not as zippy as a lecture by Mr. McGuire. However, let us hope the combination of the two will at least oil that elaborate, somewhat amusing, but awesome "machinery for national Catholic Action" in this country. The book is well worth some study—and then some action!

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

Speaking Itinerary

Dorothy Day will speak at the following places during the month of March:

Sunday, March 12, 8:30
Norwalk, Conn. N.C.C.W.

Wednesday, March 15, 8:30
Delphic Art Galleries,
New York City

Thursday, March 16, 8:30
Write to 111 South St. for
place of meeting.

Sunday, March 19, 3:30
St. Paul's Guild Bookshop,
New York City

Monday, March 20, 8:00
Erie, Pa.

Tuesday, March 21
Cleveland House of Hos-
pitality.

Wednesday, March 22
Akron House of Hospi-
tality.

Thursday, March 23
Pittsburgh House of Hos-
pitality.

Sunday, March 26
Communion Breakfast, St.
Michael's, Elizabeth,
N. J.

From Tuesday, March 28—
Friday, March 31 she will
be at the Boston head-
quarters, 328 Tremont
St.

THE WATERFRONT LABOR PROBLEM, by Rev. Edward Swanstrom, Fordham University Press, New York, N. Y. \$3.50.

The only criticism of this book is the price. It is out of proportion to the salary of those it should reach, the many working as Longshoremen on our very large seaboard.

This study was written as a partial fulfillment of the requirements for the Degree of Doctor of Philosophy at Fordham University. It was motivated and rounded out by the personal experience of the author while working among longshoremen for a number of years as a young priest.

While serving in this capacity he met for the first time many of the problems he analyzes so simply and directly. The whole existing problem is dealt with from every angle. The conclusion makes a case for a Regularization scheme, which has already been tried in several places, and eliminates or lessens many of the unnecessary hardships and evils

PERPETUA & FELICITAS



of the present "shape up" method. Besides being an outstanding book about labor on the waterfront this book marks the beginning of a Catholic Labor press. It should give encouragement to many other priests and lay people working in every industry to write the struggle of labor intelligently from their point of view. We have a well supplied leftist press and now a very brilliant start on our own, thanks to Father Swanstrom. This book is a spring-board from which hundreds of books should follow. Read it.

PAMPHLETS

WORK, by Ade De Bethune and **WORK AND CULTURE**, by Eric Gill. John Stevens, 20 Thames Street, Newport, R. I. 50 cents each.

These pamphlets are two in a series of eight which attempt to restore Art and Work to their traditional Christian conceptions. They are neatly printed, nicely bound both very readable, and contain examples of both authors' work.

Ade's is an original essay on the nature and dignity of labor. She draws greatly from her own experiences and her examples of work are even more erudite than her pen.

Gill's is a reprint of a lecture given before the Royal Society of Arts in London. Somehow I think it will be more appreciated by readers of *The Catholic Worker* than by the audience under such an auspicious title.

In dogmatic fashion he explodes the modern ideas of art, work, labor, ownership, and culture.

These two pamphlets add greatly to that small but growing school of thought striving to restore to society that basic foundation, jarred with the advent of uncontrolled machinery.



There are collections and collections. There are so many people and so many things to be taken care of. But we can think of no more piteous a plight than that of those who are dispossessed of their homelands and friends and thrown upon the mercy of a strange land and a strange people. Not that a strange people will be unhospitable; but they are weighed down with their own peculiar burdens and are apt to think of the intruders as presumptuous. This is so often the case. But Catholics, because they are members of a CATHOLIC church, should be the last to hold feelings of this kind.

The National Catholic Welfare Conference has announced that the Bishops of the United States are behind a drive to collect funds for the Committee for Catholic Refugees from Germany. Under the direction of Father Joseph Osterman, the Committee has been charged with the duty of taking care of those German, Austrian and Czechoslovakian Catholics who, thrust upon the mercy of their fellows in a new country, confidently expect that the same brand of Catholicism that forced their departure from Europe will prevail here and will take care of them.

Other Exiles

A collection will be taken up in all Catholic churches on Sunday, March 19. The happy selection of a date, St. Joseph's Day, brings to mind the exile of the Holy Family into Egypt. What misgivings, what apprehensions must have been Joseph's as he walked doggedly over the dangerous and difficult road. But he did have the comfort of his wife and Child; that must have helped a lot. Not so with most of the refugees. They come alone, bereft of families and fortunes, armed only with the hope that fellow Catholics will open their doors and recognize them as other Christs.

In the name of the most famous exiles of all time, the Holy Family, we earnestly beg our readers to remember on the Feast of Joseph the Carpenter that thousands of fellow Catholics need food, shelter, clothing and help in their wearisome journey over the face of the earth. We ask, particularly, the Irish Catholics who must remember the sad days of starvation, and loneliness, of hunger and of dread, of persecution and of martyrdom, to remember this cause. Bring to mind, we ask, that feeling of aloneness and emptiness you experienced in a new world. That home sickness for your "far off Hills." The present refugees are no different. Their tears, too, make fertile the old faith. You found a new land, prospered, experienced the freedom of the new world. You saw the old land gradually throw off the yoke of oppression and rise to new glories. These refugees are just beginning a travail that you have finished. You must help them.

Control Machine

ARTHUR PENTY

"The modern dilemma has arisen," says Arthur Penty, "because mechanization has been allowed to trespass outside of its legitimate province, which is to do the donkey work of the world. We must insist that the interests of society, religion, life and a culture come first, and that the use of machinery should be forbidden where it conflicts with them. Science, machinery, mechanization are good in a certain proportion as other things in life may be good in a certain proportion, but become evil when they are allowed to develop to such dimensions as to threaten the existence of all other forms of activity. In this connection Penty suggests that the use of machinery be limited in the following directions:

1. The use of machinery should be restricted where it conflicts with the claims of personality—

5. It should not be allowed to multiply commodities beyond the point at which natural demand is satisfied—that is, beyond the point at which sales need to be artificially stimulated by advertisements.

6. It should not be allowed to trespass upon the world's supply of irreplaceable raw materials.

"Conversely," he says, "we should revive agriculture, handicrafts, small workshops and small scale industry. Such revivals are the corollaries of a restriction of the use of machinery. Such revivals as these would restore the human scale of values, bring back a normal social life, give independence and make possible a widespread revival of the arts. This is the path to the Guild, or Corporate ordering of society.

"To this social concept, which is the idea proposed by the Papal Encyclicals, we must return. It is the only type of society that has succeeded in reconciling the conflicting claims of collective and individual life (Communism and Capitalism). A society that conformed to the principles of the Corporate order would be individualistic (capitalist) in the sense that it acknowledged the principle of private property. It would take into consideration the just claims of the Socialists in insisting upon wide distribution of property (but privately owned), its control, and the regulation of currency and industry in the interests of society, the common good."



that is, it should not be allowed to turn men into robots.

2. It should not be allowed where it is injurious to health.

3. It should not be allowed to create economic disorders like unemployment.

4. It should not be allowed where it conflicts with the claims of the arts and crafts.

REQUIESCAT IN PACE

We note with sorrow the passing of Father Frederic Siedenburg, S.J., Dean of the University of Detroit. Father Siedenburg, friend of labor and of justice, died last month at the age of 66.

Father Siedenburg was a former director of the Detroit Regional Labor Relations Board, and chairman of the State Mediation Board.

Said Attorney General Frank Murphy, "We were privileged to have him among us during a period of social upheaval and unrest. He was a kindly and just priest who translated the Encyclicals into action to the benefit of all of us."

THE CANTICLE OF BROTHER SUN

Most High Omnipotent Good Lord,
Thine be the praise and the glory and the honour and every benediction.

To thee alone, most High, do they belong,
And there is no man worthy to mention them to Thee.

Praised be Thou, my Lord, with all thy creatures,
Especially our brother master Sun,
Which illuminates for us the day;
And he is beautiful and radiant with great Splendour
Of Thee, most High, he beareth the significance.

Praised be Thou, my Lord, for our sister Moon and the Stars;
In the sky thou hast made them clear and precious and beautiful
Praised be Thou, my Lord, for brother Wind,
And for cloudy and clear skies and for every weather
By which to thy creatures thou givest sustenance.

Praised be Thou, my Lord, for sister Water,
Which is very useful and humble and precious and chaste.

Praised be Thou, my Lord, for brother Fire,
By which thou illuminates for us the night,
And he is beautiful and jocund and robust and strong.

Praised be Thou, my Lord, for our sister Mother Earth,
Which sustaineth us and governeth us,
And bringeth forth divers fruits and coloured flowers and leaves.

Praised be Thou, my Lord, for these that give pardon by thy love,
And sustain infirmity and tribulation:
Blessed be those that sustain them in peace,
For by thee, most High, they shall be crowned.

Praised be Thou, my Lord, for our sister the Death of the body,
From which no man living can escape;
Woe to them that die in mortal sin;
Blessed be those that shall be found in thy most holy will,
For the second death shall do to them no ill.

Let us praise and bless my Lord and give him thanks,
And serve him with great humility. Amen.

ST. FRANCIS OF ASSISI

Excerpt from 'Rural Rides'

"Is it not much more rational for parents to be employed in teaching their children how to cultivate the ground, feed and rear animals to make bread, beer, bacon, butter and cheese, and do these things for themselves, than to leave them to prowl about the lanes and commons, or to mope at the heels of some crafty, sleek headed pretended saint, who, while he extracts the last penny from their pockets, bids them be content with their misery, and promises in exchange for their pence everlasting glory in the world to come?"

"Poverty never finds a place amongst the blessings promised by God. His blessings are of a directly opposite description; flocks, herds, corn, wine, oil; a smiling land; a rejoicing people; abundance for the body and gladness for the heart."

"I once proposed to the copyholders and other farmers in my neighborhood that we should petition the Bishop of Winchester, who was lord of the manor, to grant titles to all the numerous persons called trespassers on the waste and also to give title to others of poor parishioners who were willing to make on the skirts of the waste enclosures not exceeding an acre each. This I am convinced would have done a great deal towards relieving the parishes then greatly burdened by men out of work. This would have been better than digging holes one day to fill them up the next. Not a single man would agree to my proposal. One, a bull-frog farmer (now I hear pretty well sweated down) said it would only make them saucy. And one, a true disciple of Malthus, said that to facilitate their rearing children was a harm. This man had ten or a dozen children. I will not mention names, but this man will now perhaps have occasion to recall what I told him on that day." (By William Cobbett who died 104 years ago.)

Personal Mission

By Ortega y Gasset

(Adapted by Peter Maurin)

I. Exclusive to Man

1. A mission signifies that which a man has to do in his life.
2. A mission, in fact, is something quite exclusive to man.
3. Without man there would be no mission.
4. For the necessity to which the expression "has to do" alludes to has nothing in common with the necessity which causes the stone to gravitate to earth.
5. The stone cannot help gravitating, but man can quite easily not do that which he has to do.
6. Here necessity is not a force, it is an invitation.
7. That which a man has to do, that which a man is to be is not imposed upon him but proposed to him.

II. Terrible and Wonderful

1. This privilege of man's is a terrible and a wonderful thing.
2. It means that each instant of his life he is confronted by various alternatives and on his own exclusive responsibility has to decide what he will do.
3. And when deciding to do this and not do that he must justify the choice in his own eyes.
4. He must discover which of his possible actions at a given instant is the one that gives most reality to his life, the one he feels is most truly his.

NEGRO GIRL STEALS SHOW

Willfully indulging my curiosity, I journeyed last Thursday to the Department of Labor Auditorium here in Washington, D. C., with the intention of hearing Eleanor Roosevelt talk to some Negroes, just what Negroes I was not quite certain, my principal interest at the time being to hear the First Lady of the Land. Fully determined not to be late for any part of her address, I arrived at the Auditorium some time before the appointed hour. Presiding on the platform at this time was a Negro lady who was explaining that part of the program that was to take place immediately before the coming of Mrs. Roosevelt. Having heard such words as "youth" and "panel," I became interested and decided to watch the proceedings.

Once comfortably seated, I discovered that the feature was a Youth Discussion, its leader being a Negro lady, a Mrs. Juanita Jackson Mitchell. Mrs. Mitchell, young and intellectual, first introduced the six Negro youths, two women and four men, who were to be the participants. She then explained that the purpose of the discussion was to examine the actual conditions of Negro youth with regard to such matters as working conditions, education, civil liberties, and recreational facilities. Now it is not the intent of this paper to outline any kind of thorough digest of the material discussed by the young people. Rather is it to give some of my impressions of the meeting with only a casual mention of the facts outlined and discussed.

The thing that impressed me most of all was the intelligent discussion of the very serious problems confronting both the participants and those Negro youth for whom they were speaking. There was no foolishness, no stupid argument, no mere sentimental argument. Every-

thing was clear, concise, and wholesomely courageous. These young people knew what they wanted; they were insistent that their demands be heard.

The most vigorous speaker in the group was a Miss Pauline Redmond, a worker in the Chicago Urban League. Miss Redmond was the surprise of the discussion, as she fearlessly and clearly indicated not only the basic problems of Negro youth, but also many same remedies for these problems. One could not help but be stirred by her emphatic statements that she was proud of being a Negro; that she and the rest of Negro youth did not want to live on the relief funds of the United States and its several states, but that both she and they wanted decent industrial and vocational opportunities in their native land, America. No human heart could have done aught but warm to the keen happiness and intense pride shining in the faces of the older Negro men and women as they listened intently to the stirring words of this young girl. My own opinion was that while the Negroes have a long way yet to go, yet that long way will be considerably shortened if the Negro population of America can produce many more youths of the type of Miss Redmond. She was the leading figure in this dramatic episode, yet she was not the whole show, for William Bell, divinity student at Howard University, Edward Strong, and others made extraordinary contributions to the general discussion.

Shame

Before the meeting had finished, I had become deeply impressed with another sentiment, that of shame, shame that my only reason for being in that hall was one of curiosity, shame that heretofore my knowledge and impressions of Negroes had been gained principally from books written by whites, shame that I had never really made a previous attempt to learn of the problems of Negro youth and of Negroes from them, and, finally, shame for not even knowing the nature of the convention, at one of whose sessions I was an accidental listener. A gentleman sitting in front of me kindly supplied a program, from which the information was rapidly gained that the particular meeting was the Youth Panel Discussion of the Second National Conference on the Problems of the Negro and Negro Youth (Jan. 12-14, 1939). Since my shame accused me of showing so much indifference in the past to the real and human problems of such an important group in this country, I resolved that henceforth there would be an effort on my part to learn of their problems from them. Going a little ahead of my story, I might mention that the very next day, I attended a session of the Conference during which the delegates discussed various problems with such Federal leaders as Mr. Elmer Andrews, Administrator of the Wages and Hours Division; Mr. W. Frank Persons, Director of the United States Employment Service, and the Honorable Harry B. Mitchell, President of the Civil Service Commission. It is my candid opinion that no fair-minded man or woman in America could have listened attentively to those sessions of Thursday and Friday and have come away without sincere admiration and praise in his mind and heart for the leaders of the American Negro.

Federalism

Another characteristic of the Negro youth discussion was the stress placed on help from the Federal Government. The speakers seemed to have lost confidence in the states, especially those of a certain part of the country. (Does anyone blame them too much for this loss of confidence?) Their eyes are turned toward Washington and the Federal Government, not as beggars asking for a pittance, but as American citizens asking for the educational, vocational, and industrial rights so frequently denied them simply on a racial basis. In general the group praised the efforts of the Federal Government. One noteworthy example of the attitude towards the Federal Government in the matter of education was the frequent mention of the Gaines case.

Let someone else chronicle the full substance of the discussion; let me conclude simply with this: that America should be proud of the youth who talked in that panel,

and that she should be proud too that Negro youth is represented by such sterling types of young manhood and young womanhood as Edward Strong, William Bell, and Miss Pauline Redmond.

Oh, yes, Eleanor Roosevelt finally got to the platform. And with clarity and courage she answered the difficult problems which the delegates presented to her experienced judgment.

But as I rode home that Thursday evening, my thoughts were not of Eleanor Roosevelt, even though she had performed admirably. My thoughts were rather of the six youths grouped around Mrs. Mitchell and of the older Negroes following every word, every gesture of the representatives of their young people.

Eleanor Roosevelt was the featured speaker, but a young Negro miss stole the show. What the First Lady had to say about the Negro problems was to many the "big news" of the day, but what the young Negroes in the discussion group had to say about their own problems was far and away of much greater significance, not only for themselves, but also for the future of American democracy.

Brother H. Austin, F.S.C.

Father of Fearless Faith

(Continued from Page 1)

acclaimed by the throng. Then Archbishop de Andreas dramatically invoking St. Theresa, the late Pontiff's guiding star, begged the two ministers to find a way to peace for the sake of the people of their two countries.

Both Ministers were deeply affected. They pledged themselves in the presence of the immense throng to seek peace with all the zeal they were capable of.

And now comes the sequel: Both Ministers returned to the Peace Conference which resumed its sessions. Hope for peace was fading. But unexpectedly peace was made three days after the famous pledge made at the Catholic Labor-day demonstration in Buenos Aires. Let the Minister of Bolivia now finish the story in his own words—unforgettable words!

"My soul is filled at this moment with an intimate spiritual consolation of having given effective form to a noble and ardent desire. I have also a profound conviction that I am right in asserting that a lasting peace has been made between our two countries.

"When agreement seemed to be at its remotest stage of realization and we were despairing of the outlook we invoked the help of God as we had pledged ourselves to do. We received it immediately. And that peace which had seemed but a vain dream—scarcely even to be desired—became an accomplished fact.

Pius XI has not been given credit for these two peace accomplishments in this Hemisphere. Indeed, the credit has been given to those not entitled to it.

The Catholic Worker believes that it could pay no greater tribute to the memory of Pius XI than acknowledging him by the title he justly merits, "Pope of Peace in the Western Hemisphere." There is a memorial erected to the memory of Benedict XV by the Turks and Jews in Constantinople. Should not the memory of Pius XI be perpetuated in the Western Hemisphere?

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

A Jocist Offering

We Jocists, with the whole Church, with the priest who acts in Her name we offer Thee, Lord, this chalice of wine which, at the Mass, will be changed into the Blood of Thy Divine Son shed for us upon the Cross as likewise this host laid upon the paten which will be the Body of Jesus once fastened and pierced upon the Cross to-day glorified in Heaven. With the Body and Blood of Thy Son accept us also ourselves and the whole of our life little hosts making but one with the Great Victim Jesus. May the Sacrifice which our priest offers Thee which Jesus makes His own by the consecration, become our homage and our praise and render us capable of giving ourselves entirely for the salvation of our brothers and the exaltation of Thy Holy Church. Through Jesus, our Lord, our Priest and our Victim, Lord Jesus, Thou art so good as to signify to me, in Thy Father's name, that He accepts my offering because it is Thine by changing me into Thyself in Holy Communion. Thanks be to Thee, my Jesus, for accepting this worthless thing that I am and for willing henceforth to be but one with me, I with Thee—thinking like Thee—working with Thee—living in Thee!

("La Jeunesse Ouvriere," April 16, 1938. Translated by M. St. T. with kind permission from the J.O.C. Secretariat General, Brussels).

PAMPHLETS

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THE LAND



There Is No Unemployment on the Land



FARMING COMMUNE

Right now, everyone is biding time until Spring officially arrives. We've had some real nice days lately and it has been greatly appreciated too. Mr. Eichlin was raking his corn stalks up and burning them. We can see Mr. Eichlin's farm very easily from our place here and consequently can get a pretty fair idea of what a real farmer does and when he does it. We have always been helped in sage advice whenever we had occasion to call on him. John Filliger has the hay rake patched together and intends doing some raking over here. We do not have much one horse equipment but the hay rake happens to be such. Jim, the horse, needs to be shod very badly so John has been hoping to get money enough to have the job done.

Up on the hill we still have the old car which we bought the first summer. We didn't get much service out of it but now while money is so low it looks as though it will come in handy. A junk-man has offered to buy it when it is torn down. Arthur and son went into the wrecking business and pretty soon the car will be sold and Jim, the horse, will have shoes again. Everything counts these days so if there is anything left over from buying the shoes for the horse then there are plenty of places to spend the surplus. Not the least of these places are the grocery stores.

Visitors

Tim O'Brien came out from New York and stayed for a short while here on the farm. Paul Toner was up one week-end and invited us down to Philadelphia to see their new place. As they hold their meetings on Thursday nights, we hitchhiked down Thursday and attended the meeting Thursday night, Friday I came back but Tim remained for a couple of weeks. From Philadelphia Tim goes to Pittsburgh to help out the group there. Father Rice will certainly find a pleasant and hard working assistant in Tim. At the Thursday night meeting in Philadelphia we listened to John Mella speak on the lay apostolate. Everyone was quite interested and there were many questions. John made quite a case for married couples in the lay apostolate. Of course, being married myself, I may be a bit biased.

One rainy week-end, following a beautiful Friday, Mr. and Mrs. Mella and Frank Mamanno came out. As always, visitors are welcome and we heard of some of the activity around the New York office. Miss Day has not been able to get out for some time, due to slight illness, lack of finances, and too much work. When we don't see anyone from New York for a while, you begin to imagine all sorts of difficulties being encountered and you wonder how these imaginary difficulties are being met.

An old friend of the C. W.'s, Dr. Kolransky, promised to give us a horse he has. The horse is sound of wind and limb but can't see. We've heard all kinds of tales of blind horses and of how well they work. Dr. Kolransky's farm is about 16 miles from our farm here. The town of Bloomsbury, N. J., is only about 8 miles from Easton. But Dr. Kolransky's farm is quite a way outside the town. It looks like John will have to hitch hike over and ride the horse back. If he goes with someone then they can take turns riding. This will be better as the stove in the kitchen is too close to the mantle piece. It's tough enough having to eat off the mantle piece without being roasted while doing it.

More Visitors

Austin Hughes went to his home in up-state New York in January and to date we haven't heard from him. We tried to get Austin to promise to come back but he had not been able to make his plans before going home. With Spring just around the nearest corner we would sure like to see him coming up the road some day.

Arthur Durrenberger and son were being congratulated last week. Young Arthur's pet mice had little mice. Tamar Day is the chief white mouse raiser in St. Joseph's House. When she brings her rodent friends out this summer, Arthur can compare his with hers. Perhaps the mice can be trained to put on a show for us here on the farm.

Plowing will undoubtedly begin this month as soon as the weather permits and the other horse is brought over. More hay will have to be raised as well as more corn. In fact, more of everything is needed and should be raised but it is still in the future and money will be necessary to raise anything as all seed will have to be purchased. This is a little too early to estimate how much will be raised as there is no way of knowing how much will be planted. Two sows had litters of pigs this week but only four of the fourteen born are now living. The first sow wanted to eat her offspring but John and Arthur saved six of the eight. The seventh wasn't dead but suffered the loss of a foot. Because the sow wouldn't nurse the little pigs died one and two at a time. The second sow laid on two of her pigs but the four remaining are all alive and healthy.

There are so many things to be done this summer but it is too early to make any predictions. We do hope, however, to be able to do some canning and get the laundry started but so far these are just hopes. Seeing as how this is St. Joseph's month we are confident that something will come of these hopes.

Jim Montague

Roadside Hospice

Apropos your articles on Houses of Hospitality, George Anderson (I don't know whether you remember him, but he sat right beside you at Metcal's one night) told me of one he learned of on one of his trips.

It was on the road to Barstow. A hitchhiker signalled him for a lift to town. She was an elderly woman, about sixty-five. And on the drive in she related her story. Her name is Mrs. Gehring.

She was taking a short vacation from her self-imposed duties—conducting a house of hospitality. She was an old woman, so the burden was becoming a little onerous and required more and more rests. But for five years, single-handed, she

had been operating this hospice on the roadside, for transients.

And this is how she does it. She runs it on \$24 a month. Twenty-four dollars, promised subscriptions from friends. She pays \$3 a month rent. And solicits donations from the local dairy and grocery stores, where she gets a couple quarts of milk and withered vegetables. With the rest of the money she buys cornmeal, salt, sugar and cocoa (she won't serve coffee.)

She started in an abandoned ice house with cast off furniture from arcades. She welcomes all hungry and weary travellers (without creder) and sometimes houses and feeds as many as 75.

I suppose with this increasing de-

Nazareth In Ireland

Your farm news is always interesting. I always recall a little farm home in County Galway where I attended a "station" while on a visit to my aunt in Ireland. A Station, as your Irish readers will know, is the custom in rural Ireland of permitting a Mass to be offered in a private home. Usually each little district has mass offered in Lent and Advent for all the intentions of the community; the various homes are used in turn; then, anyone may have a station at his home, usually for deceased relatives, or for any intention or a thanksgiving. This little home had only three small rooms and the Mass was offered at the kitchen



table. I remember thinking then that Our Lord must like to come into such a little home for it would remind Him of the home at Nazareth. Everything had been scrubbed and painted for weeks in anticipation. There were several American visitors but I was the only Canadian. The people all brought picnic lunches and the lady of the house made tea for all after the Mass was finished. The priest stayed for the breakfast and spoke on the co-operative movement. (I understand that the station is a custom to remind the people of the penal days when Mass had to be said in all sorts of out of the way places). This little farm had raised six fine children; they produced all their needs except tea and soap and a few incidentals. They had table cloths made of their black sheeps' wool, all produced in the home. This family kept bees and used honey instead of sugar. Not a square inch of the land was wasted. I found that the parents had been able to give a very nice little bank account to two daughters and a son who had married in Ireland. One son and daughter were in the States and a little son still at home. I often visited this home afterwards; the people told me that they belonged to a cooperative for both buying and selling; "We don't get in so much cash," they said, "but we have very little to spend; we raise our own pigs, geese and chickens; we get beef from the co-operative in exchange for fowl and eggs; we use goat's milk as our place is rather small for a cow." They had only ten acres and it would not be considered good land in Canada.

pression, at Mott Street, the men extend in never ending line. I only hope and pray you can find bread for these "just who stand with great constancy against those that have afflicted them, and taken away their labors."

FRANCES LANGFORD

THE SUN OF JUSTICE

THE SUN OF JUSTICE. By Harold Robbins. 168 pp. Sower Press, R. F. D. No. 1, Scotch Plains, N. J.

This is a disturbing book. The complacent will not like it. In fact it is almost sure to "get under the skin of even some of us who thought we were radical Catholics." "The Sun of Justice" is not a book of half-way measures. Mr. Robbins (Editor of "The Cross and the Plough" and associate editor of "The Sower") refuses to be sidetracked by any temporary palliative. In a word, he will not be satisfied with less than Justice, and if Justice, then Social Justice. At the same time he fully realizes that "The Vision of the Structure" (as he names the Catholic Social Ideal) cannot be realized over night, for "a revolution so radical needs a period of elapsed time." But it is essential that the end be kept clearly in view, as we proceed step by step toward its final attainment. This, however, is just what most of us have not been doing. As Mr. Robbins says, "The Catholic Workingman has been told—too much and too often—that he cannot be a Socialist nor a Communist and that he is entitled to a living wage. Less often and sometimes less intelligibly he has been reminded that the family is the unit of the state. On the whole that is all he has been told."

Worse Evil

The full "Vision of the Structure" has been denied him while we expected him to wax strong in "isolated brickwork." Moreover, far too many books on Catholic Social thought seem to have been addressed merely to teachers rather than the taught. Mr. Robbins, however, has the highest confidence in the latter: "For I hold it to be self evident that a fully reasoned statement is within both the right and the understanding of ordinary folk." "Working folk are the infantry of the Church." It is they who today "are suffering an attack of unprecedented violence and malice. Their bodies are beaten down to the mud of servile work, their souls to the mud of despair." Hence it is these whom the author keeps continually in mind as he develops in non-technical language the Church's workable ideal and

points out the obstacles which must be removed before its realization.

The worst feature of industrialism, as Mr. Robbins points out, is not its low wages, long hours, lack of collective bargaining, bad housing conditions of the workers, etc., but rather the very inhumanity of the work itself. These other evils, flagrant though they are, are often mere by-products of a system in which man has been so degraded as to be no longer permitted to work as a human being. Man's labor must be such that it reflects his nature and personality as a man. In the modern factory most workers have no chance to use their God-given intelligence and skill and judgment because the very nature of the "single operation" job forces a man to become almost as mechanical and irresponsible as the machine which he serves. Machines get better and better while man gets worse and worse. In this "sacrificing mind to matter modern civilization has perpetrated a momentous error." An error all the more devastating because it does not allow God's grace to function normally. For "the supernatural presupposes and is built upon the natural" or as Fr. Vincent McNabb puts it, "Grace without humanity is like a smile without a face." But what is there "natural" or "human" about the "assembly line" or the "automatic lathe or press"? The author suggests how essential it is that our trade unionists give this fundamental principle the attention it deserves. And it seems about time that we begin studying the increasing immorality of our huge industrial cities in the light of this same vital axiom of Catholic teaching. We must have a chance to be human before we can become Divine. "God is life. Urbanism in three generations is death."

Here is the best summary of Catholic Social Thought that the present reviewer has yet seen. It cannot be recommended too highly to study clubs and it will be of special interest to those who appreciate the growing importance of the Catholic Rural Life Conference. And in general it contains a most significant message to all who believe with Mr. Robbins that "we must begin to react with the Popes" by putting greater emphasis not on "what the Church tolerates" but on "what the Church wants."

Herbert McEvoy

Now this district has the advantage of cheap electricity and some local factories. Then the cooking was done with turf (peat) cut from a community bog. What a wonderful thing it would be to have many colonies of little farms, allowing for a reasonable amount of ownership but co-operation in other matters. Of course I think that community farms are best for training centers, for single people, for those who have had long periods of unemployment. Married couples could be aided in getting little places of their own. I have never come across a home so neat and pretty on such a small outlay as this little Irish cottage. In such a home children are an asset for many hands make light work. Nowadays a poor mother is ashamed of her motherhood. She is told, even by Catholic social workers, that there are now lawful ways of preventing children. I have met mothers, who, when I tell them they are eligible for free food packages even from Catholic sources, say that they prefer starvation to the insults they must face in getting help. I have often thought that men from the poorer counties of Ireland—Galway, Mayo, Donegal

in particular—would be exceptionally useful on a community farm. I have never known people who could get so much out of such little pieces of poor, stony land. Even the stones were useful—they built cottages and fences with them. While the diets were not as varied as can be had by Canadians and Americans in good circumstances, still the people always had plenty of good Irish bacon and ham, plenty of fowl, eggs, milk, vegetables and fruits. Those living near the sea had fish in plenty. This is a district where English scientists are conducting investigations to see why the people are free from the ills of modern life—cancer and heart and artery diseases. As many people 100 there as ever see 70 in this country and they seem to retain their health and faculties. I was told by a teacher who had traveled all over the world, that only Montenegro could compare with the West of Ireland in these respects.

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

—St. John Chrysostom

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