

CATHOLIC WORKER

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EASY ESSAYS

by
PETER MAURIN

Personalist Democracy

I. Bourgeois Democracy

1. The economic royalists who believe in property without responsibility do not have the right concept of liberty.
2. They use liberty to become rugged individualists.
3. They don't use liberty to become gentlemen who try to be gentle.
4. In a letter addressed to French Catholics Cardinal Pacelli, now Pius XII, reminded them that "liberty does not grant license to act against the moral law nor should social liberties infringe upon the civil order and the common good."

II. Arithmocracy

1. People used to say: "The king can do no wrong."
2. But kings can do wrong, and very often they did wrong.
3. The kings that did wrong were the kings that had lost the sense of kingship.
4. Some seem to think that the majority can do no wrong.
5. But the majority can do wrong and it often does wrong because the majority has not yet acquired what makes people kind to mankind.

III. Poetry and Dictatorship

Padraic Colum says:

1. "In our time a political philosophy has arisen that tends to contradict what poets amongst all races, at all times, in all places have felt and shown.
2. This philosophy insists that the individual has no dignity in himself, but only through his association with a race, a state, or a class.
3. More and more it limits freedom of choice."

IV. Liberty or Discipline

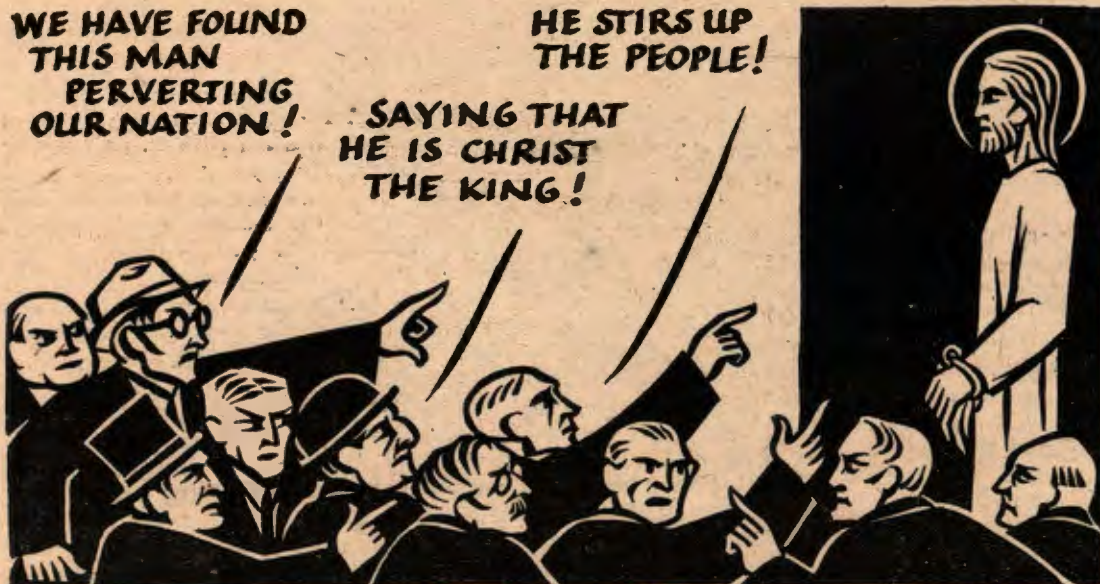
1. Fascist countries discard liberty for the sake of discipline.
2. The greatness of a nation is the greatness

(Continued on Page 3)

WE HAVE FOUND
THIS MAN
PERVERTING
OUR NATION!

HE STIRS UP
THE PEOPLE!

SAYING THAT
HE IS CHRIST
THE KING!



Against Conscription

By RT. REV. G. BARRY O'TOOLE, Ph.D., S.T.D.

Professor in the School of Philosophy
of the Catholic University of America

In my October article on this subject, I laid emphasis on the distinction between *defensive* and *offensive* war. This distinction, which is not always easy to make in the case of European countries, is easy to apply in the case of the United States; thanks to the two bounding oceans we have had to cross in order to transport American troops to foreign soil, the distinction has become glaringly evident.

In this connection, I quoted Father Noldin, S.J., to the effect that, while probable justification suffices to legitimize a defensive war, *certainly* of its justification is required to legitimize an *offensive* war—"the justice of it must be morally certain if the war is an offensive one, or at least probable if the war is defensive" (*Sum. Theol. Mor.*, II, 353 c). In other words, the presumption of justification is against an offensive war and in favor of a defensive one. Thus far I was warranted in recurring to Noldin's authority, and I hope in a future issue of *The Catholic Worker* to follow this up by setting forth the chain of reasoning on which his conclusion is grounded.

As regards my second quotation from Noldin, however, a friend has been kind enough to call my attention to the fact that I pressed its sense too far. As a matter of fact, Noldin's manual contains a third passage (354 b), in which said author expressly exempts soldiers already *subject to military discipline* (in Latin: *militēs subditi*), whether in consequence of enlistment prior to the war or of submission to conscription, from the necessity of having certainty of the war's justifiableness as a condition of their participation in it—"In case of doubt as to the justice of the war," says Noldin (and here he speaks presumably of offensive war), "one subject to military discipline (*militēs subditi*), or one who has enlisted prior to the war (*miles conductus ante bellum*), is bound to obey . . . unless the sinfulness (of the war) is certain."

Of course, the question that Noldin is discussing here is not the one with which my last article was concerned, namely, whether or not Catholics are bound in conscience to submit to conscription. On the contrary, Noldin deals with the case of a man who has already accepted his status as a soldier by either express or tacit consent, and it goes without saying that if such a man were to disobey, his insubordination might seriously upset discipline and demoralize his comrades in arms. Under such circumstances, obedience may be obligatory as involving a lesser evil than resistance.

On the other hand, if Noldin is not against me here, neither is he for me in my contention that it is the duty of Catholics to become conscientious objectors in case of conscription for an offensive war. On this question Noldin is silent and so I was not entitled to represent him as supporting my conclusion.

In any case, authority is the weakest of arguments and, what is worse, it "has a wax nose, that is, it admits of being twisted to a different sense" (Altanus of Lille). Let us drop the question of what the moral theologians say or do not say, and get down to the arguments. On what rational grounds do I draw the conclusion, that reason and conscience forbid us to submit without protest to the power of conscription, usurped by modern States for the purpose of carrying on offensive wars?

Presumption Is Against Justification

To begin with, we must distinguish between the abstract *justice* of a war and its *justification* in the concrete. In general a war is *just* if it is fought to vindicate a *real right* in contrast to an *imaginary* one. But such a real right may be either of *great* or of *trifling* importance. Clearly, a war fought to vindicate a right, which, however real, is of trifling importance, is not *justified*. A war that inflicts greater evil than it cures cannot, from the very nature of things, be justified. For to be *justified*, a war must be the apt and only means of restoring the balance of justice, in a matter whose importance is so great as to outweigh all the moral and physical evils inseparable from war. In the case of modern war, however, the evils involved are literally appalling.

Now, it is precisely the modern abuse of *universal conscription* which makes the evils consequent upon war so colossal, that it is hard to conceive of any right whose vindication could compensate for the damage inflicted by a war of invasion. Thanks, therefore, to the *draft*, modern nations are enabled to wage offensive war on so *gigantic* a scale that we may never presume the adequacy of its alleged justification. On the contrary, the presumption is decidedly against the possibility of such a war being justified.

In fact, the only way to prevent a complete liquidation of Christian Culture and the lapse of mankind into universal barbarism is for Christians to set their wills like adamant against the insatiable lust for power and money of the modern State. Above all, they must resist—to the point of martyrdom if need be—the abuse of governmental power involved in the inhuman practice of universal conscription.

Take away from modern governments this usurped power to conscript the whole manhood of

(Continued on Page 3)

War Plans Taken With Awful Calm

DAY AFTER DAY

One of the functions of this column is to give all the odds and ends of news to our friends throughout the country. It is a letter to those who have written to us and have not yet received answers. Correspondence was delayed this month, by me at least, because I was travelling a good part of the time.

New Houses

During the month we received word of new Houses of Hospitality opening up all over the country, some under the auspices of *The Catholic Worker* and some not. In two cases we hear of priests starting hospices in their parishes (good news for Father Palmer, who believes that there should be such a Works of Mercy center in each parish.) In Philadelphia six young Quakers have started

(Continued on Page 4)

Conference Studies Race Relations

That the material and spiritual welfare (or lack of them) presents not only an opportunity but a challenge to the Catholic Faith was the theme emphasized by several speakers at the National Catechetical Congress of the Confraternity of Christian Doctrine recently held in Cincinnati. The Rev. Dr. John Gillard of Baltimore pointed out to delegates that more than half of the 13,000,000 Negroes in the United

(Continued on page 2)

N.M.U. Head's Answer to Shipowners

STATEMENT OF
JOSEPH CURRAN
President of the National Maritime
Union of America For the
National Council

It is our belief that the shipowners and the United States Maritime Commission, working in collusion to transfer American ships to a foreign registry, are paving the way for the destruction of the American Merchant Marine and for involving this country in the European war.

This is in direct contradiction to the expressed feelings of the American people in this situation. The American people don't want their Merchant Marine destroyed and they don't want to become involved in war.

Furthermore, it is in direct violation of the spirit of the Neutrality Law—the spirit, if not the actual wording, of a law on which

Continued on Page 6



The United States is at war. We are just as truly participants in the European war as if we were honest about it all and proclaimed to the world that we considered it our bounden duty to fight for British imperialism and American profiteering. Mighty mother England has again cajoled her sometimes wayward children into defending the old homestead on which the sun never sets, and international financiers gleefully watch the crucible in which blood will turn to gold. What does it all mean?

It means a great many things. But first and foremost, it means that our United States has done an immoral thing, a thing that must call down upon our heads the widow's curse and the betrayed man's imprecations. We have agreed, in the manner of the procurer, to sell what little civilization there is left to the lechers of war. We will, for gold, supply the monster, Albion, with the means of killing efficiently and in the latest mode people who have already undergone the tortures of the damned under their own rulers. And as if that were not enough, we callously, in the manner of the true prostitute, demand that we get our payment in advance.

Means

It means that the United States has repealed a law, that if not perfect, could have been made perfect by strengthening it. It means that in repealing the Neutrality Law we have definitely rejected the Christian and natural law in favor of the anarchy of materialism.

Is all this too strong? Let us see. In time of peace, when no nation could be offended by its actions, our Congress passed at the demand of the people, a law that had as its twofold purpose, the observance of a Christian code by our country and the maintenance of a peaceful status for the nation in a world threatened by war. It was passed by popular acclaim; and had the support of Roosevelt at the time. If war should come in Europe, no matter what they fought about, we would remain aloof and show the world an example of true democracy in action. Altogether praiseworthy. The people were determined to stay out of war as a matter of principle. Our highest executive was acclaimed for his support of the measure. But what happened? It seems that our president started thinking instead of merely getting votes by following the popular mind. Somewhere, somehow logic got lost and he figured out that what would keep us out of war when there was no war should be scrapped as soon as one came along. What cost us thousands of dollars to put in our statute books now must cost us thousands more to take out without even being given a test. Principles changed somehow and it was now our duty to believe that neutrality consisted in selling arms to squelch Hitler. There must be "national unity" that is, virtue now consisted in agreement with the President whether we thought him right or wrong. To believe that neutrality consisted in not taking sides was to become a Nazi

Catechetical Group Hears Talks on Race

(Continued from Page 1)

States were without religious affiliation and only about 300,000 were Catholics. Calling this condition a "challenge to the Confraternity," Father Gillard called upon white Catholics to exemplify the Church's teachings on this important question and that they are bound to extend to Negroes the natural rights so often denied them.

"Negroes," said Father Gillard, "have been victims of particularly vicious propaganda" and urged Catholics to discard any preconceived notions, theories, biased and prejudiced judgments and "pernicious assumptions" about them. Other speakers bore out this attitude and made clear the Church's position as being opposed to any unfair discrimination against Negroes in educational, social, political or economic fields.

Concern for the welfare of 1,250,000 Mexicans in the United States was registered at conferences held by the Confraternity on November 6. Father F. X. Singleton of Monterey, Calif., presented the congress with the problem of meeting the religious needs of the Mexican migratory workers in the United States. The activities of religious and social groups working among the Mexicans were described by Father Singleton.

and a war-monger! The papers and the columnists and the news-reels shouted out as Gospel truth, Roosevelt's lie. The British Foreign Office saw to it that plenty of "sub" scares came at the opportune time; even the President joined the army of drinkers of bad whiskey.

American workers were beguiled with vague promises of better times. Words like duty, and ethics and Christianity became part of the jargon of people who knew not the meaning of any of them. When the "pact" came along even the taboo subject of Communism came to the fore. Piously righteous politicians who didn't dare criticize anything Left suddenly discovered that Communism was an evil thing. Russia the Sacred Cow of the liberals suddenly developed hoof and mouth disease. Why? Because Russia was no longer a friend of England's; she had decided to become a thief too.

Congress debated the issue for weeks. Expediency became the order of the day. Interest owned and jingo-drunk senators and representatives finally declared war on Germany by scrapping the Neutrality Law at a time when it could not be construed otherwise than as unfriendly gesture.

"Up the Rebels"

Inevitably we will be drawn into the conflict in fact. It remains with the American people whether they will spill their blood for British interests. They can refuse; they can still stand on principle. When the time comes to actually fight for England, we say, "Up the rebels," punish us if you will but we shan't lift a finger to defend the accumulated loot of the ages.

Peace

Peace is the tranquility of order or perfect harmony resulting in us and in all things from the fact that all our inclinations and the inclinations of all other creatures are turned towards God, Who is the supreme object of our perfect happiness.

ST. THOMAS AQUINAS.

Labor News From West Coast

I should have answered your letter of September 4th, earlier but weather conditions, press of work and labor troubles prevented.

Pickets

Three weeks ago tomorrow, The S.S. "City of Newport News" arrived at Terminal Island and discharged and sailed on Tuesday for San Francisco. On Wednesday, Oct. 4, when it arrived at San Francisco, the ship met a picket-line of the San Francisco Ship Clerks. This picket line was removed last Thursday through the efforts of Federal Mediator Guerts. The trouble arose over the Panama-Pacific Line refusing to negotiate a single contract for monthly and preferred hourly men. They tried to refer the ship clerks to the Pacific Coast Waterfront Employer's Association, when they were not a member of the association. The clerks being given the "runaround" by the company, tired of such tactics and placed the picket line around the pier and the other maritime workers refused to pass through the picket line.

Dean Wayne Morse of Oregon University at Eugene, appointed Federal Arbitrator for the Pacific Coast by Madam Perkins, was called in to arbitrate the dispute and he ruled that the clerks and longshoremen were pursuing "collusive" tactics and ordered the longshoremen to disregard the picket line and return to work. The longshoremen did not obey and Morse resigned. Henry Schmidt, president of the S.F. I.L. & W. U. told Morse that he tried to get the longshoremen to obey Morse' ruling but that they refused as individuals, stating that it was dangerous and unsafe for individual to try to pass a picket line.

Shipowners Learn

What I cannot understand is why couldn't Morse censure the operator-employer who was at fault and ordered the ship clerks. The shipowners have done everything in their power to precipitate a strike, if possible, but the maritime unions have tried to refrain from such a step as they do not want public sentiment against them. On the other side, the shipowners have learned that their frequent and ready actions in tying up or closing certain Pacific Coast ports because of differences with their employees, particularly when the employer was in the wrong and knew it, as well as the public, has lost the employer the good will of the public who resented closing ports and affecting all industry.

Negotiations are moving on slowly and with the aid of Dr. Bloch of the Maritime Commission and Federal Mediator Guerts. The employees have agreed with the shipowners to a sixty-day extension to try and close negotiations peacefully. Much of the increase in tonnage during the past 3 months was due to advice sent the shippers and consignees of freight by the shipowners advising shippers to ship what they would need for the next few months, early, and then to ship future shipments via rail movement. Under these conditions it would seem that the shipowners were prepared to try and bring about a strike. If the new European war had not broken

We Are Persons

By Eric Gill

From an address

Given at a public meeting convened at Friends House, London, by the Council of Christian Pacifist groups on November 26, 1938.

I. No Longer a Man

1. I say we are persons.
2. We have the use of reason.
3. War today is a degradation of personality.
4. The human has become subhuman.
5. It is this respect, war today is the exact counterpart of our work today.
6. The personality of the worker no longer counts.
7. The worker as such is no longer a person.
8. He is an instrument employed for the profit of his employer.
9. Modern commerce, like modern politics is ruled by finance and with the same results.

II. A German Writer

1. "The atmosphere of commerce," says a modern German writer, "is one of mutual hostility rather than of mutual help."
2. "The daily waste of effort, the wear and tear of human life caused by this degeneration of commerce into a species of human warfare are incalculable."
3. "A factory or workshop in time of peace is perhaps an even worse training place for Christian character and morals than an army in campaign."

III. Not Enough of Them

1. I say we are persons.
2. We have free will.
3. Is it not within our power to refuse any longer to be made fools of?
4. Certainly it is.
5. For as some one said: "the only thing that was wrong with the conscientious objectors in the last war was that there were not enough of them."
6. The cause of Peace is not promoted by politics, but by keeping out of politics.

when it did probably they would have forced a strike, lockout or closed all Pacific Coast ports under some excuse or the other. The war has brought about a change along with an advance in all water rates.

Received a letter from a Mr. Herb. Welch from San Luis Obispo. He stated he was returning to St. Louis. He also stated that Peter Maurin was on his way out. If he comes here this time I will be ready for him as I have already made arrangements to enable him to speak before me.

(Continued on next Page)

IV. Peace Begins at Home

1. Peace, like Charity, begins at home.
2. Is there peace in England?
3. Have we done away with competition between rival money-makers?
4. Is farming a way of life or a way of Business?
5. Is the worker a responsible person or only an instrument of profit?
6. Has every man who is able to work, a chance of working?
7. Have we done away with the violent contrast between the incomes of those who invest money and control credit and the incomes of those who work for wages?

V. We Have Not

1. We have not.
2. Are not the foundations of modern business the very same competition, aggrandisement and greed of power, which are the causes of war between nations?
3. Then how can there be peace between nations when there is neither charity or justice in our dealings with our own countrymen?
4. We shall serve the cause of Peace best by promoting those things which make for peace in our land.
5. This means the abandonment of Imperialism.

VI. It Is No Use

1. It means the abandonment of dependence on foreign investment.
2. It means a return to dependence on home food production.
3. There is no use talking about peace, until we have made the foundations of peace in our own land.
4. Meanwhile those who agree about these things are powerless.
5. Our only course is passive resistance.

VII. As Bad As All That

1. Remember the captain in the ship-wreck.
2. The ship was sinking.
3. The captain went round among the passengers saying:
4. "The ship is sinking; our help is in the name of the Lord."
5. One old lady passenger said: "O captain, is it as bad as all that?"
6. It is as bad as all that.
7. And remember: No one, neither Church nor Government can compel or even ask us to go against our consciences.

Personalist Democracy

(Continued from Page 1)
of people's character.

3. Some people have good character.
4. Some people have bad character.
5. Some people have no character; they are yes-men.
6. Through the power of thought and example people of good character transform the people of bad character.

V. Liberty or Security

1. Patrick Henry said: "Give me liberty or give me death."
2. Patrick Henry wanted the power to think, the power to choose, the power to act.
3. Many people today are willing to give up liberty for the sake of economic security.
4. When everybody looks for economic security nobody gets it.
5. But when nobody looks for economic security and uses liberty trying to be what he wants the other fellow to be then everybody gets economic security.

VI. They and We

1. People say: "They don't do this, they don't do that, they ought to do this, they ought to do that."
2. Always "they" and never "I."
3. It starts with "I," one "I" and one "I," makes two "I's," and two "I's" make "we."
4. "We" is the plural of "I," "we" is a community, "they" is a crowd, "they" is a mob, "they" is a gang, and "they" are gangsters.
5. Don't be a gangster, "be yourself," says Shakespeare.

Labor News From West Coast

(Continued from previous Page)
fore the longshoremen. Mr. Welch also stated that you were coming out also. If you come to San Pedro, I hope that Mrs. Sheridan and I can offer you the hospitality of our home.

I feel pretty good now. Have worked very hard the past few months. On the S.S. "City of Baltimore," Sept. 25th, I worked 36½ hours without any relief, then had four hours rest and returned to work at 5 A.M., and worked until 9 P.M. when the ship sailed. One supercargo was on his vacation and the other had to handle the eastbound steamer loading for New York and I had to handle the westbound. I averaged 13 hours per day for 3 weeks, Sundays included. This kept up for 3 weeks up to Oct 1st.

Indoctrination

Getting back to your letter. I will be glad to meet the group of Sou. Californian students if they look me up. Many of the passengers coming out on the Panama-Pacific steamers are business men or retired ones and

Against Conscription

(Continued from Page 1)

a nation into military slavery and the nations could no longer man their mighty mechanized armaments, but would be reduced to the necessity of fighting small-scale wars like those preceding the French Revolution. Petty wars of this sort might conceivably be justified, even supposing them to be wars of invasion. The evils involved in such wars need not necessarily be great, and a nation is allowed to reclaim its rights forcibly, provided this can be done without inflicting evils of greater importance than the right reclaimed. In general, however, the fact remains that war, like the duel, is an irrational means of righting wrongs; the presumption is always against its aptitude as means of restoring the balance of justice between nations. Victory in war does not show that the victorious nation is in the right, but simply that it is stronger or more fortunate.

"Almost Certainly Sinful"

But offensive war on the vast scale made possible by the draft and modern mechanico-chemical armaments is almost certainly sinful. And this means that no Christian can dodge personal responsibility for his participation in a war of invasion by presuming his government to be in the right.

The fact, too, that modern governments are for the most part secularized—that is, "emancipated" from the Church's control in matters of faith and morals—is a further reason why the Christian may not presume the moral soundness of his government's decision to wage an offensive war. Says Father Faber speaking of the British Empire in his day:

"How little has religion to do with questions of peace and war? We go to war to avenge an offence, or to push an interest, or to secure a gain, or to cripple a hostile power, as if there were no God of Hosts. We do not ask ourselves whether it is God's will that there should be such a war. The whole action of diplomacy is as if there were no special providence, and as if God having retired from the management of the world, we must take up the reins which He has let fall from His wearied grasp. Since the balance of power was substituted for the central unity of the Holy See, we have come more and more to act as if the world belonged to us, and we had the management of it, and were accountable to none. On the most solemn subjects, even those of education, and religion, and the interests of the poor, how little of the tone and feeling of creatures is exhibited in the debates in parliament, or in the leading articles of a newspaper. It would seem as if there were nothing we had not the right to do, because nothing we had not the power to do." (*Creator and Creature*, p. 27.)

If, therefore, it be objected that the individual citizen is bound in conscience to obey a law of conscription imposed by the lawfully-constituted government, we may reply by making the following distinction: (a) he is bound to obey the government acting within the limits set by the Natural and Revealed Law of God and by the nation's written or traditional Constitution—we grant it; (b) he is bound to obey his government legislating outside those limits to prescribe what is contrary to God's law or not conducive to the public good—we deny it.

Cardinal Cavagnis, in his classic *Institutions of Public Right* (Vol. I, p. 44), tells us that even a perfect society like the State "has not the right to demand of its subjects what is neither necessary nor useful for its end, namely, the common good of all its citizens. And certainly wholesale conscription of its citizens to wage an offensive war of gigantic dimensions is not a measure conducive to the common good.

Unconstitutional

In the case of the United States, there is the further consideration that the power of conscripting its citizenry for foreign wars is not among the rights vested in the Federal Government by the Constitution. The Constitution does, indeed, empower the Federal Government to call upon the states for troops to "suppress insurrections, and repel invasions" (Burgess), but nowhere does it confer the power of conscripting troops for war on foreign soil.

Too long have Christians given power-mad politicians to play brutal havoc with the mystical body of Christ. It is high time to strip them of their power of wholesale slaughter. Unless we take a firm stand soon, it will be too late. The final Armageddon will be upon us; religion and civilization will disappear, leaving only the buzzards of bolshevism and anarchy to prey upon the carrion of what once was Christendom. "War and preparations for war," wrote Penty, "consume the surplus wealth which the machine creates; and so, at the end of the process, we do not get wealth for all, but a problem of power, the solution of which threatens the existence of civilization." (*Tradition and Modernism*, 1937, p. 114.) And but recently Theodore MacManus repeated the same apocalyptic warning:

"That war would come was assured by a brutal fact to which the casual citizen gives little thought. That hideous reason is that the various governments will be bankrupted if it does not come. They will be bankrupted and enter an economic and monetary cataclysm by reason of the non-use of the tremendous investment which they made in preparing for war.

"They literally cannot afford to let these war facilities remain idle. They cannot afford not to kill people. The stock on hand of death-dealing devices imprisons too many billions of pounds, dollars, francs . . . for them to be deprived of the murderous purpose for which they were manufactured.

"This is not fanciful or inflated rhetoric. It is a ghastly and horrible fact. Existence in the world today is primarily economic, monetary, commercial, and capitalistic. England, and France, and Russia, and almost certainly America, and Germany, and Italy must edge each other into war; and if war is not precipitated, it is a throw of the devil's dice which group will be the worse off for its hideous and huge investment in idle murder machinery.

"So the first answer is economic and the second answer is war; and since war cannot thrive without flesh and blood to keep the wheels of destruction grinding—American manhood presumably must and will be, to put it crudely and bluntly, sacrificed in order to keep the various governments from going broke.

"No one of the nations can scrap the war-heap it has accumulated without going through a collapse beside which the recent and pending depression will look like an afternoon tea." (*What Shall It Profit?*)

How long will Christians put up with this un-Christian system that battens on blood-stained corpses—that fails in peace and thrives only in war? In the face of this grim horror, this idiotic *rendez-vous* with Death, the Christian must cease to be a yes-man, or—Pilate-like—to wash his hands of responsibility. The time has come for Christians to give their lives, as Saint Telemachus did, to put an end to his abomination of desolation, this insane race of armaments, this wholesale conscription of cannon-fodder, along with all the other martial tyrannies of the liberal and totalitarian States.

they get talking to me about the cargo being discharged and then they talk about the maritime workers and the labor troubles out here. When I talk to them for a while and get their conception of the situation I then explain I am one of the workers and then explain to them the old conditions that existed prior to the 1934 strike and the difference now. Then I tell them about the maritime workers paying for little homes, educating their children and trying to put a little money in the bank for a nest egg

for their wives and children when they are gone. That the average life of work for a longshoreman is 12 years. Of course the super-goes of the company keep well dressed due to the fact that we have to go among the passengers in passing from the forward hatches to the after hatches of the vessels. Naturally a good business suit does not last a great length of time. After a conversation with many of these passengers, their opinion is often changed. Some are beyond changing.

Bread On Water

I certainly thank you for your prayers. Believe me you are not forgotten in mine. Many of the boys on the ships in the black-gang, deck crew and stewards dept., when I place *The Catholic Worker* on the mess room tables with other Catholic literature, tell me they have met you and many, in times of stress and unemployment have been fed at 115 Mott St.

Sincerely in Christ,

Carl R. Sheridan

STRIKEBREAKING COTTON GROWERS GET HUGE SUBSIDY FROM UNITED STATES

San Francisco.—The newspapers and wire services have carried columns of dope on the back-to-work movement in the Madera county cotton strike. There have been statements by non-strikers who were apparently satisfied with the 80c rate for 100 lbs. of cotton.

What the papers haven't told is that the big cotton growers are getting 3.4c a pound from the U. S. in crop control benefit payments. And they clubbed the pickers for demanding wages of 1¼c a pound instead of the 8/10 of a cent that the big growers were willing to pay.

Twenty-three growers, about 2 per cent of the 1,250 total, hold 30 per cent of the acreage. Their allotted acreage ranged from 223 acres to 1,525, and AAA benefit payments ran from \$4,094 to \$35,278. The total federal subsidy for the 23 largest growers was \$274,995, an average of well over \$10,000 apiece. "These are the relief clients of Uncle Sam, who object to relief for cotton pickers if they don't take 80c for picking cotton!" the Lubin society comments.

The society, also points out that the Associated Farmers has been seriously embarrassed by the new outbreak of pick-handle violence, engineered by their own boys. Some months ago the Associated Farmers decided it would be more refined and more fruitful to use honeyed words on women's clubs and church groups instead of smashing strikers' heads.

New Idea

Harold Pomeroy, former state relief administrator, was hired to bring about the transformation. The idea was to mobilize public opinion so effectively against the migratory workers that strikes would be hopeless.

"But," notes the Lubin society, "it must be obvious that five years of pick-handle brigade psychology, hoarse cries against 'reds,' corps of armed vigilantes, cannot be easily diverted into streamlined 'labor peace' tactics merely by sending out news releases for city consumption and talking to women's clubs.

"Sitting in his Russ Building office in San Francisco, Pomeroy is being boomeranged by a machine much bigger than he is. His city speeches aren't good enough to cover up events in the field."

Perhaps the worst single bone of the Madera county violence was the injury of a LaFollette committee investigator, who was gathering firsthand evidence on the Associated Farmers. He got more evidence than Pomeroy likes to think about.

The Lubin society says that the proper solution of the cotton crisis would be a state investigation of the control exercised by the big growers, the finance companies and the gin owners. All of these forces want low wages, and they will not permit the small growers to pay even the modest \$1.25 that the strikers demand.

CHRISTMAS CARDS
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~~~~~ for \$1.25  
Write to: A. de BETHUNE  
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November, 1939

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## THE CATHOLIC WORKER

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## Lay Apostolate

Pope Pius XI, writing to Cardinal Segura in Toledo, described the foundation stone of Catholic Action: "The conscience of the Christian in ordinary life should be permeated with the Spirit of Christ, so that he is able at every time and in every situation of public and private life to find the proper Christian solution of any problem which may confront him."

And Matthais Laros in his book, "Confirmation in the Modern World" adds: "It so happens that many of these tasks and problems which present themselves to the Christian of today have to be tackled and solved without the assistance of any precedents from the past and without any authoritative contemporary leadership."

## The Popes on Peace

Too many Catholics in talking about war, spend their time in opposing pacifism in general by seeking all the arguments justifying war and going back through the middle ages to find historical precedents. Father Franziskus Stratmann, Dominican, has written a book, "The Church and War," published by Kenedy, taking up the problem of war today in these modern times. He says that while the recent Popes' encyclicals on social action are ever gaining more and more publicity, too little is known of their writings on peace. The Popes have laid down the principles. It is up to us to apply them as the issues come up.

In his first encyclical Pope Pius XII discusses the State and peace. We urge all our *Catholic Worker* groups throughout the country to study this encyclical intensively and to think of the present conflict in its light. Jay Franklin says in his syndicated column that our Holy Father issued his encyclical on the day the Senate was to vote on the embargo and infers from that that the Pope was interested in the lifting of the embargo so that the Allies might be helped! He showed a lamentable ignorance of the Church. He had never heard of the feast of Christ the King.

## Expediency Betrays

In that Encyclical the Holy Father said:

"To hope for a decisive change exclusively from the shock of war and its final issue is idle, as experience shows. The hour of victory is an hour of external triumph for the party to whom victory falls, but it is, in equal measure, the hour of temptation. . . . No, venerable brethren, safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within."

The Pope demands that the rights of conscience be respected in these days when more and more power is taken over by the State. "Even in such emergencies," he writes, "the moral law, established by God, demands that the lawfulness of each such measure and its real necessity be scrutinized with the greatest rigor according to the standards of the common good. In any case, the more burdensome the material sacrifices demanded of the individual and the family by the State, the more must the rights of conscience be to it sacred and inviolable. Goods, blood it can demand; but the soul redeemed by God, never."

## Be Conscientious Objectors!

We urge all our readers to scrutinize the lawfulness of the Selective Service Act (for conscription) which will become law the moment war is declared. We urge, with Archbishop McNicholas, the formation of a "mighty league of conscientious objectors." We must prepare now for the struggle to come.

And while we prepare ourselves by study and the indoctrinating of others, let us not forget to continue like the importunate man in the Gospel, storming Heaven by our prayers that here in the United States we will not go to war, and that in other parts of the world peace will come speedily.

Daily communion, praying without ceasing, working for peace in our own hearts and peace for all those with us, in all our Houses of Hospitality,—these are sound beginnings. Peace

## Day After Day

(Continued from page 1)

living together in a little lay community and they write that they consider themselves our stepchild. In Rutland a new house is opening, also in Minneapolis and Canton. As soon as we get the details we will print another revised list.

## Circulation

As to the paper, during one month a thousand single subscriptions have come in. The growth of the paper is steady and sure. At the same time we hear from some friends that they receive the paper irregularly. We call attention to the fact that our mailing of the 130,000 papers which go out each month is all done by volunteers around the St. Joseph House of Hospitality. All the addressing is by hand—in consideration of the need of human beings amongst us for work, we don't look to the addressograph to make the work lighter. Many men and women have been brought back to a sense of their own dignity and usefulness, by the work they can do to help us. In the long run, we consider our method of using hands instead of machines, a more profitable and productive way.

But if there have been slips, do let us know. It may be the fault of the postoffice, and it may be ours.

## The Stoves Are Going

Winter is now upon us and all day long the doors open and shut (most often they don't shut) as hundreds of visitors come and go. The oil stoves are lit, the grate fires are burning, the coffee pots are steaming on the stoves in the store where the breadline is fed every morning and up in the kitchen where we have fifty lunch and dinner guests. Now again the fires are lit in the street along the curb where the men huddle together in the long line which stretches around the corner. The streets are like canyons and the wind sweeps down past the pushcarts and penetrates. Now more than ever that hot coffee and bread is a welcome meal, and the men go back and stand in line again to come back for "seconds." Easily a thousand breakfasts are served each day, and now for three years the work has gone on and is spreading through the country.

## Farms — Peace

If only the farms increased as the Houses of Hospitality are doing, there would be the beginnings of that social order which is the foundation of peace at home.

There is news everywhere of factories opening and employing again thousands of men but often the work offered is to make machines of destruction, not of peace. Men feel they must take the work rather than

between neighbors, between Negro and white, between Jew and Gentile, between those races and different faiths,—God, keep our hearts in this Thy peace! Take away our hearts of stone and give us hearts of flesh! So that we can know each other and love each other as brothers in Christ and fellow members or potential members of the Mystical Body of Christ.

## COLLECT FOR THE FEAST OF ST. DIDACUS

Almighty, everlasting God, who by a wonderful providence dost choose the weak things of the world to confound the strong, mercifully grant to us thy humble servants that, through the holy prayers of blessed Didacus, thy Confessor, we may become worthy to be raised to eternal glory in heaven.

see their wives and children hungry, but there is a bitterness and a cynicism growing everywhere.

At the same time the unemployment situation remains the same. Out in Pittsburgh one steel mill employs four thousand men which used to employ 24,000. Men cannot work for peace until their work is moral and constructive. They cannot live at peace until they have work to keep body and soul together. More than ever we must stress our farm program.

## Traveling

This last month, I have visited the Philadelphia group, the Baltimore group, the Poverello House in Washington, a *Catholic Worker* cell at Annapolis Naval Academy, and also at Kecoughtan, Virginia. In Virginia Louise Mulherin took me to visit the ship yards at Newport News where 9,000 men are employed and where they say there is enough work to keep the men busy for six years. There is no union there, either A. F. of L. or C.I.O. We saw the Standard Oil Tankers under construction, and the beginnings of the passenger ship, America, the largest to be built in American shipyards. The government had just finished the construction of a big freighter for her merchant marine which was leased by the Grace lines and probably subsidized immediately by the government to such an extent that they are getting it free of charge. The yards are at work on several others to be handled in the same way. I thought of the ten thousand seamen thrown out of work, and uncared for by the government, which is so careful to protect the shipowners from loss.

Already Standard Oil, reputedly so careful of their employees, have put ten ships under the flag of Panama and fired all their crews, hiring Canadian ones to take their places. The United States Lines is trying to do the same thing, and while the Maritime Commission has passed on the idea, the President has not made up his mind. Secretary Hull says it is a violation of the neutrality we profess, but the pipelines are not worrying about neutrality. All they think of is profits.

## Langley Field

On Langley Field barracks have been thrown up these last weeks, preparing for an influx of men. Fort Benning, Georgia, is fitting itself out to take care of twenty thousand. All the preparations are being made for war. God help us.

At Annapolis, I was invited

to speak to the Newman Club which is made up of 450 midshipmen. We have still the freedom of speech which permits us to go even into a naval academy, to speak of conscription, conscientious objection and the Papal encyclicals on peace. How long we will have such freedom it is hard to see.

## Peace and Joy

In the space of two weeks I covered not only the shipyard, Langley Field, Ft. Monroe, and Annapolis; heard much talk in Baltimore of the activities at the Bethlehem Steel mills and the huge airplane factory there; and always much talk of war and peace.

It would be hard to keep a cheerful spirit in the face of the calm acceptance of this preparation for mass slaughter and insanity if it were not for our faith. We must have not only peace but joy in the Holy spirit. Both are its fruits. And this would be absolutely impossible if we were not working, not only for God's kingdom on earth, but towards the life to come.

It is again a question very often of a will to joy, just as we have to use our will to love. So we can take joy in the children amongst us, celebrating as we do this month the birth of Eileen, new daughter of Jim and Helen Montague. We can take joy in the farm and in these crisp cold days of sunlight and color. We can take joy too in the cities in that our days are full and occupied with the work we love doing, in the companionship of our fellow workers. We must recognize that peace begins within, and that peace must go together with joy and light.

## Thanksgiving

We have joy too because we can thank all our kind friends who helped us out on receiving our October appeal. We started clearing up the bills in all directions and now we are only about fifteen hundred dollars short. This indeed is a very small debt when one considers the vastness of the work. We thank our creditors for their patience in waiting. We thank them if they have prayed, as we have asked them too when they dunned us, that we would be enabled to pay. We thank our friends and readers all over the country who came to the rescue of their paper. For indeed it is a work which belongs to all of us, it is a part of the lay apostolate. As usual priests and nuns responded generously. It is not enough for them to take care of all their own large obligations,—they have helped us too and we are deeply grateful to them all.

"Let no man think to have set his own life in order if he is unmindful of his neighbor's well being."

—St. John Chrysostom



# LETTERS FROM OUR READERS

## From Prison

Dear Editor:

I received your letter a few days ago and am taking this time to answer it. I am very glad to hear that you are taking such a great interest in the case of we three Brothers here in Trenton, N. J. State Prison, who are doing 14 to 15 years for union activities.

It surely made us Brothers feel very happy to read of the great victory of the C.I.O. convention in San Francisco, California. I think it will make everyone sit up and take notice, three cheers for John L. Lewis and the great organization of all labor throughout the world. "An Injury to One Is an Injury to All." The convention was highlighted by the launching of a five-year organizational campaign and the reappointment of a committee to negotiate for peace with the A. F. of L. Keep up the good work Brother John Lewis, the working class needs you and the other organizing officials of the great power "The Congress of Industrial Organization."

### Peace Move

In the course of the two weeks meeting of the fifty-ninth convention of the American Federation of Labor in Cincinnati, Ohio, action was taken on some of its major questions; Reaffirmed its "open door" policy on the question of peace with the C.I.O. and re-adopted its program for revising the Wagner Act, recommending the provision of a new five man board; Opposed appointment of naval and military officers to Federal posts to supervise civilian labor.

I surely enjoyed reading the wonderful book, "The Grapes of Wrath," by Steinbeck, my thoughts went back to labor of long ago, of the "Crimp" joints and shipping agents throughout the world, shipping was great for the "Hunky McKlusies," "Kazoonies," "Kazocks" and the "Athletes," better known as "Plow Jockies," but the "Old Timers" had control of the coal burners.

### Well Read

We receive the "Timber Worker," the paper of the I.W.A., from Seattle, Wash. It is a donation to us from President Harold Pritchett of that order; also we receive each week the "Washington New Dealer"; the "Industrial Worker," which is sent us by Sec. W. H. Westman of the I.W.W., in Chicago, Ill.; "The Peoples Advocate" from Vancouver, B.C.; weekly letters and the "Equal Justice" from the I.L.D. and Congressman Vito Marcantonio of New York; the "Pilot" from the National Maritime Union of America; the "Voice of the Federation" from the Marine Firemen, Oilers, Watertenders, and Wipers Union of the Pacific Coast, so you see we are right up to date on the latest labor and maritime news. I also wish to thank you for your paper each week to us Brothers.

Give our greetings to Brother Robert McBride, the Prison and Hospital Delegate of the N.M.U. of A., for coming down to visit us Brothers here in Trenton, N. J. State Prison. Also to Miss Dorothy Snyder, Secretary to Pres. Joseph Curran of the N.M.U. and to all the Brothers and Sisters of the various Unions and their affiliates.

We hope the authorities will

## Program for Peace

APOSTOLATE OF THE SEA,  
DIOCESE OF SEATTLE,  
WASHINGTON

Dear Editor:

Even the Pope has not decided on which side there is right or wrong in the European conflict although there is little doubt that the methods of one side for the past years have been cruel and brutal.

I think that America can only stay neutral by an active program under the caption: "Let us be the Good Samaritan of the World." All appeals to neutrality in mind or action are somehow negative and won't work. Negative programs never do. All legislation of neutrality is futile as long as vested interest, material or spiritual, enable men to circumvent law. We have seen that in the past.

There is a program for Catholics of our country to preserve and restore peace, not just neutrality:

- 1) Let us actively promote a movement of: U. S. The Good Samaritan.
- 2) Let us pray for the dead and victims on both sides and let us do so solemnly.
- 3) Let us have monthly solemn Masses in all Churches for the dead on both sides and for peace.
- 4) Let us approach those groups who feel an allegiance of loyalty to their French, German, Polish, English, Russian, Austrian, Czech, Slovak ancestry and ask them to participate in these celebrations. If an American bishop would sing a requiem or Missa Pro Pace assisted by a French deacon, a German subdeacon, a Polish assistant priest, a Czech master of ceremonies and a truly American audience—wouldn't that make some people think and pray?

- 5) Let us collect funds for the Holy Father to set up a war relief bureau, to enable him to look after the orphans, the maimed, the widows, the wounded and the refugees.

- 6) Let us join the Pope in fast and prayer—after all the best "policy." Let us send him the money for the above purposes which we have thus collected through our own mortification and sacrifice.

- 7) Let us campaign in our own souls among our friends and wherever we are for the Spirit of the "Good Samaritan" in conversations, arguments, discussions, in schools, papers, homes and offices. We could penalize ourselves by paying into our "Good Samaritan" fund a set sum for every word of judgment or hatred and every deed which contributes to warlike and hateful atmosphere.

This action would convince more people that Christ lives on earth as His Church than our words.

Yours as ever,

H. A. REINHOLD

bring the cowards to justice who murdered Brother Philip Carey, the Secretary-Treasurer of the Gulf District of the N.M.P. in New Orleans this last September.

Please forward our greetings to Pres. H. F. McGrath of the Maritime Federation of the Pacific, Brother V. J. Malone, Sec. of the M.F.O.W. of the Pacific, Pres. Joseph Curran of the N.M.U. Greetings to all members of the M.T.W. throughout the world, to all members of the C.I.O. and the A. F. of L.

I received a letter from one of the Jewish Brethren found in the columns of *The Catholic Worker*, and wish to let him know I appreciate his interest in me and his very interesting letter, I surely enjoyed reading it, I would like to hear from him again. I wish to thank him for his kindness in sending me the dollar for "smokes."

Best regards from Brother Edward Woodworth, Brother Donald Brown and myself, hoping to hear from you again soon, I am

Sincerely yours,

Anthony Panchelly

No. 19020.

P.S. I would appreciate it very much if any of your readers would send me any foreign stamps for my collection. Give our greetings and best wishes to all who are incarcerated in the various prisons for Union activities.

If any of the Brothers should wish to see us, they will have to write to Col. George L. Selby, Chief Deputy, N. J. State Prison, Trenton, N. J., and I'm sure he will send them a special pass.

A. P.

"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 Christian, 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.



—Ade Bethune

Here in New York we have a St. Zita's home for women on West Fourteenth Street which accommodates hundreds of homeless. There they can be cared for until they are strong enough to work, and in connection with the home there is a laundry where they can earn their board and room while they stay in this hospice. Here many women are cared for who are not capable of holding down regular housework jobs. Sometimes it is a weakness for liquor which has so incapacitated them. It was borne in on me once, the difficult and delicate work of this order of sisters is doing when

I had occasion to bring to the house a woman who was under the influence of drink. I met her on Fourteenth Street, quite helpless and floundering. It was a year or so before *The Catholic Worker* started. She had fallen down and as I tried to help her, it occurred to me that this home was a place which cared for women such as she. Somehow or other I was able to pilot her down the

## More Clothing

Dear Friends:

We need warm winter clothes for the women who come to us each day. They ask for warm winter dresses, sweaters and underwear. One woman came in yesterday asking for a warm sweater. She had been sleeping in the park. As for shoes, we could use low-heeled wide widths in all sizes. We have had three requests for winter coats this week which we were unable to fulfill.

### Clothing—Women's

We have received many generous bundles of women's clothing this last month and we have tried to thank each one by card. Some of you drop in to the office and go off without leaving your names there. However, there was one package with the name written in red crayon which I found impossible to decipher. Whoever it was I hope will read this. All I could read was Stamford, Conn.

I notice just now on my list of unfulfilled requests are (1) a snow suit for a three year old boy, (2) teaspoons and tablespoons for our kitchen, (3) winter underwear, high topped shoes, size 3, stockings and shirt, size 10, for a nine year old boy; (4) a sewing machine for a mother who lives uptown. She can have someone call for it if it is in the city. If any of you

street, and there at St. Zita's I rang the bell. A quiet little sister answered the door, and with no question or comment, took the unfortunate woman in. It made one realize once again that there is no work so repulsive, or so difficult that there cannot be found some order of Catholic women to handle it.

## Peter Maurin

The Union Register  
830—16th Avenue  
Seattle, Wash.

Dear Editor:

Peter was with us here in Seattle from last Saturday until Tuesday evening—or more correctly—Wednesday morning, when we saw him off to Portland, Oregon, on the 12:15 a.m. stage. Marty Paul of the *Chicago Catholic Worker* was with him. Thought you might be interested to know Peter's whereabouts because, as we have read in the paper, he is a hard man to keep track of. However, we found this out ourselves, first-hand. Saturday morning we got Peter lodged with the Jesuits. Saturday evening we went out there to see him, but no Peter. Where had he gone? Nobody knew. So we went downtown to the hotel where he had stayed the night before. No Peter. Sunday evening, about 9:00 p.m. Peter again appeared at the Jesuit house. Where had he been? Oh, down on the skid-row on his mission to the bums.

Sincerely yours,

Thomas L. Scanlon, Jr.

can help us answer any of these requests, we will be very grateful.

Thanking you in advance,

Sincerely yours in Christ,  
Julia

### Clothing—Men's

P. S.—I almost forgot to tell you of the men's needs which include about everything. Jim O'Connor, who gives out the men's clothing each morning tells me that he could use all the shoes, socks, underwear, suits and most especially overcoats. Some mornings about 60 men come in looking for one or all of these. This last week several generous gifts of men's clothing was received and almost all of it has been given out.

## NEGRO UNION LEADER HEADS PACKING DRIVE

Johnson Gets Post to Lead CIO Union in Armour Poll

Chicago.—Henry Johnson, Negro Assistant Director of the CIO Packinghouse Workers Organizing Committee and local Negro leader, took over this week as commander of a whirlwind campaign for a big CIO margin in the poll at Armour & Co. set by the National Labor Relations Board for November 21.

The vote, to be held simultaneously at the main Chicago and Peoria plants, will involve nearly 7,000 Negro and white workers and will be the biggest NLRB poll participated in by the packing union.

The giant Armour firm has consented to the election, and actual voting will be held in the plants.

On the ballot will be the CIO union and the A. F. of L. Amalgamated Cutters.

In the first election held at the main Chicago plant, the CIO won by a 10 to 1 vote despite active sabotage of the poll by the company.



## Answers Shipowners

(Continued from Page 1)

the President's signature is hardly dry.

The mere fact that the S.S. Washington, Manhattan, President Harding, or one of the other big passenger vessels is sunk by a submarine or a mine is going to create a dangerous situation for this country. It won't make any difference whether these vessels are flying the Panama flag, the American flag, or some other flag. To the American people, these ships are American ships, built with American money and subsidized for years out of the American treasury.

The war-mongers will use such an incident to involve us in the war. In the agitation, we will forget that an American vessel, destroyed by a submarine, did not fly an American flag. The Lusitania, we should remember, was not an American ship. Yet the sinking of the Lusitania was used by the bankers and munitions makers to involve us in the last war.

One of the arguments for a big Merchant Marine used by the Roosevelt Administration was that it would be an auxiliary to the Navy. What will happen to this auxiliary if we should become involved in the war? The Government has no power to force a private ship operator to bring his ships back under American registry. Where will our merchant fleet be then?

The willingness of the Maritime Commission to allow itself to be used by a section of American money interests in this matter, only confirms the suspicion of the seamen and other maritime workers that the Commission is, in reality, little more than the lobbying arm of the American Merchant Marine Institute. But, while most employer associations must pay their lobbyists out of their profits, the shipping lobby is paid out of the United States treasury.

For two weeks we have sought an interview with the President to lay before him our thoughts on the question of neutrality in general and disposition of ships and seamen in particular.

The interview has not been granted. The operators, however, have less cause for complaint. We understand that Frank J. Taylor, former politician and now president of the American Merchant Marine Institute, has had such an interview. Representatives of the Maritime Commission, the shipowners' lobby, and representatives of the Coast Guard, have had interviews with the president on this subject. But not one representative of the 150,000 maritime workers affected by neutrality legislation has had an opportunity to present our views.

It is our opinion that the American people are in for somewhat of a trimming on this matter. Congress was induced to appropriate millions of dollars for the merchant marine rebuilding program with the argument that a merchant fleet was essential to our commerce, our national defense and our prestige.

Now, without so much as "by your leave" the Maritime Commission (which was set up to police the industry and protect the treasury from crooked ship operators) is attempting to hand over a major portion of this fleet to a foreign flag.

What assurance have we that this is not the forerunner of a move to transfer even more American ships to foreign flags and eventually to enable the ship operators to evade shipping restrictions imposed on them for the protection of the public?

The NMU is taking steps to enlist the entire American labor movement in a campaign to rescue the Merchant Marine from the persons both incapable and unwilling to carry out the rebuilding program.

design by Ade Bethune, although allowing for the men's limited abilities, sacrificed nothing in color and appeal. Simple though they are, the finished sets are a charming representation of the Nativity scene at Bethlehem.

Thirteen pieces comprise each set. The stable, standing about a foot high, is rustic but well constructed. Within and around it are grouped the figures, the Infant Child in the Manger, the Virgin and St. Joseph, the Wise Men and the Shepherds bearing gifts, and the animals come also to adore.

The figures, each separately cut out by hand and carefully finished, are finally painted in full color. In their proper setting, under a Christmas tree or upon a broad mantel, it is possible to imagine their appeal.

### Beauty in Apple-boxes

The sets were specially designed to be made in their entirety from a single apple box.



—Ade Bethune

Mention of this fact, until the finished sets have been seen, has prompted some enquirers to question what the result could be. Not until they have seen have their realized, as the men have too, what good materials have been concealed in commonplace things.

It is work which is relied upon to put beauty into the result. Some of the men have estimated that it takes as many as twenty-six hours to complete a set. They hope, with practice, that the time will be shortened. Meanwhile, they are doing the best they can even though it takes long hours.

The results are not uniformly good. Some of the sets far exceed expectations. Some fall short. Without good will and cooperation the result almost certainly would be a few heart-breaks. But the men have unanimously adopted a standard of self-judgment. What will not plainly pass for sale will not be sold—but if the help of others can make it measure up to the standard that help is freely another extension of the spirit of the movement.

That's about the story to date. Undoubtedly there will be new obstacles, new solutions. Meanwhile, everybody's trying.

## Detroit

St. Francis House  
1432 Bagley Ave.  
Detroit, Michigan

Yup, we have moved again. Please make a note of our new address in the coming issue of the paper. Also do you know that you haven't listed the St. Martha House, 1818 Nevrette St.?

How are things going? I hope they are better for you than they are for us. If God would only give us the means, there is much we could do. But, I guess He always does thing in his own good time. I have enjoyed the last two issues of the paper, especially those dealing with Conscription, and the whole war situation. It no doubt will require a great sacrifice for us to maintain our position, but with the help of God I am sure that we can. As a step in this direction we are trying to indoctrinate our fellow Catholics in the position we are to take if the conflict should spread to this country. Tomorrow night, Father Leon Kennedy of the Philosophy Department of the Sacred Heart Seminary is going to speak to our Group on the subject, "The Church and War." I hope there is a good attendance.

### Retreat

The Third Order of St. Francis of Duns Scotus College held a day of Recollection, with Father Sebastian Erbacher, O.F.M. on October 14th. Twenty men from the St. Francis House rode out there in the trailer to make this. It was a bitter cold day, but that didn't discourage them. On Oct. 1st we held a one day Retreat for our Colored Brothers at the St. Benedict's Farm. Father Clement Kern, our Spiritual Director, was the Retreat Master. It was a most successful retreat. They hope to come again, and we are going to try and arrange it. The Farm serves as an excellent place to hold retreats.

Our new St. Francis House is quite ideal for our purpose. We are paying the same amount of rent as we paid on Trumbull, but it has many more advantages. Incidentally we have moved 5 times in a little over two years. Some one suggested we move into a trailer and save banging the furniture. Is there any CW on wheels? I will say we have become quite proficient in the art of moving, and I don't mean jumping rent. We have yet to move because of non-payment of rent. We have had eviction notices served on us many times, but always something turned up the last minute. In the new House we have a full basement, and the men have divided it in the following manner. We now have a Laundry Department, a Tailoring Department, a Maintenance Department, and Vegetable Department. We have 27 men staying with us.

### Nazareth or Chaos

The biggest selling point of the new place, is the fact that we can now establish our Nazareth Workshop, for we have a barn in the rear of the lot. There is a great deal we can do out there. We are not going to sell a thing. Let people give us broken furniture, which can be repaired and given to the poor families in the neighborhood. We can repair shoes for ourselves, and for the men in the soup line, and when we give them a pair they will have a decent pair of shoes, which won't ruin their feet. Above all, it will give the men in the House a chance to use the talents God has given them, it will provide employment, and the most im-

## Philadelphia, Pa.

House of Christ the Worker  
South and Front Sts.

Everyone is busy as can be here at the Philadelphia house. As I write, it seems as though they are tearing the place down and burning it up all around us. Dick Ahern and Paul Toner are removing partitions on the first and third floors to enlarge the breakfast and bed rooms, at the same time getting timbers for a coal bin. Two of the men are burning paint off the meeting room walls with a roaring blow torch. A few minutes ago Dick requisitioned the torch in great haste to execute an attack upon the unwelcome visitors within our walls, said visitors having been dislodged from their quarters by the demolition operation in the bedroom. The flammen werfer attack was highly successful and left many millions dead on the field of battle. Their passing is quite unmourned!

You have probably heard of the wonderful manner in which our prayers for equipment and donations have been answered. It might seem unbelievable to anyone who did not see it happen. The most surprising and most beneficial development has been the interest of Dr. Joseph Daly, who came down to our house for the first time only two weeks ago. Several of us were in the office when he came in and said, "I have just read Dorothy Day's 'House of Hospitality.' Can you fellows use twenty dollars?"—and handed me two ten-dollar bills! Then we showed him the house, explaining what had been done and what we intend to do, and after he saw it all he said, "Here, I think I'd better give you some more money," and he handed us another five-dollar donation!

Dr. Daly is a physician, a leader in the Catholic Evidence Guild.

### Good Samaritan

Well, before Dr. Daly left us on that eventful afternoon he asked us what things we needed most, and Paul told him we needed a truck very badly. The doctor thought he could fill that prescription, and by golly he did, in about three days! He brought us a 1935 model Dodge truck, in good running order, and it certainly is earning its keep—with Dick as chauffeur.

In addition to the truck, Dr. Daly has obtained for us a dozen new coats, as many mattresses, fifteen fine blankets and a washing machine. He has done all this by getting other doctors interested. They are members of the Catholic Doctors Guild, of which Dr. Daly was formerly president.

We have also received a brand-new pipeless heater, the gift of Mr. Edward Kelly, brother of the pastor of St. Mary's Church. It was delivered last Saturday, and Hugh and Dick, assisted by several of the men in the house, started to install it immediately, with the result that it was in working order Wednesday evening. This was record time for such a job, as they had to build a concrete base for it. We certainly are well blessed both in the matter of donations and in men to make them effective.

David Mason

portant thing, it will teach these men, that no matter how little they possess, they too, can practice Charity. I think the Workshop has many possibilities.

Sincerely in Christ the Prince of Peace.

Louis Murphy

## Catholic Union Of Unemployed

The Catholic Union of Unemployed made advances on three fronts during the month, on a course of education in labor subjects, in improvement of its internal organization and on the craft program.

About half of the twenty-four members of the Union registered for courses in the ACTU Labor School being conducted at the downtown branch of Fordham University, in the Woolworth Building and since have been maintaining a fairly regular attendance. Popular courses are those on Labor History, Economics and Labor Ethics. For some of the men a college lecture hall is a new experience, for others the pleasant and profitable return to a familiar scene.

### Functional Setup

The Union began to take on more definite functional form with the adoption during the month of a provisional constitution. Always operating quite informally it continues to do so, under slightly more definite procedure and with a surer view of its objectives. Some of them

have already been realized, such as the cooperative houses and the craft shop, other: such as the cooperative store and cooperative farm are still in the offing, although definitely in prospect. The credit union is slowly growing to mature stature.

The craft shop was the center of most of the month's activities. From just a bare store at the beginning of last month it has since become a crowded beehive of activity. Benches and lockers and shelves and the hundred and one essentials to any shop have been built and as quickly put to use. Hardly were benches in place before men were at them working on the Christmas Crib Sets which have become the mainstay of their output.

Lack of space last month (and a certain amount of trepidation about publicity until the work got under way) prevented us from going too fully into the details of how the sets are produced. Now, still not without some misgivings, we are telling the facts.

The original conception and



# ♦♦ Books and Pamphlets ♦♦

**A Christian Looks at the Jewish Question.** By Jacques Maritain. Longmans, Green and Co.

(The following review was published in the Jewish Frontier last month.)

"Spiritually we are Semites." No stronger word has been spoken by a Christian against anti-Semitism, and this Christian is the successor of the apostle Peter.

But Jacques Maritain, French philosopher, is also a writer of strong words in this short book of ninety pages dealing with what he considers the foremost problem of the day.

"From a cultural and social viewpoint," he writes, "racism degrades and humiliates to an unimaginable degree reason, thought, science and art, which are thenceforth subordinated to flesh and blood and divested of their natural 'catholicity.' It brings to men, among all the modes of barbarism which threaten them today, a mode in itself the most inhuman and the most desperate of all. For, it rivets them to biological categories and fatalities from which no exercise of their freedom will enable them to escape."

Maritain points out that all Christians "are converts to the God of Israel who is the true God, to the Father whom Israel recognized."

## "We Are Semites"

And to give the complete statement of Pius XI, when he commented upon the words of the Canon of the Mass, sacrificium Patriarchae nostri Abraham,—"Notice that Abraham is called our patriarch, our ancestor. Anti-Semitism is incompatible with the thought and sublime reality expressed in this text. It is a movement in which we Christians can have no part whatsoever. Anti-Semitism is unacceptable. Spiritually we are Semites."

In a letter written recently to the Chancery office in New York, signed by a group of Catholics and non-Catholics, it is asked that Archbishop Spellman publicly disassociate Catholicism from the Christian Front movement which the signers of the letter claim is 90% Catholic.

Personally, I should say that this estimate is too high. As editor of *The Catholic Worker* I have been called upon to speak at many meetings not only throughout greater New York but also through the larger industrial cities in the East, and I have found, as have Protestant ministers with whom I shared the platform, that Protestantism is just as concerned at the anti-Semitism expressed by its adherents who are also members of the Christian Front group.

Maritain points out in his little book, the third part of which deals with anti-Semitism in European countries other than Germany, that in Rumania anti-Semitism is strongly tinged with anti-Catholicism, putting Catholicism on a plane with Communism. In Poland indeed anti-Semitism has taken a Catholic form; in Italy it is a government tactic opposed by the Church; in Germany itself, it is anti-Christian altogether, Protestants, Catholics and Jews sharing the concentration camps.

## Two-Fold

Maritain does not mince words in this widely quoted book of his.

He recognizes the two-fold aspect of persecution as Jews themselves also have through history. "The Germany of Hitler," he says "has embraced the very worst of Israel. I mean that sentiment of racial pride which is in some carnal Jews, the naturalistic corruption of the supernatural idea of divine election. The racists are indebted to the old Testament as the Communists are to the New. It is the Scripture of the Jews from which the former drew, only to corrupt it, the idea of a chosen people, a people of God; it is the Gospel from which the latter received, only to denature it, the idea of universal salvation and human brotherhood."

Maritain's ideas in regard to the vocation of Israel is intensely interesting. "While the Church is assigned the labor of supernatural redemption of the world, Israel we believe, is assigned on the plane and within the limits of secular history, a task of earthly activation of the mass of the world. Israel, which is not of the world. Israel, which is not of the heart of the world's structure, stimulating it, exasperating it, moving it. Like an alien body, like an activating ferment injected into the mass, it gives the world no peace, it bars slumber, it teaches the world to be discontented and restless as long as the world has not God, it stimulates the movement of history."

From this standpoint Maritain believes that "the conflicts and tension which under all sorts of masks, necessarily prevail between Israel and the nations, will never completely vanish."

## Emigration

But he does not hesitate to devote the last part of the book in a discussion as to what must be done. He deals with the proposed cure of emigration which he considers only a partial remedy. While he recognizes that mass emigration is impossible, both because Jews are not permitted to leave and because of the "scanty generosity" other countries have shown in this matter, he also calls attention to the necessity of emigration. "We are facing," he writes, "the general phenomenon so fatal to civilization that of turning in of nations upon themselves." While he concedes that emigration is only a palliative, he also says that "unless some world catastrophe does not alter radically and tragically the terms of all the problems of today, this problem of Jewish emigration must be regarded as one which unconditionally requires a prompt solution for the entire West."

But with the war going on in Europe now, it would seem that this world catastrophe is already under way. And in consideration of the anti-Semitism in Poland which has existed acutely in the past, the present war against Hitler will probably only increase it. With the Germans in Poland the position of the Jews is lamentable. And probably the mass of Poles will blame the Jews within their borders for the catastrophe which has overtaken them. It is hard to see a solution now.

"There remains for us all," he writes in the closing pages of his book, "Jews and Christians, to turn toward the invisible powers residing in the heart of man, toward the springs of history which lie within ourselves, in order to purify these springs."

"If we but realized to what point external events and the forms of things depend on the invisible patterns which our free wills delineate within us, we would have more confidence in spiritual means."

## Love and Truth

"At the same time we would renounce fighting hatred with hatred. We would understand what has been so often affirmed by Gandhi, the real power of love and truth even over political and social relations."

These are some of the points stressed also in the essay "The Purification of Means," in "Freedom and the Modern World." Also in Maritain's latest book, "True Humanism."

The advance of social justice and of economic equipment, the building of the pluralist state defined in these two books, these are remedies for times of peace. It would indeed seem that now when all the world has turned to the use of force, the spiritual weapons are the only ones left to us.

Maritain's last paragraph is a provocative one:

"Today these material forces have been brought to a state of barbarism, and this is only the natural result of the perverted mentality which in its delusory belief that through them it could reign supreme, put everything in their power. In order to face violence let loose in this way, men of freedom must not renounce the means which lay at their disposal in material energies, provided that these are subordinated to the spirit of justice; but they can no longer put their confidence in them, since the world itself summons them finally to put their trust in love and truth alone."

Dorothy Day

**Which Way Democracy?** Wilfrid Parsons, S.J., Macmillan Co., New York, 295 pp., \$2.00.

Beginning by looking at the origin of American government we see the system an affirmation of religious principles. That men are endowed by a Creator with certain rights was the spiritual basis the signers of the Declaration of Independence accepted as "self-evident." Dealing with the decline of Christianity and the simultaneous rise of liberalism, we are brought to this day when the "self-evident" things are completely denied. The widening of the wedge between national functioning and religious principles has been detrimental to the safety of Democracy. This book is an excellent source on the clarification of the all important issue of the relation of Church and State.

Since the principles of Liberalism were grafted into Democracy the latter lost its identity and made justification for the charges levelled against it by Fascist and Communists. It is pointed out that the suffering nations of Europe, for their own survival, in rejecting Liberalism rejected Democracy with it. Now Communism arose with a lacking element in failing systems, i.e., procurement of the common good. Certain economic discrepancies prevalent today; the disparity of living standards among classes leer at the prospect of our arriving at a healthy state of Democracy. Our need is a return to the "recognition of the principles that stem from the ancient tradition of human rights." Indus-

trial, Racial and International Justice are each treated in separate chapters. The chaos that is Europe makes one appreciate the value of the chapter dealing with the illeffects of pronounced nationalism or racist doctrines. In his last chapter, Father Parsons tells of the necessity of "changing the degrading materialism which has gripped any of our workers," and outlines the Christian concept of labor. Communists contradict themselves in condemning all men to and hating the chains of manual labor and yet sell to workers this "lowly" state as their ultimate status. All in all a good book—a manual giving us those needed teachings necessary to our actions if we would lessen the breach between morality and government.

Loretta McNeil

**Making Democracy Work.** By Jerome G. Kerwin, Ph.D., N.C.W.C., Paulist Press, 32 pp.

Third in a series on Christian Democracy. This one on the nature and purpose of government and Democracy and the part citizens, especially Catholic citizens, should play in perfecting both. Study outline.

**Balanced Abundance.** By Rev. Edgar Schmiedler, O. S. B., N. C. W. C. Paulist Press, 32 pp.

Presenting proposals to eliminate the waste of men and resources and striving toward not only a balance but a balanced abundance for all. Study outline.

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# THE LAND

## There Is No Unemployment on the Land

The letters on this page were written by *Catholic Worker* readers in answer to Father Furfey's letter of last month. *The Catholic Worker* welcomes controversy on the subject and will print as many as it can, pro and con, in the interest of clarification of thought.

### Capitalism Impractical

SETON HILL COLLEGE  
Greenburg, Pennsylvania

To the Editor:

Much as I respect Father Furfey's judgment, it appears to me nevertheless that in criticizing agrarianism (*Catholic Worker*, October 1939) he completely misunderstands this movement. He says that as a matter of fact there is unemployment on the land, and he therefore dismisses your slogan, which says that there is not. Now if, when we speak of farming, we mean the modern large-scale, specialized, over-mechanized type of farming, certainly it is true that this has created as much trouble proportionately as has industry in the cities. But an agrarian has in mind subsistence farming; what he wishes to see is the return to small farms where men work for themselves and not for international markets. The agrarian would be as little prone as Father Furfey to seek relief from economic problems in specialized farming. Most of the evils that come from specialized farming would disappear in a community characterized by subsistence farming. For example, agricultural surpluses would be reduced and farmers would be better able to sell their surpluses and get a little cash. But first of all such farming would provide subsistence to the farmers; and that is what is meant, I think, by the slogan that there is "no unemployment on the land."

There is recognition among agrarians that special training and capital are necessary to make farming successful. But there are many practical plans for providing that training. There was one printed by Mr. Ray Scott on the page on which Father Furfey's letter was printed. Or why could not this training be done by a religious community, as it is I believe by the Salesians in Europe. The government could provide the capital and technical information. This would be no more impractical than keeping half the population on relief. Indeed, from the mere practical point of view, it would be cheaper, and simpler and better than supporting an army of social workers, giving private taxes to urban real estate owners for housing on their land, permitting what, by reason of the smallness of government housing units, amounts to compulsory birth control, and, finally, compelling workers to provide salaries to the numerous bureaucracy that controls this system.

What is disturbing about Father Furfey's letter is, not his criticism of agrarianism (the issues are clarified by such debate), but the fact that he looks upon agrarianism as visionary. This is the cant objection made against agrarianism. Yet how can anyone consider that system as visionary which existed as a hard reality up to modern times in most nations and which still exists among many of the more "advanced" peoples. We forget, so accustomed have we become already to the urban mobs and the urban psychology, how recently we ourselves were agrarian. Those who think agrarianism backward also forget that the greatest achievements of culture have come agrarian nations, and that the decay of civilization accompanied the development of industrialism.

Men ordinarily speak of Socialism as Utopia. And the difference between Socialism and the mature Capitalism of today is one largely of degree: a little more economic centralization, a little more governmental distribution of subsistence, and we will be well in the Collectivist paradise. If Collectivism is Utopian, the present system is not less so; that is why Chesterton said that "Utopia is exactly like the present state of affairs, only worse." It is this Capitalism that is unreal and impractical, that violates human nature and oppresses society. Will then Father Furfey call practical only those measures of reform that seek to preserve the essential lines of the unreal and impossible capitalistic structure and stigmatize as visionary all plans that desire to change it?

That men today, and especially men like Father Furfey, can look upon the healthy, normal human life envisioned by agrarians as Utopian shows how far, under present economic pressure and propaganda, men have lost their economic independence, how fully they have become habituated to economic servitude, how completely they have lost sight of the dignity of human liberty and the human person. When speaking of those who look upon agrarianism as visionary, the usually jovial Chesterton came as near as he possibly could to being bitter and venomous: "They say it (i.e., a peasant society) is Utopian; and they are right. They say it is idealistic; and they are right. They say it is quixotic; and they are right. It deserves every name that will indicate how completely they have driven justice out of the world; every name that will measure how remote from them and their sort is the standard of honorable living; every name that will emphasize and repeat the fact that property and liberty are sundered from them and theirs, by an abyss between heaven and hell."

Not because agrarianism is impractical will it fail to be realized, but because modern man, in his frantic pursuit of profits and material ends, lacks the effective will to bring about a good society. A moral revolution must precede agrarianism; but this does not make agrarianism impractical—any more than the Holy Fathers are impractical in laying down that a moral reform is the first step in social reform. A complete change, economic and moral, is an indispensable condition for genuine reform. They are impractical who fancy that

### Accepts the Challenge

So Father Furfey is spoofing the 'agrarians' again. Well, that at least provides an opportunity for the agrarians to do their share in 'clarifying thought,' a task not so well begun by Fr. Furfey in his own article. For he finds a contradiction where none (fairly?) exists. He cites the sub-heading, "There is no unemployment on the land" and points out, as a 'contradiction,' the fact that "only a few inches below these words there is a story about thirteen hundred dispossessed share-croppers wandering in desperation on the public highways." That's just the point. They are 'on the highways'—not 'on the land.' Stated in all its terms, including all reasonable and necessary implications, which one should not expect to find explained in a heading but which are amply explained in numerous articles by Peter Maurin, the proposition is:

"There is no unemployment on productive land, if you have control of the land." Obviously 'land' does not refer to the Sahara desert, and if you do not have 'control' of the land you are not 'on' it except in the sense that you can be 'on' the street. The statement is not 'wishful thinking' nor does it deny the existence of the tragic conditions so often eloquently described in *The Catholic Worker*. It merely makes a case for the agrarian way of life, under its normal conditions.

Father Furfey's attitude toward the agrarians seems to be rooted in a prejudice in favor of urban and against rural life. His general attitude can be understood from the following criticism of his contribution to a controversy in *Social Problems*. The controversy started with an article by Fr. Furfey on "Criteria of the Ideal Lay Life" in the December 1938 issue and this commentary, summing up the case against him "from the record," appeared in the issue for February, 1939.

1. The point is not that "some individuals can make greater spiritual progress in the city," (on this Mr. Barry agrees with Father Furfey) but that the normal family can make greater spiritual progress in the country. (This point, made by Mr. Barry, is missed by Fr. Furfey.)
2. The question is not "which of the two modes of life is better when both are equally diseased," (which point Fr. Furfey belabors), but "which of the two modes of life is better for the family when each is at its best. Mr. Barry says the country. What does Fr. Furfey say?"
3. An "ideal" is "the highest type of excellence." (Funk and Wagnall "College Standard") If urban life is ideal, rural life must be inferior, which seems to be Fr. Furfey's feel-

ing. (The city slicker "works," note the dignity of the word, in a garage, while the yokel "plays valet to the cows" in Fr. Furfey's words.)

Obviously Fr. Furfey doesn't see any connection between "what men make, what they are, and what they believe." A fatal incompetence in discussing distributism from a Catholic viewpoint.

Father Furfey never got around to answering these points. It is not fair for Fr. Furfey to refuse to put first things first in these matters, for he misleads the uncritical who take his anti-agrarianism seriously because, in an entirely different field, his great "Fire on the Earth" won such well deserved acclaim. By his attitude he does a great disservice to social reconstruction and to the leadership of the Catholic Church in bringing that reconstruction about. It might be better for the public to rely on the principles and objectives set forth in the recent "Manifesto on Rural Life" issued by the National Catholic Rural Life Conference. To quote a few: From Chapter 1, Pgs. 2, 3, 4 and 5.)

"The special adaptability of the farm home for nurturing strong and wholesome Christian family life is the primary reason why the Catholic Church is so deeply concerned with rural problems. \* \* \* The farm is the native habitat of the family. \* \* \* Agricultural society is characterized by the strength, permanence and unity of the marriage bond and the comparative rarity of its dissolution.

Both the occupational and the social activities of city life tend to develop an individualism which destroys the unity of family life and weakens the marriage bond. \* \* \* The occupation of agriculture, on the other hand, by its very nature tends to promote the unity of family life and to strengthen the marriage bond. The fundamental purpose of the family, namely the propagation and training of children, is more readily set aside in the city. The countryside, though not immune from these influences, is decidedly less susceptible to them. Then too, children are frequently economic assets on the farm, whereas in the cities they are economic liabilities from birth to maturity. (In passing, may I cite another point of view on marriage in the October "Thomist" and still another in the No. 1 "Integration")

Rural environment offers distinctly favorable advantages for training children in the domestic virtues. The authority of rural parents is more pronounced, the influence of domestic tradition more respected; and farm children are likely to become more imbued with the religious and moral ideas of their parents than

are the children of the city. \* \* \* The farm home offers the only extended occupational apprenticeship left in America. \* \* \*

Farm life favors the unity and solidarity of the family. Unity of occupation binds all members together in common economic and intellectual interests. Joint planning and discussion bind more strongly the members of the family as the knowledge of scientific farming increases their mutual interests. Recreation and even religion are more of a family affair in the country than in the city. Common interests and association in work, play, worship strengthen the ties of domesticity and the bond of mutual love."

And that ain't all. In this controversy the agrarians haven't yet begun to "go to town," if you know what I mean.

Ray Scott

### Free Land

Oshkosh, Wis.

Dear Editor:

Paul Hanly Furfey writes in your October issue denying your September statement which he quotes, that, "There is no unemployment on the land." It seems probable that the language as used by *The Catholic Worker* referred to those who had possession of land, and whose function it is to use it. They are fully employed. That there are unemployed farm hands as well as city laborers is unquestioned. What is more worth studying is a remedy for unemployment, rural and urban.

I am now, as I have been for years, presenting the proposition that there need be no unemployment, in city or country. There was none two or three generations ago when land was almost free. If good land were free now and continued free, the problem of unemployment would be solved; and that would be entirely possible if it were not for the tremendous task of teaching the public.

It would seem easy for people to see a few facts that I think are self-evident; for instance, that all human livelihood is derived from land. That we are all created with an equal natural right to life, liberty and the pursuit of happiness. That since access to land is necessary to maintain life, such access should be free to all who desire or need such means of livelihood.

Since the earth is intended equally as the temporal home for all, it is a first duty of government to enforce that right. The effective method has long been well known, but not to the masses. The books where it can be studied are available. Those whose hearts go out to the tragedies of poverty should be diligent students of these books and teachers of the people.

Respectfully,  
John Harrington

without such things they can better the situation by some magical economic or legislative device. If one wishes to get rid of flies, it is not enough to kill them; one ought also get rid of the garbage that breeds them.

(Rev.) JOHN J. HUGO