

CATHOLIC WORKER

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EASY ESSAYS

by
PETER MAURIN

Business is The Bunk

I. No Recourse

1. Business men used to say: "We make prosperity through our private enterprise."
2. The workers had nothing to do about the matter.
3. They were either put to work or thrown out of employment.
4. And when unemployment came the workers had no recourse against the professed makers of prosperity.
5. If prosperity is brought about by business men, then depressions are also brought about by business men.

II. Business Is Selfishness

1. Business men say that everybody is selfish.
2. And because everybody is selfish business men think that business must be based on selfishness.
3. But when business is based on selfishness everybody is busy becoming more selfish.
4. And when everybody is busy becoming more selfish there are classes and clashes.

III. Money Making

1. Business men are not in business for their health.
2. They are in business to make money.
3. Because business men are in business to make money they replace men with machinery.
4. But as Mussolini says "Machines do not eat."
5. Because machines do not eat they decrease the consuming power and increase the producing power.
6. Our economic system is out of joint because people with money do not buy, and people without money cannot buy what they wish to buy.

IV. Providing Jobs

1. In the years of prosperity the employers were providing jobs.
2. But the job providers do no longer provide jobs.
3. And the job hunters are sore, because the job providers do not longer know how to provide jobs.
4. And the job hunters turn to the State and ask the State to do for them what business men fail to do.

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Here We Go Again!

Reminiscent of way we took into the last war, events of the past few weeks show a decided step in the direction of another "M" Day. It is with mingled feelings of distress and anger that we pen this letter. Will no one see?

Japan and China are having themselves an "undeclared" war. All the countries of the world are interested. There is a so-called "natural" line-up of the Fascist powers as against the "democratic" powers. England (wonder how much the British Foreign Office has to do with the war propaganda now going on here), France, Russia and the United States against Japan, Italy and Germany. Diagonally opposite forces are working in concert. We see the Communist Party lined up with Mr. Hearst and the Standard Oil groups. What a chance for the League for Peace and Democracy (American League Against War and Fascism gone respectable), to work its points. The Comrades will push another war to "make the world safe for democracy." What a change from the days when the League fought for the neutrality bill! Now they want the embargo lifted from the Spanish Loyalists and seek to align the U. S. with the "respectable" imperialists, presumably under the leadership of that great democrat, Comrade Stalin.

Line Up

How much more complete could be the mobilization? The President in his Chicago address, definitely lines us up. Coincidentally the State Department condemns Japanese aggression. The President puts his foot down on the Ludlow Amendment and then, as was to be expected his political foes rally to the support of the government. Alf Landon wires "I want to renew my pledge, especially in view of the fact that so many members of Congress, of both parties, seem to have forgotten the basic principle of American politics . . . create the impression on foreign nations that

they do not trust your administration of foreign affairs."

Panay

At the same time a "an extremely delicate situation" arises in the sinking of the "Panay" by Jap

ST. FRANCIS & SALES



—Ade Bethune

planes. Just the thing we needed! While the State Department carried on the usual farce of exchanging ponderous and wordy notes of little but ambiguous meaning, the propaganda forces got to work. The boycott received added impetus. Communist as well as Catholic girl students begin to appear in the newsreels and tabloids in the act of shedding their silk stockings. Headlines shriek every little meaningless but purposeful phrase of the diplomats. Senator Norris (et tu, Brute!) comes out for a larger navy. Vox Pop is filled with letters from citizens pledging their undying fidelity and willingness to

die for the dear old red, white and blue. The American Students Union, in convention assembled, repudiate the Oxford oath. Could the present alignment with Russia be a factor?

And then to add to the wonderful aggregation of inconsistencies, the newsreels, those powerful molders of opinion who so conscientiously suppressed the pictures of Chicago cops shooting in the backs, the workers of the Republic Steel Corporation, because "of the danger of mob hysteria" and afraid of whipping up the passions of the workers against the interests of law and order, release pictures of the Panay bombing. One company inserted three-quarter page ads, listing all the movie houses in Greater New York that would show the films.

Hope and Pray

No mention is made (except, perhaps, in little read journals) of the very obvious fact that we have no business in China. The President decreed that the U. S. is not responsible for American nationals who refuse to evacuate. But this does not mean that Standard Oil's private little navy, paid for by the citizenry at large, gets out. No, we must protect Socony's miserable, coolie labor, river boats. We suppose it would be too far-fetched to guess that the oil boats were supplying combatants.

Perhaps the immediate crisis will blow over. We hope so. But another will arise of substantially the same import sooner or later. The New Year begins inauspiciously; we cannot delude ourselves ourselves with a false optimism; and while we hope and pray that the Prince of Peace will see fit to enlighten our rulers and editors, we, at the same time, pray to the Holy Ghost to strengthen us in our determination to fight against our country's participation in war, and to help us in our resolve that we, individually, should war occur, refuse to take any part.

Priest Starts Farm Co-op.

Father A. W. Terminiello, St. Teresa's Village, P. O. Box 59, Greenville, Alabama. That is an address of great significance to all those of our readers who are interested in farming communes, cooperatives, the sharecropper and the unemployed. It is a new address because St. Teresa's Village has just been incorporated with the priest as its president. It is indeed the beginning of "a new society within the shell of the old, with an old philosophy, so old that it looks like new."

On my way back to New York I stopped to see Father Terminiello at Montgomery, and while we sped at seventy-five miles an hour (fifty miles on the curves) to the county seat to attend a trial of a sharecropper, he told me about the new village and the new social experiment. It is an experiment which will be of interest to other dioceses and to the government.

This is in effect what Father Terminiello told me:

Sharecroppers in Alabama number 176,274. These people live in extreme poverty, their standard of living according to government reports is "below any standard of decency."

For the most part, they live in two or three room shacks with no toilets and little furniture; they are the victims of pellagra, malaria and hookworm. For months at a time they exist on corn bread and water.

The Farm

Father Terminiello has for some

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Civil Rights In Louisiana

By H. C. N.

Civil and constitutional rights for workers in New Orleans and rural Louisiana are far from secure. There have recently been cases of arrest of labor organizers and of their being held in jail for excessive bond, ranging up to such a sum as \$5,000 for two Negro cane-cutters, who apparently had done nothing but . . . and a union meeting. Negro sharecroppers, who became interested in organization activities, experienced serious difficulties in West Feliciana Parish, one such farmer having found it necessary to leave his community and his crop, to which he did not feel it safe to return. There have been instances of beatings in the country and in the city, planters particularly feeling that workers should continue to look to them for saying how the workers should be treated and how they should be paid. Local officers seem consistently in sympathy with the employers rather than with the workers.

As many of the Negro workers can not vote, they have little political pull with the powers that be, and sometimes there seem to be no constitutional rights for them. Occasionally important men are heard to suggest that some persons are not entitled to the same rights or constitutional guarantees as others. In other words, there are rights and rights, according to one brand of Louisiana thinking. Law

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Florence is A Communist

Florence is the young maid in the home of a sodality leader in New Orleans where I stayed last month on my way back to New York. Part of the work of the socialists throughout the country is to combat Communism by the positive program of the Church and so the word Communism came up during dinner discussions.

Florence had just recently come down from the deep South and she was not yet trained to the niceties of waiting on table and pretending not to hear what was being said.

"Are you a lecturer?" she wanted to know, and, "What do you lecture about?"

"Labor and communism and things like," my hostess answered her, and added, "Do you know what Communism is, Florence?"

"Yes, I am a Communist," Florence stated, and afterward when we were alone together in the kitchen she went into more details about her beliefs.

Communist's Work

"Communism," she stated, "is to help the poor." So the poor of the small town of Jacobi where she came from, were quite ready to be enrolled in the ranks of the Communists.

There were about eighty Negroes signed up with the Communist group in her little town in Louisiana, and in the neighboring towns of Lettsworth, Lagonia, Batchelor, Torras and Susport there were groups of from forty to sixty in each town.

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News from Town and Country

DAY AFTER DAY,

We thank all our readers and friends for their help in the past month,—for the continued support of the coffee line in the morning, for the Christmas presents which ranged from canned goods to scarves, plum cake, a bottle of wine from a seaman brought straight from Italy, many Christmas cards, some of which we are framing and some of which we are giving to nuns who make things with them, and some of which go to the Glogas children who vacation with us every year. We thank them, all our generous friends, and pray God to bless them all. May the Holy Family hold them close during the coming year.

We beg those correspondents who have not received replies to their letters to excuse the delay, which was caused not only by the happinesses of the Christmas season, but by the grief of illnesses and death in our midst. There are several sick among us now so that we have fixed up one room as an infirmary. Old John (there are so many Johns around we thus designate this one sea captain with us) is resting in bed right now with asthma which has been pretty bad. We need a rug for the floor and a floor lamp and a low table for the bedside, but some kind friend will supply them during the month we know. Also we need another oil stove and shades for the windows. So much money goes for food it is hard to spend it for other things especially since some of our readers have these things put away in their attic and are happy to contribute them.

The Line

By now the line is stretching sometimes all around the corner and down to Mulberry Street, along the two blocks long. A lot of the men are without sweaters and overcoats. Twice this month priests joined the line, one a young man from Duluth now studying at the Catholic University, and the other a Jesuit from Brooklyn. The Jesuit's story was an interesting one. He was once in the Navy and when he was ashore in the Island of Malta he suddenly had a great light. He realized that God meant everything and that nothing else mattered. When he got back to New York he got a shore job nights

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Can Hague Be Stopped?

OPEN LETTER TO THE PEOPLE OF JERSEY CITY

During the past weeks, your mayor has declared war on the CIO. Nothing particularly new about this. One would expect it from the leader (or dictator, if you like) of a reactionary political machine. One in his position must pander to the "haves" and the bankers in order to stay in power. Mayor Hague is part of a system. Part of a grasping, vicious, thieving system of capitalism. He knows no better; can think in no other channels but those of the tool of vested interests. That is why we address you instead of him.

It has been reported that you are solidly behind your mayor in his drive against the CIO, in his deliberate abridgment of civil rights. This we do not believe. Yes, we have seen statements from your press, your war veterans, some of your clergy, your politicians and

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Roll of Honor

By
DONALD POWELL

Because I have, in the past, through the courtesy of these columns, gotten rid of a mass of accumulated bile at the expense of Church and labor leadership and political and economic dictatorships, I find myself, under the beneficent influence of the feast of Christmas, with a properly functioning liver and wholly in the mood to place laurel wreaths upon four persons who have advanced the cause of Catholicism during the past year. Because the editors of this paper have always accorded me full freedom to express ideas for which they were occasionally out of sympathy, in language which must have made tremendous demands upon their patience, I shall repay them by trying their patience still further. When these comments appear, you will know that the editors not only believe in free speech, but also have a sense of humor.

The Reverend W. Howard Bishop

Father Bishop gets on the Roll of Honor, because for some years he has been the editor of *Landward*, a paper devoted to Catholic rural life, and because, having long recognized the necessity of a new approach to home mission activities, he has moved from Maryland to St. Martin, Ohio, where he is laying the groundwork for a new project which will fetch the Church to the country.

Dorothy Day

This young lady gets on the Roll of Honor because she is genuine, because she really means it, be-

cause she lives what she preaches, because she is dangerous to smugness, respectability and Calvinistic Catholicism and because she is an effective answer to communist propaganda among the poor.

Peter Maurin

Peter "Franciscan" Maurin gets on the Roll of Honor because he means it, too, because he is an innocent with that innocence which proceeds from knowledge and understanding because he is the spiritual and corporal Works of Mercy wrapped in human skin, and because he is a grand guy.

Carl Schmitt

Carl Schmitt gets on the Roll of Honor because he has a wife and ten youngsters, because for over twenty years he has lived as a Catholic artist and fought for the cause of Catholic art in America, because his fight has kept him and his family broke, because, although there are but few who understand what he is trying to do and still fewer who are in a position to help him do it, he still struggles on in an environment which has but little room for religion, the family or creative art, and because he is a great man.

So there you have them, the priest, the editor, the Works of Mercy and the artist. They have advanced the cause of Catholicism during the past year, and the world is a better place because they are in it. The fact should not be allowed to pass unnoticed. My Roll of Honor is honored by their names.

Florence is A Communist

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They were not doing anything much at present, not even meeting, she explained, since the young Communist organizer who had been keeping contact with them had been jailed and run out of town. He had been transferred by the Party to another state, so there the matter was halted.

But the groups had literature, and some of them read. They went to Church, they believed in God,



—Ade Bethune

but they knew that this present social order in which they and their neighbors never had enough to eat or a decent place to live, was not a good social order. They could readily see that they must do their part to help bring about a better order. What that part was they did not know as yet, but they were organized, and they read and thought and waited.

Cotton A Curse

According to a government "cross section survey" made by the Department of Agriculture of people employed as farm laborers, the average annual earnings of female cotton pickers in Louisiana was \$62 a season. The men averaged \$178 a season.

Granville Chapman in a communication from Texas to the New York Times stated, "Cotton is the curse of the South. I hate it because of what it does to the children. . . . It is much too hard, too exhausting work for the children." But the schools close so that they can continue to work in the fields to supplement the earnings of their parents.

Down in the section that Florence comes from men, women and children work in the cotton and sugar cane. They are degraded to a condition worse than that of slaves, because slaves were better cared for. The condition of the whites is just as bad.

St. Thomas said that a modicum of goods is necessary for men to lead a good life, and they want that modicum of goods. The very fact that they are organizing shows that they realize their dignity as men, as creatures of body and soul, as temples of the Holy Ghost.

Where are the lay apostles among Catholics who will run the risk this Communist organizer did in gathering together groups to help build up the new social order the Holy Father calls for?



Reaching the Masses

"The working class has left the Church because the Christian world has left the working class. That the masses may live with Christ, Christians must first live with the masses. . . . The strength of Socialists and Communists comes less from their ideology than from the fact that they live with the masses. . . . And it is necessary to bind oneself to them. You can live with a man without binding yourself to him. . . . To apply the social doctrine of the encyclicals effectively there is one essential—to live with the masses."

—Jacques Maritain.

Letter About Job Hunting, To Mary

I too think that you are not up there sometimes, but how foolish that is when I really love you. Everybody wants me to be wide awake. When I apply for a job, I have to be on my feet, alert and full of ambition and everything else is likewise these modern times. But when I come to church you are the only one who don't care about my experience, how healthy I look,—you are the only one that I could talk to with my eyes closed and you are the only one who knows how much I need to close them and rest them. I can't find no other joy as much as sitting or kneeling in a church; I feel I am entering a new world, way from streets full of modern things, cars from your right and cars from your left, people walking, eating while they walk, trying to get back to work on time. I cannot keep up with the speed. I like to work, but I cannot keep up. Some of them can but the day will always come when for some reason they have to slow up and realize the evil they fall into. And when they do they will come in to you, and you are the only one who doesn't care where they came from and what they have done. I am not blaming these people who do not know you now. Nor will I say that they are your enemies for they too are my brothers and sisters and your sons and daughters as you teach this love to us.

FRANK MAMMANO.

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

"We Ask For Yo'all's Mercy!"

By An Akron Reader

The youth who spoke these words in the noble simplicity of his race on the night of December 3 to the crowd that packed the Second Baptist Church (colored), in Akron, has himself—with three other of the Scottsboro boys—already obtained justice, not from Alabama, but from the Supreme Court of the United States, after drinking for seven years, or more, of the bitter cruel thing that professional politicians in Alabama—and not there alone—call justice. His "We," therefore, is that of Christian identification with his suffering comrades, for this young Negro, Roy Wright, and Olen Montgomery, are travelling in behalf of four of their companions who are still imprisoned.

Travesty

We are told—and, who now denies it?—that the Scottsboro case is one of outraged innocence and childhood, and that the "outraged" were not the accusers. Roy was fourteen when arrested, another of the boys was thirteen. Let's imagine a thirteen-year-old son or nephew of ours being arrested for taking part in a "mob attack" on two "young ladies,"—convicted on testimony which no one now defends—and living for eight years in the shadow of the electric chair under the "care" of calloused Negro-hating jailers and surrounded with the threats of lynch mobs—let's paint the picture with all its lurid background of debt peonage and unemployment, of Ku Klux bigotry—and you have a fraction of what is said, without serious challenge, to have taken place in the Scottsboro case.

How account for the apathy of a great part of the public in the face of such an appalling travesty of free institutions?—Is there perhaps a Communist bias in the Scottsboro Defense organization? Be that as it may, few, if any of the organizations and individuals sponsoring this meeting were Communist and the simple boyish "talks" of the two young Scottsboro defendants were principally pleas for those prayers of the just that avail much before God. Certainly we cannot refuse at least that!

"If I do not turn myself toward you," he said, "I neither interpret the evangelical doctrine nor faithfully represent the Divine Master. Be proud, you who work with your hands."

Pierre Cardinal Gerlier

Addressing a group of workers

Hat Strike Raises Old Issue, "Man vs. Machine"

Present civilization's great struggle, the contest between man and the machine for jobs, made headlines again when 300 men in Norwalk, Connecticut, walked out of the plant of the Hat Corporation of America in protest against the installment of the "R" machine. Placards widely distributed made clear the complaint of the workers: "A machine has no family. We have children."

The "R" machine, devised by the company's plant superintendent, George R. Rickus, combines two processes in the manufacture of hats, thus speeding up production and lessening labor costs. It can turn out 200 dozen hats a day in the place of 10 dozen formerly turned out in the same time by one man.

According to Joseph Moody, personnel manager, the machines used up to the present in the hat industry have merely helped the man. But the new "R" machine displaces man by doing his work for him, thus reducing costs and speeding up production with the result that his labor is no longer needed.

Parallel

The problem presented by the new machine is the same as that of the new steel strip mills going into operation in various parts of the country: What is to be done with the men displaced by the machine? Can they find other means of employment? Or is it the dilemma: Which must remain, man or the machine? Of what value are

trade-unions if they can find no means of providing work for their members?

The origin of the problem is the unholy and competitive commercial struggle which makes necessary the saving of time and money. Obviously, as long as such conditions exist, man is doomed to defeat, and machines will continue to displace men, making of those who remain in industry mere tools for starting and stopping the levers of production. Modern industry looks on man in terms of production, and production in terms of profit; and as soon as it finds a cheaper method of production, its first act is to install this new method or machine, and to do away with the manpower which it now finds too expensive and cumbersome.

Questions

The Norwalk strikers are fighting a battle which is not confined to their own industry. Sooner or later the crisis must be faced and met by workers and their unions in other industries. And the problem must be recognized by the owners and captains of industry. We may well ask what the management of the Hat Corporation of America has done to meet the problem? Has the president, John Cavanaugh, reduced his salary of \$100,000 a year? Are the stockholders, who received \$800,000 in dividends this year, to be preferred to the workers in the factory who made this profit possible by their sweat and labor?

Mobs vs. Heroes

(Editorial in N.Y. World-Telegram)

Recently near Fort Walton, Florida, a group of armed and hooded men halted a sheriff, seized his thirty-year-old Negro prisoner on the eve of his trial and riddled him with buckshot. It was Florida's third, and the South's eighth, lynching this year.

From Villa Rica, Georgia, comes another kind of story. Three men—one white and two black—were in a railroad water tank thirty feet deep, painting the walls with tar. Suddenly there was a crackle of flame which spread with the rapidity of an explosive. A narrow, one-

man ladder led to the top of the tank and safety. F. L. Hill, white foreman for the Southern Railroad, stood back and ordered his Negro assistants up the ladder. They got out without injury. Foreman Hill was overcome by fumes and burned to death.

There is a vast difference between men in mobs and men as individuals. As mobs they are emotional, brutal, cowardly; as individuals they are like F. L. Hill, heroes.

That is why this country must have anti-lynching and other laws to punish mob anarchy. If ever this democracy is destroyed it will be by mobs.

Hague Is Wrong

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others to the effect that you too draw the red herring of "radicalism" across the path of a direct violation of civil rights. But we do not believe it.

Natural Rights

We do believe that you, the rank and file, of Jersey City laity and clergy believe in the natural rights of man as they are interpreted by our Constitution. And we believe that you will help in the attempt to restore to the trade unions and other groups of Jersey City those rights that are so clearly and inalienably theirs.

Your mayor has attempted to becloud the issue by an "expose" of Roger Baldwin as a Red. Stuff and nonsense, we believe, especially since the whole evidence is based on Mr. Baldwin's defense of civil liberties of every group whose rights are abridged. He does not mention that Mr. Baldwin has, on occasion, defended Fascists and Ku Kluxers. In any case, the attacks on Roger Baldwin are mere camouflage. They have nothing to do with the real issue. CAN YOUR MAYOR ARBITRARILY USURP THE RIGHTS OF AMERICAN WORKINGMEN? CAN HE BE THE LAW UNTO HIMSELF THAT HE CLAIMS TO BE?

If Mr. Hague can violate the rights of citizens so flagrantly, if he can, without rebuke from you, bluster, "I am the Law," if he can

exercise such control over the city, that protest meetings are impossible through fear of him and his machine, then indeed, It Can Happen Here.

Religious Issue

But we have a greater faith in you, the rank and file of Jersey City. Before long, tests may be made to see whether Jersey City is "still in the United States." We expect, when this occurs, you will not allow yourselves to be duped by that "going-out-of-fashion" method of defense, the Red bogey.

Do not be misled by the insinuations that all Catholics must stand behind Hague, that Catholic groups all support him. This is not so. THE CATHOLIC WORKER is only one of many groups that will support you in your fight to maintain your civil rights. Trying to subvert the Church to nefarious purposes is a favorite trick of politicians. BUT THE CHURCH WILL ALWAYS STAND FOR MAN'S NATURAL RIGHTS; and among these rights is that of organizing for mutual protection and betterment. It recognizes the right to strike for a just cause and recognizes man's right to discuss his grievances.

Mayor Hague and his cohorts deny these rights. We expect you to rise in rightful indignation and demand that the natural rights of man be restored in Jersey City.

THE EDITORS

ACTU Hits At Hague

Helps Win Eagle Strike,
Sends Money For
Mooney

A fine Christmas present for the ACTU was the settlement on December 23rd of the 14-weeks strike by the Newspaper Guild, CIO, at the Brooklyn Daily Eagle, long and actively supported by both CW and ACTU, members of which picketed about ten times, marched in two parades, spoke at two meetings of strikers and five open-air meetings in support of the strike.

Important in the settlement was a letter supporting the strikers and written by Rev. Edward Lodge Curran, president of the International Catholic Truth Society, which letter appeared in the Brooklyn Table of December 18.

The contract provided for 20-weeks severance pay for 40 employees laid-off; five-day, 40-hour week; vacations with pay; discharges only for cause and after consultation with the Guild; a system of dismissal compensation; protection from wage-cuts during the life of the contract, and a Guild priority list for hiring.

Edison Strike

Meanwhile the strike among Edison linemen in Elmhurst, Queens, against lay-offs, continued despite the efforts of Father John Monaghan, ACTU chaplain, Father Joseph Moody of Cathedral College, and Father Curran to work out a settlement with the management.

A new development in the strike which is conducted by Utility Workers Local 1212, CIO, was an orderly sit-down by a strikers' delegation demanding to see the management, in the Edison Building off Union Square. The sit-downers stood up and left peacefully at closing.

The ACTU has been active since the walk-out over two months ago in supporting the strike, protesting the mass lay-offs throughout the Consolidated Edison system in direct violation of the company's promise to the Public Service Commission, and in negotiating with the management for a settlement.

Hague Trouble

A resolution condemning the tactics of Mayor Hague of Jersey City was unanimously passed at the ACTU meeting last Tuesday night, December 23, at St. Joseph's House. Two famous German Catholic exiles were guests at the meeting, Father John Reinhold, heroic priest exiled by Hitler for his militant work for the Faith as port-chaplain of Hamburg, and Dr. Waldemar Gurian, author of two anti-Nazi books, "The Future of Bolshevism" and "Hitler and Christianity."

The resolution referred to Hague as "a dictator who is promoting some form of alien, unAmerican 'ism' that threatens the very foundation of our government and our freedom" and urged ACTU members to do everything possible toward bringing Jersey City back into the United States, from which it had apparently seceded, and "restoring to its citizens those basic rights without which men are not men, but slaves."

Pointing out that "these violations have particularly affected the right of workers to organize in bona fide unions for economic protection and collective bargaining," the resolution did not, however, reveal that the organization in question was mostly CIO, the Central Labor Union of Jersey City, representing 20 A.F. of L. unions, having joined with the "open shop" Chamber of Commerce and veterans organizations in a "vigilante" campaign to prove that the CIO equals Communism.

ACTU Paper

The first issue of an official ACTU paper called "The Labor Leader" appeared Monday night, January 3, when 150 copies were distributed to students at the Workers' School at Fordham. The four-page mimeographed publication will appear weekly and contain articles on ACTU principles and practice, especially participation in strikes, and general comment on the labor movement, here and abroad. From all indications it is the first Catholic weekly in

The Feast of the Purification

COLLECT AT THE BLESSING OF THE CANDLES

O Lord Jesus Christ, the true light, Who enlightenest every man coming into this world, pour forth Thy blessing upon these candles, and sanctify them with the light of Thy grace; and mercifully grant, that as these lights enkindled with visible fire dispel nocturnal darkness, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of all vice; that our inward eye being purified, we may perceive those things which are pleasing to Thee and profitable to our salvation; so that after the dark perils of the world, we may deserve to arrive at never-failing light; through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest God, world without end. Amen.

Forced Labor

I. First Days in Siberia

1. The first month and all the early days of my prison life vividly before my imagination.
2. My other prison years fit far more dimly through my memory.
3. Some seem to have sunk completely into the background to have melted together leaving only one collective impression oppressive, monotonous, suffocating.
4. But all I went through during my first days in Siberia is as vivid to me now as though it had happened yesterday.
5. And this is bound to be so.

II. Strangest Surprises

1. I remember clearly that from the first step what struck me most in this life was that I found in it nothing striking nothing exceptional or rather nothing unexpected.
2. But soon I began to find a mass of the strangest surprises, the most monstrous facts awaiting me at every step.
3. And it was only later after I had been some time in the prison that I realized fully the surprising nature of such an existence.
4. I must confess that this wonder did not leave me throughout the long years of my imprisonment.

III. Penal Work

1. My first impression on entering the prison was not revolting.

by

Fiodor Dostoievski

(Arranged by Peter Maurin)

2. Yet strangest to say it seemed to me that life in prison was much easier than on the journey I had fancied it would be.
3. Though the prisoners wore fetters they walked freely about the prison.
4. The labor for instance seemed to me by no means so hard, so penal.
5. Only afterwards I realized that the hardness the penal character of the work lay in its being compulsory, obligatory, enforced.

IV. Most Terrible Punishment

1. The pleasant in freedom works I dare say incomparably harder sometimes even all night especially in summer.
2. But he is working for himself.
3. He is working with a rational object.
4. It makes it much easier for him than for the convict working at forced labor which is completely useless to himself.
5. The idea has occurred to me that if one wanted to crush to annihilate a man utterly to inflict on him the most terrible of punishments one need only give him work of an absolutely completely useless and irrational character.

V. Rational Work

1. Though the hard labor now enforced is uninteresting and wearisome for the prisoner yet in itself as work it is rational.
2. The convict makes bricks digs, builds, does plastering.
3. There is sense and meaning in such work.
4. The convict worker sometimes even grows keen over it.
5. He tries to work more skillfully faster, better.

VI. Would Rather Die

1. But if he had to pour water from a vessel into another and back over and over again to pound sand and to move a heap of earth from one place to another and back again, I believe the convict would hang himself in a few days.
2. Or he would commit a thousand crimes preferring rather to die than endure such humiliation, shame and torture.

VII. A Form of Vengeance

1. Of course, such a punishment would become a torture a form of vengeance and would be senseless, as it would achieve no rational object.
2. But as something of such nature senselessness, humiliation and shame is an inevitable element in all forced labor, penal labor is incomparably more painful than any free labor — just because it is forced.

St. Joseph's Holds Negro Conference

St. Joseph's College in Philadelphia was host to an intercollegiate conference given over to problems of the Negro in the United States. The sponsors were Rev. Richard M. McKeon, S.J., and the Rev. William J. Walsh, rector of St. Ignatius' Church, Philadelphia. The assembly was greeted by Father Thomas J. Higgins, S.J., president of St. Joseph's College.

Some 250 representatives of white and colored educational institutions, Catholic organizations, and societies participated in the discussions.

A Court

The conference took on the aspect of a court hearing. After giving a brief statement, each "witness" called to the stand was examined by counsel and replied to the questions put forward by the audience. The presiding judges were Hudson J. Oliver, M.D., president of the Catholic Interracial Council, Frances S. Moseley of the Fordham Graduate School, and Schuyles N. Warren, a New York attorney. Gerald Carroll was general counsel.

Speakers at the conference included John LaFarge, S.J., associate Editor of America, who used as his topic "The Catholic Church and the Negro." Other speakers included Mm. R. Valentine, Ph.D., principal of Bordentown Manual Training School, and Elmer A. Carter, editor of Opportunity.

A resolution was passed urging that President Roosevelt recommend early passage of the Anti-Lynching Bill. The group expressed the belief that the national stigma of lynching with impunity must be immediately eradicated from our national life and that such tactics as filibustering against this type of legislation called for the prompt exercise of executive leadership.

PLAYS

"Father Malachy's Miracle" at the St. James

Although pushing no particular economic or political message for the masses, "Father Malachy's Miracle" (adapted by Brian Doherty from the novel by Bruce Marshall) takes on social significance in that it is probably the most popular and most sympathetically Catholic play to hit Broadway in many a moon, excepting perhaps Lavery's "The First Legion," and it thereby reveals some important conclusions about the market for more momentous Catholic drama.

Gets Across

The main thing is that, taken all in all, "Father Malachy's Miracle" is sincerely and basically Catholic, and, by reason of much good comedy, good characterization, and a certain pervading warmth and vitality it gets across the footlights to the folks out front. As a result they go home thinking better of the Catholic Faith and the Catholic Church. And that is not something to be lightly sneezed at.

In two words, "Father Malachy's Miracle" is good propaganda, and more important, it shows that the field is ripe for good propaganda on what would be for us more interesting planes, viz., social, political, economic. (And here we mean "propaganda" not in the popular sense of a chocolate-covered pickle, necessarily involving deception, but in the proper sense of "expression of a way of life.")

J. C. C.

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



America devoted exclusively to union news and comment.

Money for Mooney

A resolution was passed and a telegram sent by the December 10 ACTU meeting to the committee that held the Tom Mooney mass meeting in Madison Square Garden on December 15, pledging a \$10 donation and full cooperation in the noble cause of freeing one of labor's worst-abused martyrs.

Delegates from the ACTU will attend the 1938 session of the National Catholic Industrial Conference, which will meet in Brooklyn this year during the last week of January. It is hoped that Catholic employers and labor leaders sitting together in a frank discussion of industrial problems as viewed in the light of Christian truth, justice, and charity, should be able to work out a Catholic plan for the solution of our current economic chaos.

"The trouble with the Catholic Church in the past" the Cardinal said, "has been that we too often were allied with the wrong side."

"Selfish employers of labor have flattered the Church by calling it the great conservative force and then called on it to act as a police force while they paid but a pittance of wages to those who worked for them."

"Of course, there is danger of Communism in our midst. The Holy Father points that out to us. But don't let others use it as a cloak to cover corrupt practices when they cry against Communism and themselves practice social injustice when they fought against a minimum wage and girls and women are trying to live on 10 or 15 cents an hour."

George Cardinal Mundelein

Easy Essays

By

PETER MAURIN

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Death In Our Midst

Fred Brown is no longer unemployed. He no longer goes to the union hall on Eleventh Avenue every day to see whether his number is called. Fred Brown, seaman, twenty-four years old, shipped out on his last voyage a few weeks ago. He had been staying with us at St. Joseph's house on Mott Street for four months, and we had known him for the past year or so. He was taken sick on the Monday following the feast of the Immaculate Conception and by Thursday night he was dead.

He had gone to Communion along with the rest of us on the feast day and on the Tuesday night before he lapsed into unconsciousness and was taken to the hospital, he had said to one of his former shipmates sitting by his bedside, "While I'm ashore, I'm going to get to daily Mass after this when I get better."

Bitterness

We went to see him at Columbus Hospital Wednesday and Thursday but he was unconscious while we were there, and Thursday evening at five o'clock he died. It was a bitter shock, not just his death (it had been a good death after all) but because the tragedy of his passing was made bitter by a theft in the house, the theft of his one suit of clothes.

He had nothing, as most seamen have nothing, and just before his death, his one suit had been taken. (There are, of course, those among us, of the lame, the halt and the blind, who commit these despicable acts driven by God knows what necessity, but who must be forgiven, as we need be forgiven our own mean sins). Fred would have forgiven them; wryly perhaps, and with a shrug, but far more readily than we did on this occasion.

But the misery that this poor dead boy had nothing to be buried in, remained, a tragic incident connected with his death. Jim Schneid, a recent Catholic Worker recruit and so still possessed of two suits, gave him one of his, his Sunday one. They were the same height, over six feet and about the same age.

Funeral

The body was brought to Graciano's funeral parlor around the corner on Mulberry Street and laid out there on Saturday. The delay occurred because Fred's only relative, his brother, could not be found. Then, until Monday morning, his friends stood watch at the bier, hour by hour.

Monday morning before the funeral, the hours from four to six, fell to me, and I read a meditation on Purgatory which was healing for my sadness.

"The soul in Purgatory feels the irresistible attraction of that Beauty of which he has a glimpse at Judgment. He is drawn to it with a vehemence which carries with it his whole being, and flings him upon God as the wave upon the shore. And he is driven back incessantly, for he is not yet ready for the embrace of the all-Holy."

Fr. O'Donnell, Apostolate of the Sea chaplain, sang the solemn high Mass at the Shrine Church, at Twenty-first Street and Tenth Avenue, a few doors away from where our strike kitchen was last year at this same time. In his generosity it was not just a low Mass that he offered, but the most solemn, the most glorious the Church could offer.

Burial

As we sped up the Hudson River viaduct from Canal Street to reach the church, we could see smoke coming from the stacks of the Leviathan. "She too is preparing for her last voyage," one of Fred's shipmates said. When we crossed the East River an hour later to reach Calvary Cemetery, a freighter passed beneath the bridge on its way out to sea, the sea that Fred would never transverse again. It was a beautiful sunny day, soft and mild, and out at Calvary the bare trees stood out blue black against a sky bright as the Virgin's robe.

Father O'Donnell, Father Dugan and Father Quinn accompanied Fred's body to the grave and blessed it. As we knelt about the open grave, the ground beneath our knees felt damp and springy. All around us was the death of winter, the life of tree, bush and vine imprisoned in the ground.

But that good earth beneath my knees, that earth which was accepting Fred into her embrace, that very earth echoed the promise of the Resurrection and reminded us of the words of Job,

"I firmly believe that my Redeemer liveth, and that I shall rise again from the earth on the last day and that in my own flesh I shall see God my Saviour."

Day After Day

(Continued from Page 1)

and started going to Francis Xavier High School at the age of twenty-six. While there he decided to be a Jesuit. He had been to see us before to talk about the Catholic theatre and wanted to see our line in the morning. So on this occasion he came over right after his five-thirty Mass and joined the line. He had had no breakfast, and his coat and muffler hid him. He stood there, he said, for forty-five minutes before he reached the warmth and shelter of the store and the comforting coffee. We didn't even recognize him when serving him.

On another occasion he stayed to supper, and when he asked in general what he could do to help us, Kate Smith said she wanted a crib for the front store window and Beatrice said she wanted a carpet for her bedroom floor. So now Kate has the crib and Beatrice, whose room I share, has a bright green carpet which formerly graced a sacristy.

New Year's Eve

Celebration around Mott Street is a barbaric affair. Your life is not safe on the street. Last year at this time we were coming home from the strike headquarters of the seamen over on the west side and just got in the door when the clock struck twelve. Immediately the furies were unleashed. From every window milk bottles, electric light bulbs, bags of ashes and garbage were hurled into the street



with wild cries intermingling with the crash of broken glass. It sounded like a revolutionary skirmish, the housewives taking part. Police on their beats took refuge in doorways. No one dared venture out for an hour. I thought of the freedom and disorder which are America and I thought too of bread and circuses. Let the people vent themselves in these senseless ways so that their energies may not be spent on more serious revolt.

The Country

This year Teresa and Beatrice and I went down to the farm for New Year's, and it was a quiet night of nine hours' sleep, an awakening in a stone cold house, and the delightful smell of wood fires being kindled. Getting to Mass was perilous with the roads and windshield encrusted with ice. Sunday it was impossible and we stayed home. You could not set foot out of doors that day at all. The lower farm did not venture to the upper farm, but Bill Evans sharpened himself a stick and like an Alpine climber made his way down the icy hill. John, he said had put on a fine act the night before. Coming down from the chicken coop with a pall of eggs in one hand and a lantern in the other, he slid and fell and coasted on the base of his spine all the way down to the kitchen door. It was the house which stopped him. Otherwise he would have gone on down the hill. He balanced himself perfectly and didn't break an egg.

The hero of the exploit himself coasted down to our farmhouse later in the day with a fine rooster for lunch which we roasted in the oven with a good sage dressing. We rewarded him with hot chocolate for which he has a weakness.

The rooster we should have eaten but didn't is a pugnacious creature who attacks all who pass. Getting into the truck the other day I felt a tug at my coat and as I turned the game cock leaped off his feet, feathers all ruffled, and struck at me. He has Professor Lavalle intimidated and he puts on boxing matches with young Arthur, nine years old, winter resident at the farm.

This month the farm manager is sick with a cold but the rest of the farm thrives. The horse Jim stands glossy and warm with his heavy winter coat, and gets restive at his inactivity during these icy days. He likes to snake down logs from the woods, John says. The cows too are captive, and the goat, expecting kids, smiles pleasantly in her stall, her beard wagging amiably when you go to her with an ear of corn or a bit of salt. Only the chickens are free. When the

Tom Mooney

(Continued from November issue)

In the case of the Chicago steel riots, where policemen shot down a hundred or so workers, killing eight outright, two dying later, and several remaining horribly disabled, we blamed public opinion for the massacre. So in the Mooney case in California, we must blame public opinion again. We cannot pin the blame on the utilities, the traction interests, the judge who afterward repented, the jury who afterward begged for Mooney's release. We must blame public opinion, the callous indifference of the great mass of people who allow such tragedies to come to pass.

And if we set up that abstract figure, public opinion, as the guilty party, we must each one of us realize that we ourselves, each one of us, go to make up that public opinion. Unless when we see injustice we lift up our voice in protest, we are consenting to it, we are permitting it.

I talked to many citizens of the state of California in regard to the Mooney case. I talked to clergy and laity, the professional groups and the workers. The comfortable people,—all those anxious to hang on to what they had and afraid of that other abstract monster termed the masses,—were pretty generally indifferent. A few were articulate in their protest, but a very few. There had been few who raised the issue amongst them because just introducing the subject was touching upon something raw and sore deep down in their consciousness so that they shielded themselves from the pain of even considering the case. Or there was there an antagonism to the working class in general so that a gulf was set up which could not be bridged.

Opinions

One such conversation I had with a police commissioner who did everything possible to avoid speaking of the case. His mind was closed on it. When finally he would answer questions he admitted that he had not examined the evidence himself but that he had taken the word of others, friends of his, who he thought competent to judge. He was a good Catholic and considered himself a just man, but he had made up his mind that Mooney was guilty.

Another, a young nun, put forth the remark that since Mooney was a dangerous radical, probably the reason why he was kept in jail though innocent was because people were afraid he would do too much harm outside.

Still another individual volunteered the opinion that since Communists would use Mooney for their agitation if they got him out, it was better to keep him in.

Other people have said, "What good would my lone protest do?" and one is reminded of the character in Silone's "Bread and Wine," who said that one can, shouting "NO" to an injustice in a land where propaganda has brought about unanimity, upset that unanimity and disturb the dangerous placidity of the victims of that indifference.

We remind our readers that an innocent man is in jail, and has been kept a prisoner for over twenty years. He had been married a month when he was arrested and imprisoned and during these long years he has never known the little joys of normal men, of family life, of children, of good meals eaten peacefully in the privacy of one's home. When you sit down to your meals, when you contemplate those dear to you, remember Mooney in his prison. He has lived in enforced community life, he had endured forced labor. He has borne the sufferings he has endured but he cries out constantly at the great injustice which has been done the working class as a whole. We urge student groups and Church groups all over the country to take up the case and write to the Supreme Court asking his release.

Protest

Just because you have done nothing before, do not hesitate to act now. Remember Zola's belated action in the Dreyfus case. When we saw that film in Los Angeles a broadcaster in the lobby of the theatre was inviting the audience as it filed out to voice their opinions of the picture. All the members that made up our party, members of the Catholic Worker group in Los Angeles, stepped to the microphone and called attention to our American Dreyfus case.

We ask our readers and friends to express themselves on the subject at whatever meetings they attend, in their homes and in their churches and schools. Join with us in a mass protest against the imprisonment of a man who has been proven innocent.

AGAINST FASCISM

"We find Ourselves confronted by a mass of authentic affirmation . . . which reveals beyond the slightest possibility of doubt the resolve . . . to monopolize completely the young . . . for the exclusive advantage of a party and of a regime based on an ideology which clearly resolves itself into a true, real pagan worship of the State. . . . A conception of the State which makes the rising generation belong to it entirely without any exception . . . cannot be reconciled by a Catholic, either with Catholic doctrine or the natural rights of the family. . . ."

—Pius XI., on Italian Fascism, in "No Abbiamo Bisogno," 1931

"It is feared that the new syndical and corporative organization tends to have an exceedingly bureaucratic and political character, and that, notwithstanding the general advantages referred to, it ends in serving particular political aims rather than in contributing to the initiation and promotion of a better social order."

—Pius XI., in "Reconstructing the Social Order," 1931

door of the coop is opened, they skid down the yard, their feathers ruffled, cackling wildly. It is a mirthful sight.

January

January we think of as a bright snowy month, with the sunny promise that the peak of the winter has been reached. When we slide off into February with its foggy mild days, we feel we are on the way to spring. And as for March,—we shall start planting radishes then, snow or no snow. We have reached the peak of the winter and we are facing another year. We ask our readers to pray for us that it be a good year, good with either the successes or failures that awaits us, and that if we fall into mistakes we will not persist in them. It is the will of God that we all want, and we beg Him to show us it.

Nocturne

Red Fox, step lightly
On the crisp, grey moss;
St. Francis said his prayers here.
Look where his cross
Is sunk in the stonel
On the bracken and briar,
Let four feet and two
Seek the shortest trail
homeward,
Through moon-filtered dew.
And each in innocence
Folded in night,
Lie on the heart of God
Safe until light.

EDWARD J. BREEN

LETTERS FROM OUR READERS

Sister Writes

Annunciation High School,
Detroit, Michigan.

Dear Editors:

We are most grateful to you for your prompt and generous response to our request for sample copies of *The Catholic Worker*. Our Lay Apostolate Committee of the High School Sodality introduced the paper to the Sodality at the November meeting. The three hundred copies were distributed and the students urged to pass their copies on to the adult members of their families. We are glad to report a few subscriptions and hope to have more—perhaps after the holiday season.

Our Committee (a group of tenth grade boys and girls) were interested in an article in the Michigan Catholic reporting the opening of a House of Hospitality here in Detroit. They have sent a supply of coffee and a small donation as a Thanksgiving offering. All are pledged to pray for the Catholic Worker and its Staff.

Joe's Visit

I am a ninth and tenth grade teacher and have been interested in the Catholic Worker for some time. Having been placed in charge of the Lay Apostolate Committee of the High School Sodality, I felt that an opportunity was thus offered of introducing the movement to the boys and girls and through them to the older members of their families.

The activities, interests and enthusiasms of High School students are almost endless, and one of the duties of the teacher is to guide and direct them. The Catholic Worker movement seems to offer an avenue—I should say a mountain path, steep and difficult, no doubt,—leading away from the merely trivial, temporary, and selfish. How many of the pupils will attempt the way remains to be seen. May God give His grace to those that do.

I more than welcomed the opportunity of having Mr. Joseph Zarrella explain the movement to a group of our students. Joe gave them a splendid account of the work. The main result of Joe's talk at present (I hope for deep, lasting results through His grace) is that our Committee have changed their idea of getting subscriptions to that of distributing the paper. We are sure that we can take care of 100 a month to begin with.

I shall continue to pray, and have the children pray for the success of your efforts and those of your co-workers.

Cordially yours in Christ,
Sr. M. C.

Personalist Symposium

The first session of the Symposium on Personalist Democracy will be held in New York Thursday, January 27 at the Labor Temple, 242 East 14th Street, under the chairmanship of Bernard Skillin. The Symposium is sponsored by Roger N. Baldwin of the American Civil Liberties Union, Rabbi Louis Finkelstein, head of the Jewish Theological Seminary, Mr. A. J. Muste of the Labor Temple, and Carleton J. H. Hayes, professor of History at Columbia University.

The speakers at the first session will be Roger N. Baldwin, Rabbi Finkelstein, A. J. Muste and Peter Maurin. The purpose of the Symposium is the clarification of thought by free presentation and discussion of a subject of common concern. The speakers are to give full expression to their beliefs, not to minimize or dilute in a search for a common denominator.



—AND DAVID HAVING GIRDED HIS SWORD UPON HIS ARMOUR, BEGAN TO TRY IF HE COULD WALK IN ARMOUR: FOR HE WAS NOT ACCUSTOMED TO IT. AND DAVID SAID: I CANNOT GO THUS, FOR I AM NOT USED TO IT. AND HE LAID THEM OFF, AND TOOK HIS STAFF, WHICH HE HAD ALWAYS IN HIS HANDS.—

Help for the Poor Chinese

Mission Catholique,
Kiaoh, le 18 octobre, 1937.

Dear Sir,

Would you allow a Catholic Missionary from China to appeal to you and to the generosity of your readers.

With three other priests helping, I am in charge of two Chinese Prefectures, Kiaoh and Twocheng, with a population of 7,700 Catholics and 3,000 catechumens and 400,000 Pagans. Very poor people for the largest part of them, getting hardly every year when all is going right, what is required for their living. In spite of serious difficulties, arising chiefly from want of cooperating staff and money, our work was progressing satisfactorily, when recently flood and war came. The flying Chinese troops have taken away the best of every supply in the country, and the coming troops have taken what was left.

The whole country is under water. Two rivers ordinarily empty and dry which cross my district from south to north have been overfilled by water coming from the Yellow River and their waters have joined together on a width of 30 to 35 kilometers. For 200 kilometers all around the situation is nearly the same. Crops and villages have been completely or partly destroyed. Thousands of countrymen have been drowned. There is no place left for begging. Winter is coming with low temperatures of 18 or 20 degrees Centigrade (below zero), for many weeks. Food and clothing, houses, fuel—all will be lacking.

God has become a man to save men, and He uses men to save men. He expects now from you your own contribution to this work. Could you decline to do something to save the soul and the body of our distressed people? And as there is plenty of good to be done, could you moreover find among you some generous souls who would deprive themselves of unnecessary and even of a part of necessary things to take a share in our work of salvation.

Please receive beforehand my hearty thanks. Meanwhile the eternal reward of God will be kept you in heaven.

All offerings may be sent to our Mission's Procure, C. C. M. 73, Rue des Stations, Lille, Nord, France (Post Office cheque number 134). Or to: Mission de Tientsin, 53, Rue St. Louis (Tientsin, North China). With my name included.

Yours truly,
L. BURIETZ

Lo Pa Hong's Tragic Death

Dear Editors:

The death of Mr. Lo Pa Hong—the St. Vincent de Paul of China—is a most tragic one. Don't mind what you read about him in the daily papers; his enormous wealth, etc., etc. He was always in debt, he begged from Protestants and pagans, he cared for thousands, daily picking them right out of the gutters of Shanghai where they lay dying. I am praying to him not for him. Ask him to intercede in Heaven for your work.

Once the holidays are over, I intend to visit Mott Street. May God bless you all! You are in my prayers daily.

Sincerely in corde Jesu.

FR. CELESTINE RODDAN, C.P.

Pushes Paper

Dear Editors:

I plan to distribute your paper in barber shops, saloons, beauty parlors, news stores and at the Church door. For the enclosed \$12.50 send me one bundle of 100 copies of each issue as it comes forth, for the period of one year.

If the postage amounts to more than added 50c in my check, notify me and I shall meet the charge.

Wishing you the blessing of God, I remain,

Sincerely yours,

A Rhode Island Priest

Reap Fruits CW Sowed

Dear Editors:

Please allow us to congratulate you for your action during the recent Maritime strike. Due to your influence among the sailors one of last year's ordinati was able to reap some of the seeds you had so laboriously sown, during his return trip to America. Father Daniel Ryan of the diocese of Providence, R. I., was able to contact ten sailors whom you had aided. They had nothing but praise for you. Two of these ten received instructions from him and three who had fallen away from the Church returned and confessed their sins. It was due to your work that he was able to do that.

A LOUVAIN STUDENT

Letter from a Detroit Friend

Monroe, Michigan
December 3, 1937.

Dear Miss Editor:

Enclosed you will find a little offering from our C.S.M.C. Unit to help provide a cup of coffee for a few of the "Ambassadors of Christ."

Perhaps because of our long silence you think we are no longer enthusiastic about your fine work. But let us assure you, we are! We have been so busy with our missionary activities that we have hardly had time to write.

You will be interested to know that some of our students visited your "House of Hospitality" on Bagley Avenue in Detroit, and found your work most interesting. While there they had the privilege of meeting Peter Maurin, who was in Detroit at the time. We intend to make the Catholic Worker the object of our activities.

Our small Catholic Action Club, which we organized in May of last year has become a school organization. All the girls are greatly enthused over it.

Incidentally, I am the sister of Donald Hessler, whom you no doubt recall, as having made fre-

Request

I have been asked to ask you to do us a favor. If it is possible for you to do so, will you please drop us an occasional postcard or some other form of notification as regards the European sojourn of some of our Catholic social leaders both clerical and lay. For example, last year Father Lord was over here in Europe, but we only heard of it while he was in Rome. By the time we had sent him an invitation to speak to us, he had left Rome. He received our invitation while en route to the British Isles. If we had known sooner of his visit to Europe, we could have written him sooner, and he would have addressed us. Last year, the Baroness Catherine de Hueck addressed us—it would be better to say she taught us the real meaning of zeal and Christianity. It is in order that we may learn the problems and acquire some of the zeal that these great social leaders like the Baroness have that I ask you to inform us of the arrival of these social leaders. If we know of their sojourn a little before their arrival we can write them in time.

FRANCIS L. TUCKER,
American College,
Louvain, Belgium

Protest To 'Life'!

Catholic Social Action
Fifth floor, Chancery Bldg.,
Detroit, Mich.

Dear Editors:

We are protesting vigorously to *Life* re its statement on page 55 of the January 3rd issue:

"Pope Pius XI....believes that the world is a struggle between Communism and Fascism and he favors Fascism."

We believe a nation-wide protest is in order, and we suggest you have protests sent to *Life* from whatever sources you can contact.

Press Committee,
ANTHONY BECK,
Chairman

quent visits with his camera to your headquarters at 115 Mott Street.

Sister Marie Veronica sends her best wishes. She had the pleasure of meeting Dorothy Day at the C.S.M.C. Convention in August.

We assure you of a continued remembrance in our prayers for the success of your splendid work for God's poor.

Very sincerely yours,

MARY E. HESSLER

BOOK REVIEW

WHAT MAN HAS MADE OF MAN.
by Mortimer J. Adler, New York,
Longmans, Green and Company,
1937. 246 pp. \$3.50.

The word 'physician' is a venerable English name with an interesting history. It originally meant a person learned in the physical sciences—all the physical sciences, including such branches as astronomy, geography, and physics proper, as well as medicine. Today, however, despite its restrictions to medical doctors, it is no longer sufficient to indicate the work done by medical men. For in addition to general practitioners, (who, incidentally, are becoming less and less numerous), there are surgeons, diagnosticians, psychiatrists, pediatricians, lung specialists, stomach specialists, etc., etc. Thus we see exemplified in the term physician, the march of experimental science. As Peter Maurin says, "Science is ever concerned with knowing more and more about less and less." But though this be true of all science, in medicine it is clear that we can never do without the reliable and easily available general practitioner

to treat the manifold minor illnesses to which the flesh is heir. We can not run around to half a dozen specialists when a severe cold has weakened us generally, upset our stomach, jaded our appetite, and given us a headache. In fact, the general practitioner is more than the specialist because a man has more minor illnesses than major. If this were not true, he would soon be dead.

Modern psychology, unlike other sciences, has tried to dispense with the general practitioner. The average contemporary psychologist usually finds himself isolated in some specialty, and like the blind men with the elephant, has no conception of the whole being in question. Instead of studying man, psychologists have studied vision or hearing, or motor reflexes, and so on down through the endless series of partial activities of man. Thus modern theories of man are usually partial or lop-sided and unable to explain, much less guide his actions in the current scene. Professor Adler tells this story in, "What Man Has Made of Man." He points (Continued on Page 7)

:-: Catholic Worker Cells :-:

Pittsburgh

Marie Connolly
Catholic Radical Alliance
901 Wylie Avenue
Pittsburgh, Pa.

The League Against War & Fascism again received criticism and opposition from the Catholic Radical Alliance. People's Congress for Peace and Democracy sponsored by this league and heartily supported by the Young Communist League and the various brigades to aid Spanish democracy, was held at Duquesne Garden, November 26 to 29. When the doors opened, about 20 of us were on the job passing out a mimeographed sheet explaining our position in opposing this congress, selling C.W.'s and forming a picket line carrying signs reading: "Fascism fattens on 'peace' hokey!" "This league is communistic!" "We are against all dictators, including Stalin!" "Workers wise up, don't be duped!" "Why not against Communism, too?" "We are for real action, not reaction!" The demonstration made the "peace" leaders angry and many sarcastic remarks and insults were thrown at us. Many of our liberal friends thought it a foolish move on our part, but it is about time some group put its foot down on this league. Grant they have done worthy things for labor, the fact remains they intend to use the ranks of labor for their destructive, communistic ends. At the end of the session, the name was changed to the "American League for Peace and Democracy." Easy name to fall for. The 3 Pittsburgh papers did very well by us in this adventure.

Convention

Father Rice said the opening prayer at the Retail Men's Association Convention, CIO affiliate, held in Pittsburgh November 29. Martin Kyne, a leader of the Association of Catholic Trade Unionist Movement in New York, attended the convention and was kind enough to pay us a visit. He told us that the A.C.T.U. movement is to train Catholic unionists in public speaking, parliamentary law and educate them to take an active part in their local union. It has been the practise of too many Catholics to stand outside and criticize or even refuse to join unions because they are "communistic." If instead they would get into the union and have the courage to indoctrinate their fellow members with Catholic principles, and fight resolutions contrary to these principles, then unions would be one step closer to the goal set by the present Pope.

Vincent Sweeney, editor of the CIO newspaper, was the speaker at our 3rd open forum held November 30th. The history of the CIO, strikes, lockouts, and labor contracts were explained to the audi-

Houma, La.

Herbert Wilson
St. Francis House
Houma, Louisiana

Our guests have been coming in increasing numbers in this unusual spell of freezing weather, and from far and wide—New Mexico, Kansas, Oklahoma, Florida: one graduate of Duquesne, another from Cathedral College—oil workers, steel workers, steam-fitters—all skilled, and just "out of a job." We squeezed some camping cots into this tiny place and thus have lodged several overnight. On two occasions our quarters were overtaxed and the overflow slept at the parish house. The folks are not quite used to the idea of putting up strangers in our own homes, but that ought to come pretty soon. Christ must have meant that when He said, "I was a stranger and you took Me in."

The guests seem pretty familiar with the communist Daily Worker—but hardly any know of the Catholic Worker—or rather they know it now!

Comrades' Zeal

The communists changed their "Southern Worker" to the "The New South." It is supposed to appeal more to intellectuals. I suppose they'll have a southern daily soon, just as they are starting one in Chicago and out west. Boy, do they have the zeal.

"Catholic Action of South" had a nice picture and article about our place here.

Miss Day and David Goldstein being here the same day made it a red letter occasion for us late in Nov. Miss Day thought a lot of our pamphlet and book display, and of the rack for free C.W.'s at the local Greyhound Bus Station—the papers sure go fast there; about 35 a day.

One of the ambassadors was named G. Day (from Georgia) for a while we thought we had a relation of the editor's.

Wrong.

Happy New Year to C.W.'s all over!

ence of about 200. Our lectures will continue after the holidays.

Father Rice

The Hungry Club of Pittsburgh invited Father Rice to address their luncheon meeting December 6th. Station WWSW carried his speech, "Catholic Radical looks at Radicalism," and questions from the floor for a period of one hour. Pope Plus XI encyclical, "The New Social Order," the Catholic Worker movement and our organization were explained briefly. All of which was very instructive and enlightening to those who were a bit hazy about the Catholic Radical Alliance.

Detroit

Helen Storen
1414 Bagley
Detroit, Mich.

Peter Maurin arrived in Detroit on November 22, accompanied by Joe Zarella. Peter's first talk was given at St. Boniface's Hall on Tuesday evening. He explained the origin and principles of the Catholic Worker in New York, and illustrated the philosophy back of the movement by quoting from his very delightful "Easy Essays." On Wednesday evening one of the U.A.W. locals was the scene of a lively discussion between Peter Maurin and the union members. Our visitor also spoke at various schools throughout the city, including a talk given at the general convocation at Wayne University. Round table discussions were held at the house on Bagley, where Peter and Joe clarified many points that had been troubling our local group.

Study

Joe remained in Detroit for several days, and visited many of the Catholic high schools where enthusiastic youngsters bombarded him with questions, and promised support for the Catholic Worker ideal and the Pax movement. Many of the high school students study the paper regularly, and some of them have volunteered to distribute it at the churches.

It was with deep regret that we said good-bye to our two stimulating visitors from New York.

As to our regular activities, our program of classes in economics, the encyclicals, and parliamentary law continue to be great drawing cards. Two Saturday classes for children in "story telling" and dramatics will begin this week. We have had on the average of twenty-five men a day coming to the house for food and clothing. We are now making an ardent plea for more overcoats and men's underwear.

Willing Worker

When we had almost given up the idea of getting the kitchen dressed up, paint appeared (as if by magic). And then from out of the sky a willing worker came, who not only tinted every nook and corner, but proved to be a veritable "Jack of all trades," and made many necessary repairs around the house.

It was a red letter day for our group when the first Catholic Worker was sold on the streets of Detroit. In the future they will be sold regularly, and distributed free at Communist meetings, union halls, clubs, etc.

We hope the inspiration given us by our New York visitors will spur us on to more worth while activities during the coming year. Wishing you all a Happy and Blessed New Year.

Rochester

John Dentinger
Peter Claver House
13 Rome Street
Rochester, N. Y.

We are happy to say that we now have the use of the Peter Claver House at 13 Rome Street. This house was procured as the headquarters for the Interracial group of the city through the efforts of Father George Weimann, who has been more than kind in letting us use it.

Several of our Catholic Worker group are active in the work of the Peter Claver Society. We conduct an art class for colored children, every Saturday afternoon, and several of our members collaborate with the local Mission unit in their Sunday School Class at the Rome Street house every Sunday afternoon. In fact, we Rochester CW's confine our works of mercy largely to the colored folk; the Peter Claver house is used as a distribution point for clothes, and last night, after our regular Tuesday night meeting, we made up and distributed Christmas baskets from there to poor people in the neighborhood. (Rome Street, though

Boston

Jane Marra
328 Tremont Street
Boston, Mass.

The turn of the year finds the Boston Catholic Worker group filled with renewed faith and courage in their work. With the help of Divine Providence, the group is looking forward to more and better things in the coming year.

December was high-lighted with a Christmas party for children of the neighborhood. They flocked to the house and took possession during the greater part of the day. There was plenty of "eats" and all seemed to enjoy themselves with the possible exception of the turkey.

The group who went to such trouble to prepare the Thanksgiving dinner lent their assistance again on Christmas Day. Another vote of thanks is due them.

Harry Dunn and John Kelly combined their talents on a packing case and a few pieces of straw with the result that a beautiful Christmas crib decorated the front window. This, along with the Christmas tree is attracting much favorable attention.

Wanted: A Farm

During the month a number of lectures were given in South Boston in various parts of greater Boston.

The lending library continues to attract members. The splendid collection of Catholic books is a first class method of indoctrination.

Has anyone a farm to give? The Boston group are eager to start work on a farm of their own this coming Spring. If one cannot be obtained outright, it is probably that one will be rented. A farm within fifty miles of Boston is sought, preferably in the direction of Lowell and Lawrence. Some reader may have some useful information on this point to give. If so, please send it to John Magee at 328 Tremont Street.

The rent day and the need for food is always with us. Coal and wood are other problems. Divine Providence has been good up to now in opening the hearts of our many friends in and around Boston and doubtless will inspire those who have to give again to those who haven't. Today, the only practical economics is Christianity and strong in that conviction, we have no hesitancy in continually repeating our pleas for help. "In as much as you have done it these, the least of My brethren, you have done it unto ME."

As these words are being typed, a great deal of activity is going on around the house. Painting is being done and a large magazine rack is fast coming into existence. Ed. Willock's talents are covering the walls with fine exhibitions of his work. We predict that Ed. will be heard of a great deal in the future.

The Christmas crib figures were kindly donated by those good Catholic Worker friends, the Misses O'Keefe of Cambridge.

ARTHUR SHEEHAN

only a few steps from East Avenue, is in the heart of one of Rochester's poorer sections.)

Meetings

All our meetings are now conducted at Rome Street. We ran discussions here throughout the summer; we were driven back to the Columbus Civic Center by the cold, but now there is heat at the house (and steam heat, at that, with modern control) and we are back for regular Tuesday evening discussions which are invariably followed by hot coffee and a little light chatter. The present discussion program calls for a study of Dom Virgil Michel's pamphlets on the social order; each meeting also includes a talk on the liturgy by one of our members. From time to time, we have guest speakers, but usually the material for discussion is prepared and delivered by one of our own members or by our spiritual director, Father George Vogt.

We were not idle during the hot months (except that we slipped up on our report to the Worker).

Chicago

Helen Farrell
Holyrood House
1841 West Taylor St.
Chicago, Ill.

The success of the Hearing on Interracial Justice held in New York at Fordham University prompted the plans for such a program in Chicago. It will be sponsored by the Chicago Catholic Workers on the evening of January 14, 1938, in Saint Elizabeth's Auditorium, 4100 S. Michigan Avenue. The Honorable John P. McGorty, has consented to act as judge of the hearing and associate judges will be the Reverend Edward G. Luis, S.V.D. and Doctor Arthur G. Falls. Witnesses will include Father John M. Hayes, Father Thomas H. Meehan, Horace R. Cayton, Dr. Edwin K. McDonald, Catherine McCollam, and John B. Bowers, Ulysses S. Keyes and Francis J. Naphin will act as counsel for the proponents of the case and cross-examiner.

Judging from the support promised and the wide publicity given to the Hearing, it will be a forward step in the furthering of interracial justice.

Labor

Last week Father John M. Hayes, Spiritual Director of the Chicago Catholic Workers, addressed a mass meeting of members of the United Packinghouse Industrial Workers' Union at the stockyards. Father Hayes, a "surprise" speaker, in a simple and direct manner, told of the Church's attitude toward industrial problems. He explained that each man should join a union, not only for the motive of bettering himself but to aid fellow workers in united action. Expressing his belief that the CIO was worthy of support he commented on its policy of non-discrimination. Father Hayes closed by showing that the Catholic Church is behind the laboring man in his defense of his right to work and demand a living wage in return for his labor. The tremendous applause of his hearers showed that his message was understood and appreciated. Several other priests and lay members are scheduled to address similar groups within the next month.

Neighborhood

On December third, a bazaar was held at Holyrood House, at which all articles made by the children were raffled. The profits from the party were returned to the children. For many, this was their first Christmas money, and this, coupled with the fact that they have earned it themselves is the real value of the project.

Donald Attwater Visits

Among distinguished visitors during the month of November was Donald Attwater, who dropped in to ascertain the work of the Chicago Group. His visit was greatly appreciated and his encouragement, most heartening.

My Country 'Tis Of Thee

This is the place I know and love the most,
This solitude that nourishes my reflective mood
And speaks my saddened thoughts in the silence of flower music,
With the prayer of a tree to God and the touch of suckling moss.
Another place I know and grieve in knowing it,
A rank, perverted, stupid mass.
America's panorama is this human pandemonium.
Men who are hungry in a field of grain;
Women who wear rags yet destroy their cotton;
Children who thirst while the ground sops up milk;
People who cry, "We are free!"
While their life, liberty, and happiness
Are fettered with care and oppression.
They are mocked by Communism, and kicked by Capitalism.
God is One Forgotten, trampled, and spat upon;
Forgotten the counsel he gave us and his words of consolation.
Yet turn to Him; He has taught us how to pray,
And with our arms uplifted let us say:
"Oh God, forgive us our trespasses,
Feed Your hungry, clothe Your naked,
Give us homes and firesides
And, God Almighty,
Teach us how to live on land that flows with opulence."

JOHN HOULIHAN

Some Aspects and Causes of the Agricultural Labor Situation in California

By L. Langford

The American public has been made sharecropper-conscious, of late, by well publicized accounts of these underprivileged classes. All of which must bring red-faced embarrassment to the ballyhoosers of the American 'highest-standard-of-living' conception handed out to the world. No one likes uncovering blemishes, especially on such a well groomed face as the expert Chamber of Commerce make-up artists present to the United States' less progressive sister nations. But unfortunately, the fact exists, that the two-car garage, bathroom plumbing-in-every-home countenance has many cancerous growths beneath the skin. None of which, perhaps, is more ignored than the migratory farm labor ulcer of California.

California — the air-conditioned paradise; where the only mention of incomes is a squawk from some movie star or Hearst against excessive taxation on the higher brackets.

The sharecroppers of the South, compared to the migrants of California, live in luxury. True, they have low incomes and live in houses of squalor and filth; BUT they HAVE homes. They are stabilized in their own communities, living a settled if precarious existence. But the poor Californian, whether Mexican or white, cannot even sing that classic of American folklore with any understanding — "There's no place like home," having no establishment for comparison.

Peapickers

It is a generation on wheels, perambulating on flat tires in broken-down jollopies from district to district, looking for work that is scarce. There have always been nomadic peoples; but they have travelled in tribes, congregating together, they had a communal life. In this case the unit, as well as the group, is the family. Seldom staying in one locality long enough for the children to attend schools, where they are ostracized and stigmatized as "peapickers," they are raising a group of children of retarded educational development. No wonder the parents complain that their children cannot write as good English as they.

This is a far cry from the American pattern of the family farm, and, as a student of this almost unique rural labor problem, Dr. Paul S. Taylor describes them:

"We have built up in our midst a rural proletariat, if you will, largely of alien race, propertyless, and without ties, protective or otherwise to the soil which they till." (1)

Migrants

Migrants are homeless and at the mercy of whatever quarters are available. The California Division of Immigration and Housing describes this existence:

"Groups of persons arrive at any given community and start a camp. No provision is made for sanitation, water supply, or even general camp cleanliness. Such housing accommodations as they may have is eked out by tin, wood or such cast-off material as can be obtained. A sorry picture is presented of a condition that threatens to be a serious menace to those communities where squatters exist." (2)

The only effort being made to mitigate this condition is the Federal government's establishment of migratory labor camps. The Resettlement Administration has erected from 5 to 8 and is planning more. But this is so puny and inadequate against almost overwhelming odds. There is not only the public apathy and insufficient funds, but the resistance of employers unwilling to do better. Smaller farmers are financially unable to provide for numerous workers whose services they require for only two weeks a year. And those that can afford to erect camps may refuse to house the laborers at all if the inspectors bring too much pressure to bear.

Incomes

Nowhere, probably is there a greater disparity in incomes than in California. In the state that advertises the industry—the motion picture—paying the highest salaries in the world, the migratory

family earns between \$250 and \$500 a year. And this a family, not an individual wage. Eric H. Thomsen, Regional Administrator of the U. S. Department of Agricultural Resettlement estimated:

"The distribution of family incomes from July 1934 to June 1935 show that more than half of the families failed to reach the \$482.50 average; one out of every three, received less than \$300; one out of seven received less than \$200." (3)

Perhaps an investigation of these peculiar problems will reveal that in the causes of the type of farming lies the reason for the resulting evils.

The history of the state shows that about half a century ago irrigation was introduced to farming which brought an unprecedented shift from dry, or extensive crops, grain and the like, to intensive crops, fruit and garden products. Which brought a heavy demand for hand or "stoop" labor. This together with refrigeration and transportation made fruit cultivation not only possible but highly profitable. For example:

"In 1879 the value of intensive crops represented less than 4 per cent of the total value of California agricultural production. In 1929 intensive crops represented 78 per cent." (4)

And the second factor was the rise of large-scale farms by concentration of ownership, which has brought commercialization of agriculture.

"More than one-third of all the large-scale farms in the entire country are located in California. Of all the farms in the U. S. whose product is valued at \$30,000 or above nearly 37 per cent are found in our own state. California has within its borders 30 per cent of the large-scale cotton farms . . . and 60 per cent of the fruit and truck farms." (5)

Thomsen says that less than one tenth (9.9 per cent) produce more than half (53.3 per cent) of the total crop value.

This makes the state of California a system of open-air factories. Of all persons, gainfully employed in agriculture more than half are wage earners, as compared with one-fourth for the nation.

Although this commercialized farming has brought industrial evils to the farm, such as gang labor, piece rates and bonus payments; it has none of its safeguards. There is no organizing, no collective bargaining and even no government protection. Because the agricultural workers have been omitted from the Social Security Act. And while the Wagner Act shields millions of industrial laborers from unfair practices, one fourth of our rural population who labor for wages as field workers in our largest industry go unguarded. They have nothing now, and nothing to look forward to, except, perhaps, the poor house.

The migrant's right to combine with his fellow workers into labor unions is fiercely contested and as Mr. Thomsen declares:

"The denial of this right of collective bargaining is an explanation of the miserable conditions of the migratory workers in agriculture." (6)

This environment is not only a cesspool in physical sanitation but a breeding dump for a spirit of revolt and despair. Just another group of the ill-fed, ill-clad and ill-housed?

(Pardon me if I may sound vehement.)

(1) Taylor — *Synopsis of Survey of Migratory Labor Problems in California*, Page 5.

(2) *Ibid*, page 6.

(3) Thomsen — *Why Plan Security for the Migratory Laborer?* Page 2

(4) Taylor — *Ibid*, Page 4.

(5) Taylor — *Synopsis of Survey of Migratory Labor Problems*, Page 4.

(6) Thomsen — *Why Plan Security for the Migratory Laborer?* Page 8.



Business is The Bunk

(Continued from Page 1)

5. Because business men do no longer know how to provide jobs, the State takes up the job of providing jobs.

V. W.P.A.

1. Some one said that what is needed is a machine that could do the work of one man and would take ten men to run it.
2. But as somebody else said "We don't need it; we have it already, the W.P.A."
3. In England they have the dole.
4. Here, we don't have the dole; we have the W.P.A.
5. W.P.A. jobs cost three times as much as home relief.
6. That money comes from taxpayers or investors in Government bonds.
7. And because of it the Government is no longer able to balance the budget.

VI. Government Control

1. Because the job providers sat down on the job of providing jobs, the Government took up the job.
2. The job providers who talk about service and think about profits, were told by technicians that the profit system could be made more profitable if machines were substituted.
3. And now politicians are doing their best to take the profits out of the profit system.
4. But you cannot take profits out of the profit system and still have the profit system.
5. What you have is more and more Government control and less and less personal control.

VII. State Supervision

1. Some one said: "There is no vision in Washington."
2. I say: "There is a lot of supervision in Washington."
3. Glen Frank says: "Where there is too much supervision people perish."
4. State supervision leads to State bureaucracy.
5. State bureaucracy leads to the Totalitarian State.
6. In the Totalitarian State the individual exists for the State and not the State for the individual.

VIII. Jeffersonian Democracy

1. The Founders of America wrote "a Declaration of the Independence of the individual."
2. They established a Constitution for the protection of the individual.
3. They set up nine watch-dogs to protect the Constitution against misinterpretation.
4. Thomas Jefferson says: "The least government there is, the better it is."
5. The Totalitarian State is not a substitute for Jeffersonian Democracy.

"We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this question will be found without the assistance of Religion and the Church."

—From *Rerum Novarum*.

Fr. Terminiello

(Continued from Page 1)

time worked among these people and many have become converts. In order to make a start in bringing about for them a better social order he has started a cooperative farm of 500 acres which opened the first of January.

The "village" is situated in Bolling, seven miles south of Greenville on the Mobile highway and was purchased from Mr. Melmes. The farm consists of 160 acres on which the five charter families of the village will live and also an additional 340 acres, which has been leased and which will serve members of the cooperative. All the members of the present families are converts to the faith and have been sharecroppers in various parts of the missions.

After the land has been paid for the farm will be run on a strictly cooperative basis both as regards production and consumption. Until then both adults and children will be trained in the principles of cooperation and become prepared for the day when they can take over the management and government of the little village, Father Terminiello added.

Sisters

In addition to nine tenant houses, barns, garages, etc., one building will serve as a community house. In this house will be recreation room, clinic, office, library and a temporary chapel. The main house is being put into shape by the Sisters of Charity of St. Margaret's Hospital and will serve as a rectory and headquarters for the mission of Central Alabama and St. Teresa's Mission Band.

The personnel of the farm will include the following: Mr. Dennis Sullivan, attorney, Mr. Gene Rodgers, farm foreman, Miss Mae Junette Hill, R.N., community nurse.

Father Terminiello is not asking the aid of the state, and he needs the help of his friends to pay off the mortgage on the farm, and to help free his people from the grasp of the "landlord."

Civil Rights In Louisiana

(Continued from page 1)

protection for the poor is thus different from law protection for the rich or the powerful. Some months ago conditions became sufficiently flagrant to inspire the formation of an independent group of citizens, mainly middle-class, to work for the preservation of constitutional rights for all. This organization is, by name, The Louisiana League for the Preservation of Constitutional Rights and it embraces both lay and clergy in its membership. It is avowedly non-communistic and espouses no particular economic doctrine. The president of its executive committee is Professor H. G. Nixon, of Tulane University. It has been active in several cases, including those of the mistreatment of four rural Negroes. This activity has led to the charges that this organization is "sympathetic to subversive elements." But its membership is slowly increasing. It has held one important public meeting, which was addressed by Dr.

CATHOLIC WORKERS' SCHOOL



Monday night: Workers' School, 8, 9, 10 P.M., eighth floor, Woolworth Bldg.

Wednesday night: Speech and dramatics class, 115 Mott St. rear bldg., dining room.

Thursday night: General Meeting at 8:30 P.M., 115 Mott St., store.

Fridays, second and fourth of month, ACTU meetings, 8 o'clock, 115 Mott St., store.

Trash

"So far," Father Terminiello points out, "the sharecropper is trash to be exploited by a landlord who owns his land, his house, his cattle, his tools, his clothing. He has nothing and must usually pay the landlord 20 to 30 per cent for everything he uses. And the landlord lends him everything, sells him everything, and gives him nothing but the promise of another year's hopeless labor, another opportunity to incur more debts,—if he can survive the starvation of the winter months during which he gets nothing."

Father Terminiello is a young priest, working with the support of his superiors in this effort to help the sharecropper.

Gleaning

That very morning he was on his way to the country court to help defend a sharecropper accused of holding back some of his crop from the government. The gleaning we read about in the book of Ruth is with us again, since the cropper is entitled to what little he can get from the stalks after the years picking is done. This gleaning is especially to get the seed for the next year's planting. In this case the cropper, the head of one of Father Terminiello's families, was accused of getting too much cotton from the gleaning and Father Terminiello on the Bishop's orders was helping him. Dennis Sullivan, attorney for the new village, was his lawyer.

A letter received today from the south announced jubilantly that all the families had moved in and that Father Terminiello himself was taking up his abode there at once. He is a man of good will and good spirits, and he needs all the help he can get. So we ask our readers who are able to, to help him in this new project, to make it such a success that other priests throughout the country will be following his example and showing the way out of the "recession" we have again fallen into.

John A. Lapp, former professor of social science at Marquette University and author of many books and pamphlets on civic issues and questions. This league is on the make.

Labor organizations have been relatively weak in the state of Louisiana, and now that the movement of organized labor is tending to spread to and through this state, old-time employer groups become disturbed and attempt to oppose organized labor and to disguise this anti-labor fight under a label of patriotism and Americanism, as though America and country were not for the laboring man but only for the employers. Do the employers of Louisiana need education? Or what do they need?

What Man Has Made of Man

(Continued from page 5)

out that not only are modern conceptions of man incomplete, but likewise distorted on the one hand by cross-eyed Platonism which views as separate in man what should be seen together, namely, matter and spirit, or on the other hand, by near sighted Materialism which refuses to look beyond the physical. This is most unfortunate not only for psychology but for ethics, economics, and politics, which all are determined by the picture of man adopted. Small wonder then that there is so much confused thinking in the modern world.

Professor Adler is one of the chief assistants of President Robert Maynard Hutchins in his reforms at the University of Chicago. His qualifications for this task as well as for producing the most excellent book at hand, lie in his very thorough knowledge of the best scholastic tradition. It is strange and puzzling that he, a non-Catholic, who never spent a day in a Catholic educational institution, should be able to interpret so fruitfully the contemporary scene in terms of our traditional wisdom. His present book is not easy reading and demands considerable philosophical background, but it will repay any effort made to plumb its depths.

HARRY McNEILL

Idea For a Farm Commune

Dear Mr. Maurin:

I should like to have you write a pretty concrete story about your farming commune experiment, and you can make it concrete in the terms I am thinking of if you will attempt to answer the following questions:

How many acres of land are on the project?

How many people are on the project?

Who are these people in terms of what they were doing before coming to the project?

How have these people supported themselves, that is, how much of their living have they gotten directly from the soil; how much have they gotten from outside labor; and how much from gifts?

What are your plans for expanding the projects? (a) in terms of acres? (b) in terms of persons? (c) in terms of families?

Give me the picture you have in mind of the community when it has become a more or less completed community.

Tell me the name of the best book I can get to give a concrete picture of the concepts of the philosophy of personalism. Tell me anything else I ought to know but have not asked concerning it. I greatly enjoyed my visit with you people and want to know all of you better.

Very truly yours,

CARL C. TAYLOR.

In charge, Division of Farm Population and Rural Life.

Dear Mr. Taylor,

In view of the fact that Peter Maurin is an agitator, leading a movement the voice of which is THE CATHOLIC WORKER, having working with him a number of people who try to put into effect his ideas, the significance of which they are learning while living them,—it is a difficult matter to answer your letter.

But also in view of the fact that today's headlines in the New York Times state:

"Door to door check on mailed in replies of unemployed census sets peak at 10,870,000." It is timely to try to answer your letter and thereby set forth once again some of Mr. Maurin's ideas.

The conclusion of the "partial report on the census of the jobless" also states: that "the significance of the report lies in the fact that it has focused the attention of the nation upon the immediate necessity of formulating a long range program of re-employment."

Peter Maurin believes that the solution for unemployment lies on the land; he believes that neither industry nor the government can put the idle back to work; that only by mutual aid, by teaching each other, by leading by example, can people find a place for themselves on the land; that a return to communal ownership will bring back the communal principles of Christianity which have been lost sight of.

Summary

Before attempting to answer your concrete questions it is necessary to give you a bit of the background of THE CATHOLIC WORKER and its activities.

In the words of Peter, we are trying to "create a new society." In one of his essays he wrote,

The scholar has told the bourgeois that the worker is a man for all of that.

But the bourgeois has told the scholar that the worker is a commodity for all of that.

Because the scholar has vision, the bourgeois calls him a visionary.

So the bourgeois laughs at the scholar's vision and the worker is left without vision.

And the worker left by the scholar without vision talks about liquidating both the bourgeois and the scholar.

The scholar must tell the worker what is wrong with things as they are.

The scholar must tell the worker how things would be if they were as they should be.

The scholar must tell the worker how a path can be made

from things as they are to the things as they should be. The scholar must become a worker so the worker may become a scholar.

But the problem of how to reach the workers to indoctrinate them presents itself. Peter's technique is by voluntary poverty and by the Works of Mercy, two techniques which are so old that they seem like new.

In following out these techniques, all those connected with THE CATHOLIC WORKER work without salary and obtain only their living. All funds are held in common. By communal living the expenses are cut down thus making practicable many of the activities of the paper. By the Works of Mercy, those who come asking for aid are fed, clothed and in many cases sheltered. The very distribution of literature on bread lines, picket lines, at union headquarters, meetings, hospitals, jails, means that many of the Works of Mercy are performed. This activity includes enlightening the ignorant, counselling the doubtful, consoling the afflicted, rebuking the sinner (such as absentee landowners, un-Christian employers, the exploiter in general, as well as the exploited who thinks only in terms of continuing his exploitation as long as he is paid enough for it.)

Our activities have carried us from one end of the United States to the other, speaking at meetings of unemployed, strikers, sharecroppers, rural workers, union meetings, colleges, seminaries, church groups of all denominations. Groups have been formed in about twenty-seven cities and many of these groups have started propaganda headquarters where the Works of Mercy can be carried on.

In New York we have a twenty-four-room tenement and two stores where we are cramped for space in our activities. In one of the stores there is the circulation department of the paper where people come and volunteer their labor in mailing out the 110,000 copies of the paper each month; in the other store we feed seven hundred to a thousand men coffee and apple butter sandwiches every morning.

Fr. McGoeey

It is pretty hard trying to indoctrinate men in mass. But they get the paper to read and besides that we are starting a series of letters to the unemployed, trying to set forth our program which is a long range program to be worked for. The great difficulty is that many of these men are the unemployed and pretty well beaten. Fr. McGoeey whom you doubtless know as head of the farming experiment at King City, Ontario, said that it would take about six months to build most of these men up so that they could do any work, mental or physical.

However, from amongst these men there are those who have come to us and joined our work, helping us both in the city and on the farm. They have come to us without hope (that most neglected of the three virtues of faith, hope and charity), and have been given hope. They have had no philosophy of labor, and they have been given a philosophy of labor. They have felt that poverty was a disgrace, and they have learned that a man is not being judged by material standards, but by what he is as a man. When they come to work with us they work side by side with students and seminarians and no one knows which are the unemployed workers and which the student or scholar.

(In the seamen's strike we also had a strike kitchen where we fed about fifteen hundred men a day, and where such things as a long range program for unions and a philosophy of labor were discussed.)

Leaders and Servants

Peter Maurin has exemplified his own teaching that the scholars must be workers and the workers scholars. It is the Christian teaching, after all, that those who are the leaders must be the servants. So with the leaders leading the way in the performance of

manual labor, the workers willingly participate in the activities of THE CATHOLIC WORKER and join in the discussions with the others.

Voluntary poverty is embraced because in trying to raise the standard of all, each must have less. In order to emphasize personal responsibility as opposed to state responsibility, leaders of the work must sacrifice their own comfort and belongings. Because people are more important than ideas, they must be fed and sheltered, even though it means that Peter shares his room with others and has neither desk nor wardrobe nor corner of his own.

Poverty

It is because of this technique of voluntary poverty and the Works of Mercy that our readers help us to carry out our ideas. The works themselves make an appeal when the ideas do not. No group of readers are going to subsidize a propaganda newspaper, but they are going to help feed the hungry and clothe the naked. At first when the paper was purely a propaganda sheet, before the works developed, the editors supported the paper by holding down jobs and selling their belongings. As the work developed,—and that meant the work of caring for unemployed and dispossessed and the poor in the neighborhood, the readers helped with money where they could not with time and personal effort of a more immediate kind.

Within the first few years of the paper's existence we had developed here in New York City the first parts of Peter Maurin's program which called for round table discussions and meetings for the clarification of thought; and houses of hospitality where the propaganda activities could be carried on together with the bread line and the sheltering of many of those who came to us. (It was with the hope, of course, that others would follow this example,—that parishes and groups would throw open their unused buildings as hospices,—that Works of Mercy centers would be established in each parish, thereby decentralizing charity, that this work was being done.)

We had worked with unions, taking advantage of industrial crisis to reach the workers who would at those times listen. We had worked with interracial groups peace groups, covering a broad front in our interpretation of the Thomistic doctrine of the common good, which enables us to work with Jew, Protestant, agnostic on what Peter has often called an "unpopular front."

Farm

It was less than two years ago that our plans for a farming commune began to materialize. At that time one of our readers donated a thousand dollars with which to buy a farm. We bought one for \$1,250, thirty acres in extent, ten acres very poor woodland. Other readers out in Kansas, a family of three converted Jews, bought us a cow. Pigs, chickens, a goat, three ducks, still another cow, were also donated over the space of the last year and a half.

The farm had one old house, badly in need of repair, with five rooms and an attic. That first year, the farm sheltered about thirty people at a time,—unemployed, invalids, strikers, children,—all races, colors, denominations. There were Gentile and Jew, Catholic, Greek-Catholic, Protestant and atheist, Negro and white. They slept in the attic, the three bedrooms, the wagon shed, the pig pen, several tents, and the few who did not smoke, in the barn.

The first winter only a few stayed throughout the winter. Many came in to stay at our hospice on Mott Street. Of course the children (fifty or so during the course of the summer), returned to their homes in the slums of Harlem or the lower west side.

Last summer we rented an adjoining farm of forty acres, mostly to have more space for housing those who came to us. None of that land was cultivated but it was used for grazing our now three cows, and from it we had timothy and

alfalfa. The house and two extra barns housed about fifty more people. Children again, invalids again, unemployed, transients, and the many students and priests who came to visit us to talk of these ideas of personalism, communitarianism and to be more definite, the solution to the problem of the unemployed.

University

The fact is our farm will always be a university as well as a farm. (Peter's first name for the kind of farming community he wished to see started was an agronomic university, but we persuaded him to give up this more academic, though perhaps more precise term, for the simpler name, "farming commune.")

Despite the fact that our farm as part of our program must be part of a very broad front and cannot be separated from other aspects of our work, it has done much for a number of people, besides bringing to the attention of our readers and friends all over the country in most vivid fashion, the idea of farming as a way of life, as opposed to farming as an industry. It has constantly heralded the land as a solution to the problem of the unemployed, which is the most pressing problem of the day.

It is true, of course, that tied up as it is with our technique of the Works of Mercy, which forces us from Christian charity to accept all those who come to us for aid, it will never be strictly speaking a model for others to follow.

For one thing, we are trying to help the needy, so we do not wish to exploit them. We must induce them to work by example rather than force them to participate in our program. We are trying to develop the art of human contacts, as Peter says, which means trying to be what you want the other fellow to be, instead of criticizing him for what he is. And people living together in community find this hard.

The difficulty of working with few materials, with scant funds, with just what we can get our hands on from mouth to mouth, often precludes the idea of planning ahead. It becomes the hand to mouth existence of the poor which we truly are.

Produce

I am mailing to you with a copy of this article, all the farm columns which have been written since the beginning of the farm. I can report also that the potatoes which we grew last summer, together with onions, carrots, turnips are still holding out and feeding the fifteen or so people who are there. We are also eating our own eggs and our own chickens. Two of the cows are going to calve, so right now we are on canned milk. We have had our own pork, sausage and scrapple. And we have raised enough feed for our livestock.

In order to avoid personalities which might be violating the privacy of our friends who are with us, I shall skip to those questions which deal with our plans for the future.

This month we are making a down payment on the adjoining farm of forty acres, paying a thousand now and leaving a mortgage of three thousand to be paid off in the next six years. There are now a number of people with us who wish to take an acre each on which to build houses for themselves and in some cases families, and have their own private garden or project. The rest of the farm will be held in common and worked in common. A friend who is a surveyor is going to help us survey the land, and a lawyer will help us to draw up the deeds.

Plans

Right now an old carpenter, a descendent of Daniel O'Connell, is wrecking an old shed and making himself a workshop and living quarters on the site of it. A young man who is a barber and who has taken care of the hundred or so heads of our summer community as well as our permanent community on Mott Street, wishes to build himself a shop on the road

with living quarters, and since he is an Italian he wants a grape arbor in back. A woman friend wishes to remodel one of the barns as a church for the community and build besides a house for a priest. Since she is a brilliant teacher, she will bring in addition her ability to contribute to the community. A seaman is digging a foundation for a house on one corner of the property and he wishes with the money he obtains from his trips to sea to build and stock his acre with pigs in order that there will be a sufficient supply of meat for city as well as country. (He contributed \$150 from one of his trips last summer to the farm. A widower with a nine-year old boy wishes to raise chickens, and one of the men who came to us from the line on Mott Street has started to raise rabbits. His contribution to the farm last summer was a well which he dug with his own hands, almost unaided, which gives a constant supply of water and is a welcome addition to the two cisterns which we had formerly on the original farm. (There is an abundant supply of water on the lower farm from a spring.)

Since the newspaper which we edit cannot be considered an industry on the side which will help support the farm (especially since we have such calls on us as our daily breakfast line of men), it is necessary for as many as possible to contribute by their own efforts to the building up of our farming community. For this purpose several are looking for jobs right now, hard to find as they are, which will bring in money for materials for building and planting in the spring. We hope that those amongst us who have trades will work those trades in exchange for their other needs, whether this means cash or goods needed. But our aim for the future is to make the farm as self-supporting as possible, raising what we need to eat, and eating what we raise, exchanging in produce or services in order to buy the clothes and materials we need to go on.

Teamwork

Already we have worked with neighbors, helping them in exchange for their help, exchanging eggs for other produce. We have one horse, and a neighbor who is buying a horse will work with us in the spring, the team ploughing fields of both farms.

Our great difficulty is, besides our lack of funds, the difficulties of human relations. Some of us live the communal life voluntarily, and others are forced to it because of their destitution. But even those who are living it voluntarily are apt to think in terms of their own comfort and it is only human that there are difficulties not only with the workers but the scholars.

There is discouragement and often dissatisfaction. But there is growth and there is achievement. Men have been restored to health both of body and soul, and all are convinced that the land holds the solution to that most urgent of all problems today, the problem of the unemployed.

In closing we refer to your attention the farming project of Father Terminiello outside of Montgomery, Alabama, where he is starting a communal farm for six sharecropper families with their twenty-five children. We refer you to Father Ligutti's project in Granger, Iowa, which received the aid of the government. We refer you to Father McGoeey's farm project in King City, Ontario.

There is plenty of land, and there are ten million unemployed. We are not fascists and we do not believe that people can be lifted bodily from the slum, the industrial section, from the breadlines and put on the land. But we do believe that long range planning, education for rural life instead of just for city life, and the cooperation of the state and the diocese, the landowner and the unemployed, the man of good will and the man in need, can build up a new social order. Let us work and pray for many farming communes throughout the country.

Sincerely yours in Christ,

THE EDITOR.