

# CATHOLIC WORKER

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## EASY ESSAYS

by

Peter Maurin

### Why Pick On The Jews?

#### I. Treaty of Versailles

1. Hitler likes to pick on the Jews.
2. The sufferings of Germany were the product of the Treaty of Versailles.
3. The Jews cannot be blamed for the Treaty of Versailles.
4. We must place the blame for the Treaty of Versailles

(Continued on page 2)

From St. Alphonsus de Liguori: "War brings such evils with it—such harm to religion and the innocent—that in practice it is hardly ever justifiable."



—Ade Bethune

## Catholic C.O. Wins Hearing In England

A Catholic conscientious objector who based his case on the tests laid down by theologians from the time of St. Augustine to determine the justice or injustice of a war was granted exemption from service on condition that he does civilian work specified by the Ministry of Labor by the Manchester tribunal.

The objector, J. G. Heathcote, a student of Manchester University, told the tribunal that the Catholic Church had always insisted that certain conditions must be fulfilled before a Catholic may take up arms or support armed warfare. "These conditions," said Heathcote, "are based on reason and not on Bible texts."

He gave the conditions as follows:—

1. The war must be in defence of a strict right, proportionate in importance to the means invoked.
2. All other means of settlement have been tried and have failed.
3. There must be a reasonable

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

## PERPETUA & FELICITAS



—Ade Bethune

## With Those Who Labor In South's Vineyards

### Day After Day

Coming up to Mobile on the bus from Miami there were two flat tires. The first occurred right outside a Seminole Indian village, so Teresa and I had the chance to visit and take some pictures of the Indians and the way they live. The filth and barrenness of their villages is indescribable. Their homes are small, bare platforms where they sit during the day and lie out to sleep at night. They cook over open fires in iron pots, and the men's occupations are fishing and trapping. The women don't seem to do anything but sit.

We encountered a terrific storm, a real cloudburst, so that it was hard going for a time; but we ended up by being an hour and a half late. To make up the time before we got to Mobile, the driver cut out all lunch stops, and had it not been for Aunt Jenny's lunch which she packed

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# Thou Shalt Not Kill

RT. REV. G. O'TOOLE, PH.D., S.T.D.

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

In my November article, I promised to check link by link the chain of reasoning whereby Catholic moralists establish a presumption against the justice of an offensive war.

But why so much insistence on this distinction between defensive and offensive war? Does not all war, by its very nature, involve the killing of human beings, and is not this precisely what the Fifth Commandment unqualifiedly forbids?

In the abbreviated form in which it first appears (*Exodus* 20:13), the Fifth Commandment, it must be admitted, sounds like an absolute prohibition of all homicide. In a second passage, however, we find the same Commandment fully formulated and reading as follows: "The innocent and just person thou shalt not kill; for I will not justify the wicked." (*Exodus* 23:7.) Hence, it is clear that what is forbidden by the Fifth Commandment is not the killing of the unjust, but the killing of an innocent and just person. In other words, while the killing of an unjust man may be justified, deliberately to kill an innocent person constitutes unjustifiable homicide or murder.

Murder, then, the only kind of killing forbidden by the Fifth Commandment, consists in the intentional killing of an innocent person.

### Right To Life

Murder is inherently wrong, because the right of an innocent human being to life is inalienable. The only way in which men can forfeit their right to life is by becoming, through a positive act of their own, unjust aggressors of the life of other individuals or of society.

God alone has unconditional dominion over human life; the State's power under God to take human life does not go beyond the bounds of what is necessary to protect its own existence and the lives of its citizens. The State's right to kill, therefore, is based exclusively upon its right to defend itself against unjust aggressors, whether these be internal enemies (right of capital punishment) or external enemies (right of war).

The individual, too, is permitted to take human life in case of bona-fide self-defense against an unjust aggressor.

But, unless he has forfeited it by an unjust attack upon the life of another individual or, upon the social life of the

State, a man's right to life is sacrosanct, and whoever deprives him of his life is a murderer.

From this it follows that war, which involves homicide on a vast scale, is not justifiable except as a measure for national self-defense, that is, for the protection of the lives and property of a people.

Now, when war is waged by a nation on its own territory, in order to repel an armed invasion on the part of a foreign enemy, such a war is termed defensive and is presumed to be justified on the ground of its necessity for legitimate national self-defense.

The invaders, on the other hand, are said to be fighting an offensive war, which is presumably not necessary for the preservation or defense of the aggressor nation.

Consequently, the presumption is in favor of the justice of a defensive war, but opposed to the justice of an offensive war.

Not that offensive war is impossible of justification; for what, from a physical point of view, is a war of aggression, may in fact, from the moral point of view, be a war waged in defense of the lives and property of the aggressor people jeopardized by the people under attack.

For example, Captain Preble's naval expedition against the piratic tribes of the Barbary coast (1801-1805) was technically an offensive war. Nevertheless, it was fought to deter the Tripolitan marauders from taking toll of American lives and property. In this case, therefore, the aggression was justified as a measure necessary for national self-defense. Hence, the presumption normally militating against the justice of an offensive war had here to yield to the certainty of its justification in this particular instance.

### Must Be Certain

In cases of doubt, however, the presumption, we repeat, is decidedly against the justice of an offensive war and in favor of the justice of a defensive war. This is simply common sense; how could it be otherwise?

Implied in the above-stated principle is the corollary that participants in an offensive war must, as a necessary condition of sinless participation therein, be certain of the war's justification.

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# Why Pick On The Jews?

(Continued from page 1)

on the English Machiavellian by the name Lloyd George and on the French Machiavellian by the name Clemenceau.

## II. Bourgeois Capitalism

1. In a book entitled "Judaism and Capitalism," Werner Sombart blames the Jews for the development of Bourgeois Capitalism.
2. Adam Smith and Ricardo, the theoreticians of Bourgeois Capitalism were not Jews.
3. The fostering of Bourgeois Capitalism, in modern Germany is due to Bismark.
4. To Kaiser William is also due the fostering of Bourgeois Capitalism in modern Germany.

## III. Turning Sharp Corners

1. Business men say

that Bourgeois Capitalism is all right and that what is wrong in Bourgeois Capitalism are the abuses.

2. Rotarians have tried without much success to correct the abuses of Bourgeois Capitalism.
3. The turning of sharp corners by business men must be laid to the door of Christians as well as Jews.
4. The assertion that religion has nothing to do with business is the assertion of Christians as well as Jews.

## IV. Modern Liberals

1. The separation of the spiritual from the material was fostered by modern liberals.
2. Modern liberals were so broad-minded that they did not know enough to make up their minds.

3. Modern liberals were the defenders of Bourgeois Capitalism before becoming the fellow-travelers of Bolshevik Socialism.

4. Jews can be found among Bourgeois Capitalists, among Bolshevik Socialists, and among disillusioned fellow-travelers.

## V. Racism

1. Having given up Jewish Orthodoxy some Jews tried to foster Jewish Racism.
2. The Jews were a chosen people but they were never a superior race.
3. The Nordics were never a chosen people or a superior race.
4. And it is not because some Jews became racial minded that other people should be racial minded.

5. Racial-minded Jews are a nuisance and so are racial-minded Nordics.

## VI. Promised Land

1. When the Jews were themselves they taught the doctrine of a personal God as well as social ethics.
2. Bourgeois Capitalists as well as Bolshevik Socialists need the belief in a personal God as well as sound social ethics.
3. Hitler needs to read the Old Testament and the New Testament if he wants to lead men into the Promised Land where people do no longer try to cut each other's throats and where the lion comes to lie down with the lamb.

# A New Venture

by Peter Maurin

## I—Turning to the Church

1. When I was in Saint Louis I met a Maryknoll Father who had recently returned to the United States after 8 years in China as a Maryknoll Missionary.
2. He is pleased to see that non-Catholics in the United States are much more curious about the Catholic Church than they were before he left for China ten years ago.
3. While modern nations give the sad spectacle of going back on their word, intelligent people are turning to the Church as the one moral security left in the world.

## II. Beginning February First

1. Fr. McSorley great friend of *The Catholic Worker* has always favored the opening of small offices where non-Catholics curious about the Church could receive information.
2. Such an office has just been rented by Fr. Krimm, a Redemptorist Father.
3. It is located 196 East 3rd Street, near First Avenue.
4. It will be open from 2 to 5 p.m. and 7 to 10 p.m., beginning February First.
5. Tell your non-Catholic friends curious about the Church that this office has just been opened for their benefit.

## Conference on Civil Rights

With the opening of Congress there looms the fear of legislation against the foreign born resident of the United States. Some of the proposed legislation was mentioned in the last number of *THE CATHOLIC WORKER*. Finger-printing, segregation, concentration camps for political dissenters, have been proposed. To offset this trend and other activities of undemocratic groups, The Greater New York Emergency Conference on Inalienable Rights has sent out a call for a conference to be held on February 12th. Franz Boas is the chairman, and the meeting is to be held at the meeting house of the Society for Ethical Culture at 2 West 64th Street in New York City.

Among the sponsors are Dr. Emmanuel Chapman, Msgr. John A. Ryan, Rev. J. N. Moody, Rev. George Ford and William Callahan.

heartedness comes not merely by the fact that we die; it comes only to those who live in union with God.

"Such was the quest of the biography of the soul here recorded, the last chapter of which has just been written. Eternal rest grant unto him, O Lord. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace."

# Seamen's Union Protests Transfer of Ships

The National Maritime Union Dec. 27 protested the proposed "sale" of eight American-owned transatlantic ships to a Norwegian company as a "smoke screen" to cover up an attempt to circumvent the neutrality act.

In a letter to President Roosevelt and the United States Maritime Commission, made public today, Joseph Curran, N.M.U. president, asked that the transfer be held up and that the vessels be re-routed through non-belligerent waters.

The United States Lines has applied to the Maritime Commission for permission to sell the following vessels to the North Atlantic Transport Co., described as a Norwegian corporation: President Harding, American Trader, American Shipper, American Merchant, American Farmer, American Banker, American Traveler and American Importer.

The letter implies that there may be some question as to whether the proposed sale is, in fact, an outright sale or is instead just another dodge by which the company and the Maritime Commission are trying to violate the neutrality act.

## Circumvention

"It is a simple thing," the letter says, "to set up a dummy corporation in Norway or any other country, which will still be under the control of the American seller (of the ships)."

"It is interesting to note that although the Maritime Commission has characterized the proposal to transfer the vessels as an 'honest' sale, no mention was made of the purchase price and

it is suggested that the United States Lines will, very likely, become the agent of this foreign purchaser."

Curran points out that when the International Mercantile Marine (holding) company for the U. S. Lines, disposed of the White Star Line, before the Black Investigation, it retained the general U. S. Agency for the line.

"We demand," the letter continues, "that the Maritime Commission recognize its obligation to the American people. We demand that it reject this obvious attempt on the part of the U. S. Lines, not only to circumvent the neutrality act but to permit the company to retain a financial interest in the newly organized Norwegian corporation."

## U. S. Interest

Curran ridiculed the contention of the Commission that the eight ships are "obsolete." Instead, he points out, they are among our fastest passenger and freighter combination vessels.

He ridicules, also, the Commission's statement that the Government holds no liens on these ships.

"To say that the Government holds no mortgages on these ships is being technical," he said. "As a matter of fact, the United States Government, which originally operated these ships, sold them to the United States Lines. The purchase was not for cash."

"For the Commission to say that the Government has no lien on these ships is a distortion of the facts."



## Heywood Broun

"It is you who have ravaged the vineyard—The plunder of the poor is in your houses.

What mean you by crushing my people, And grinding the face of the poor?"

Isaiah. These powerful words must have meant a lot to Heywood Broun. All his life they haunted him; all his life he must cry out and weep "what mean you by grinding the face of the poor." Whether trudging the picket line or doing his daily stint or rising to exalted heights in defense of Sacco and Vanzetti, Broun was motivated by love of his fellow man. Providence must have kept a special eye on this large-hearted man who ran the gauntlet of every conceivable cause before the Hound of Heaven finally caught up with him, and having run him down could not leave him to the world but must take him to Himself entirely.

Heywood Broun was a tireless worker, and a versatile one. Politics, the stage, organizing, writing, helping the unemployed were but a few of his many activities. He, more than anyone else, was responsible for the successful growth of the Newspaper Guild. He threw himself without stint into every movement he interested himself in, and they were generally unpopular ones.

A real radical, Heywood was continually in search of truth, a search that eventually led him to the Church. Whether writing a

column of heroic stature such as his defense of Sacco and Vanzetti or weaving with his pen the whimsy that made his column a byword, Broun was a master craftsman.

His huge bulk, hiding a larger heart, will no longer appear on picket lines to hearten discouraged strikers. His booming voice will no longer be a bulwark to the persecuted. His facile pen will no longer write easily about labor or horses or wars or drink. There are those who ventured the opinion that Broun might become an American Chesterton. Such hopes are dashed with his death.

May we repeat with Mgr. Fulton Sheen in his eulogy of Heywood Broun, "Thus ends the biography of a soul, so far as this world is concerned. To but few men of his profession has come the thrill of living as he has lived."

"The recognition of the incompleteness of human existence, apart from the Divine, was the secret of his soul. If the world would but examine the structure of its own heart it would divine the mystery of its shape. No human heart is perfect in its shape like a Valentine heart. There seems to be a small piece missing out of the side of every human heart. This may be to symbolize the piece that was torn out of the universal heart of humanity on the Cross."

"But, I think the real meaning is that God made each and every human heart. He kept a small sample of it in heaven and sent the rest of it into this world to be ever reminded by its shortcomings that not here alone is the fulfillment of its hopes and the satisfaction of its desires; and that no human heart can ever be really happy, ever be really peaceful and ever be able to really love anyone with its whole heart on this earth, because it has not a whole heart to love with."

"It can never be completely whole-hearted until it goes back again to God to recover the piece that He had been keeping for it from all eternity. That whole-



# ∴ Thou Shalt Not Kill ∴

(Continued from page 1)

This corollary, from whose application he exempts only "the soldier who is a subject, or who has been hired before the war" (§354.b), Noldin words as follows:

"But the soldier who is not a subject (i. e., not a national of the country), or who is hired after war has been declared (*miles conductus ante bellum declaratum*), may not fight, unless he is certain of the justice of the war; for inasmuch as it is a question of inflicting the gravest harm upon other people, it is unlawful for him to inflict it, unless it is evident to him that the war is a just one. If, however, the war is a defensive one, even a probable persuasion of its justice suffices" (*Sum. Theol. Mor.*, §354.c.).

Now if Noldin restricts the application of this corollary to the foreign legionary and the mercenary enrolled before the war, his reason for so doing lies plainly in the fact that such soldiers are not already under military authority and so not yet under obligation to presume that authority to be in the right.

If such men were already under military authority, they would be bound to give said authority the benefit of every doubt; for on no other condition would the exercise of military authority be possible.

That precisely is the reason why Noldin exempts the soldier already under military discipline—"the soldier who is a national, or whose enlistment preceded the war"—from the obligation of being certain about the justice of an offensive war as a condition of licit participation in it.

Note, however, that Noldin refers to the individuals in both these classifications (namely, the exempt and the unexempt) as *soldiers*, not civilians. So, in speaking of "a soldier who is subject" (*miles subditus*), he cannot possibly mean the civilian conscript, not yet inducted into the army; although he may well have had in mind the peace-time conscript of European countries, who is a soldier already serving in the army.

## Civilian Conscript

But the civilian conscript, as we know him in the United States, does not fit into either of Noldin's classifications. For such a one is neither seeking enrollment in the army nor already serving in it.

On the subject, therefore, of the civilian conscript Noldin is silent; all he talks about is the "soldier."

Throughout this series of articles, on the contrary, the conscripts we have been talking about are civilians, who have not yet consented even tacitly to their compulsory enrollment in the army. And it is only on such that we have urged the duty of becoming conscientious objectors to conscription for foreign wars of doubtful justification.

Once, however, the civilian conscript has accepted his status as a soldier, by putting on the uniform, or by any other sign indicating his submission to the draft, he ceases to be a civilian, comes under military authority, and thereby foregoes his right to be a conscientious objector, outside the case of a *certainly sinful war*.

"You're in the army now!" gives notice of a radical change in status, with drastic consequences, not the least of which is the loss of one's right to refuse to serve in warfare that is not evidently just. Hence, in case of doubt, men under military authority may not use their individual judgment but must obey, on the presumption that their superiors are right; they are no longer entitled to "object." Noldin and no end of other moral theologians are unanimous in this verdict. It is hardly "a bombshell!" Quite the contrary: it is a doctrine as tried and trite as it is undeniably true.

On the other hand, this partial moratorium on the obligation not to act in cases of practical doubt is confined to persons in the army. The question, however, under discussion is, whether civilians are similarly dispensed, or whether these are held to offer passive resistance to a law conscripting them for an offensive war of doubtful justice. An indulgence for soldiers, "like the flowers that bloom in the spring," has nothing to do with the case.

## Conscription Bad Law

This series of articles in THE CATHOLIC WORKER has had but one object: to convince the American citizen of his imperative duty to strive for the abolition of the abuse of governmental power involved in conscripting civilians for presumably unjustified wars on foreign soil.

But, in urging this duty of passive resistance on civilians, it should go without saying that we did not urge it on soldiers. Discipline is vital to an army, and outside of the exceptional case, where he is bound "to obey God rather than men," the soldier who resists military authority is guilty of a grave sin.

Though the standard works on Catholic Moral Theology do not solve in so many words the question of whether civilians ought passively to resist their conscription by the government for offensive wars (which are nowadays almost certainly sinful), nonetheless, these manuals lay down principles from which that duty logically follows.

One of these principles is that, outside of the case of persons already in the army, no one is allowed to participate in an offensive war of whose justification he is not certain.

The second principle is the one which imposes on all citizens the duty of passive resistance to bad laws, evidently subversive of the public good; and such a law, as has been shown, the so-called law of universal conscription is.

## Twilight of Civilization

By JACQUES MARITAIN  
Arranged by Peter Maurin

### I. Historical Liquidation

1. We are witnessing the historical liquidation of Jean Jacques Rousseau's World.
2. The fatality opposing modern Democracy is the fatality of the false philosophy of life which has for a century corrupted the original principle of life and paralyzed internally this principle until all self-confidence has been lost.
3. In the meanwhile the dictator States possessed of a better knowledge of Machiavelli have all the confidence in their principle which is based

on brutal power and deceit.

### II. Democracies' Task

1. This development will continue until the root of the evil will have been discovered.
2. If the western Democracies are not to be swept away, if a night centuries long is not to descend on our civilization, then the Democracies must discover the principle of life in all of its purity, —which is justice, justice and charity, whose origin is in God.
3. They must develop anew their political philosophy and with it regain the sense of justice and heroism by returning to God.

## Catholic C. O. Wins Hearing In England

(Continued from page 1)

hope of victory for the just cause.

4. The war must be entered upon simply with the intention of righting a certain wrong.

5. The means used must be in accordance with the virtues of truth, justice, and love.

6. The evils caused by war must not be greater than the evil it is sought to destroy.

The applicant said he was convinced that the nature and scale of modern warfare made it impossible for all the conditions to be satisfied. He agreed that the Catholic hierarchy in England had stated that our cause was just. He himself doubted whether it was just entirely.

Judge Burgess: "Is it only a theological objection?"—"It is a profound conviction."

The applicant said that although some people felt able to justify modern war by Catholic

principles, he could not understand how they managed to do it.

Judge Burgess: "Your whole objection is because of the magnitude of modern war?"—"Not the whole. It is sinful in its methods and does more harm than it averts."

The applicant decided to appeal against the tribunal's decision to register him as a conscientious objector on condition that he undertook civilian service specified by the Ministry of Labor.

—From The Catholic Herald.

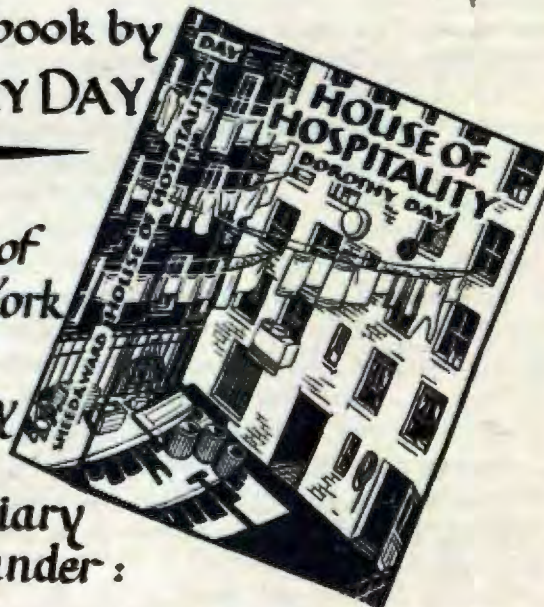
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## Patron Of Journalists

St. Frances de Sales' feast comes at the end of January and here at the beginning of the month I am reading a story of his life by Bordeaux. I am skipping through it at odd moments (it is not an engrossing biography like "In the Footsteps of St. Francis" or "Father Damien") but I came across some thoughts that would be very good for all of us Catholic Workers to hold in mind during this coming year. Having just read a dozen letters from various CW branches and finding one or two of them despondent, the following paragraph should make them sit up.

"St. Francis warns against a whole series of sentimental diseases which seem to weaken the soul, rendering it anaemic and producing a sort of fatal apathy. These are worry, sadness and discouragement. One loses confidence in oneself; one carries on day after day without enthusiasm or zest; one no longer takes pleasure in anything, and gradually one becomes hurt and embittered. It is a dangerous state, from which one must shake oneself loose; seldom is it that one goes through life without experiencing it. The important thing is not to allow oneself to remain in this state of mind and to do everything possible to avoid being thus engulfed. These sterilities of the heart are depressing and painful. Like weeds in a garden, they choke the flowers. They should be carefully rooted out."

Those who get in this state would be much taken aback at being called *sentimental*. They are more likely to dourly call themselves realists to justify their condition. They justify their pessimism by calling themselves practical men.

God loves a cheerful giver. So let us rejoice as strong men to run the race He has set for us. Let us work with vision, looking to an earth wherein justice dwelleth.

### Human Weakness

Those who are working in the trade union movement need this vision and this strength. Those, too, who are trying to build up credit unions, cooperatives, study groups, reading rooms. We have built up the work of feeding the hungry and sheltering the homeless, and thousands are being fed and sheltered, though inadequately enough, God knows. But we must go on from there, and seeing the dignity of each human being whom we meet, recognizing him as a temple of the Holy Spirit, made to the image and likeness of God, give him whatever there is in us of knowledge and strength and joy. Out of a thousand men there are perhaps only a half dozen who will study and work with us to build up mutual aid and cooperation. But remember Christ had but twelve apostles and they faltered and fled at the last. He built His Church on a man who denied Him thrice. Let us not then judge each other, but work with love towards one another.

Another thing St. Francis de Sales said: "Argument, however restrained it may be, does not always bring out the truth; it does show the knowledge or skill of the disputants; it effects no conversions."

For the coming year, here is our rule of life, expressed by the two following quotations:

"Can you not watch one hour with me?" Christ's words in the garden of Gethsemane. Which means for us all, daily Communion, depending rather on prayer than on our own efforts.

"Little children, love one another." These were the last words of the beloved apostle, St. John. After a long life, he summed up his whole teaching in those words. If we keep in mind these two admonitions during the coming year we cannot go wrong, no matter what may befall us. And keeping them will bring us peace and joy.

## Day After Day

(Continued from page 1)

for us we would have gone hungry for ten hours.

Teresa had her first all-night trip, and when we got into Mobile, she went to sleep at once, right after lunch, and slept right through until six the next morning.

We are staying with Sister Peter Claver and her order, the Missionary Servants of the Most Blessed Trinity. They have charge of the charities and live next door to the Cathedral.

### Southern Industry

Sister's brother is chief counsel for the Labor Relations Board in Washington, and one of her sisters is active in the Newspaper Guild in Newark and New York. It was Sister Peter Claver, we recall to our readers, who gave to the CATHOLIC WORKER the first dollar donation to the work, a dollar which had been handed to her for missionary work. It was Sister Peter Claver whom Teresa and I visited three years ago, and who gained admittance for me to the Gulf State Steel Mills in Gadsden, where the employer was bitterly opposed to organization. One of the group of sisters here is doing catechetical work around southern Alabama, and one of the little mining villages she visits to teach the chil-

## ST. FRANCIS & SALES



—Ado Bethune

dren and adults has huge signs, "No Meddlers Wanted," and other warnings to organizers. There are reputed to be machine-gun nests set up, though what they are for except to keep in check the advertisedly contented workers I don't know. Surely an organizer or two would not need a nest of machine guns to repel them. Usually the bum's rush has been sufficient.

The work of Sister's order, whose Mother House is in Philadelphia (and whose sisters were the first to help us there), is to build up the apostolate of the laity and to reach the abandoned ones in all parts of the country. Father Joachim, who gave our retreat last August, where seventy-two of our number gathered on the Easton Farming Commune, is one of the priests of the men's order which Father Judge founded, and it is he, our readers will recall, who edits The Preservation of the Faith (Don Sturzo has a splendid article in the last number), and who published my "From Union Square to Rome."

### Bishop Toulon

Today we went down to visit the National Maritime Union in Mobile. They have new headquarters on Church street, where a Little Theater had formerly been, and in addition to a large auditorium for meetings there is a two-story building for offices

## Gradual for the Third Sunday After Epiphany

Ps. 101. The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Sion, and he shall be seen in his majesty.

Alleluia, alleluia. Ps. 96. The Lord has reigned: let the earth rejoice; let the many islands be glad. Alleluia.

## George Benedict

by Bill Gauchat

One Saturday evening a few weeks ago a new guest arrived. We receive many of these weary foot-sore men, very hungry, and very tired. It is one of our rewards that we are able to offer them food, (hot coffee, bread, and soup), and a bed. But this guest was different. The difference was not in his clothes which were ragged, there are many men in rags, nor in the color of his skin which was black, for we have many Negroes visit and stay with us. It was, (I dare say it), the magnetic attraction of sanctity. I stoutly say it, we entertained a saint.

His name, he said, was George Benedict. He was simple as a child, poor and wandering like Francis of Assisi, intrepid in the ways of poverty, gentle and unhurried in speech and action, black and bearded. He was somewhat stooped, probably from carrying over his shoulder a heavy burlap sack containing, of all things, a crucifix, a framed picture of the Face of Christ, and a great collection of the pamphlet lives of the saints, over a hundred of these, and five or six books on the spiritual life, one, I remember, by Blessed Peter Julian Eymard. Besides this, the sack contained a battered coffee pot, and a stalk of celery. The latter, he explained, he picked up from the gutter at the market. It was to have been his supper if he hadn't been directed to Blessed Martin House.

The end of his journey is the Trappist Monastery, Louisville, Ky. It began some months ago at the monastery at Winnipeg, Alta. He carried letters addressed to the Superior of the former. Unlike the men of the road he seeks to ride on neither the highway nor railroad, but walks. He spends the night wherever he may be close enough to attend Mass the following morning, walking about twenty-five miles a day.

Pinned to his overalls is a great rosary of the Seven Dolors of Mary, and as he walks he tells his beads. It is a picture to remember.

He spoke slowly and gently of his life at the Monastery, the year he was there, and the men of the House gathered in a circle about him and listened, asking questions now and then. He told of the Saints he knew by reading and, wise man that he was, said simply: "I want to be a saint." And then asked me if I did not think it might be possible.

After supper five or six of the men were driving to the Public Bath, and invited George to go with them. On the way over one of the men let drop an oath. George, a Negro, a stranger in a strange place, was horrified, and courageously protested: "Never say that!" And the men held him in great esteem.

When he asked to sleep without a mattress, saying he wasn't accustomed to sleeping on one, I confess I became suspicious of theatricals. But when this child of God spent two hours on his knees in prayer when he did not suspect anyone might see, I felt ashamed.

The next morning he attended three masses. The first at five-thirty, receiving Holy Communion. The sedate, well-groomed congregation accorded him incredulous stares. With his tall stooped figure, clad in overalls, woolen shirt open at the neck, and black coat, the great rosary pinned to his waist, his black face and Franciscan beard, he was odd. But he, fingering his beads, was oblivious to the interest he aroused.

That afternoon, refusing to accept what little money we offered him, he took his burlap bag and continued on his way promising to pray for us. And the House seemed strangely empty.

and recreation rooms and a hiring hall. A great improvement on the store they had on Government street. James Drury is in charge, originally from Chicago, but here in Mobile for a number of years. Sister Peter Claver went with me to pay the call, and, of course, the presence of a sister meant a discussion of the Church's teachings on labor and what was being done in different parts of the country in the labor movement. Most of the men were familiar with the CATHOLIC WORKER. One of them said that ninety percent of the men knew the paper and asked for a bundle to be sent down to the hall. Drury wants to meet Bishop Toulon here, and Sister will arrange the interview when he returns from Baltimore in a few weeks.

Had two good visits with the Bishop, the first half an hour after we arrived, after being up all night on the bus, and the next evening he came over to the Sisters' house to pay a call and stayed until ten. We spoke of the lay apostolate and the work among the seamen, and he said he would like us to start a headquarters down here. He has always evidenced an interest in our work, and his interest in the agrarian movement is intensely practical. He has sponsored Father Terminiello in his work further up state with the sharecroppers in his endeavor to build up a cooperative farm.

Before he left he gave me Fr. Martindale's prayer book for seafarers, which I passed on yesterday to Lagos, the Spanish fisherman at Pensacola who showed us around the fishing smack. I wish we could get thousands of these little pamphlets.

The Bishop said that he has always been interested in the work of seamen, since he has always lived in port towns. The

(Continued on page 8)



## Day After Day Thru the South

(Continued from page 4)

Pensacola Apostolate of the Sea, which is in his diocese, is the most practical headquarters of those that I have visited, and is doing more real work down with the men.

### Christmas

For a month now I have been away from New York, what with my mother's illness in Florida and stopping in Alabama on my way north. With the Bishop's invitation to speak in various schools, I shall be here for several weeks more.

It is a long time to be away from home, as Mott street is to all of us. I have been hearing from the crowd; how good a Christmas they had; how Mrs. de Bethune knit socks for all those who work on the breadline and those on the farm; how she got her friends to donate 800 pairs of socks for the men on the line; how still another woman sent in 800 pieces of Danish pastry; how Mother Mary Magdalene sent a present for everyone in the house; how the girls decorated the dining room and kitchen. All this news of festivities would have made us homesick indeed if we had not been spending the first Christmas with mother in seven years. As it was, it was a happy holiday for us, too.

We certainly are grateful to all our friends who have been helping us to pay our bills and sending us the means to do the work, their work, as well as ours. God bless them all.

## Books Needed For Chinese Co-ops

The International Committee for the Chinese Industrial Co-operatives has sent word to the American cooperative movement that five Training Schools have been established to train leadership for the rapidly growing industrial cooperatives in the interior of China, and that 200 students have already been graduated from their three-month terms. The training schools are located in the Anhwei, Kiangsi, Kwangsi, Szechuen and Shensi provinces.

One of the greatest needs of the Chinese cooperatives today is for books on the cooperative movement and books on engineering for the use of organizers, teachers and co-op leaders in sections where the movement was unknown a year ago. Fifteen hundred cooperatives have been reported as organized during the year. New or used books on co-operation or funds for the purchase of books to be sent to China may be sent through the Cooperative League of the U.S.A., 167 West 12th Street, New York. Fred Tooker, former student at Rochdale Institute and at the Cooperative College, Manchester, England, is now on his way to Cheng-tu, China, to work with the cooperatives.

"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.

which was also the dining room and kitchen.

If you remember the scene in the fo'castle of Captains Courageous, you get a general idea of the set-up, bunks along the side, table in the middle, wood stove down near the center, a pump which draws water up from the hold below, cupboards for supplies and for the wood box. In the movie all this looked bright and colorful and enlivened by the men themselves. In this case it was narrow, cramped and terribly dirty. Fifteen minutes later up on the deck, when we were taking pitches, I was brushing cockroaches off my ankles. They crawled all over the floor, ceiling, around the water hold, through the cupboards, and of course in the bunks. On the floor under the table one man was sleeping, and in two bunks others were breathing heavily. They were ashore for a few days and they were spending their few hours in pursuit of the only joy they knew, an escape from the harsh reality of their hard lives. Out at sea the men do not drink, but ashore they seek release from the tension and monotony of work in liquor.

### No Union

One of the men, Larsen, crawled out of his bunk and asked us if we would like a tub of salt fish sent up to us. We



—Adm. Bethune

told him we sure would welcome a diet of red snapper for Lent. A young Spaniard, a Catholic, showed us around the boat. He didn't drink, he said; he had a wife and children, and that kept him straightened out.

The men are of all nationalities and of all ages. They are a

## Patron of Seamen

Have you heard of Father Pedro Martinez, who was martyred down in Georgia on October 6, 1866, beaten to death by the Indians while he was trying to protect two seamen. He so loved the seamen that he made up regular chanteys which were hymns and sang them to them and taught them religious truths in this way. He had been a scouter himself up to the time he entered the Jesuit order. One of the most brilliant young philosophers and students of his time, he worked as a cook, and as an artisan, as well as a teacher in the order. Before he set sail for America he spent a good deal of time with the seamen, who were Flemish, French and Spanish, and before the boat sailed he had them all at Mass and Communion.

There is not a day but that we pray for the seamen and their union, which is a start in teaching them that truth that we are all members one of another. We pray for the officials of their union and for the rank and file; and now that we have heard of Fr. Pedro Martinez, we are praying to him to watch over the men of the sea, whom he so loved in life and for whom he laid down his life.

## Epistle for Second Sunday After Epiphany

Brethren: Having different gifts, according to the grace that is given us; either prophecy, to be used according to the rule of faith; or ministry, in ministering, or he that teacheth in doctrine; he that exhorteth in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood; with honor preventing one another. In carefulness, not slothful; in spirit fervent; serving the Lord; rejoicing in hope; patient in tribulation; instant in prayer; communicating to the necessities of the saints; pursuing hospitality. Bless them that persecute you, bless and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind toward another; not minding high things, but consenting to the humble.

good crowd of men and the brothers enjoy working with them. Two of the brothers, Brother Aden and Brother Bernardino, went out on trips with the fishermen and know from first-hand experience the rigors of the life. Ashore, the brothers live no better than the fishermen, sharing with them their quarters and their food. They give them bundles of magazines to take with them to sea, and all the men are familiar with THE CATHOLIC WORKER.

There is no union, of course.

It is hard to see how the lot of the men could be changed. The employer cannot be induced to give them a greater share of the profits, and if he did, that in itself would not be a solution. Many a time, when there has been an extra good catch of fish and the market price is high, the men get a good deal more money, but it goes the same as the rest. A few days and they are broke again.

### Difficulties

On the other hand, if the work of deproletarianizing the men were done as the Holy Father recommends in his encyclical, and the cooperative movement built up so that the men could become owners—then their sense of ownership and responsibility would do much toward changing them and their lives. But there are gigantic difficulties in the way. If a dozen men cooperated to buy a boat and ran it on shares equally, then there would be the difficulty of marketing. None would give them credit, ice, or buy their produce. A number of these smacks would have to work together. One solution would be for the men to find their own markets—to sell to all the Catholic institutions, for instance. But that would mean that men and institutions would have to cooperate. So it gets down to the fundamentals again—the necessity of education (the education of the institutions as well as the men) to rebuild the social order. A start must be made sometime unless we wish to let things go from bad to worse, let men degenerate until they are an unthinking mob to be worked upon by demagogues, to be used eventually in a revolution. It may be a few generations hence, but it is inevitable, leaving out of account Divine Providence. Charitable work is not enough. We have to get at the roots. It may seem like a hopeless job, but if the Communists feel confident enough in their economic solutions to attempt to indoctrinate the masses, why should others have less faith in their brother? We would most certainly recommend that study clubs be started there at the Apostolate of the Sea, and that the literature from the Nova Scotia groups be used. The address is Extension Service, Francis Xavier University, Antigonish, Nova Scotia. Both in Philadelphia and New York we

have encountered seamen interested in running a boat cooperatively, and if in those big cities, why not a small place like Pensacola, where there are only two hundred fishermen.

## Election Ordered For Packinghouse Workers in Chicago

The National Labor Relations Board on Dec. 30 announced that a secret ballot election would be held within 30 days among the production and maintenance employees in 58 departments of Wilson & Co., Inc., at its Union Stock Yards packing house, Chicago, Ill., to determine whether they desire to be represented for the purposes of collective bargaining by Local No. 25, United Packinghouse Workers of America, of the Packinghouse Workers Organizing Committee (CIO), by Employees' Representative Committee, or by neither.

The Board stated that although the United and the Committee claimed to represent a majority of the employees, both organizations joined with the company in agreeing that an election by secret ballot is necessary to resolve the question concerning representation.

In determining the classification of voters to be eligible to participate in the election, the Board ruled that all the production and maintenance employees in 58 named departments, together with employees in the stables, printing and stationery departments, and garage help in the repair shop should be included in an appropriate unit and be eligible to participate.

## BOOK PLATES

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Tradition Press

One Hundred & Fifteen  
Mott Street  
NEW YORK CITY

## Pensacola Fishermen

It is good to see how others are working in the Lord's vineyard. Today, Sister Peter. Claver, Teresa, two high school boys who are driving us around, and I went over to Pensacola to see the Trinitarian Brothers and the work they are doing for the fishermen there.

It was a very cold day; the paper said the temperature was going down to twenty-six. So we didn't feel so badly when we thought of the temperatures up in New York, where our fellow workers are toiling. Houses down here, not equipped for cold weather, are just as cold as Mott street. And the Brothers' houses were even colder. Our teeth chattered as the damp cold of the Gulf penetrated to our bones.

Down on a slip right off the harbor they have three little houses, each one of three rooms, frame houses such as the fishermen live in, and for which the rent is usually twelve dollars a month. At that the rent is high. Our place in Cleveland, where we pay only fifteen, is palatial compared to these houses.

### Dollar a Day

The first house contains a chapel and two dormitories, each with four beds built double-decker style. The second house has a little office and bedroom in back for transient boys. The third has the dining room, kitchen and dormitory for the fishermen. Those fishermen who have no families in the neighborhood and are employed usually can sleep on the smacks, so there are not often more than half a dozen men staying at the place. What they do need is food, and this the brothers provide for about sixty, two meals a day. The brother who was doing the cooking had to go home because of serious illness in his family, so one of the boys is cooking now.

The fishing trips, which take the men all the way to the coast

of Mexico, are for twenty-eight days and, as one of the men said, if they get eight dollars for their share of the proceeds they are doing well. One of the men who had just come back the day after Christmas said that his share was \$29 this trip, around a dollar a day for work which is from dawn to dark, seven days a week. They have three or four days ashore and then they are out again.

During the summer the fishing is poor and not many trips are made. The captain will take the boats out provided he can get the men to go. They are given only five dollars, out of which they pay a dollar for food, two for oil, and one for insurance, so they have a dollar as a reward for their work. They fish with lines, and we saw the notches along the rail of the boat where the men stand to fish.

### Cooperation

Fishing is supposed to be on shares, which means that the men pay for the fuel, food, etc., and then from what they get, the company gets about eighty percent, the captain ten percent, the cook and engineer one and a half, the crew one each. There are only two fish companies—the Warren and the Saunders. Saunders scoffs at the work which the brothers are doing for the men, but Warren cooperates to the extent of giving them the three little shacks rent free. Otherwise the men would be sleeping "in the weeds" as they call it, or getting advance of food, liquor and tobacco from the numerous brothels down the street, who exact a stiff return when the men come in from their trips. At that, they probably both lose out.

We climbed down into one of the smacks from off the dock and then went down a perpendicular ladder into the fo'castle,



## Worcester, Mass.

Matt Talbot House  
25 Austin Street

Since Dorothy Day's last lecture at A. O. H. Hall there has been a marked round of personal interest taken in the work here. I will try to give a word picture of some of the activities at present. Much of which will be quoted from the little book we keep now, titled "Day by Day."

There are four of us living at the house, Hazen being there in New York at this time. The men at the house are Ulric Provost, cook; Joe Komiski, dishwasher; Hazen, on his return; and your humble co-worker, Paul Lavole. Incidentally Joe is a Russian Pole and is anxious to meet the Baroness, as we all are. You see, Joe speaks Russian fluently.

We have started a library from books that have been donated, and a man whom Miss Howarth contacted kindly made this stamp for us. Each book is marked this way, and many men come in each day to read. This generally leads to a query from some. After seeing the cooperativeness of the men living the life here, some say, "What is THE CATHOLIC WORKER?"

Immediately one of us is ready to indoctrinate. In this way we hope to gain some ground in spreading Catholic Worker ideas. I will now take you through a day here as it is given in the notebook, "Day by Day."

## Diary

Friday, 12-8-39, A.M.—Morning prayer, privately. After 7 o'clock Mass I came in to find we had the largest morning line since I've been here. All went well, everyone doing his bit. I am going to the clinic this morning and I may be away till noon.

Joe went out on the stem for bread. Larry helped Ulric in the kitchen till I came in at 11 o'clock from the hospital.

P. M.—Dinner is served and the house all cleaned from top to bottom. Arthur Sheehan read some from a book called "Christian Trumpet" while we were eating. He stayed over last night to do some errands for the group at the farm.

Evening—John McGee and his wife came in at supper time. This gave me a feeling of joy, as it's good to have a little family gathering, I believe. The line and supper is over.

Rosary at 7 o'clock and prayer for peace, after which men accepting beds retire, or perhaps some read and others, curious about the work one way or another, create an informal discussion by these questions.

I am expecting a visit from my brother tonight. Bob came in at 8 o'clock with his guitar and harmonica. He and I played music till about 9:30. Then we had quite a discussion. Larry, Ulric and I am trying to indoctrinate him all at once.

There are many other activities too numerous to mention here; but I hope you may have a chance to visit us again soon and read some of them from Day to Day. Here's one for Peter, and really it's original (I hope): Some people say, What would be the outcome,

If we didn't have the income. But I say, It's the spirit of the work that really counts.

Remember me to John and Cecilia Curran. Larry sends his regards to the house in Troy.

As ever yours in the "Mystical Body of Christ" we ask your prayers.

PAUL LAVOIE.

"We must give up trying to square the spirit of war with the Spirit of Christ. We must acknowledge that they can no more amalgamate than can fire and water."—"Church and War" by Father Stratmann, O.P.

## Baltimore, Md.

St. Anthony's House  
435 So. Paca Street

Dear Fellow-Workers:

Baltimore's mild winter weather seems to be the chief factor in holding down the number of men in the line. We seldom have 100 for breakfast. Through a fortunate arrangement with the Sisters at Mercy Hospital we are able to care for about 125 at noon and again in the evening. Two of the men, Harry and Dick, have taken the responsibility of walking to the hospital every night and bringing back the extra food from the Sisters' kitchens. The men eat in the kitchen, which is long but narrow, and in shifts of sixteen.

We received the medical kit from Father Garesche and were grateful for it. Fortunately we have had little cause to use the supplies. One of the men needed and has been given treatment at University Hospital. Clem is 79 years young; the doctors at the



hospital told him to take a little exercise every day and keep his name in his hat. Too bad he has a small head; the hats sent by Roland Park seminarians were too large for him. Father Traggesser, pastor of St. Joseph's parish, found after comparing notes with Clem that he was only two years younger. He has led the Rosary on two occasions.

## Encouragement

An encouraging letter from Father Urban Baer of the La-Crosse (Wisconsin) diocese deserves quoting: "The unemployed and unemployables have been misled so often, and politics especially has capitalized on their misery. They trust the Church. For the sake of God and Country we must not fall them... I am 100% in agreement with Dorothy Day and the CATHOLIC WORKER... It is a noble and godly work which she and her co-workers are doing... The press, both Catholic and secular, has reviewed my book, 'Farmers of Tomorrow,' favorably. A large publishing house in New York would have printed the book, but they would have charged the public too much when selling the book. I am not interested in making money on it... Keep up your interest in the down-and-outers. It's God's work."

Sincerely in Christ,  
JAMES ROGAN.

"Numerous troops and an infinite development of military display can sometimes withstand hostile attacks but they cannot procure sure and stable tranquility. The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion."—Pope Leo XIII.

## Fuller Brush Man

Francis E. King

"Fullerbrushman," you exclaim as madam opens the door, "have you your card, Mrs. . . ." She has the card—she is thereby entitled to the free sample—she'd have gotten the sample anyhow, neither strong horses nor honeyed pleas could prevent. Your sample bag has been on the blind side of the door. "I'll step in and give you your brush." Then follows carefully the minutiae of entrance. None of that foot in the door stuff for your true brush man; with one hand on the bag you surge forward from the shoulders and ninety-nine times out of a hundred it works—you're in—and before her eyes have time to unpop, your bag is open and the sale is on.

## "Cold Turkey"

That briefly is the life of the "cold turkey" Fuller man and that is the side of it seen by the public, but the preparation for that bit of commercial usefulness is made behind closed doors, and a soul-searing piece of business it is, too.

You are interviewed by a district manager who paints the usual glowing picture given to every canvasser-salesman prospect. Big percentages, good territory, and best of all, a big hearted company to advertise for you. You sign on the dotted line—a friend goes your bond for the merchandise delivered by the company to you—and then you lay out two or three dollars for "samples" to bait the doors of your territory.

## First and Last Mile

The territory in this instance was from 110th to 115th street bounded on the east and west by avenues, approximately one square mile of the toughest sales territory in Harlem.

Directly over you is a working foreman who divides his time between the movies and cutting in on the customers you have lined up for the morrow. He isn't at all subtle about it, he'll be chiseling on the fifth floor of a house while you're below on the fourth breaking your heart trying to make an appointment for the next day. The appointment is the sample brush mentioned in the first paragraph. A card is left with the woman, entitling her to a sample which, she is informed, will be delivered the next morning. The purpose of the second trip is part of the build-up to give importance to the sample and also to give the woman the idea that a sale is the farthest thing from your mind. And so on all that day, from 8:30 A.M. 'till about 4, when almost all housewives are out.

Not content with the day's work of alternate "delivery" of samples and lining up new suckers for the week's pay, two nights a week are expected of every salesman, as we are euphemistically termed. It is indeed a bonny turnout—as you enter the office a chorus of "Fine and Dandy" rings out (I forgot to mention that "Fine and Dandy" is the company's slogan). It assails your ears at every turn. When the telephone

rings "Fine and Dandy" is shouted into it with all the gusto you can summon. It hangs on the wall. It precedes every greeting. It becomes as automatic and lifeless as the totalitarian salute and has many of the same connotations.

## "Fine and Dandy"

But we must get back. We are at the Tuesday night meeting. It opens on the Billy Rose-Billy Sunday-Rotarian motif. The manager, a slender human dynamo, recently from N. Y. U.'s College of Commerce, charges into the room and shouts of "F. & D." tinge his cheek with a pleasurable glow. "F. & D. to you boys, now let's all get together." We all clasp hands in the Fuller



—Ada Botham

daisy chain and sing F-u-l-l-e-r, Fuller all the time, etc., to the tune of Jingle Bells, then all sit. A few more songs are sung and we get down to business.

Each man is asked how much business he'll do next week. At my turn I confided with knowledge gathered the hard way, that I might make twenty dollars, thirty per cent of this amount would be my commission. A dark frown met this statement. I was in disgrace. As others were called upon, cheery estimates varying from \$100 to \$500 were given. I caught on, too, and after never contributed less than \$200 into the bean bag. It wasn't sporting to bid, say, \$1,000—one must check one's enthusiasm somewhat.

## Booby Prizes

Another hectic spot occurs when we have "look-at-your-prize-night," usually a Friday night. Then various prizes: bags, wallets, irons, brushes (yes, even brushes) are toted out and bid for much in the same wish-fulfillment way of the estimates. About this time the company decides through the manager that we must buy more samples—the home office is disappointed, so up goes 2-3-5 dollars more—and everything is fine and dandy.

About this time I'm getting wise and sick of the whole business. I feel like a puppet jerked around to a ribald tune. I'm tired, too, and I feel I was made for better things. Nothing is worth going through all this twaddle. I feel as though I've tasted the worst humiliation

## Harrisburg, Pa.

Blessed Martin de Porres House  
804 N. 3rd Street

I have had no time to write to you lately, not even to thank you for the box of clothing and medical supplies you sent to us recently.

When Peter was here several months ago, he suggested that we keep the de Porres House of Hospitality as it is over in the slum district, and open up another house in a white neighborhood. Although I resolved to do nothing of the sort, one seems to have grown little by little as the need arose right here at 804, with poor mothers and babies and aged and infirm and transients in complete possession. In the past two months I have had here besides the three fellows from Milwaukee, two young mothers and their seven children, an aged brother and sister who took French leave from the poorhouse last summer and were being railroaded back in spite of their protests, and three ambassadors. To house them all was a problem, but to feed them was a nightmare.

I say "was" because the boys have gone back to Milwaukee or other points west, the women and children placed, and only the two aged persons remain.

## Pittsburgh

Our activities at the House have fallen off a little, since we are in the new location, because we have no electricity and cannot show the slides on Fridays. We have been using candles to light up the place. The dim light doesn't keep out the children, though; they flock in the same as ever as soon as the door is open.

I was sent to the Housing Conference in Pittsburgh last month and while there decided to visit St. Joseph's House. Mr. Barrett put me up for the night, a fellow by the name of Charlie got up and gave me his bed, and I spent all of the following day there. I had several hours' conversation with Mr. Barrett, and had the pleasure of meeting Father Rice. Later, Mr. Barrett sent me an invitation to go there to live and assist them at their de Porres Center, which flattered me very much. I fear he has overestimated my ability.

Although we have not as many Negroes here as they have in Pittsburgh, ours are much worse off physically and spiritually, and I will stay with them as long as I can. I cannot run two places, however.

With best regards to everybody at the House.

Sincerely yours in Christ,  
MARY FRECON.

## \$100,000 Back Pay Given Under Wage-Hour Law

CHICAGO (FP).—The largest payment in back wages for a single company since enactment of the wage-hour law will be made by the Hump Hairpin Co., which has agreed to pay \$100,000 to some 300 employees. Workers will collect an average of \$300 apiece, and one employee will get as much as \$800.

In addition, the company and its affiliate, the Chain Store Products Corp., have agreed to abolish its long-standing system of child labor, under which 500 children from 5 to 16 were employed in their homes, and to cease violating the wage-hour law.

one possibly can—to have one's very substance poured like swill down a drain.



## Prostitution

By PETER MAURIN

### I. Prostitution of Marriage

1. Birth control is not self-control.
2. What is not self-control is self-indulgence.
3. What is self-indulgence is prostitution of functions.
4. Prostitution in marriage is prostitution of marriage.
5. Prostitution of marriage is prostitution plus hypocrisy.

### II. Prostitution of Education

1. To educate is to elevate.
2. To elevate is to raise.
3. To raise wheat on a piece of land is to enable that piece of land to produce wheat instead of weeds.
4. To raise men from the animal state to the cultural state is to educate men.
5. The teaching of facts without understanding is a prostitution of education.

### III. Prostitution of the Press

1. Modern newspapermen tried to give people what they want.
2. Newspapermen ought to give people what they need.
3. To give people what they want but should not have is to pander.
4. To give people what they need or in other terms to make them want what they ought to want is to foster.
5. To pander to the bad in men is to make men inhuman to men.
6. To foster the good in men is to make men human to men.

### IV. Prostitution of Politics

1. The Republicans say: "Let's turn the rascals out."
2. The Democrats say: "Let's turn the rascals out."
3. The Republicans call the Democrats rascals.

4. The Democrats call the Republicans rascals.
5. For the Republicans as well as for the Democrats politics is just profitable business.

6. By making a business out of politics politicians have prostituted the noble calling of politics.

### V. Prostitution of Property

1. All the land belongs to God.
2. God wants us to be our brother's keeper.
3. Our superfluous goods must be used to relieve the needs of our brother.
4. What we do for our brother for Christ's sake is what we carry with us when we die.
5. This is what the poor are for, to give to the rich the occasion to do good for Christ's sake.

MARTIN de Porres



takes care of the sick

6. To use property to acquire more property is not the proper use of property.
7. It is a prostitution of property.

### VI. Prostitution of the Theatre

1. What applies to the Press applies also to the Theatre.
2. In the Middle Ages the Theatre was considered

### Committee of Priests And Laymen to Help Candle Co. Strikers

At a meeting in the office of the A.C.T.U. in New York a group of Catholic priests and laymen formed a committee to help secure justice for the locked-out workers of the Diamond Candle Company of Brooklyn. The case was discussed in the December issue of THE CATHOLIC WORKER.

The case is of particular interest to Catholics because a large volume of the business of the company is done with churches and with houses that supply candles to churches. THE CATHOLIC WORKER urges that those priests dealing with the Diamond Candle Company write their protests immediately to the company and demand justice for the workers.

#### Information

Further information can be secured from the committee which can be addressed at the A.C.T.U., 228 Lafayette Street, N.Y.C. Among the members of the committee are Rev. William Kelly of Jamaica; Rev. William Kenealy of New York; Rev. Thomas Reilly, C.S.S.R. and Rev. Michael Downey, C. SS. R., both of the Bronx; Rev. Daniel Sullivan of New York. Among the lay members are Edward Squitieri, president of the A.C.T.U.; Philip Burnham of Commonweal; Francis Downing, professor of History at Fordham University and William Callahan of THE CATHOLIC WORKER.

- as an efficient way of preaching.
3. They liked to produce Mystery Plays.
4. They aimed to preach and not to pander.
5. Pandering to the crowd has brought the degradation of the theatre.
6. The Theatre started in the Church.
7. The Theatre has ended in the gutter.

### VII. Prostitution of Art

1. In the Middle Ages the artists were not called artists they were called artisans.
2. When the artists were artisans they had the community spirit.
3. They had the community spirit because they believed in the doctrine of the common good.
4. Now that the artists do no longer believe in the doctrine of the common good they sell their work to art speculators.
5. As Eric Gill says: they have become "the lap-dogs" of the Bourgeoisie.

### LIVE WATERS



## SAIL, SAIL - WHY DO YOU PERSECUTE ME?



## Catholic Worker Cells

#### FARMS

- Easton, Pa.  
R. F. D. No. 4
- South Lyons, Mich.  
St. Benedict's Farm  
R. F. D. 1
- Upton, Mass.  
St. Benedict Farm
- Cleveland, Ohio  
Our Lady of the Wayside Farm

#### HOUSES OF HOSPITALITY

- Akron, Ohio  
St. Francis House  
196 E. Crozier St.
- Akron, Ohio  
St. Anthony's House  
774 W. Bowery St.
- Boston, Mass.  
Our Lady of Perpetual Help  
328 Tremont St.
- Burlington, Vt.  
Blessed Martin House  
104 Battery St.
- Chicago, Ill.  
St. Joseph's House  
868 Blue Island Ave.
- Chicago, Ill.  
Mary House  
607 No. Wells St.
- Cleveland, Ohio  
Blessed Martin de Porres House  
2305 Franklin Ave.
- Cleveland, Ohio  
Sacred Heart House  
3610 Scoville Ave.
- Conneaut, Ohio  
St. Francis House  
2311 Fifth St.
- Detroit, Mich.  
St. Francis House  
1432 Bagley Ave.
- Detroit, Mich.  
St. Martha's House  
1818 Leverette St.
- Hamilton, Ont.  
St. Michael's House  
393 King St. W.
- Harrisburg, Pa.  
Blessed Martin de Porres House  
1019-20 N. 7th St.
- Houma, La.  
St. Francis House
- Milwaukee, Wis.  
Holy Family House  
1011 No. 5th St.
- Minneapolis, Minn.  
St. Benedict's House  
105 E. Hennepin St.
- Philadelphia, Pa.  
House of Christ the Worker  
522 So. Front St.
- Pittsburgh, Pa.  
Catholic Radical Alliance  
61 Tannehill St.
- Ramsey, Ill.  
Nazareth House.  
R. R.
- Rochester, N. Y.  
St. Joseph's House  
576 Clinton Ave. N.
- Rutland, Vt.  
St. Francis House  
Creek Road
- St. Louis, Mo.  
3526 W. Pine St.
- Toledo, Ohio  
Sacred Heart House  
1210 Washington St.
- Troy, N. Y.  
St. Benedict Joseph Labre House  
406 Federal St.
- Washington, D. C.  
St. Joseph's House  
53 New York Ave. N. W.
- Windsor, Ont.  
Our Lady of the Wayside  
209 Crawford Ave.
- Worcester, Mass.  
25 Austin St.



# THE LAND

*There Is No Unemployment on the Land*

## In Defense of the Romantic Agrarians

Being the Last of the Series of Expostulations pro and con the Agrarian Movement. Our Only Purpose in Stimulating This Controversy Was a Desire to Arouse Interest in the Land Movement. We Thank Those Who Took Part and Hope Their Efforts Will Prove of Value to Our Readers

By REV. JOHN J. HUGO

Seton Hill College, Greentown, Pa.

Since my only direct experience of farming is through pleasant boyhood memories of jumping in a haymow, Father Furley would probably classify me among those whom he calls Romantic Agrarians. For myself, I do not claim to be an agrarian at all; but since the cause is a worthy one, I fell constrained to defend it, especially the Romantic Agrarianism upon which Father Furley heaps his scorn. Nor does my inexperience with a plough make me feel at all timid in attempting this. To appreciate the culture of the Ancient Greeks it is not necessary to become an Ancient Greek; to be summoned as a jurymen it is not necessary to have committed a crime. Without being a farmer one may likewise see in agrarianism a solution to many of our modern problems. In any event, what is sauce for the goose is sauce for the gander; if, as Father Furley suggests, one should be a farmer to understand the advantage of agrarianism, one should be no less a farmer to appreciate the difficulties standing in the way of that movement.

### Free America

Now to the defense.

First of all, it must be shown that Realistic Agrarianism, in the sense in which Father Furley defines it, does not exist—that is to say, is unreal. The demonstration is easily made. As an example of Realistic Agrarianism, Father Furley mentions the *Free America* group; and the reason that he has for calling this group realistic is that its members, by reporting actual experiments, show that small-scale farming and production are possible. I fully acknowledge the practical value of the contribution made by this group. Nevertheless, one cannot but reflect that the place in which *Free America* teaches agrarianism is the center of metropolitan New York; that the headquarters of this realistic decentralist movement is in the heart of the very city that marks the climax of capitalistic centralization. Despite all its practical suggestions for small-scale production—suggestions that are certainly not in tune with our times—*Free America* repudiates the reality around it and envisions a society of the future. Rather than adapting itself to the conditions in which it finds itself, *Free America* loathes that society, longs for other surroundings, and actually plots the overthrow of the great capitalist economy. Now, is it realistic for a small group of men to set themselves resolutely against that vast and solid industrial system that presses on them from every side, and to plan, right in boisterous and triumphant Mecca of the industrial capitalists, a peaceful society of subsistence farms and small productive units? As realistic as Don Quixote's attack on the windmill! Yet, according to Father Furley, this refusal to be

accommodated to present circumstances, together with a far-away gaze towards the future, is the distinctive mark of Romantic Agrarianism, from which I conclude that Father Furley called the *Free America* group realistic only through inadvertence.

### Fr. Furley a R. A.?

This settled, it clearly follows that Father Furley is himself a Romantic Agrarian. For he believes, according to his own statement, "in distributism and a large body of small farmers as an essential element in distributism." Neither small farmers nor the small productive units of distributism exist in sufficient numbers today to characterize our society or provide any significant relief from economic distress. Obviously, Father Furley has not trimmed his ideas to fit the real society that surrounds him, but he is looking towards rather remote future possibilities; he is, in a word, a Romantic Agrarian. Father Furley gives in his letter a description and defense of Realistic Agrarianism that certainly marks a change from his previous position, and would be quite satisfactory to any agrarian. Still, the force of his statement is nullified by the fact that no agrarianism is realistic in Father Furley's sense; his concession to his opponents is like that of a man who admits that gold is valuable, and then denies that there is any such thing as gold.

Some readers may be tempted to conclude at this point that all agrarianism is unreal and may be dismissed from further serious consideration. But the truth of the matter is that, if Realistic Agrarianism is unreal, this is not the case with Romantic Agrarianism, which is very realistic. In support of this statement, I submit two weighty considerations.

### No Utopians

Of course, I have not in mind the Romantic Agrarian described by Father Furley—the agrarian who has "a fixed idea that life is always *ipso facto* better in the country, where birds are singing, the cows are lowing..." We may dismiss this picture as a mere caricature that does not represent any responsible spokesman for the agrarians. However, if the agrarian movement has its poets, so much the better. It thereby shows its superiority to the industrial movement, which has only destroyed poetry; and it should thus also demonstrate to doubters that it can become a great popular movement. In any case, all responsible agrarians are aware that there is a rural proletariat (without waiting for Father Furley's statistics); they acknowledge that many complex economic adjustments must be made before agrarianism can hope to be successful; they do not wish to destroy or even to empty the cities; and they are about the only social reformers who do not expect a Utopia to result from the adoption of their plans. They realize that a successful agrarian movement is only possible as part of a larger industrial and financial reformation. They admit, also, that their

plans can be successful on a large scale only if they are able to enlist the sympathies of society in general and the effective support of the State; but they are not discouraged by this fact, for they know that any program, before it can be adopted, requires exactly the same cooperation and assistance. Accordingly, the agrarians are only romantic in the sense that their ideas look chiefly to the future; but in this they are eminently realistic.

### Need for Reform

The first of the two reasons that I adduce, then, to prove this contention—namely, that romantic agrarians are realistic—is the fact that all plans of social reform are concerned essentially with the future; and it cannot be otherwise. Social reform is based on the acknowledgment that present conditions are un-



satisfactory and must therefore be changed; and changes can be brought about only in the future. To say, like Father Furley, that agrarianism is visionary because the type of organization it desires is not yet realized is equivalent to saying that whatever is right, and that any measures calculated to change the present state of affairs are therefore unrealistic. If this were true, we should be excused from any further effort and might rest comfortably in the present economy—until it collapsed altogether. Every reform program is concerned equally with the future. Even decentralism, which Father Furley adopts as part of his creed, is, in the face of the solidity inherent in modern industrial organization, quite as wildly unrealistic as (according to Father Furley) the most fantastic dreams of the Romantic Agrarians.

Now, the fact that there is no agrarian economy on a great scale at present does not prove that it cannot exist. Nor does the presence of a rural proletariat demonstrate that agrarianism is visionary; any more than the presence of an urban proletariat demonstrates that industrial reform is visionary. In each case it is precisely the existence of a proletariat that indicates the need for reform. Father Furley is arguing that, because a man is sick, it is impractical for him to think of regaining his health. The sick man would probably disagree with Father Furley; doubtlessly he would assert that there is no time

when a man may more profitably think of regaining his health than when he is sick. Agrarians are first to recognize the ills of the rural economic life. They are not filled with despair on account of these ills, however, but make it part of their program to deal with them.

### Two Different Things

These ills, which make Father Furley shy at agrarianism, result from precisely the same cause that brings about urban unemployment and destitution, namely, industrial capitalism. Therefore agrarianism sets itself against the capitalistic system; and, with distributism, it is the only reform program that is willing to make really thoroughgoing changes in that system. If on the counts mentioned already agrarianism is not less realistic than other reform movements, it is right here, in their willingness to deal energetically with the cause of trouble, that agrarianism and distributism show themselves the most realistic in their approach to contemporary social problems. Because of their opposition to capitalism, agrarians sponsor subsistence farming in place of the capitalistic agricultural methods that cause unemployment and poverty. Now, Father Furley, as I pointed out in my previous letter, is criticizing, not agrarianism and subsistence farming, but capitalistic farming; that is why the agrarians can remain so coldly indifferent to Father Furley's recital of the problems that exist today in the rural districts under the capitalistic regime. Father Furley's criticism of the agrarians is rendered largely irrelevant by his persistent failure to distinguish between subsistence farming, which produces goods for use, and specialized capitalistic farming, which produces for exchange in the world markets. Father Furley and the agrarians are talking about two different things.

### Dreams

The second consideration that vindicates the realism of the Romantic Agrarians is of even more fundamental importance than the first. In planning social reform it is necessary to be clear from the start about objectives, in order that we may be able to devise appropriate means for achieving them, and also be able to steer ourselves, amid all circumstances and difficulties, in the right direction. Clarity of thought is by no means impractical; it is, in fact, the foundation of intelligent social change. If new objectives appear as dreams to those who see them in the alien atmosphere in which they first arise, it should nevertheless be kept in mind that it is necessary for men to have dreams before they can entertain any hopes at all that their dreams will come true. If to choose and define a purpose, even a remote purpose, is dreaming, then only from the agrarian dream can there arise the purpose to erect an agrarian society.

Concretely this is shown by the immense handicap gained by collectivists through the superior clarity and definiteness with

which they have designated their goal and the techniques needed to obtain it. On the other hand, not lack of practical genius, but a consistent failure to define their objectives clearly and decisively has caused Catholics to go around in circles, through grabbing hold of whatever any irresponsible person calls Catholic Action; and this failure has especially led them to adopt as Christian those gradual collectivist measures of reform which, proposed on all sides today and apparently offering certain immediate benefits to the workers and the poor, are in reality bringing us all, like sheep to the slaughter, into a slavery that the Social Encyclicals were written precisely to condemn and avert.

### Thinking Ahead

Such notions as "being practical" and of "sticking to the facts," which Father Furley so belabors, are fetishes among Americans and bid fair to cause our ruin. Father Furley could not defend the proposition that we should stick to the facts; but to stick to them means that we ignore the deeper meaning and implication contained in them, which are of greater importance than the facts themselves. "Practical" men, through sticking to the facts, keep themselves unaware of the bearings and direction of their own acts; that is why they are leading us so blindly and innocently, by means of "practical" reform measures, into the Collectivist State. What we need, even more than sound, practical sense, is complete clarity from the beginning as to our ultimate objectives. It is not idle to think ahead. The last place reached by a traveler is his destination; but it is the first place he has in mind. The agrarians, in perfecting their theory, are taking the first, and possibly the most, important practical step towards their goal. Not merely farmers are needed for the success of agrarianism, but farmers who understand the true objectives of agricultural economy. And more than this, there is needed a large flanking party of urban dwellers, who, because they likewise understand the objectives of agrarianism and its connection with the commonweal, are willing to give their necessary cooperation to their rural brethren. Finally, there are needed practical politicians and leaders who likewise understand the objectives of the movement and are capable of giving them concrete expression in social and political arrangements.

This letter, already so "long and irrelevant," would be much longer if I were to attempt commenting on Father Furley's views of the city. Besides the fact that he idealizes city life a great deal more than I have ever known an agrarian to idealize rural life, I note merely that Father Furley's remarks, as shown by the description and examples he gives of cities, apply only to the pre-industrial city. However true his observations may be in this case, they are largely untrue of the squalid industrial town and inhuman megalopolis of the capitalistic era.

