

CATHOLIC WORKER

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Price One Cent

Globe Strikers' Cause Is Right, Strike Is Wrong

Good Example of Unjust Action by Union and Employer

Dressed as Chinese coolies, a line of pickets paraded one day last month in front of Globe Mail Service, Inc., at 148 W. 23rd Street, New York, in a strike typical of so many similar cases where the cause is right, but the strike is wrong.

Our first contact was with the strikers, who said that 105 men and women, a majority of the staff, had walked out on September 29 under the banner of the Bookkeepers', Stenographers' and Accountants' Union, affiliated with the A. F. of L.

They were striking against "incredibly low wages, the average being about \$8.50 to \$9 for a 44-hour week," interference with the right to organize, unlimited and compulsory overtime, an unfair "bonus" system, the discharge of three employees for union activity, refusal to bargain collectively with a union chosen by a majority of the firm's employees, bad ventilation and dirty lavatories.

Investigation

After two interviews with the union, two with Charles E. Whitehouse, Jr., Globe president, and one with John D. Moore, director of the Regional Labor Relations Board and official mediator in the case, we rooted out the following facts:

The mail service business is traditionally low-wage, and Globe employees are among the worst paid of a badly paid lot. In 1931, at the depth of the depression, Mr. Whitehouse gave a dinner for his workers, during which he persuaded them to buy \$35,000 worth of bonds, to be paid for week by week out of the pay envelopes.

From the beginning of January, 1936, according to Mr. Whitehouse, every cent of extra sales had gone back into increased wages. This had been done, however, by means of a complicated, highly competitive "bonus" system, whereby the good workers did get more money, but the poor workers less, making for a general feeling of insecurity and dissatisfaction.

Secret Organization

The average 44-hour weekly wage for the whole shop was \$16.56, and (Continued on page 3)

FASCISM REVEALED IN GERMAN PERSECUTION

Church's Conflict with Nazis Proves Basic Incompatibility

Catholics who look at Spain and think "Fascism is a good thing because Spanish Fascists are fighting for the Church against Communist persecution" should take another look at recent events in Germany to see just how much love the Catholic Church can expect from a Fascist government, once it is in power.

Hitler and his Nazis are not content with suppressing Catholic organizations, Catholic education, and the Catholic press. They are systematically attempting to set up an exclusive religion of the German State, "purged of all un-German and Asiatic ingredients."

This State-Worship identifies the German people with the Supreme Being and casts a religious aura about all government and Nazi institutions, organizations, and ceremonies. Wherever the Faith of German Catholics has impeded the spread of this idolatry, there has been sharp and bitter conflict.

Schools Abolished

In spite of specific guarantees in the Concordat of 1933, Hitler has abolished Catholic parochial and high schools in many parts of the country. Where he has left the schools he has frequently removed the teachers. (Continued on page 2)



SAINT FRANCIS sweeps a church

EASY ESSAYS

by

PETER MAURIN

THE PLURALIST STATE

I. SECULARISM IS A PEST

1. "What ails modern society is the separation of the spiritual from the material," says Glenn Frank.
2. That separation of the spiritual from the material is what we call secularism.
3. "Secularism is a pest," says Pope Pius XI.
4. Education without religion is only information.
5. Politics without religion is only factionalism.
6. Business without religion is only commercialism.
7. Religion is good for weekdays as well as Sundays.

II. LIBERALS NOT LIBERATORS

1. The present would be different if they had made the past different.
2. The future will be different if we make the present different.
3. But to make the present different one must give up old habits and start to contract new habits.
4. But to give up old habits and start to contract new habits, (Continued on page 6)

Negroes Lose Jobs When Union Bars Membership

The meaning of the words "international" and "brotherhood" has evidently been forgotten by the International Brotherhood of Electrical Workers, Local No. 3 of New York City.

Twenty-five Negro workers lost their source of livelihood last month when the shop, the Standard Electrical Equipment Corporation, in which they worked, was unionized.

Only men with union cards could be employed by Standard, but these workers had no cards, nor could they get them from the union. The union refused to enroll the Negroes.

How do unions expect to achieve worker solidarity when they continually and of their own action create an army of scabs and enemies?

Mormons Relieve Brothers Without State Assistance

Teach Catholics Lesson in Personalist Way to Help Poor

Mormons are personalists! Mormons have taken the lead from Catholics in caring for their needy. The Church of the Latter Day Saints has met the crisis in a manner which ought to shame our so-called Catholic charitable organizations.

Of the 117 "stakes," local administrative units, stretching from Alaska to Mexico, 112 are participating in the "Church Security Plan." Eighty-seven of these "stakes" have reported that they will be able to care for every needy family in their membership.

The work was begun last April, and now 400,000 items of canned foods, 82,308 pounds of flour, 11,860 pounds of meat, 27,195 articles of clothing are ready for Mormon needy.

Put to Work

In every stake unemployed men and women were set to work sewing, farming, canning, repairing shoes and clothing, collecting furniture and gifts from church members and non-members.

All work was voluntary. No money was paid. To each man and woman a work certificate was given. When a worker needs anything he presents his certificate to the Bishop of his ward and he is given what he and his family need.

The certificates are not valued in dollars or cents. Their value depends upon the size of the family. Single men doing the same amount of work receive only what they require as bachelors.

No Red Tape

So far there have been no overhead expenses incurred in administering the projects. This winter, however, a general manager and small clerical staff will be necessary to handle distribution.

Naturally the basic project has been farming. And land was donated, 2296 acres of it, free of charge, for raising grain, fodder, fruit, vegetables. This food, raised and tended by the men, was canned immediately when ripe by the women.

The security plan also undertook (Continued on page 5)

St. Thomas on Violence

"Summa Theologica," Question 41, Article 1.

On Strife

"It is a mortal sin for a man to attack another unjustly, for it is not without mortal sin that one inflicts harm on another, even if the deed be done by the hands."

"But in him who defends himself, it may be without sin, or it may sometimes involve a venial sin, or sometimes a mortal sin; and this depends on his intention and on his manner of defending himself."

"For if his sole intention be to withstand the injury done to him, and he defend himself with due moderation, it is no sin, and one cannot say properly that there is strife on his part. But if, on the other hand, his self-defense be inspired by vengeance and hatred, it is always a sin."

"It is a venial sin, if a slight movement of hatred or vengeance obtrudes itself, or if he does not much exceed moderation; but it is a mortal sin if he makes for his assailant with the fixed intention of killing him, or inflicting harm on him."

On Cops

"If the servants of a sovereign or judge, in virtue of their public authority, attack certain men, and these defend themselves, it is not the former who are said to be guilty of strife, but those who resist public authority. Hence it is not the assailants in this case who are guilty of strife and commit sin, but those who defend themselves inordinately." St. Thomas Aquinas.



Day After Day

There is a notebook in my purse in which during the course of the month I jot down quotations from books I am reading, prayers for special occasions, reminders of things to be done, and ruminations in general. Father Gratry said that it was a good idea to write down one's meditations, so though mine sometimes are begun on a crowded street corner and continued in the subway, I jot some of them down afterward as I have time.

On the Waterfront

As I waited for the traffic light to change on my way to the Seamen's Defense Committee headquarters, I was idly saying my rosary, which was handy in my pocket. The recitation was more or less automatic, when suddenly like a bright light, like a joyful thought, the words *Our Father* pierced my heart. To all those who were about me, to all the passersby, to the longshoremen idling about the corner, black and white, to the striking seamen I was going to see, I was akin, for we were all children of a common Father, all creatures of one Creator, and Catholic or Protestant, Jew or Christian, Communist or non-Communist, were bound together by this tie. We can not escape the recognition of the fact that we are all brothers. Whether or not a man believes in Jesus Christ, His Incarnation, His Life here with us, His crucifixion and resurrection; whether or not a man believes in God, the fact remains that we are all the children of one Father.

(Continued on page 6)

Communist or Not, Browder Has Right to Be Heard

The open violation of the right of free speech in the treatment of Earl Browder, Communist candidate for President, during the past campaign, and the failure of state and federal authorities to speak out swiftly for justice, strikes a note of warning in these days of Fascist rumblings beneath the surface of American freedom.

Clear-cut suppressions of Browder's constitutional rights took place in Terre Haute, Indiana, and Tampa, Florida. In the former city he was twice prevented from speaking, being thrown into jail on one occasion for "vagrancy" and on the other barred from the radio station by a crowd of businessmen-vigilantes (Continued on page 9)

Seamen Strike in Face of Corrupt Union Leadership

New Sit-Down Technique Used; Hiring Halls Main Issue

From Maine to Corpus Christi, from Grey's Harbor to San Diego, from coast to coast seamen are striking, registering their common brotherhood, expressing their dissatisfaction with a system that refuses to recognize their dignity as men, as sons of God.

We will not repeat details of the strike, which is spreading so rapidly; they have been ably reported in the daily press. It is our intention rather to express our sympathy with the striking rank and file membership of both coasts.

To that end we repeat the basic needs of the seamen. They are:

1. The right to establish and maintain union hiring halls.
2. Just overtime rates to be paid in cash at end of voyage.
3. An eight-hour day, four hours on and four off, for the stewards' department.
4. Preferential hiring for licensed deck and engine men.

Bad Reasoning

The union hall issue, if won, will place the labor market more securely in the hands of the seamen themselves. In effect, it will bring closed conditions into the shipping business. And the closed shop makes for the only effective type of union.

We do not agree with shipping officials that the payment of overtime to the men will result in a poor quality of work. We would like to know by what process of reasoning they figured that out.

Stewards, and messboys in particular, work twelve hours a day and seven days a week. And after night lunches have been made and cleaned up after, you can make it 14 hours per day. They work until the work is done.

Rank and File

Preferential hiring for licensed men is only just and insures a well-trained personnel. Men who have had the initiative and perseverance to obtain a licensed rating are entitled to preferential treatment.

We wish to emphasize the fact that on the East coast this is a rank and (Continued on page 2)

STEEL EMPLOYS ARMED THUGS AGAINST C.I.O.

Courts Take No Action to Stop Rampant Anarchy

Organized violence, winked at by the authorities, is being employed by steel barons to check the unionization drive of John L. Lewis' C.I.O., according to charges made by Lee Pressman, counsel for the Steel Workers' Organizing Committee, against Ernest T. Weir, chairman of the National Steel Company.

Pressman produced convincing evidence to prove that Weir's company had employed armed thugs, of the type supplied by the best strike-breaking agencies, to set upon C.I.O. organizers, beat them up and attempt to run them out of town.

No Action

On six different occasions in Steubenville, Ohio, and Weirton, West Virginia, charges were brought to court, names were named, witnesses produced, and still the steel-controlled courts have taken no action.

Unscrupulous men have set out systematically to outrage the most fundamental rights of American citizens, and in so doing endanger a movement essential to the economic freedom of millions.

The constituted authorities stand idly by, while anarchy, violence, terror stalk through the land. American liberty seems to be in for a hard winter.

Rural Catholic Leaders Speak for Distributism

One of the leading contributions of the Church to American culture has been the National Catholic Rural Life Conference, which last month held its 14th annual convention at Fargo, North Dakota.

Resolutions adopted by the conference called for the encouragement and preservation of widely distributed ownership of the land, organization of agricultural laborers, vocational training at public expense for children in agriculture and home arts.

Co-operatives Essential

Rural study-clubs for adults and 4-H clubs for youth were advocated. One resolution declared the co-operative movement, "when inspired by Christian principles, is essential to economic and social reform."

The Conference also urged the formation of units of the National Fraternity of Christian Doctrine in our rural parishes "for the sake of religiously underprivileged children," and praised the proposed establishment of the American Society of Home Missions in the rural sections.

Key-Notes

The central theme of the Conference was struck by Rev. John C. Rawe, S.J., of St. Mary's, Kansas, who said in his speech, "Agriculture and the land have an infinitely larger job in the life of any nation than the mere production of the nation's food supply and raw materials. Unless the land remains primarily a place to build many better homes and happier families, our farms will become merely another type of factory, very similar to steel mills, coal mines, oil fields and industrial plants, inhuman places where we are to slave for another."

Catholic Worker Opposition to Projected Farm-Labor Party

Farm-Labor Party stands for:

Progress
Industrialism
Machine
Caesarism (bureaucracy)
Socialism
Organizations.

Catholic Worker stands for:

Tradition
Ruralism
Handicrafts
Personalism
Communitarianism
Organisms.

Germany

(Continued from page 1)

ers, replacing them with Nazis trained to teach Nazi propaganda.

The authorities have forbidden members of Catholic organizations, including the Children of Mary, to enlist in trade unions, have threatened Catholic fathers and their families with starvation if they did not break their connection with Catholic groups and join Nazi organizations.

Press Suppressed

The publication and distribution of important Catholic documents, such as the German Bishops' letter from Fulda and even the Holy Father's address to the Spanish refugees, have been suppressed throughout Germany. The Catholic Gazette, diocesan paper of the Bishop of Berlin, was recently suppressed outright by the government, and many other Catholic papers have suffered the same fate.

It is not necessary for Catholics in Germany to express seditious, or even critical anti-Nazi opinions, in order to bring down Nazi wrath upon their heads. There are priests in German prisons, there are exiled priests in this country, who are where they are today only because they dared to preach straight Catholic doctrine on such questions as sterilization, nationalism, race worship, and war.

False Friendship

Hitler has broken his word repeatedly in violation of the Concordat, and it is apparent that he will not be happy until he has entirely stopped the mouth and bound the hands of the German Church, strangled its pulpit, press, schools, and organizations, and reduced it to a state of dumb, helpless slavery.

In the face of what is happening now in Germany, it is no wonder that we cry out, "Better the open enmity of Communism than the fake, traitor friendship of a Fascist liar!"

On the Use of Force

Christ came to destroy the works of the devil not by powerful deeds, but rather by suffering from Him and His members so as to conquer the devil by righteousness, not by power.—St. Thomas Aquinas.

Don't Read Hearst!

ST. LOUIS LETTER

St. Louis Center, 3526 Franklin Ave.
St. Louis, Mo.

Dear Editors:

I have just finished an hour's conversation with a young Communist from next door (the Communist book store is three doors away) and again I am amazed at the speciousness of the Communist theories. Unless Christians begin immediately to bear witness to the truth of Christianity, Communist materialism will set the world on fire within our lifetime. I have never been so deeply impressed by the impending danger as I was in conversation with this sincere young Communist.

We have opened up a Catholic Worker center in St. Louis. From here we are carrying on all sorts of activity. We are working with Mr. Hugh Lyons, a Catholic, who is one of the C.I.O. organizers in the St. Louis area. Several of us have distributed C.I.O. circulars at the steel plants in St. Louis for Mr. Lyons.

Actually Acting

We have heard several lectures by Mr. Lyons at our headquarters on the necessity of getting Catholics interested not only in talking about but actually acting to alleviate the inhuman conditions under which laborers must live in the steel industry. We are trying to enlist the aid of college students. Unfortunately we have not yet had much success in getting any of them interested in action.

We also let out the headquarters two afternoons a week to a young lady who has a catechism class of young negro boys and girls.

We have also served two meals to men who wandered into our place asking for food. We have no facilities for serving food but we gave

them what we have right over the office table.

Interested Convent

Last week I made a visit to a convent outside of St. Louis. The members of the community are all interested in THE CATHOLIC WORKER. I gave them a long talk about my experiences with you folks in New York. They are all interested in Peter and want to hear him talk sometime. The community gave me \$15 to help carry on THE CATHOLIC WORKER program in St. Louis. This helped us to pay the first month's rent. Today a parish priest gave me \$3 to help pay bills we have contracted.

I am attending St. Louis Labor College one night a week. We would like to develop a similar college along Christian lines to teach the doctrines of the encyclicals to workmen.

Unity of Mind

We are concentrating on Clarification of Thought at our headquarters with round-table discussions every Thursday evening. We will feed and clothe the poor as much as we can with the resources we have. We know there can be no Christian revolution without a well-defined theory of revolution. We are striving for what Peter calls Unity of Mind. Then we will be ready for concerted Catholic action. We would also like to develop liturgical prayer at our meetings because we know that the liturgy is the indispensable source of Christian social regeneration.

We are having some difficulty in getting workmen into our meetings. We have to be careful not to develop just a high-brow "intellectual" place. You folks from New York will have to teach us how to get workmen and women into our meetings.

Hope to see some of you folks in St. Louis soon.

In Christ,

Cyril Echele.

"The posture of Christian society in face of Communism is not only the posture of one who carries in his heart eternal and absolute truth; it is also the posture of the culprit who has failed to live this truth; who has betrayed it."—The Problem of Communism, by Nicholas Berdyaev.

"Pray as though everything depended on God, and work as though everything depended on you."

SEAMEN!

There are reading rooms for sailors at 1110 S. Second Street, Philadelphia, and we hope our readers who are seamen will take advantage of them. The latest magazines and books are kept on hand, and a bundle of 100 Catholic Workers are sent there every month.

THE CATHOLIC WORKER, New York office, continues to offer hospitality to seamen. Many of our friends who came and stayed with us during the strike last May drop in between trips and get bundles of the paper to hand out to their friends. A Spanish seaman last month came in for some papers to give to friends in Marseilles who were asking for it. We extend an invitation to our fellow workers to bring their friends also to our meetings, which are held Tuesday, Wednesday and Thursday evenings.

Seamen Strike

(Continued from page 1)

file strike. Officials of the I.S.U. are not voicing the wishes of the membership in the many statements they have made to the press of late. Furthermore, they have continually obstructed progressive measures and would not countenance democratic control by the seamen. Their continued attempts to discredit the strikers by shouting "Communists" only betray their unwillingness to face the issues.

Communist Leadership

Undoubtedly the Communists are taking advantage of the dissatisfaction of the rank and file to try and impose their leadership. But the rank and file are not predominantly Communist, as David E. Grange, International Seamen's Union official, would have us believe. Nor do the Communists number as much as the 25 per cent mentioned in the recent statement of John M. Franklin, president of the International Mercantile Marine Co.

Regardless of leadership, the seamen have good reason to strike. Whether the strike is Communist-led or not, it does not invalidate the seamen's cause. It is only regrettable that these seamen, many of whom are Catholics, must accept Communist leadership for lack of better.

Non-Violence

Further, we commend the seamen on the manner in which they are conducting the strike. Non-violence has characterized the action of the men and they are determined to continue to run the strike along peaceful lines.

We therefore commend the striking rank and file for using "Pure Means" in their fight against selfish, materialistic interests.

We wish the Hearst newspapers and other organs of bourgeois-capitalism would cease crying "Communist" every time workmen grow tired of intolerable conditions. We wonder if Mr. Hearst and his performers of editorial acrobatics have ever read that delightful Aesop fable, "Wolf! Wolf!"

The Functions of Government

"Government, according to the American way, has two functions, one negative and one positive. Its negative function is to keep away obstacles from the individual, to prevent his property from being confiscated, his personal ambitions from being frustrated, his opinions from being suppressed, his capacities from being inhibited.

"Its business, on this side, is to prevent coercion. To prevent fear. Fear of the policeman, fear of the tax collector, fear of the recruiting sergeant, fear of the boss, and fear of the mob.

Sensitive Democracy

"On this side the American people are extremely sensitive, as are all peoples with a long tradition of democratic government and democratic society, whether they are Englishmen, or Frenchmen, or Swedes. "And it is well that it should be so. For out of this lack of coercion springs everything that is creative, affirmative, and personally responsible.

"...But government has a positive function. To do things which will help the individual to realize these legitimate aims. Above all, in a democracy, to work to equalize and generalize the chance."

Dorothy Thompson.

STORY OF A FLORIDA FARM

There are many things I would like to say or write, that might open the way to what I have hoped and worked and waited for—but I have not the art of making it carry weight—and begin to see that the cause is from my own great imperfection of spirit. My ideals are far better than my life has been. Yet no one ever tried more zealously to find and practice the right way.

It goes to show me that human nature cannot find its best expression except in the highest teachings of the saints—who knew how to make use of simplest things to attain the greatest perfection.

Mexicans Understand

Even after coming into the Catholic Church at the precise age of 50—(having been an Episcopalian 15 years and a Methodist minister's wife about 20 years—before that pure pagan)—I had to grope along in the dark. It was supposed that I understood and I was given work visiting Mexicans and teaching the children. I learned more real Catholicism from the Mexicans than from other Catholics. They have really a broader and more intelligent conception of the Catholic Church than the American Catholics.

What you are doing, and what I am trying to do is perfectly normal to the Mexican Catholic. But the American Catholic, who is in a hard conventional rut must be shaken out in order to know what Catholicity means.

John C. however, has had much the same idealism, and we became acquainted through the missionary campaign of Bishop Gerken in Texas. John had long resolved to make a home for "Mercy Workers," lay women who have spent years in religious work—where they could continue works of mercy in a home of their own, in security and peace.

Farm for \$300

He obtained possession of a fine little farm near his own home 2½ miles distant—with the help of contributions from some of the Mercy Workers—total cost less than \$300 as it went for the payment of back delinquent taxes.

When I came here, perhaps you will remember the deep affliction that was upon me.



—Ade Bethune

I invested what little money I had left, here with John.

The farm Immaculata, intended for the Mercy Workers home, as yet has no house completed on it, but John, who is like St. Joseph, a carpenter, is bringing a good house into a livable condition, finishing enough of it to make it livable for the present. He counts on renting this as soon as it can be lived in, at \$6.00 per month so as to assure the taxes.

Ideal for Commune

Then as soon as possible, he will add an apartment of two rooms where I and a companion can live to start the community. Meanwhile, I live on with him and his wife on their acreage nearer town, and I believe as they also seem to feel, that I help enough not to be an added expense.

Now perhaps with this basis I can give you some of the information you would like about the country. I do wish you could start a real farm commune here, for I believe it would be ideal—and there could be co-operation with the place north. Of course there are enemies to

fight. Insects are more of a pest and the nematodes. The matured ones can hardly be seen without a microscope but they sting the roots of many plants and then their growth is ended and fruitage stopped. One has to study the remedies.

But by proper management the crops are surprising. Peanuts are great. We have over an acre this year and John hopes to have 20 acres next. They say that will fatten 50 hogs and that would bring a big income. Then sweet potatoes. We are half living on them now—and we have discovered that the leaves make good greens. We plan to can some to tide over a season of dearth. In fact greens are a great dependence in the south and they understand the value of the "pot-likker" for vitamins. Onions are raised through the winter, and cabbage. We are doing our best to get a start of these three. And I am trying to raise okra, which I like very much. The nematodes got mine last Spring but I am trying to get another crop this fall.

Assorted Crops

Irish potatoes they say can be grown if one knows how. We can't try too many uncertainties yet. Strawberries can be grown in abundance but not yet for us. We put up many wild blackberries and dewberries and plan to get each under cultivation. Mulberries are as fine as these other two, and earlier, and we have cuttings started. Elderberries can be pruned into trees and bear immensely. We have sites good they say for citrus fruits, orange, grapefruit, etc., and will get them going as soon as possible. And casava—the root, three feet long, from which tapioca is made—main food supply for the natives of South America. We want to get a start of it for next year.

But we have no fence on two sides, and stray cattle can come in any day or night and work havoc. The Lord has defended us this past year. We can get splendid fence posts in the open range for nothing—only the cutting and hauling cost.

Pioneer Country

It is like a pioneer country. With only a little capital the possibilities are enormous. The false boom of past years has given out a wrong impression. But the people in general are backward. Only a few of the wise ones are succeeding. The rest do the easiest thing and live from hand to mouth.

Immaculata with Marywood is a farm of 75 acres—but in two separate pieces, one is 25 acres all woodland, with splendid trees, and if fenced they say a herd of goats would easily subsist there and be a source of profit. This is named Marywood and is about one-half mile this side of Immaculata.

We have neither horse nor mule, nor cow—only one pig which is expected to bring forth a brood of piglets soon to feed on the peanuts.

Need Help

We lack capital to do all this and the work is more than John can do alone. Eldarene and I have helped with the hoeing when we could get over there.

Also cowpeas are a great crop for animals and humans. The weevils get after them in summer but we had to harden ourselves. Just so it is only the weevil egg and not the insect, we close our mind as much as possible. Worms will eat us some day. We managed to put up 57 quarts and then the nematodes got too busy. Next year we hope to manage better. The casava is said to be splendid food for both man and beast.

Then the velvet bean, which vines so heavily that one cannot walk through it. Stock feed on it or it can be cut for hay—and it is one of the greatest soil enrichers. The soil is very poor and must be either fertilized with the commercial fertilizers or built up with the soil enriching crops which also produce food for animals at the same time. And we tried out cooking the velvet bean which is produced abundantly on the vines and found them very good, though apparently no one else had thought of trying them.

Pasturage is wonderfully abundant for cattle owing to the great amount of rainfall—and there are so many crops that can be raised as cattle feed.

The thing we lack most is a little bit more capital and more assistance with work.

John has no work for wages; he cannot get the Gov't work and his only cash income is the rent of a house, for there are two in good condition on this place. With \$12.00

(Continued on page 3)

Co-operation in Racine Showing Labor Way Out

Gas, Coal Co-ops, Credit Union Bring New Confidence

Racine, Wisconsin, was a "co-operative desert" until Danish-American workers, union and unemployed, invoked the tradition of their Fatherland, and despite great opposition planted another outpost on the growing front of successful co-operation.

With a population of 67,000, Racine depends on the manufacture of farm implements and capital goods for its economic existence. Hence, in 1933 Racine was hit as hard as any other similar community.

The workers of Racine, faced by drastic wage cuts and layoffs occasioned by the depression, welcomed and took immediate advantage of the collective bargaining principles embodied in the N. R. A., and several unions were formed. Union recognition was won after a series of strikes.

Unemployed

Meanwhile the unemployed were faced with the problem of existence. Their plight demanded an expanded purchasing power. One of their leaders, Herbert Katt, not unemployed, but a successful business man, aroused to the necessity of finding some way out for his corner of society, unexpectedly found it one day when he entered the co-operative gasoline station at Wausau, Wisconsin. This was in June, 1934.

Katt returned to Racine and conferred with sorely tried and perplexed union leaders. Co-operation was the way out, he told them, and here was a sample of its unquestioned success in the gasoline station at Wausau. The idea looked good to the union leaders, but they realized that the recent failure of a pseudo co-operative enterprise had momentarily broken public confidence in co-operation, and that a long program of education would be necessary to restore it.

Labor Takes Hold

There were seven union men at that first conference. They were members of the Painters', Tool and Die-makers', Plasterers', and Machinists' Unions. All that summer of 1934 these enthusiasts of co-operation spread the gospel of better living at union meetings and picnics. Fifty-two Racine unions were contacted, and by October



three hundred ten (\$10) dollar shares were sold. Fifty per cent of the shares were taken by union members. The Racine Consumers' Co-operative, Inc., was formally set up on October 24, 1934.

A gasoline station was the first venture decided upon, and a representative of the Midland Co-operative Wholesale laid the plans for the Co-operators. A lot was to be leased and the station built on it, but expected opposition on the part of gas station operators already in the field put an end to plans of complete ownership. Pressure brought to bear on the city council by the profit-taking group had influenced that body to refuse the necessary license for such a building.

Undaunted

The next step of the Co-operators was to lease a station on one of Racine's main streets from an independent operator who was not making a "go" of his business. He gladly accepted the job of station captain with regular weekly salary and soon became a most enthusiastic convert to the Co-operative movement. Herbert Katt was made manager.

With a paid-in capital of \$1,500 and three hundred car-owning members, the co-op did a business in the first nine months of \$38,447.41. Purchase refunds to consumers netted \$3,537.77, or 9.2 per cent on every dollar spent by the consumer.

Credit Union

Usually the first venture of Co-operators, the Credit Union was organized in July, 1935. The members were then assured of savings and small loan facilities on a co-operative basis.

With gas station and Credit Union established successes the Racine Co-operators next tackled the fuel problem, and a small coal yard was leased. Buying power was concentrated and \$25,397.31 worth of

Volunteers Wanted!

There are still millions of American Catholics who have never seen a copy of THE CATHOLIC WORKER.

Wanted: men and women, boys and girls, to sell the paper. This can be done in many ways: in your daily conversation; in front of your parish church once a month on Sunday mornings (with the pastor's permission); in front of other parish churches as well as your own every Sunday morning; at meetings; on the street; in subways.

The importance, the value of this work is tremendous. We cannot stand still; we must go forward, and though the service of the paper can never be measured by the number of its readers, yet, if it is alive, it must grow. "You are the branches."

Those interested in selling should write to Martin F. O'Donnell, circulation manager, at THE CATHOLIC WORKER, 142 So. 4th Street, Easton, Pa., and tell him how many papers they want.

DISTRIBUTIST GROUPS SWING INTO ACTION

A new magazine and new action is announced by the Committee for the Alliance of Agrarian and Distributist Groups, which was formed last summer in Nashville, Tennessee.

The magazine will be called "New America: A Magazine for the Small Property Holder," and its first issue should appear within the next month.

Discussion groups for those interested in this young vital, and truly American movement have already been formed in New York, Princeton, Nashville, Baton Rouge, Pittsburgh, and several Jesuit colleges.

Agrarian Aims

"The thesis of Agrarians," according to the group's prospectus, "is that agriculture occupies a special position among the forms of livelihood in America. Farming can never succeed here as a pure money-making business, by reason of the excess of the land in terms of the market to be supplied; the excess amounts to an over-capitalization."

"But it is inevitable and right that vastly more Americans should take to the land than are needed there to supply society with the agricultural products. They go there in order to run a business which is free, and subject only to their own management. In order to sustain themselves in it they must define this business in terms of subsistence—farming as well as money-farming. This is the old way of farming, which has to be recovered."

If Interested

Those interested in subscribing to the new magazine should communicate with Mrs. Katherine G. Jackson, 17 East 97th Street, N. Y. C. Those interested, either group or individual, in joining the national organization, or in attending one of the discussion groups, should communicate with James M. Waller, 124 Twenty-first Avenue, South, Nashville, Tennessee.

Christ in the Slums

"You must walk with Christ, mystically present in you, through the streets of this country, and find the same Christ in the people of your cities and your villages. You cannot claim to worship Jesus in the Tabernacle if you do not pity Jesus in the slums." Bishop of Zanzibar.

coal was sold members in seven months.

As the business has grown, great stress has been put on educational activities, as it has been the experience of Co-operators that most failures have been due to lack of understanding of Co-operation's basic spiritual principles as well as economic principles.

The Racine Consumers' Co-op. has recently announced its intention to start a retail grocery store in their new headquarters. If it has half the success of its other ventures and grows as the others have, we can soon expect the realization of the Co-operators' dream—a profitless town.

Change of Address

We ask our readers to please notify us of change of address, giving both old and new address. Many of our readers who are priests and nuns and teach in Catholic Schools are transferred during the summer months and we are anxious to keep our files in order.

Globe Strike

(Continued from page 1)

for the 105 strikers it was approximately \$12, not the "about \$8.50 to \$9" that the union had claimed.

In spite of the fact that most of the regular staff were the company's creditors, by reason of the bonds they held, and therefore disinclined to join a union and make things awkward for their debtor, possibly to the extent of endangering their investments, the Bookkeepers', Stenographers' and Accountants' Union succeeded by the end of September in secretly organizing a little over half the staff, which then included a large number of temporary workers taken on for the fall rush.

Workers Fired

Shortly before the strike was called three men were discharged, allegedly for union activity, although Mr. Whitehouse claims that he did not even know there was a union in his shop. One of these men was a young cripple, Charles H. Fournier, an expert operator who had worked off and on for Globe for the past eight years.

After his discharge Fournier went to Mr. Whitehouse and asked to know the reason for it. The other replied that he did not know, that he left all hiring and firing to his department heads. (It is a federal offense, since the recent passage of the Wagner Labor Relations Act, for companies engaged in interstate commerce to discharge any one for union activity, to interfere with union organization, or to refuse to bargain with a majority union.)

Open Meeting

When he heard that trouble was brewing, Mr. Whitehouse called the whole staff together and told them

MARTIN de Porres



takes care of the sick

—Ade Bethune

that he would be glad to discuss complaints with any employee or any representative of an employee inside or outside the shop.

It so happened that that day was pay-day, and a cop having come along with the pay-roll, Mr. Whitehouse asked him to attend the meeting "just in case." This attendance of police was afterwards used by the union as evidence that Whitehouse had tried to intimidate his workers and so interfered with union organization.

Only a few scattered complaints came in. A few days later, however, two of the union officials, Samuel Baron, president, and Murray Nathan, organizer, called at the Globe. Instead of going straight to the office they went to another floor and asked to see a friend inside the shop.

Collective Bargaining

At this point several bruisers, apparently hired a few days before from a strike-breaking agency, where they are called, in the business, "nobles," intercepted the union men and gave them "the bum's rush" downstairs.

Decidedly upset by his reception, Mr. Baron then asked to see Mr. Whitehouse. The latter sent out word that he was just leaving for the bank, but would be glad to make an appointment for two o'clock that afternoon. Mr. Baron's answer was that he must see Mr. Whitehouse at once on very important business that could not wait. Mr. Whitehouse replied that he was sorry, but he was positively unable to see anyone at that time, and again offered to make

Catholic Worker School

The interest shown at Wednesday night meetings of the Catholic Worker School has inspired the formation of two study groups to be held on Tuesday and Thursday evenings at 8 o'clock at the N. Y. headquarters, 115 Mott Street, one block north of Canal Street, two blocks west of Third Avenue.

The Thursday night group will study and discuss the subject of "Communism," and Peter Maurin will be in charge. The two great social encyclicals, "Rerum Novarum" of Leo XIII and "Quadragesimo Anno" of Pius XI, will furnish the topic for the Tuesday night group, which will be conducted by John Cort, of the Worker staff, and will have its first meeting November 17.

Lectures on general topics followed by discussion will continue at the popular Wednesday night meetings, which are also held in the Mott Street store at 8 o'clock.

an appointment for later in the day. Mr. Baron again refused and walked out of the office.

Walkout

This was just before lunch. The word had been spread beforehand that union members inside the shop were to come to union headquarters during the lunch hour to learn the results of "the interview." None of them returned to work that afternoon. The strike was on.

The strike is still on. Both sides are bitterly antagonistic, equally unwilling to make any concessions, to admit any fault, to even attempt to understand the other side's point of view. The whole affair bristles with mutual distrust and resentment, with every symptom of Class War.

Just Complaints

It is clear that the strikers had just complaints. Their wages were bad, the heavy doses of overtime and the uncertain "bonus" system gave them plenty of reason for organization. If Whitehouse did not interfere with that organization, his indifferent attitude in regard to the discharge of three employees for alleged union activity showed an amazing lack of any sense of responsibility to his workers, to himself, to the law.

The use of a policeman at the meeting was a mistake on Whitehouse's part, but excusable. Not excusable was his employment for guard duty of professional thugs, whose sole object is to create violence, precipitate a strike and keep it going as long as possible. These people are a distinct menace to society, the self-avowed enemies of economic peace and co-operation, and any man that does business with them puts himself in wrong right at the start.

Unjust Strike

It is also clear that the strike was unjust. Granted that the union officials were badly treated by the guards, it is nevertheless true that they were trespassing on private property at the time. This does not excuse the company's action morally, but union officials should know better than to stick their necks out at such a time.

Much more important, the only possible conclusion to be drawn from the subsequent "interview" with Whitehouse is that the latter was willing to bargain with the union, and the union refused to bargain with him. It may very well be that Whitehouse would have refused to bargain later on, but the fact remains that he offered to make an appointment and his offer was rejected.

Death and Bankruptcy

Striking is a serious business. No body that has tried it needs to be told. Violence, death, extreme hardship for the strikers, bankruptcy for the employer, certain loss and bitterness on both sides, these are some of the consequences. No strike is just where the strikers have not exhausted every possible means of settling their dispute by arbitration. This is a fundamental principle. Secondly, having refused themselves to bargain, the union officials then had the bad judgment to accuse Whitehouse of that crime. Thirdly, they misrepresented the wage-average, a mistake as foolish as it was dishonest because the wages were bad enough anyway.

The action of the union in this strike is tantamount to an admission that if it had been in the employer's position it would have been much more unscrupulous than he was.

"On the Level"

Once and for all, the end does not justify the means. Once and for all,

Doors Fly Open Before C. W.'s Managing Editor

Detroit, Mich., Oct. 22, 1936.

Dear CATHOLIC WORKER:

Your managing editor, Mr. Callahan, left here Tuesday night after five very full days of lectures and important conferences. Friday he was in discussion here at the Guild, and in the evening he and Mr. Connolly of London, Ont., and myself had dinner at Assumption College, following which we visited with the Fathers until near midnight. During the evening Connolly gave an illustrated lecture on the Mexican Persecution. Saturday Bill arranged a talk for Tuesday afternoon to the students at St. Joseph College, Adrien, and at Assumption for Monday night.

Sunday morning he spoke at a joint meeting of our Guild and the St. Margaret Mary Mission Society, at U. of D. Chapel. In the afternoon we had a long visit with Dr. Derry, President of Marygrove College, at his residence, and arranged to address the students Monday morning. Leaving Dr. Derry, we visited the Shrine of the Little Flower, and spent a half hour with Father Coughlin. Sunday evening Bill and Beck, editor of the Michigan Catholic, held a long conference at my house, and Beck got an appointment with the Bishop for Tuesday morning.

Monday morning Bill talked at Marygrove, and at night at Assumption. Tuesday morning we had a visit of an hour with the Bishop at his residence, and in the afternoon he addressed the students at Adrien.

I write you this because no one ever came here and filled in their dates so remarkably on short notice. Bill must have an Archangel for an advance agent. All doors seemed to fly open before him, and the truly great seemed to be waiting for him. I cannot believe that much mutual good will not come of his coming here. Certainly from the seeds planted here by Peter, yourself, and now Bill, we should soon see some sprouts of the Worker apostolate appearing above the ground. Sincerely yours,

Henry B. Sullivan.

PHILADELPHIA FORGETS ITS "BROTHERLY LOVE"

Philadelphia, long known as the "city of homes," can also boast of being "the site of the worst slums in the country."

Appearing in the August 30, 1936, issue of "Domestic Commerce" is a report made by the Real Property Survey, a CWA project, concerning Philadelphia's housing. Summed up very briefly, the report showed that despite Philadelphia's enviable reputation she still had much to do along slum clearance lines—especially among the sections inhabited by Negro families.

Twenty-three percent of Negro homes were unfit for use as contrasted with 5.2 percent for white housing.

Less than one-third of housing for Negroes was found to be "good."

The average age of houses occupied by Negroes was fifty-three years, opposed to thirty-two years for housing for whites.

A further comparison of Philadelphia's housing appears below:

	Negro	White
Percent		
Not equipped with heating apparatus...	1.78	0.68
No running water in house or yard....	1.2	0.4
No bathrooms.....	21.1	9.3
No indoor water closets	19.8	7.5
Not equipped with gas	6.5	1.4
No electrical installation	7.7	2.3

We think these figures speak for themselves and we hope that the "City of Brotherly Love" will live up to its title.

two wrongs do not make a right. The poor and oppressed are not exempt from the moral law simply because they are poor and oppressed. Any union that conducts itself on such principles is no union for Catholics. A union for Communists perhaps, for Fascists, for pagans, for loose liberals, for Machiavellians, for pragmatists, but still no union for Catholics.

If the Catholics in a union can't keep it on the level, they would do far better to get out and start one of their own. We have heard too much about "Communist unions." It is about time the Communists were muttering in their beards, "That's a lousy Catholic union!"

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THE USE OF FORCE

Christ Our Lord came and took upon Himself our humanity. He became the Son of Man. He suffered hunger and thirst and hard toil and temptation. All power was His but He wished the free love and service of men. He did not force anyone to believe. St. Paul talks of the liberty of Christ. He did not coerce anyone. He emptied Himself and became a servant. He showed the way to true leadership by coming to minister, not to be ministered unto. He set the example and we are supposed to imitate Him. We are taught that His kingdom was not of this earth. He did not need pomp and circumstance to prove Himself the Son of God.

His were hard sayings, so that even His own followers did not know what he was saying, did not understand Him. It was not until after He died on the cross, it was not until He had suffered utter defeat, it would seem, and they thought their cause was lost entirely; it was not until they had persevered and prayed with all the fervor and desperation of their poor loving hearts, that they were enlightened by the Holy Spirit and knew the truth with a strength that enabled them to suffer defeat and martyrdom in their turn. They knew then that not by force of arms, by the bullet or the ballot, they would conquer. They knew and were ready to suffer defeat—to show that great love which enabled them to lay down their lives for their friends.

And now the whole world is turning to "force" to conquer. Fascist and Communist alike believe that only by the shedding of blood can they achieve victory. Catholics, too, believe that suffering and the shedding of blood "must needs be" as Our Lord said to the disciples at Emmaus. But their teaching, their hard saying is, that they must be willing to shed every drop of their own blood, and not take the blood of their brothers. They are willing to die for their faith, believing that the blood of martyrs is the seed of the Church.

Our Lord said, "Destroy this temple and in three days I will raise it up." And do not His words apply not only to Him as Head of His Church but to His members? How can the Head be separated from the members? The Catholic Church cannot be destroyed in Spain or in Mexico. But we do not believe that force of arms can save it. We believe that if Our Lord were alive today he would say as He said to St. Peter, "Put up thy sword."

Christians when they are seeking to defend their faith by arms, by force and violence, are like those who said to our Lord, "Come down from the Cross. If you are the Son of God, save Yourself."

But Christ did not come down from the Cross. He drank to the last drop the agony of His suffering and was not part of the agony the hopelessness, the unbelief of His own disciples?

Christ is being crucified today, every day. Shall we ask Him with the unbelieving world to come down from the cross? Or shall we joyfully, as His brothers, "complete the sufferings of Christ"?

And are the people to stand by and see their priests killed? That is the question that will be asked. Let them defend them with their lives, but not by taking up the sword.

At a meeting of the opposition last week, when a Spanish delegate of the Loyalists told of unarmed men flinging themselves, not from principle but because they had no arms, into the teeth of the enemy to hold them back, the twenty thousand present cheered as one.

In their small way, the unarmed masses, those "littlest ones" of Christ, have known what it was to lay down their lives for principle, for their fellows. In the history of the world there have been untold numbers who have laid down their lives for our Lord and His Brothers. And now the Communist is teaching that only by the use of force, only by killing our enemies, not by loving them and giving ourselves up to death, giving ourselves up to the Cross, will we conquer.

If two thousand have suffered martyrdom in Spain, is that suffering atoned for by the death of the 90,000 in the Civil War? Would not those martyrs themselves have cried out against more shedding of blood?

Prince of Peace, Christ our King, Christ our Brother, Christ the Son of Man, have mercy on us and give us the courage to suffer. Help us to make ourselves "a spectacle to the world and to angels and to men." Help your priests and people in Spain to share in your suffering, and in seeming defeat, giving up their lives, without doubt there will be those like the centurion, standing at the foot of the cross who will say, "Indeed these men are the sons of God."

PLAY REVIEW

Everybody knows that Sinclair Lewis recently wrote a novel entitled "It Can't Happen Here." Not so many know that it was a vivid account of the horrors attending the possible establishment of a Fascist dictatorship here in America.

Even fewer know that Mr. Lewis and John C. Moffitt more recently dramatized the book, and that none other than the Federal Theatre Project of the WPA has produced it on the stage of the Adelphi Theatre, N. Y. C., where it can now be seen at poor man's prices.

Altogether it makes an exciting evening. When the young Corpus, Fascist militia of the little town of Fort Beulah, Vermont, slug an old groceryman to death because he displays posters opposed to their candidate, your blood begins to run cold.

Reign of Terror

You groan inwardly as one by one the decent element in the town are persuaded that what the country needs is "a strong man." Senator "Buzz" Windrip, a kind of Huey Long, wins the election on a wave of national despair, and the reign of terror begins.

Violence rides abroad. The Corpus strangle radio and press. When a young doctor attempts to learn the truth about the hidden story of the groceryman's death, he is shot down in cold blood. You sit in your seat feeling sick at the thought that such things have happened in Europe, can happen here, that murder may one day rule over us as the law of the land.

Negative Value

Of course there is rebellion, there is heroism dying for the "old American dream," but it is all anti-climax. The play's value, like Lewis' value, is primarily negative. It shows what a terrible, vicious thing is Fascism, but it does not show what a noble, beautiful, and important thing is freedom.

To Lewis liberty seems to be little more than an absence of oppression. He fails to get really excited about it, and thus to get really eloquent or poetic about it. I think it is because finally he does not see that freedom in its way is an even more terrible thing than tyranny, a challenge and a threat, bearing in itself salvation and damnation to eternity, a thing to make the blood run cold and freeze with the cry, "I am responsible!"

J. C. C.



—ADE BETHUNE

Co-op Hospital

At Elk City, Oklahoma, the Farmers' Union Co-operative Hospital Association gives member residents and their families hospitalization, medical and dental care for \$25 per year. This is as yet the only hospital of its kind in the country.

The fee includes free examinations, free confinements, special nursing, free dental care, free surgical operations, free medical treatment. A patient may stay in the hospital as long as thirty days. Size of family makes no difference in amount paid.

**DON'T READ HEARST!
HE INCITES CLASS
WAR!**

BOOK REVIEWS

THINK AND PRAY; Prayers for Use During Retreat or Holy Hour or Private Devotions, by Joseph McSorley of the Paulist Fathers. Published by Longmans, Green and Co. \$1.50.

The proof sheets of this book fell into my hands just before making a short retreat, and permission was given to review it before its publication date. It is the choice of the Spiritual Book of the Month Club for December.

It is an impossible job to do a book of this kind justice in a short review. Those who are familiar with Father McSorley's writings—The Sacrament of Duty and the Primer of Prayer—will welcome this new volume, which is made up of prayers entirely—the kind of prayers which enlighten the understanding, enlarge the heart and inflame the will to an intenser spiritual life.

Stresses Imitation

As a retreat master Father McSorley is one of the most popular in the country. He has used these prayers on many retreats, and they will be familiar to many of his penitents who will treasure them as they do such books as The Imitation. In fact, the imitation of Christ our Leader, is stressed throughout the work.

We cannot forbear quoting part of one of the prayers. It will be noticed that he used the phrased division of sentences that St. Augustine himself used and recommended to be used in making meditations.

The quotation is entitled Responsibility, and falls under the heading, Free Will and Sin.

I am truly made in Your image, dear Lord.
In all the world of created beings I alone am free.

It is my privilege
To interrupt and alter
The natural current of events;
To be responsible for the well-being,
The moral and spiritual development,
The final happiness,
Not only of myself,
But also of other human beings;
To affect the history of the universe
By my decisions.

This power is so tremendous,
So far-reaching,
The responsibility of using it is so great,
That had you left the decision to me,
Dear Lord,

I would have shrunk away,
Frightened and reluctant
To receive the gift,
To assume the responsibility.
But you have not left it to me to decide.

It is Your will that I,
Unlike all other lower creatures,
Should think and decide for myself.
Your decree has lifted me to this high level.

CATHOLIC EXTREMISM. By Rev. Paul Hanly Furfey. Preservation of the Faith, Holy Trinity Heights, Silver Spring, Maryland; \$0.10; 39 pp.

This pamphlet written by Father Furfey has aptly been called a "Spark from the Fire" of the authors' recently published work, "Fire on the Earth." And once again Father Furfey doesn't pull his punches. In fact he advocates a spiritual chip on every Catholic shoulder. Down with theory, up with action! Down with talking about the living wage without helping the worker attain it. If you liked the sound of his book, you'll find it's echo equally stimulating.

Catholics are divided into three groups: the indifferent, the moderate, and the radical. It is with the latter two that Father Furfey deals. The first he claims is characterized by the embrace of worldly realism, the last and radical has embraced the

Catholics and the State

"Since her institution the Catholic Church has never ceased at every point of the globe and every instant of her duration to have difficulties with every form of society and of the State, even of those which seemed to borrow from her their constituent principles. . . .

"No government will find Christians in revolt, but what is worse, it will find them profoundly indifferent. It feels a dull irritation on hearing there is in a Christian soul something that does not belong to it, something which is not for it, and fundamentally escapes it.

"It feels that it is seen through, and that to the very depths of its provisory essence. It is not taken seriously. It feels that it is no longer truly sovereign but a kind of steward or procurator, an overseer of material interests whose services are accepted with a resignation which it is not always difficult to mistake for scorn."

Paul Claudel.
In "Ways and Crossways."

realism of Christ—the folly of the Cross.

Secret of Success

"I used to wonder why the Jews put Our Saviour to death. The Gospel record of the Passion seemed almost a strain on one's faith. . . . But I have been reading the newspapers for the last two or three years and I no longer wonder. . . . Our Lord had committed what in the eyes of the world is the unforgivable sin. He had denounced social injustice."

And then Father Furfey applies the world's test, the test of success to the Technique of the cross. Within three centuries the cross and its fools had captured the world.

Here then lies the secret of successful Catholic Action. Accept the Cross of no Compromise. "The Cross has shown us the emptiness of worldly prudence. The Cross is and must always be our program of Catholic Action."

Literary Christ

"Let us be Catholic Extremists and let us fly in the face of worldly prudence. Let us dare to take Christ literally."

There is much social injustice in the name of private property and riches. We should not hate the rich and oppressors. "But we can menace the unjust rich with a fate infinitely more awesome than the worst the Communist can offer, namely, Hell." And here is another line that will make Marxists indignant. "Communism is pale stuff." We are the real enemies of special privilege."

Concerning war, "We are not pacifists, but we hold a doctrine which is even more offensive to the professional patriots. The pacifists merely teach that we should not murder our enemies. We believe that we should love them."

Catholic Extremism would have us. . . "proclaim all the Church's dogmas, even those which are most unacceptable to the world."

Be Saints

In short, Catholic Extremism would have us be saints.

We wish we had the space to print the whole pamphlet. We shall have to be content with a nibble here and there. And we hope this little pamphlet will serve as an introduction to Father Furfey's larger and more complete book.

Catholic Extremism ought to affect you in one way or another. If nothing else, it should make a man very dissatisfied with the brand of Catholicism he exemplifies in his life. But perhaps we are prejudiced because anything Father Furfey writes takes the words right out of our mouth.

E. K. P.

STATEMENT OF THE OWNERSHIP, management, circulation, etc., required by the Act of Congress of March 3, 1933, of Catholic Worker, published monthly at New York, N. Y., for Oct. 1, 1936, States of Pennsylvania, County of Northampton, ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Martin F. O'Donnell, having been duly sworn according to law, and deposes and says that he is the Business Manager of the Catholic Worker and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in a section 527, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Dorothy Day, 115 Mott St., New York, N. Y. Editor, Dorothy Day, 115 Mott St., New York, N. Y. Managing Editor, Wm. M. Callahan, 115 Mott St., New York, N. Y. Business Manager, Martin F. O'Donnell, 115 Mott St., New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Dorothy Day, 115 Mott St., New York, N. Y.

3. That the known bondholders, mortgages, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him. Martin F. O'Donnell, Business Manager. Sworn to and subscribed before me this 29th day of September, 1936, John G. Taylor, Notary Public, Easton, Pa. Commission expires Jan. 17, 1937.

CHICAGO LETTER

Arthur G. Falls, M. D.
4655 Michigan Blvd.

The Chicago Group is greatly concerned at the present time about the acquisition of permanent headquarters, feeling that the opportunity for the corporal works of mercy will be greatly increased. We are anxious to have a place which will draw the man in the street, as well as a place which can serve as our library, study club, discussion center and about everything else we have been planning. There are several possibilities, one of which we hope will be a reality by November 15. Then we'll need the active support of all of our Chicago readers.

It was a distinct pleasure to have had William Callahan with us for several days. Quiet and unassuming, he has made a fine impression on all with whom he came in contact. His talks before schools were on the subject of Communism, but his talk before the Chicago Group covered the broad field of activity of the New York Group. Most of the group missed Dorothy Day, who spent only a few hours here.

Program

We have divided our group into four sections: Labor, co-operatives, church and school. It is expected that each section will carry out an active program in its particular field, spreading not only the sale of the paper, but also spreading the philosophy of the C. W. group. This best can be accomplished by the active participation of members in all movements which offer an opportunity for application of Christian doctrine to social and economic problems.

Each section will conduct the Sunday Forum in the following rotation: First Sunday, School; second, labor; third, church; fourth, co-operatives. In this way the whole group may gain a clear conception of the work of each section.

Co-ops

The first of these sectional programs was conducted by that on co-ops. Russell DeLong, a member of the Board of Directors of the Hyde Park Federal Credit Union, spoke of the recent Congress of the Co-op. League of the U. S. A., held in Columbus, Ohio.

He dealt at greater length upon the rapid spread of credit unions and particularly urged that parishes develop such unions on a wider scale, pointing out that the oldest and certainly one of the most successful credit unions in this country was a parish union.

Mrs. Regina Merritt, social worker and former teacher, in dealing with the grade schools, dwelt on the need of education of children for proper attitudes on race-relations.

Maura Carey, student at Trinity High School, and chairman of Cisco's Committee on The Catholic Worker, gave a presentation of the work of high school students under Cisco in participating in the work for social progress, with special emphasis upon the distribution of the paper.

Labor and Steel

Dorothy Mills, student at Rosary College, gave a resume of the literature sent to that college by the Steel Institute and also by the C.I.O. Committee and pointed out the necessity of college students familiarizing themselves with all factors involved in labor organization in order to meet in an intelligent manner the problems which would be faced as the student left college.

Consumer's co-operation in Chicago continues to grow. Recently Consumer's Co-op. Services held a dinner meeting for its membership at Ida Noyes Hall at the U. of Chicago, for the main purpose of discussing some of the problems of future expansion. Much to their surprise members of co-ops from all over the city and from some suburbs came, so that a group of about 400 assembled. This perhaps was not so strange since the movies of co-ops in Chicagoland was shown for the first time—and an inspiring picture it truly was! Anyone wishing to arrange for a showing of this film may consult Mr. or Mrs. Marshall Goodheart, 6007 S. Woodlawn Ave.

Personalism

Definite responsibilities have been assumed by members. Mrs. Mary E. H. Carr is now our secretary, and all communications may be addressed to her at 9029 Lavin Ave. Edgar Groark is our bursar. Father Hayes and Gerald Fitzgibbon are co-chairman of the Committee on the Distribution of the C. W. Jack Killcullen is Chairman of the Section on Co-ops; Edgar Groark doubles as co-chairman of the Second on Church, with Father Hayes and of the Section on Labor with William Sims. Dr. Arthur G. Falls heads the Section on Schools; Mary Carr heads another committee which will be discussed in the next issue.

Mormon Personalism

(Continued from page 1)

363 work projects employing over 19,000 unemployed in various forms of shop work. Over 1,000 were given jobs in private industry. So great has been the activity that there are only 10,000 employables left on the relief rolls.

Example for Catholics

The Church of the Latter Day Saints has set an example worthy of imitation by their Catholic fellow countrymen. It has set up... "a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect once more established among our people."

It has accomplished this great task by calling upon every man, woman

and child in their communities to consider the welfare of others about them as their own, and to be willing to work for others not related by ties other than Christian fellowship. It has called upon every man, woman, and child to be personally responsible for the amelioration of the present crisis.

No State Aid

We repeat, all work was voluntary and personal. No money was paid in wages. And it was accomplished without calling in state aid.

We suggest that our Catholic laymen cull a few pages from the record of the Church of Latter Day Saints. It is a bitter tea that we must swallow, and brewed by Mormon hands. It may be hard to take a lesson in Catholic Charity and sociology from non-Catholics, but we trust that in the future we can afford to play "hookey."

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Constance Mary Rowe.

Julia Has a Job

Julia works part time at THE CATHOLIC WORKER office helping to answer mail, typing, filing, visiting the sick, receiving visitors. The following is a little account of her other labors as salesgirl:

Dear Miss Day:

Here are some of the highlights of this new job of mine at Woolworth's Five and Ten Cent Store. I started my career as a part-time worker by being one-half hour late, for which I was reprimanded with a curt, "We're running a business, you know." Perhaps I didn't look as impressed as I should at that for she relented with a "Come back next week." Next week I was early. Very luckily I was put on a counter with two very kind girls who gave me good advice, answered my often stupid questions, praised my work and in all made it a pleasure to work with them.

One night I was shifted to a small cake counter with no one to guide me and I made two slight mistakes, for which I had to ring the confounded bell which brought the floor manager's eyes on me. With a curt motion of his hand I was then transferred back to my home counter, and my moment of power was over, but, like Napoleon, I had a chance to rule after my exile. The very next night I was given charge of the darlingest counter, which carried pillows, mousetraps, etc., but there was a fly in the ointment, because I, one of the worst package wrappers in creation, was also to oblige the patrons by making beautiful packages of all their purchases. How I lasted the evening without any complaints is a minor miracle.

Poor Working Gal

As for the dear customers, God bless them! The majority of them are Christian minded and therefore willing to help the poor working gal, while others add to her sorrow. Some of them start purchasing for the week about five minutes before closing time, take ten minutes to decide what to buy; then start telling you about their long trip home; "so please wrap it well, better put two papers around it just to make sure." All this goes on while the floor

manager waits for me to cover the merchandise and bring him the money bag.

I often get into interesting conversations with the nice ones and start to propagandize a bit. One woman on seeing my Miraculous medal started confiding about her medals, the churches she attends and the special novena she is making. At times like this I feel how we are members one of another with Mary uniting us.

Business Ethics

One of the girls on my counter was promoted to the position of assistant, which means she has to remember the numbers of all the merchandise on the counter and work on the floor to relieve the floorwalkers. For this she receives the enormous increase in salary of fifty-cents a week. In her place at the counter they placed an inexperienced girl full time, while at the next counter there is a girl who has worked part-time for the last three years. Isn't that the limit?

Last week I too was promoted unexpectedly from the basement to the main floor to care for a tiny triangle candy counter between two doors. Here I can breathe fresh air, quite a change from the stuffiness of the basement, and can survey half the store, the salesgirls and customers undisturbed (without any floorwalker's piercing watchful eyes). I can sympathize with the salesgirls' interest in clothes and cosmetics, which is such a change from their monotonous work. Many self-styled fashion plates passed by my counter and made me long for my sketch book. I missed my fellow workers downstairs and was glad to know that they did too. In passing the downstairs floor manager I couldn't resist asking him how he and the others managed to get along without my helpful presence. He grinned, so I added, "I bet the canaries noticed my absence." At this he laughed. Can you imagine a gloomy poker-faced man laughing? Well, I saw and heard him.

Your fellow worker in Christ,
JULIA.

Speaker at C.W. School Tells of Fighting Communism at Geneva

Florida Farm

(Continued from page 2)

per month and what we can raise, we have to live.

Somebody stole half of our laying hens one night so we are short on eggs—had been getting one apiece every day.

Another thing—here in Ocala is built one of the largest of the Government P.W.A. farm marketing warehouses with arrangements for curing meat for any farmer at the lowest price.

Land of Opportunity

So altogether one who with half a chance could not provide himself food here all the year around would be wanting in brains or industry.

We have done part of our canning with the pressure cooker, borrowed from the Home economics office—and will buy one another year, though I shall try out the wash boiler method and believe it will work as real steam pressure. Just now I am handicapped having strained my left wrist, otherwise I would be preparing and canning sweet potato tops for greens. They have a slightly disagreeable flavor which is overcome by ketchup (catsup) of which Eldarene had put up a good supply.

And by the way, we learned to make sour green tomatoes just like sauerkraut—and it is fine—said to have the same good qualities, vitamins, lactic acid, etc., as sauerkraut.

John gets free of charge from the fruit packing houses a good many culls of oranges and grape fruits, so we shall be putting up some of them when the season is on.

Well, can you gather anything out of this? I have failed to say many things. Will you send me one copy, or two, of your Farm Commune. I will send postage at least. I am anxious to know all I can about it. I hope this will work out here, and perhaps you can get a place down here too and find a way to co-operate.

Catholic Centers

As soon as we can begin to get the equipment going I have also many dreams of a Catholic center of rest and refreshment spiritually, a place where study and meditation are helped and encouraged—I love to study, and am reading Dante in the original now, a little every day—besides a very much loved book City of God or Life of the Virgin Mary, in four large volumes, translated however into English, from the Spanish of Mary of Agreda—and some day I hope to write a book on her life—dreams are they not—but they will come true as far as God wills—and more than that I do not ask.

Also a place where it may be possible for the mentally afflicted to build up—as God wills. It gives me great consolation to think it.

As to tourists, we are near the famous Silver Spring, Fountain of Youth of Ponce de Leon and a wonderful National Forest. And on Sundays at Mass there is hardly a Sunday when there are not strangers in Church from other states.

These are stray items. My left wrist begins to ache and I must rub it.—O. B. M.

P. S. Since the October Worker has come I realize dimly through long residence further south, that winter is beginning in your part of the country. I must pass on what may be a valuable hint, though you may have thought of it too.

Comforters

In regard to bed covers and how many of them did we not help the poor Mexicans to make in Kansas and Nebraska when they were destitute, and suffering with the cold!

I made one for myself first to test it out and I needed it too because I had no money to buy blankets. You get burlap feed sacks and lay some papers over them, having put together sufficient for a bed cover, not too wide, to hang over the sides. Lay another sheet of the burlap above it and baste it back and forth with twine—one ought to have saved all scraps of twine.

Newspapers will serve, but wrapping paper is tougher. I have just now in fact made me a second one, for I only brought one comforter here, and the nights get cold here, too.

But Noisey Perhaps

This paper quilt will serve best if placed between two other covers, however light, because the paper does not accommodate itself to fold-

"In fighting Communism," explained Antoine Allard, brilliant young artist-writer from Belgium and the first speaker at the Catholic Worker School, "you have to deal with a growing subtlety and strategy of attack on the part of the enemy."

M. Allard, who is active in the Jociste, or Young Catholic Workers' movement in Belgium, described his experiences at the World Youth Congress in Geneva this September, where the Communists, led by the Russian delegation, made a concentrated attempt to dominate the Congress.

A handful of Catholics, which included Emmanuel Mounier, editor of the French magazine, "Esprit," and leader of the Communitarian movement in Europe, were successful, however, by an equally determined effort, in blocking the Communist propaganda at nearly every turn.

Religious Freedom?

In the course of the proceedings, M. Allard told us, a Russian delegate was extolling the new religious freedom in Russia under the Second Constitution. He did not, however, explain that what was actually guaranteed by that document was "freedom to perform religious rites and freedom of anti-religious propaganda," while there is nothing said about any "freedom of religious propaganda." Thus the new constitution in no way prevents the suppression of a Catholic priest's right to preach from his own pulpit.

In any case, the Russian delegate was speaking as though there was a complete, protected liberty of conscience. A Swiss Protestant got up and asked if Christians outside Russia were free to go there and spread the Gospel. The other replied that they were not only free to do so, but that he himself extended an invitation to any and all Christian missionaries to come to his country and preach.

Forces Retraction

M. Allard then arose and asked the Russian if he would be so good as to put the invitation in writing, inasmuch as it would be so much more convenient for those who wanted to take advantage of it if they had something to help them with the Russian authorities.

The Communist finally had to admit that he had no authority to extend such an invitation. In the end Allard forced him to retract.

At another session Allard pointed out that if the U.S.S.R. was really sincere about its new-found religious liberty, it was not too much to expect that Moscow should release those prisoners who were still being held in concentration camps for religious activity.

Produces List

The Russian delegate said that he had never heard of any such prisoners and asked if the gentleman from Belgium had a list of their names. Allard replied that he had such a list, of about 100 names, and held it up.

He said that he could not show the list to the Russian delegate, but that he would hand it over to the chairman on condition that a committee composed of one Catholic, one Protestant, and one Communist should be elected to go to Russia and investigate the status of the men and women on that list.

This motion, probably the most important single piece of business at the whole congress, was shelved by the chairman, an American whose own prejudices would apparently have been embarrassed by the results of such an investigation.

"It may be that the reckoning against the existing order is too heavy and that it is doomed to an evil end. But the end-of-a-world is not the end of the world. We know not the age for which we labor."—Freedom in the Modern World, by Jacques Maritain.

ing in. But experience can teach those who use them. The first one I used served me a long time.

Another thing, just newspapers placed between blankets make a great bulwark against cold.

I always pray for you all up there that you may carry your load of responsibility. Yet with God's help you can go on.

How I like that phrase, "putting their hands to the strong things," which my dear Mary of Agreda applies to the Virgin Mary. We need not be afraid to attempt the strong things, for God is with us if they are right and necessary things.

Pluralist State

(Continued from page 1)

- one must be a fanatic.
5. And liberals are so liberal about everything that they cannot become fanatics about anything.
6. And because liberals cannot be fanatics about anything, they cannot be liberators; they can only be liberals.

III. THE AGE OF TREASON

1. Pope Pius IX and Cardinal Newman considered Liberalism the greatest error of the nineteenth century.
2. Modern Liberalism is the logical sequence of the so-called Age of Enlightenment, sometimes called the Age of Reason.
3. When modern liberals gave up the search for truth they sponsored nationalism, as well as capitalism.
4. The appeal to prejudice took the place of the appeal to reason.
5. And the Age of Reason was superseded by the Age of Treason, as is pointed out by Julian Benda in a book entitled "The Treason of the Intellectuals."

IV. UTILITARIAN THOUGHT

1. When English philosophers broke away from Medieval thought they formulated what is called a utilitarian philosophy.
2. Locke, Hobbes and Hume, the utilitarian philosophers, had for principles the utilitarian economists of the Manchester School.
3. Since the advent of the Manchester School, the School of Laissez Faire, religion has nothing to do with political economy because political economy has nothing to do with social ethics.

V. FUTILITARIAN ECONOMICS

1. The Futilitarian Economists of the Manchester School thought that the general interest of human society would be well served if everybody was always mindful of his material interest.
2. The Futilitarian Economists of the Manchester School thought that everything would be lovely if everybody took in each other's washing.
3. The Futilitarian Economists of the Manchester School believed in the law of supply and demand and could never conceive of the possibility of too much supply and not enough demand.

VI. FUTILITARIAN STATES

1. The Futilitarian Economists of the Manchester School thought that business is just business and that politics should keep out of business.
2. The Futilitarian Economists of the Manchester School thought that the State is only useful when it helps business men to collect their debts.
3. The war of 1914 and the peace of 1919 are the logical result of the foolish notions of the Futilitarian Economists of the Manchester School.
4. England, France and America, our Futilitarian States, are now busy trying to solve the problems brought about by the lack of understanding of the Futilitarian Economists of the Manchester School.

VII. TOTALITARIAN STATES

1. England, France and America think they can muddle through with their eighteenth century politics.
3. Russia, Italy and Germany have given up the idea of two, three or more political parties and have adopted the idea of one political party.
4. In the Futilitarian States everybody is told "Mind your own business."
5. In the Totalitarian States everybody is told "Do what we tell you or out you go

to the Concentration Camp."

VIII. PLURALIST THOUGHT

1. Humanists believe with Robert Burns that "man is a man for all of that."
2. Theists believe that God created the world, that He is Our Father, and that we are all brothers.
3. Protestants believe that God, Our Father, sent His only begotten Son to save the world from sin.
4. Catholics believe that Jesus Christ established a Church, and that this Church is the Catholic Church.
5. Humanists are just Humanists.
6. Theists are Humanists plus Theists.
7. Protestants are Humanists plus Theists plus Christians.
8. Catholics are Humanists plus Theists plus Christians plus Catholics.

IX. PLURALIST STATE

1. The belief in human personality is the common belief of Humanists, Theists, Protestants, Catholics.
2. On this common belief of human personality Humanists, Theists, Protestants, Catholics, could very well build up a Pluralist State.
3. Futilitarian States as well as Totalitarian States are not based on the cultural tradition of the Western World.
4. The Pluralist State is a State where Humanists try to be human; Orthodox Jews try to be Jews; Christian Protestants try to be Christians, and Catholics try to be Catholics.

X. ALLIED TECHNIQUES

1. Social movements based on personal responsibility are not hindered by the Pluralist State.
2. The Cooperative Movement, the Guildist Movement, the Agrarian Movement, the Communitarian Movement, find themselves at home in the Pluralist State.
3. The Pluralist State does not try to solve the social problem by passing laws or creating bureaus, but by removing from the Statute Book all the laws that hinder the activities of the social movements based on personal responsibility.
4. The Pluralist State stands for leadership, not dictatorship.



"Be always on the side of the poor man rather than the rich—until you know the truth."—St. Louis.

"Social organization, and the land system are two of the perpetual problems of mankind."—Bebe Jarrett.

Day After Day

(Continued from page 1)

Meditation of this fact makes hatred and strife between brothers the more to be opposed. The work we must do is strive for peace and concordance rather than hatred and strife.

On the Farm

The trees are getting bare, but still it stays warm. Coming down at night from the city, the warm, sweet smell of the good earth enwraps one like a garment. There is the smell of rotting apples; of alfalfa in the barn; burning leaves; of wood fires in the house; of pickled green tomatoes and baked beans than which there is no better smell, not even apple pies.

There is a warm feeling of contentment about the farm these days—the first summer is over, many people have been cared for here already—and we started out with capital of a thousand dollars and nothing else at all. From day to day we did not know during the course of the summer where the next money to pay bills was coming from, but trusting to our co-operators, our readers throughout the country, we went on with the work. In spite of our collective faith, there could not help but be a feeling of strain at times when there was so much to be done and no money for tools or equipment, not even enough to pay for food. But now all our bills are paid, and there is a renewed feeling of courage on the part of all those who are doing the work, a sense of confidence that the work is progressing.

This month of thanksgiving will indeed be one of gratitude to God. For health, for work to do, for the opportunities He has given us of service; we are deeply grateful, and it is a feeling that makes the heart swell with joy.

During the summer when things were going especially hard in more ways than one I grimly modified grace before meals. We give These thanks O Lord, for these Thy gifts, and for all our tribulations, from Thy bounty, through Christ our Lord. Amen. One could know of certain knowledge that tribulations were matters of thanksgiving; that we were indeed privileged to share in the sufferings of our Lord. So in this month of thanksgiving, we can be thankful for the trials of the past, the blessings of the present, and be heartily ready at the same time to embrace with joy any troubles the future may bring us.

Mott Street

One of the girls has written an account of the doings at Mott street this past month. One thing she did not mention is the fact that our house reeks of the wine keg. The back yard between the front house where we have two apartments and the store, and the rear house which is St. Joseph's House proper, has been filled with huge barrels and from early morning until late at night there has been what should be a rustic job going on. Barrels are washed out, grapes come in by the truckload, the cellars are open to the warm, fall air, the work of making wine for the whole neighborhood is underway. Some of the Italians in the front house are making barrels for this family or that in the neighborhood. And this is not a matter of scandal or extravagance. The Italians with their spaghetti and wine dine frugally and healthily, and there are few real drinkers amongst them. Some day we will bring Teresa's camera, which she won at a school raffle, into town and take pictures of pushcart-lined Mott street, St. Joseph's house, and the wine keg-lined yard between the houses and publish them in the paper. Until we can afford a picture page, however, our readers must be content with these word pictures.

At a Communist Meeting

Tonight ten of us went up to Madison Square Garden to distribute a few thousand papers before and after one of the Communist meetings which are held there every week. The Garden holds twenty thousand and is always packed to the doors. There is always a crowd who cannot get in.

"What's the idea of distributing literature to that gang of reds," one of our friends wanted to know. And we reply, that if one person of all those twenty thousand who throng the Garden is to the slightest degree moved by anything he finds in THE CATHOLIC WORKER, we will have considered it a good night's work. We heard of one man who was brought back to the faith last month through THE CATHOLIC WORKER and that one bit of news was enough to make us intensify our efforts.

It is a little recognized fact that revolutions are started by just such seemingly insignificant acts as dis-

Catholic Rural Life School

As usual Father Ligutti leads the way in the Catholic Rural Life movement.

At Granger, Iowa, "The School of the Assumption" is newly opened and Father Ligutti adds a school to complete the social structure of his subsistence community.

The school is intended to train boys and girls to live a successful and Catholic life in the country.

The girls will be trained in religion, homemaking, nutrition, nursing, child care, arts and crafts as well as classified subjects.

The boys will be taught religion, basic agriculture and a broad course in farm shop work covering most of the trades.

The students will "learn by doing."

The fundamental principles of Catholic Rural Sociology and economics will be stressed.

We quote the pamphlet issued by the school as the most effective way to express the why of this type of education:

"This school is attended by boys and girls of this vicinity. Some are from farms, some from the homesteads, some from the town. We want to give them in this school such training as will prepare them for their future life in the home. We would like to see them continue to live here—and to make good at their work. We don't want to handicap them in their future life, but we don't want to direct them to a city where living conditions are poor, where work is scarce, where men's and women's souls are crushed as well as their bodies; we want more farmers—boys and girls, ready and willing to live on the soil, and make good at God's noblest occupation—that of Agriculture."

This is the kind of school we need most. This is the type of education we would call truly Catholic. It is the rural life that keeps man in touch with God and his Providence.

tributing literature. The first time Leon Trotsky was sent to jail it was because of printed leaflets urging the workers in Odessa to organize. In the history of the working class movement men have gone to jail, been put to death, have been sent into exile for running a newspaper and printing literature which the government considered subversive.

We Must Distribute

If the forces of the enemy set such store by the distribution of literature to acquaint the working masses with their theory of revolution (and Lenin said that there could be no revolution without a theory of revolution) then most assuredly we are doing the right thing by distributing THE CATHOLIC WORKER on every possible occasion.

There are forty thousand members of the Communist party in the United States. There are twenty thousand people in the Garden at these Communist meetings. Not by any means a majority of them are Communists. Many are sympathizers. Many are good trade unionists. Certainly the great mass of workers, convinced though they may be that better conditions can only come about through violence, do not want class war. Surely the great majority if faced with the choice between good and evil, God or the devil, would not choose evil. It is on this assumption that we are working. It is for this reason that we go out into the highways and the byways, out on the street corner and the picket line with our paper.

Many of our readers throughout the country are also distributing the paper. We ask you all to help in this, the Christian revolution. Send for extra copies and give them to your friends.

In the Clothes Room

At Mott street we have an entire room devoted to clothes. Many a day forty people come in for garments and many of them have to be turned away. The other day we gave fifteen women warm coats, but there was an equal number of men who had to be turned away. The best we could do for many of them was give them warm wool scarves. We need sweaters, no matter how old or holey. We need suit coats, even if there are no pants. We need overcoats, underwear. Many of the men went away wearing women's stockings in want of men's. Do you know what it is like to walk the streets with bare and blistered feet in your shoes? Please help us by sending in your old clothes. We have a family of children also who need to be outfitted, as well as men and women.

One of the fathers of the church said, "the coat which hangs in your closet belongs to the poor."

In a Courtroom

This is being written down at the County Court where I am waiting for the commitment clerk to come down from the Bellevue psychopathic ward. The paper must go to press today, but there is a work of mercy to be done. One of our women has fallen into the hands of the State (and the State is becoming an inexorable guardian) and they have decided she is psychopathic and needs to be committed to the Manhattan Hospital. It is to rescue her that I am here—to plead to the judge to release her in our care. She had been with us six months and we had known her and helped her for some two years before that. What peculiarities she has we can cope with, but aside from any mental disorder, perhaps the result of cruel hardship and loneliness and insecurity, we are convinced that a most grave injustice is being done which we must prevent.

Right now I should be down at

U. S. Steelmakers Retreat To Cheap Labor South

Steel is moving into the South. Steel is moving into the home of "cheap and contented labor." Steel is trying to outflank the growing and successful C. I. O. organization drive on northern steel labor. Southern steel workers face the choice of aiding that drive for the benefit of both North and South or of losing for a generation to come the chance for economic freedom.

Southern labor, says the steelmakers, is "easy to handle." And the U. S. Steel Co., Inc., has announced construction of new plant equipment, through their subsidiary, the Tennessee Coal, Iron and Railroad Co., in the South, where they hope to enjoy an unlimited open shop condition.

Steel Strategy

Two batteries of coke ovens, two modern, continuous cold rolling mills, a continuous wide strip mill, a blooming mill, a tinning department with a capacity of 4,000,000 base boxes of tin plate. The bill will come to \$29,000,000. With this mill equipment and with cheap labor to run it, U. S. Steel could close down its northern mills until the C. I. O. storm blows over.

U. S. Steel also hopes to get in on the ground floor of what is slowly becoming America's best market—the awakening South. It will also be getting into position to compete more profitably with its strongest and most aggressive rival, Republic Steel, which has made several southern mergers of late.

We do not believe southern labor "easy to handle." We trust southern labor, Negro and white, will realize their danger and fight together as they must if Steel's retreat into the South is to mean victory for them. Southern labor also holds in its hands victory for northern steel workers. Southern labor alone can bring Steel to terms.

the printer's overseeing the makeup of the paper, because Bill Callahan, who of all the crowd is best at makeup, is away, and John Cort and Eddie Priest, though they can get a story and write one—though they fit in every other way into the scheme of life of the Catholic Worker—are not as yet at ease in writing heads and balancing the front page. Not that I am so hot myself. But I should be there, I think fretfully.

However, I shall sit and wait, writing this last bit of "copy," and as to how things are going in the crowded print shop where three other papers are going to press at the same time—I shall just have to leave that to the Lord, and our inexperienced fellow workers. When it comes to choosing which is the most important work this morning—one human being is of greater importance than all the papers ever published—I am sure our readers will agree. So when they find errors in the proof reading or in the heads, an unbalanced job in the putting together of the paper, they will please excuse us.

Pamphlets and Leaflets

By

PETER MAURIN and DOROTHY DAY
(Radicals of the Right—The Mystical Body—Stand on Strikes, others in preparation.)

Order From THOMAS BARRY

22 Eaton Place

East Orange, N. J.

FIVE CENTS A PIECE

LETTERS FROM OUR READERS

Archbishop Writes

Ciudad Trujillo.

Dear Editor:

I am following with keen interest your "apostolic work" among the "humble ones," or rather "the chosen children of Christ."

Many magazines are flocking to my desk: very few with the scent of Christian inspiration that permeates every single line of the CATHOLIC WORKER.

Please don't discontinue it for lack of money. You should go begging at every door, before silencing the echo of a voice, that sounded 20 centuries ago among the toiling people of Palestine.

The more the roaring of the Pharisees and the shouting of the sheep-like wolves endeavor to attract poor exploited humanity into the Communist abyss, the more the sweet and everlasting voice of Christ should re-echo, as the only expression of Truth, Love, Justice.

Yours in Him

Richard Pittini

Archbishop of Santo Domingo.

On Violence

Albany, N. Y.

Dear Editors:

After reading the articles in your October issue on the strike at the Berkshire Hosiery Mills and the lettuce pickers' strike in California, a question occurred to me. That is the matter of your attitude toward mass picketing, which I observed in various issues of the Catholic Worker. It appears incongruous that, while you take such an extremist attitude against violence that you apparently even discountenance a war fought against an enemy who, without provocation, invades one's country, you pass over without criticism cases of mass picketing. This practice, it seems to me, is generally intended either to intimidate or actually use violence on the non-striking worker or strikebreaker. In the case of the Berkshire Hosiery strike, the presence of 4,000 men on the picket line, many of them not even employees of the firm, was certainly not necessary to inform other workers that a strike was going on. A far smaller number would have done that. Yet, when violence results from tactics like this, as in both the Berkshire Mills strike and the lettuce pickers' strike, I notice it is the police you denounce. If you consider the use of intimidation or aggressive violence by striking workers justified, I would appreciate your writing something in the C. W. explaining why.

I don't want to be misunderstood as at all impugning the justice of either of the above-mentioned strikes. What I am inquiring about is the tactic of mass picketing employed in these and many other instances.

FRANK P. MOTHERSELL.

Answer on Violence

Editor's Note.—We do not condone violence on the part of either strikers or police, and we never have. As for mass picketing in itself, we consider it as one of the few means the worker has of publicizing his cause. We consider the joining of sympathizers with workers in picket lines as an expression of Christian Justice and Charity.

Mass picketing is not intended to make for violence, but, rather, to keep up the morale of striking workers. Where it ends in violence, as it did in the case you mentioned, and were it the fault of the strikers, we would condemn it as quickly as we did when the police were at fault.

We have no particular axe to grind in regard to the police, and our continued or, rather, usual condemnation of police brutality is because in most cases drastic police action is not justified by the situation, which has usually been created by non-striking employees or the "finks and nobles" of a strikebreaking agency. We refer you to the recent expose in the La Follette investigation of industrial strife.

We Oppose Violence!

In our July issue we had an article appearing on the front page, entitled "C. W. States Stand on Strikes." In this article we explain our attitude toward industrial strife, and we have since published it in pamphlet form. We quote from the article under the subhead "We Oppose Violence":

"We oppose all use of violence as unchristian. We do not believe in persuading scabs with clubs. They are workers, too, and the reason

there are scabs is because the work of organization has been neglected." Again, in the same article regarding the Communists' use of violence:

"They are protesting against man's brutality to man and at the same time they perpetuate it. It is like having one more war to end all wars. We disagree with this technique of class war, without which the Communist says the brotherhood of man cannot be achieved."

From Radical Reader

Commonwealth Coll.
Mena, Ark.

Dear Miss Day:

Thank you for your letter. I was not here when you were, so I couldn't have had the pleasure of escorting you to the bus. I teach organization of the unemployed.

"Outsiders, many of them kind and charitable in their intentions, some of them Reds and Communists anxious to get their propaganda started..." does not strike me as fair. Obviously it implies that the Reds are not kind and charitable.

I feel about the proletariat as Isaiah did about Assyria. God has selected them to be his instrument in achieving a very important purpose.

Of course it wasn't only the proletariat which carried through the revolution in Russia. The vast majority of the peasants united with the proletariat.

Spain

In Spain the unity of classes is even more marked (with this in view I fail to see how you can urge anyone not to take sides with regard to Spain. The Spanish people have taken sides, most emphatically. Exact figures for Catholics would be impossible, but obviously at least 80% of the Catholics, probably over 90%, are on the side of the government they elected. In their hour of massacre you refuse them your support. My astonishment at your attitude is so great I cannot express it).

Spain makes it clear that no matter how mild the program of reform, we shall have to fight in defense of it. Of course the attack will come largely from abroad (as in Russia's civil war, or in Spain today. This means that our fight will be shorter, since international capitalism is growing weaker every day. My guess is that over half of the blood that must be shed has already been shed by our valiant comrades in Russia, Spain and China. But you do not help to reduce the bloodshed by telling Americans that there is a program which will not bring on a fight. Surely Spain proves you are wrong. Their program was even milder than yours, I think.

Don't forget that Hitler smashed all the German cooperatives.

May I hear from you again?

By the way, as to pacifism, are you familiar with the chapter on Christianity and Pugnacity in Hocking's book, "Human Nature and Its Remaking?" I think St. Thomas agrees.

Yours in Christ,

Haven Perkins.

(Editor's Note: Then it was another teacher at Commonwealth who studies St. Thomas.)

From Vermont Correspondent

Dear Haven Perkins:

You say that you resent as slander the remarks I made about the Communists in Vermont. I would like to clarify my stand. I did say "Outsiders, many of them kind and charitable in their intentions, some of them Reds and Communists anxious to get their propaganda started in Vermont, gave considerable aid to the strikers." What I meant was this: Some gave in the true spirit of Christian charity, asking nothing in return; while others, according to reliable union men, gave many things, but demanded in return for those many things, or at least tried to demand, a chance to come in and preach class warfare: where, as Peter says, they try to make themselves believe that class struggle is the first step from a Capitalist society, where man is inhuman to man, to a Communist society, where man is human to man.

I say that regardless of the intention on the part of the Communist thinking, the Communist objective is necessarily cruel.

As for your study of St. Thomas, that is splendid, of course, and I envy you your knowledge of him. But I warn you that even devout Catholics run the danger of not be-

ing able to see the Church for the glories that they see in St. Thomas. And that, I think, would sadden the Angelic Doctor more than anything else in the world.

So I suggest that you give St. Francis a little time. Of the two men Chesterton could have said, as he did in speaking of something else: "Here, again in short, Christianity got over the difficulty of combating furious opposites, by keeping them both and keeping them both furious. The church was positive on both points." Briefly, Mr. Perkins, and with all the good wishes in the world, if you're going to have the cakes you might as well have the ale.

Yours in Christ,
BRYAN J. DEGNAN.

—Ade Bethune

From a Liberal

Dear Miss Day:

Here's one dollar. So little that I am almost ashamed to send it. I do sent it, however, in response to your latest appeal through THE CATHOLIC WORKER, in the hope that it will be one of a great many indications that your work is appreciated. Whatever your religious professions may be, you are human enough to want appreciation.

I am unable to believe in the kind of God and the kind of Creation that you do, but without your premises I highly approve of your attitude on a number of current problems and also your personal approach—and that of Peter Maurin and the rest—touches my heart.

Please, in all of your working and writing, try to understand that a vast number of us are apart from all churches not because we are sinners, but because the creeds do not seem true to our reason. And please understand that we are far more in accord with your standards and your outlook than are most of the people in the churches. I hope that our religious differences will not keep us from doing together whatever good we can do.

Sincerely,
A Reader.

For the Fishermen

Dear Editor:

In reference to your article in the October issue of THE CATHOLIC WORKER: Fishermen Fight for Recognition of Union Rights.

I would suggest that a Catholic Fishermen's Guild of America be formed, that a Chapter be formed in Boston and that other Chapters be formed at other fishing centers throughout the country.

Your truly,
A Friend.

P. S. A Catholic Guild could be established for each occupation. There could be a Catholic Printers Guild of America, with Chapter in each County of New York City and in every Diocese throughout the country.

**DON'T READ HEARST!
HE INCITES CLASS
WAR!**

St. Mary's Abbey

Newark, Oct. 24.

Dear Friend:

With the permission of the Head Master of our school, I have made new plans this year for the distribution of the WORKER. Beginning with your October issues, which I want you to send us at once, each boy in the school becomes a regular subscriber to your excellent paper. We shall encourage the students to send for extra copies for their own private distribution. So send me at your earliest convenience 550 copies of the October number and regularly thereafter each month. I want to make the CATHOLIC WORKER A SUPPLEMENTARY TEXT FOR THE RELIGIOUS CLASSES IN THEIR STUDY OF THE SOCIAL QUESTION. Our catechisms give little or no attention to this burning question of the day.

With every best wish and prayer, I am sincerely in Christ,

Fr. Benedict, O.S.B.

Exposing Conditions at Joe Levy's

Dear Editor:

"And behold the tears of such as were oppressed. And they had no comforter. On the side of their oppressors there was power, but they had no comforter."

Ecclesiastes, chapter 4, verse 1.
Like ancient Israel groaning in Egyptian bondage the women slaves toil from 8 A. M. to 6 P. M. And now Mr. Levy is talking of having us come in half an hour earlier in the morning, and work half an hour later each evening. Mr. Levy is a dealer in garment remnants, 298 Bowery. Under the lash of this cruel task-master, we are forced to lift heavy bags of cloth remnants weighing more than 200 pounds, and carry to our different places for sorting. Either standing all day, or on our knees on the dirty floor, we toil with a velocity of speed that confuses the novice, and makes the speed of the planets in the solar system seem insignificant. We smother and cough in the thick dust. We eat our lunches standing, or sitting amid the dusty rags on the dirty floor. We have no dressing-room, but stow away the best we can. There is no heat in this place. Only those who have worked there know our suffering in winter. We receive only \$8 per week for our drudgery. Recently Mr. Levy showing a customer around pleasantly invited him to spend the evening with him, saying he had four tickets for the Follies. Mr. Levy lives in luxury, while the workers starve on the miserable wages, and suffer in the Polar atmosphere of the work-shop. Let us say with the immortal poet, "Be not dumb like driven cattle, be a hero in the strife." Let us take off our aprons, and throw them in the boss's face. Let us demand living wages, shorter hours, and better conditions in the work-shop.

BERTHA (A Reader).

California Letter

Los Angeles.

Dear Friends: The co-operative movement in California has not reached any great proportions as yet. The list of figures show about 53 groups operating in the State with indifferent success. You know we Californians are noted as the originators of all the crack-brained economic schemes that have been foisted upon a long suffering people. Upton Sinclair with his Epic; Dr. Townsend and his O. A. R. P., the Utopian Society that reached a membership of over 500,000 in less than a year, all have left the rank and file in a very bewildered condition.

We cannot say these movements lacked all merit, but the general result was bad in that the people have become generally suspicious of any attempt at organization. Co-operative enterprises have suffered losses because of political interference and incompetent leadership. Many believe that the passing of laws will be the solution to their economic ills. Few seem to realize that hard work and sacrifice on their own part, coupled with a real co-operative spirit and determination to make good by their own efforts is the only way they will be able to save themselves. Their morale has been broken and it is up to some one to at

(Continued on page 8)

Blessed Gaspar Example For Catholic Workers

Dear Friends,

Your recent editorial on your "affliction—unpaid bills" as well as your letter concerning the same, has come our way. We are sorry that we are unable to donate a sum of money that would put a big dent in your debt column; but, of the little that we have we are glad to share somewhat with you. Enclosed find five dollars, which the G.M.S. voted to send you.

We noticed that the last issue of THE CATHOLIC WORKER carried a drawing of Blessed Gaspar preaching to the "Gangsters." You can imagine that most of the seminarians here were quite enthusiastic to find the Founder of the Congregation of the Most Precious Blood and his work among the "banditti" honored by your attention.

Blessed Gaspar is an excellent example of what arduous tasks and heroic endurance, strong spirituality and Christian zeal can lead an otherwise weak and sickly body to undergo. As a little boy walking the streets of Rome in the clerical garb of which he was so proud, Gaspar del Bufalo showed an utter disregard for the fives that the less pious liked to poke at his deep piety. As a young priest he faced the bitter enemies of the Church with unwavering strength. When they wanted to send him into exile for refusing the oath of obedience to Napoleon, Gaspar boldly proclaimed: "I would gladly die or suffer any evil than take such an oath." Later in life he had to suffer persecution worse than the foregoing. He was the target, the sad victim of jealousy and misunderstanding within the Church. His devotion to the Precious Blood and his work among the "gangsters" were especially the causes of great deal of trouble within the Church.

Strong By Grace

In spite of every difficulty, this weak man made strong by grace, persevered in founding a congregation of priests to whom he gave the charge of going out to preach Christ and the Precious Blood wherever they could gain a hearing, whether in great cathedrals or on street corners; whether in alleys or (as in the case of the bandits) in far away hideouts.

I think that in many respects Blessed Gaspar is a fine example to Catholic Actionists. For, many of the difficulties that the latter meets as well as many of the virtues the latter needs are found in the life of Blessed Gaspar. For instance: his courage as shown above; his thoroughly Catholic attitude with which he viewed everything; the determination with which he carried through those plans which he knew were from God; his care in avoiding anything that might be considered as disloyal to the Roman Pontiff, (he was at times sorely tried by Popes who misunderstood his work and misjudged his motives because Gaspar's enemies were louder in their denunciations than Gaspar was in his own defense); lastly, Bl. Gaspar was at one with the modern street preachers and catechists for he realized the needs of the poorer classes and knew that unless he went down to them and gained their confidence while speaking to them on their own level, they would be lost to the cause of Christ.

Everyday Life

Your paper, THE CATHOLIC WORKER, has contributed its share in making us seminarians social minded. It has helped us to realize that our Catholic moral principles must be applied and practiced in everyday life. In spite of a heavy curriculum, we have found time to devote ourselves to a study of the Encyclicals. Right now several of us have formed a study group that will interest itself in the problems of the American laborer. Father Haas, the Rector of St. Francis Seminary in Milwaukee suggested "Problems in Industry" by Ware, as a text suitable for our studies. We have already held several classes and find the matter very interesting.

Well, I must bring this letter to a close with the request that you breathe a prayer that we seminarians may become adept in the social sciences so that we can help toward this application of Catholic moral principles of which I spoke in the preceding paragraph.

ISIDORE A. MCCARTHY, C.P.S.

All Hail Antigonish!

"Unparalleled in the history of the Church in the Western Hemisphere was the recent convention held at Antigonish, Nova Scotia, under the auspices of St. Francis Xavier University.

"The entire English-speaking world, in the persons of the distinguished representatives who gathered there, sat at the feet of a few humble fishermen and farmers who taught by the mere recital of their own acts how they had solved problems that the wisest heads of the civilized world have so far found insoluble.

"Men dressed in rough working-men's clothing, with little more than a sixth or an eighth-grade education, speaking with Scotch burr or Irish brogue, taught professors of London University, and Cabinet Ministers from the Maritime Provinces, Catholic clergy from the farthest corners of the United States and Canada, research scholars in the universities, embattled Protestant applegrowers from the Annapolis Valley, economists and business men, a simple lesson of the practical application of Catholic social teaching to everyday problems through the process of adult education issuing in the organization of producers on co-operative lines.

Free from Bondage

"In an entire page devoted to the Antigonish movement, the London Times referred to it as the greatest single achievement of our times, made possible by the application of cold, clear scientific thought to the problems of livelihood.

"Through the Xaverian movement



—Ade Bethune

an entire people has been liberated from the ruthless bondage of economic exploitation in an incredibly short space of time.

"This object lesson to our civilization is the work of a few humble Catholic priests laboring with and for God's poor. While the rest of the world debates, they are showing what the Church can do for humanity."

From the magazine, *America*.

The strongest means are the pure means and the pure means are the heroic means.—Jacques Maritain.

Some Questions for Discussion

By STEPHEN W. JOHNSON

1. Excepting our Bishops and Priests, have the encyclicals attracted more attention from those outside the faith as offering solutions for the present disorders of society than from Catholics? Compare the mention of them on more than one occasion by President Roosevelt and the late Huey Long with say the public utterances of Al Smith or other Catholics in the public life. Granting all the good claimed for the President's social program, and even if some of it takes its inspiration from the encyclicals. If Catholics in public life leave the interpretation of them to those not of our faith, is there not a grave danger that a new and anti-Christian humanism will be developed leading ultimately to some form of totalitarian State?

2. Does not our greatest safety lie in Catholics joining with all others who believe in the doctrine of states rights and in preserving it at all costs from encroachments by the Federal Government, thus guarding against the totalitarian State and creating bulwarks against Communism or Fascism?

Centralization?

3. Granting all the good claimed for centralization of Catholic social program activities in Washington, does it not somehow imply that all political activities centered in Washington would also be good?

4. Would it be well if Catholic social activities were coordinated by cities and states rather than by National Associations? Would they not more easily be inclined to combine and act efficaciously on matters which directly affect the common good of their immediate locality—the City—and the next immediate—the State?

5. Catholics talk about the Constitution. How many of them know anything about their city charters, or their state constitutions? How they might be interpreted or amended in the light of a better social order? Are there any laws now on the statute books that are antagonistic to them? Is not the division of opinion over the Federal child labor amendment, the national activities of Father Coughlin (which for some unaccountable reason is considered by Catholics to be a Catholic movement), the National Front of Mons. Curran, opposed by the Commonwealth, symptomatic of the difficulties of national Catholic movements? Is the answer that it is good to have Catholics divided on those matters a good answer? Or would the answer that what is good for Catholics

in one State is good for Catholics of the whole country be a good answer? Danger of Fascism?

6. Is there not the ever present danger in these days of totalitarianism that Catholic national associations may get into the wrong hands and thus be capable of doing untold harm? The K. of C. for instance, or those National councils of men or women? If there be no danger of going communist what of Fascist? Or the Catholic international peace association speaking for Catholics of the country in matters like the League of Nations or the World Court?

7. If the Xaverian experiment is attracting the attention of the whole world to Antigonish, Nova Scotia, Canada. (See *America* editorial, Sept. 5), why would it not be feasible to take some State and fit this experiment to the requirements of that State? Will any such thing be possible if Catholics are waiting for guidance from Washington before they move—sometimes those moves, like the Lord's, are incomprehensible.

Would not the establishment of a better social order we talk of so valiantly be more easily imposed in some State, say Rhode Island, under our present form of government in the U. S.?

Prohibition of Usury

8. If "usury" is the root of a great part of our economic and spiritual evils, or if the "production for profit" system is pernicious: why would it not be easier to work for "prohibition of usury" in one State?

9. If a "Just Wage" is an essential to a new social order, would it not be more feasible to study it empirically and juridically in one State?

10. If a "Just Price" is essential as embracing the needs of labor, producer and consumer, would it not be easier to arrive at a conclusion by a study of the needs of each State?

11. Would it not be more feasible to work for collaboration and arbitration between capital and labor in One State than to be satisfied with the principles being enunciated by some national association in Washington?

12. Has any Catholic National association anywhere or at any time exerted its influence in effecting arbitration of a strike, or investigated, or helped other organizations or religious bodies to investigate conditions of labor in the great major industries of the country? Are they familiar with the rates of pay in proportion with the profits?

California Letter

(Continued from page 7)

least try to show them the way out.

Communists Take Control

This section of California is a very fertile spot for the growth of Communism. I have seen them at work organizing "United Fronts" in which all liberal groups were to participate, but strange as it seems, when the question of leadership arose, the Labor Unions and Communists, though both in a great minority, took over control, while the publication of a magazine fell into the hands of the Communists. The Epworth League, Christian Endeavor, Y. M. C. A., Y. W. C. A., and Open Forum groups, representing over 80 percent of the delegates to the convention, found themselves under the leadership of the Communist Group.

I am bringing out these facts only to show the importance of presenting a constructive program in the place of the destructive and subversive propaganda of the Communists. That is why I became enthused when I learned about the work you are doing. I am afraid too few Catholics are doing their part in realizing the danger of present conditions. We have the backing of the Holy Father in the great crusade for human justice, but we sit idly by and let things drift until we drift into the same condition as that found in Mexico and Spain.

"Cry Out!"

I like to quote the words of Fr. Gillis when he said some time ago, "Too many of us are sleeping clergymen, and too many of the laity are likewise in a trance. Who was it that said lately that there is a church militant but there should be no church dormant? It does seem to me that what we need is not warn-



ings to 'pipe down' but commands to 'cry out'; not taps but reveille—Surge Qui Dormis, 'Arise thou that sleepest'—not soothing syrup, laudanum, the hashish of contentment with a system that has again and again eventuated in a vast and even universal economic demoralization, not a sense of satisfaction with the sins and crimes of the existing social and industrial order. . .

These are inspiring words, but I find little real activity among the Catholic people. The Mormon Church has, by co-operation, been able to take all their people off the relief rolls. Surely we Catholics should be able to do the same.

Voluntary Disciplined

One of the greatest obstacles in the path of the co-operative movement in this country is the failure of the people to practice voluntary discipline. Catholics should be better trained in this respect and could, by their example, lead the way by demonstrating a spirit of personal humility, and show others outside the fold that the Catholic does not reserve his charity for himself alone but is concerned with the welfare of all God's creatures.

I am afraid I have made this too long, but I am keenly interested in the work you are doing, and only wish every Catholic in the nation would take up the task of making this a better world in which to live. I am sure we have a great field to work in and if we can lead the way even in a small way, we will be doing a good work.

If you would be interested I would be glad to write a short article on the history of the co-operative movement in California. I fear you are under the impression we have gone further in that direction than we really have.

ALFRED S. CHARLTON.

Let Browder Talk

(Continued from page 1)

known, ironically, as "the Law and Order League."

There is little hope that Governor McNutt of Indiana, often called "the Hoosier Hitler," will take any action on this double outrage to civil liberty, but it is certainly important that protest be registered by all those who sincerely believe in freedom of expression, not just for their own opinions, but for all opinions.

In a word, we emphatically do not agree with what Browder has to say, but we must, as Americans and as Catholics, insist loudly on his right to say it!



FARMING COMMUNE

To observe the number of flies around no one would guess that November's breezes will be here most any day now. In October we had our frost which killed the few remaining green tomatoes and green peppers. Before the frost we dug our sweet potatoes and were pleasantly surprised with the yield. They had been tended once after setting out the plants. The result was that the runners had gone down in the ground any number of times to each runner. Had we kept the runners around the main part of the plant and not allowed them to go down into the earth, the potatoes would have been more numerous and much larger. However, this is one more lesson we have learned.

Words From Friends

Paul Toner, of Philadelphia, writes to find out how his old friend, Rosie the cow, is. Of course, Paul had many other things to say, but he devoted more space to Rosie than to any one other item. We have all devoted more talk to Rosie than we have any other one subject recently. We have had to call the veterinary because of a cold in her udder. At the present time we have to buy all our milk, as she isn't producing. Of course, this isn't due to her cold, but to the fact that she is still going to have a calf. We thought last month that we might be able to tell all about the calf in this issue, but we'll have to wait. Speaking of veterinaries, Victor quotes Will Rogers as saying that a vet is smarter than an M. D., because the vet can't ask his patient where his pain is or when it hurts worst.

Father Ligutti

Father Ligutti writes from his Granger Homestead in Iowa that he has a new course in his Assumption

School there for both boys and girls. The boys are trained to become good men and good farmers, while the girls are given the opportunity of becoming fitted to be a big help to such men. We know of schools, both Catholic and non-Catholic, where girls are taught how to hold a demitasse and cultivate a very bored expression at all times, but Father Ligutti's school is the first one that we've heard of where the girls or he boys are taught objects by which they will benefit in later life. We who spent much of our time trying to figure out what plays we should use against our opponents on the coming Saturday can appreciate the opportunity these young ladies and gentlemen are enjoying. I suppose I will receive much just and unjust criticism from my betters and equals about this statement, but it still goes.

Word Done

During the month of October we have succeeded in keeping going as usual, and have been able to put in a supply of hay which our friend, Mr. Eichlin, sold us at a very good figure. Thanks to the generosity of one of our friends, we were able to put a roof on the barn and over the hay loft. We spent about \$85 on roofing and lumber. We are getting some more lumber today to protect Rosie from the wintry blasts. The cold drafts were what caused her cold. Next month we probably will be snowed in. There are only four of us here now, and for the past two week ends there have been three girls from New York down to preserve and fix up some vegetables for the winter. In addition to this, they have prepared all the meals while here. Needless to say, they are very welcome.

JAMES F. MONTAGUE.

Catholic Students Get Important New Magazine

A new Catholic magazine, *The Catholic Student*, is on the order of a *Catholic Readers' Digest*. The first issue contains articles and fiction from such magazines as *The Colosseum*, *America*, *Blackfriars*, *The American Review*, et al. It brings to Catholics the important and interesting work appearing each month in Catholic magazines and books at home and abroad.

Talent Wanted

It is of special interest to students, among whom the editors hope to find many with a talent for writing. The editors invite students to write fiction for them as well as short-up-to-date lives of the Saints. *The Catholic Student* is published by E. J. Moloney and Brendan Sullivan at 317 West 56th Street, New York, N. Y.

We all have friends who have no beliefs. Surely you know someone who does not know where to turn for solutions to the problems of today. Send your friends *THE CATHOLIC WORKER* when you have finished reading it, or better still, send us subscriptions for them.

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ST. JOSEPH'S HOUSE

Winter sent its courier ahead to announce that it will soon arrive. Saint Joseph's House on Mott Street became a beehive with the Worker bees hurrying to prepare for the active winter ahead.

Paint and brushes wielded in the hands of the girls set to work to make the house attractive and comfortable. Curtains were hung and furniture fixed, and John Griffin set to work building shelves, weather stripping the doors and doing the little things which really are quite a job.

One difficulty which we need your help to surmount is the lack of bed linen for our beds. Many of the guests in the house are sleeping on mattresses or between blankets. The lack of enough bed clothing makes it harder for the housekeeper and the girls to keep things clean and neat. Any kind of old bed clothing that you no longer need will be appreciated by us.

Need Men's Clothes

Beatrice and Ruth are in the kitchen cooking for us and it's quite a job to undertake. With winter coming on, heavier meals have to be prepared and our homeless friends are coming in every day for clothes and something to eat. Men's clothes are needed badly here in the city. The number of people that we have to turn away without clothes is sadening.

One of our friends who works and has an apartment near here has taken in some of our girls when they were sick and when the lack of bed space in the house prevented them from enjoying St. Joseph's House. The girls have also used her house for a place to meet and discuss plans for starting a Legion of Mary among our girls and the other activities that we are engaged in.

Quiet and Peaceful

Elizabeth, Margaret and I have started to spend our week-ends at the farm. We intend getting the house ready for the women and children next vacation. The farm at this time of the year is the most pleasant place to live at. Everything is so quiet and peaceful that quite a lot of work can be accomplished in the short time we are there.

With everybody busy at the farm and in the city, we feel that our winter ahead will be a busy and happy time for us all. We all are looking forward to Thanksgiving and we all wish you a very happy Thanksgiving.

THE GIRLS IN
ST. JOSEPH'S HOUSE.