

CATHOLIC WORKER

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Idle Hands and Idle Lands

By PETER MAURIN

1. RENDERING A GREAT SERVICE

1. On my last trip west I was asked several times what I thought of Fr. Coughlin.
2. My answer was that Fr. Coughlin was rendering a great service by taking from the bankers a prestige that was not due to them.
3. I was told by a Catholic banker that this prestige, given to the bankers by almost everybody, did no good to the bankers.
4. Bankers knew that they did not know what it was all about, but thanks to Fr. Coughlin now everybody knows that the bankers never did know.

2. BOLTON HALL'S PANACEA

1. In the January issue reference was made "to that whole bunch of brainless trustees."
2. I was away when the paper was printed and was not able to correct the proofs.
3. If I had been in New York I would have said that the last part was a quotation from a letter to the *New York Times* by Bolton Hall, author of "Three Acres and Liberty."

4. Bolton Hall's panacea is ruralism and I prefer ruralism to industrialism.
5. The industrial revolution did not improve things; it made them worse.
6. The industrial revolution has given us technological unemployment.
7. And the best way to do away with technological unemployment is to place idle hands on idle land.

3. BRAINLESS TRUSTEES

1. It was not through the trust in the brains of Fr. Coughlin that the N.R.A. became a flop.
2. It was through the trust in the brains "of that whole bunch of brainless trustees" as Bolton Hall puts it.
3. According to General Johnson, the N.R.A. was like a horse trying to pull in different directions and therefore had to stand still.
4. That "whole bunch of brainless trustees" were Pragmatists; they were not Aristotelians.
5. They would do better to go back to Aristotle and learn something about Philosophy.
6. And when they know something about Aristotelian philosophy they may become interested in Thomistic philosophy and Augustinian theology.



By Ade Bethune

BORDEN MILK CO. FORCES A COMPANY UNION ON WORKERS AND THROWS OUT CONTRACT

Catholics Urged to Boycott Borden Products as Means to Obtain Justice for Workers

"Never will we deprive our men of their freedom of contract, their right to bargain individually!" said the Secretary of the Borden Milk Company, sitting in the office of THE CATHOLIC WORKER one day recently.

"Are you really naive enough to believe," we asked him, "that one man in need of a job is free when he bargains with a large, wealthy, powerful company like yours?"

"Of course he is," replied Mr. — earnestly. "Why that's how I got where I am today. I started at the bottom and simply fought my way past all obstacles to the top."

"And you think that's how things should be—the law of the jungle?" we inquired.

"Well, that's business," he replied, a trifle uneasily.

"But hardly Catholic ethics," we added. (Mr. — had, a moment before, been assuring us that he was an excellent Catholic, graduate of parochial schools.)

"Well—not yet," he answered.

We didn't bother to ask him when he thought the Church would come around to his point of view.

The point at issue in the discussion was the refusal of the Borden Company to renew their contract with the A. F. of L. union, which they have recognized for the past year, because the contract offered to them this year contains a closed shop clause which would oblige the company to cease its efforts to form a company union to divide the men and cause dissension.

"We will never accept a closed shop!" roared the vice-president who was also present at the interview. "We cannot—it would be suicide!"

"Of course not," chimed in Mr. —. "It's impossible. We must be free to decide for ourselves what men we want to employ."

Ignored

They ignored the fact that the union contract they signed last year and which has recently expired, although technically an open shop agreement, called for the employment of only union men; and the fact that the Borden Company in Chicago and a number of other cities works under a closed shop agreement, the men in Chicago re-

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'Bills of Rights' By Civil Liberties Against Gag Bills

Sedition Bills Are Threat to Labor and Critics of Politics

A new year's program of "bills of rights for enactment by Congress is announced by the American Civil Liberties Union. In listing the legislation it declares that "the preservation of democracy depends upon the right to carry on freely any agi-

tation concerning the present economic and political system."

At the same time, as part of its 1936 "greater freedom" drive, the Union calls for defeat of the Tydings-McCormack military disaffection bill and the Kramer sedition bill.

"These gag bills, if enacted, would be the first peacetime sedition laws since 1798," it says. "They would degrade G men to the most dishonorable level of sedition-sniffers and red-hunters. They are a most serious threat to labor, to minority groups of all sorts, to critics of this or any other administration."

Bills supported by the Union as part of its freedom drive include:

The Scott "freedom of the air" bills to assure equal radio facilities for two sides of controversial issues.

The Zioncheck bill to guarantee a jury trial for all matter held non-mailable by the postmaster-general as "obscene" or "seditious."

The Byrnes bill to make it a crime to transport strike-breakers from state to state.

The Connery resolution to cut off federal supplies from the National Guard when it is used in strike duty.

Amendments to the AAA to protect the right of farm workers, sharecroppers and tenant farmers to organize and bargain collectively.

The Amillo resolution for investigation of the lot of tenant farmers and sharecroppers, and violations of their civil rights.

The Wagner-Costigan anti-lynching bill.

Investigation of 1935 Lynchings Is Approved

Senate Approves Appropriation as Prelude to Costigan-Wagner

The Van Nuys resolution asking for an investigation of the lynchings of 1935, since May 1st, has been approved by the Senate Judiciary Committee and an appropriation of seven thousand five hundred dollars (\$7,500) has been made to conduct the investigation. The approved resolution authorizes a sub-committee to investigate:

1. The facts and circumstances surrounding the lynchings which have occurred in the United States since May 1st, 1935.

2. The relation of such lynchings to other crimes and to the maintenance of law and order, and

3. The action, if any, taken by the responsible public authorities to prevent such lynchings and to punish the persons guilty of committing such crimes.

The passing of this resolution is the opening gun in the battle which will soon be waged in Congress to pass the Costigan-Wagner Bill. It will lend force by the sweeping indictments it is sure to get concerning this most horrible of American pastimes.

In Congress last April filibustering Southern Senators prevented the passage of the Costigan-Wagner Anti-Lynching Bill, they assured Congress their respective states could take care of their own problems, that a bill calling for Federal regulation was an insult to their Sovereign states. The bill was quashed, and the sovereign states gave answer; lynchings leaped to a new high.

All twenty of last year's lynchings could have been prevented, but necessary precautions were ignored. In some cases weak-kneed county officials fearing political unpopularity, surrendered their prisoners to butchery. In others, sadism born of intolerance and prejud-

ice swayed men to take the law in their own hands.

The Costigan-Wagner Bill goes on the calendar for this session of Congress. This bill if passed will effectively check lynching. We ask the readers of THE CATHOLIC WORKER to support this bill and we are appending a form which we hope our readers will send to their Senators and Representatives:

I urge that in this session of Congress you will favor an effective Anti-Lynching Law and recommend the Costigan-Wagner Anti-Lynching Bill as being the most effective.

Signed

Street

City

State

Please copy this on a card and send to your Representatives in Congress.

Interracial Committee,
Campion Propaganda Committee.

Briefly the Costigan-Wagner bill provides for:

1. The punishment of any state officer or employee who fails to protect a prisoner against a mob.

2. The punishment of state officers convicted of conspiracy to injure or put to death a prisoner in custody and for the punishment of those conspiring with them.

3. Federal prosecution of lynch-ers after it has been shown that state officials have failed to act or that jurors are prejudiced against the punishment of such persons.

4. A penalty of \$2,000-\$10,000 on the county in which a lynching takes place, to be paid to the injured person or to the estate of a deceased victim.

Interracial Radio Dialogue

Dorothy Weston, co-editor of THE CATHOLIC WORKER, and Mrs. Mathieu V. Boute will present a dialogue on "Ambassadors of Interracial Friendship" over Station WLWL on Thursday evening, February 20th, at 6:45.

The program is part of the Interracial Hour, sponsored by the Interracial Council, which is presenting a series of such dialogues between whites and Negroes.

Workers, Students!

Unite in boycotting all Borden products!

Schools, colleges, clubs, organizations of every sort! Post this on your bulletin board and urge your members to swell the Catholic protest against social injustice by promoting the boycott!

Refuse to deal with any store that handles Borden products.

Talk to your friends about the issues at stake, and get them to join the boycott.

The dispute affects the five boroughs of New York, Westchester, Long Island and New Jersey.

We made the strength of Catholics felt in the Legion of Decency. Let us be equally strong in the cause of social justice.

UNITE TO BOYCOTT BORDEN'S!

Borden Men!

THE CATHOLIC WORKER invites all Catholic employees of the Borden Company to attend a meeting at the office of the paper, 144 Charles Street (near Christopher Street station of the Ninth Avenue L, of the Seventh Avenue Subway and of the Tube) at 4 o'clock on Friday afternoon, February 21, for the purpose of discussing the issues in the dispute between the union and the company. The invitation is extended both to union and non-union men, as well as to any non-Borden employees interested in the situation from a Catholic point of view. If a company meeting or any similar cause should prevent Borden men from reaching the office by 4 o'clock, the meeting will be delayed until they can arrive.



An Idea of a Farming Commune

A Catholic priest told me some time ago that THE CATHOLIC WORKER movement has destroyed many silly notions that people have today. This is certainly true. It follows from the fact that it is a radical movement. But besides trying to undermine the false foundations of bourgeois culture by propaganda and active social work, it has a large constructive social program. Chief among the plans in this constructive program will be an effort to transfer the population of our over-crowded cities to the country, there to build a sound and healthy rural culture. For this reason I am proposing this tentative plan, and as soon as possible we intend to practice some such plan on a Farming Commune.

Theory

In the first place we start with philosophical and religious ideas which are the doctrine of traditional Catholicism. We do not start by studying agriculture. We start by studying man, and we have no illusions about the nature of man. We know that he is a creature composed of an animal body and a rational or spiritual soul. We say that two of the faculties most characteristic of man are his ability to reason and to choose freely, and we will try to build an environment in which his reason and his free will can be utilized.

Because of his creature-nature, and because of the fallen or deprived condition of his creature-nature, man has certain relations and therefore duties towards God. Man is an individual or person before God, and therefore the Commune movement will be personalist, that is, each one will be allowed to exercise personal freedom and initiative as much as is compatible with the group. Man is also a social creature, that is, he is dependent upon the co-operation and good will of his fellow-men. Therefore the Commune will be social or communal. This community spirit will be based on the Church's doctrine of the Mystical Body of Christ, and it will be kept alive on the Commune by indoctrination, by work in common, and by liturgical prayer in common.

In Practice

How then are we to incorporate this ideology into a way of life on the land, and how are we to carry on the three-fold activity of cult, culture, and cultivation? I believe that the piece of land acquired should not be smaller than one hundred acres, with as much as one-half woodland. This provides fuel for the commune, and for expansion later on. There should be a large dwelling which will be the center of activity. After the dwelling has been made habitable the land will immediately be cultivated as much as possible, and the place prepared for the instruction of people who come to the farm. These trainees will be chosen regardless of their station in life, will be given food, clothing and shelter. It matters not how unaccustomed to farm life or how unskilled these men and women may be. The only requirement is their good will. Difficulties we expect to arise in great number so that people will come to and go from the farm, but great patience and understanding on the part of the leaders of the commune will smooth over these difficulties. There will be many who will find their vocation in this way of life.

The People

Those who come to the Commune must be willing to devote their entire time to the re-establishment of a Catholic culture—that is, the example of work on the land and their daily Catholic life. They are propagandists in the highest sense. Any who come for activities other than farm work such as for rest or study should not be considered as part of the Farming Commune, but as "externes." Those who make the Farming Commune their life should be convinced of the seriousness of their mission and the far-reaching

effects of their Apostolate; those not prepared to make the whole sacrifice, to "go the whole way," should not be there and only waste their time.

Diversified farming will be practiced on the Commune. As many different kinds of crops as the climate and soil will allow will be raised. There will be a conservation of the land energy by the rotation of crops and by manuring. The question as to how far machinery is to be used on the land might seem a problem at first sight. But remembering that we are looking for work and for a living and not money and profits, it offers no problem. Any tool or machine which is the extension of the hand of man will be used. But we will confine the work closely to horse-power, man-power, mule-power.

Cult and Culture

Some might wonder how we intend to carry on cult and culture, if we are to be so thoroughly engaged in the cultivation of the land. To that I answer that we will carry on all three processes at the same time. Whether we be out in the field sowing or in the woods cutting fuel our every action is a prayer. If we work individually our act is an individual prayer; if we work together our action is a social prayer. Culture of the mind we intend also to carry on during and after our work. Nothing hinders us from stopping during our work and engaging in "easy conversations about things that matter." We intend thus to keep our minds functioning even while our hands are working, and then our minds better. Thus work will become the privilege that it really is instead of the drudgery that goes for work in industrial circles. All this we can do because we won't worry about the mortgage or about the rent.

Families

If our first efforts are successful, we will gradually have people, perhaps in-time young married couples, who will wish to settle on the Commune and have a family. These families will be set up on individual tracts within the commune, and ownership will be held by their use of the land. These individual tracts will consist of a house and two or three acres of land, depending on the size of the Commune. The man and his wife will be lords on their own little domain. Part of their time will be devoted to work for their own family and part of their time to work of the commune. According to this plan a man's security will not be individual security, which is really insecurity, but the security of the good-will of the community, which is the only true security. By this method a man will have an incentive to be charitable to his fellow-men. By this method there will be developed gradually a functional community, as opposed to a cumulative community or society such as we have under our industrial-capitalist system.

Communal Life

The title to the commune land will be with the leaders of the movement. It is at this point especially that the leaders become the servants, the "servants of the servants of God." They will perform something of the function of the worthy mediaeval lord of the manor by protecting by their superior ability the integrity of the communal unit against encroachments from without. They will protect the families on the commune from business interests who roam around with their mortgage systems, insurance policies, and high-pressure salesmanship. Such roaming plunderers will be detected and their schemes unvelled.

Thus it will be the work of the leaders to mold the atmosphere and build an ethos within the commune by indoctrination through conversation and example. They

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Lynching Scene Forces Catholic Action

(This picture, sent by the N. A. A. C. P., was too horrible to be printed.)

Do not look at the Negro. His earthly problems are ended. Instead, look at the seven white children who gaze at this gruesome spectacle.

Is it horror or, gloating on the face of the neatly dressed seven-year-old girl on the right?

Is the tiny four-year-old on the left old enough, one wonders, to comprehend the barbarism her elders have perpetrated?

Rubin Stacey, the Negro, who was lynched at Fort Lauderdale, Florida, on July 19, 1935, for "threatening and frightening a white woman," suffered physical torture for a few short hours. But what psychological havoc is being wrought in the minds of the white children? Into what kinds of citizens will they grow up? What kind of America will they help to make after being familiarized with such an inhuman, law-destroying practice as lynching?

The manacles, too, tell their own story. The Negro was powerless in the hands of the law, but the law was just as powerless to protect him from being lynched. Since 1922, over one-half the lynched victims have been taken from legal custody. Less than one percent of the lynchings have been punished, and they, very lightly. More than 5,000 such instances of lynching have occurred without any punishment whatever, establishing beyond doubt that federal legislation is necessary, as in the case of kidnapping to supplement state action.

What, you may ask, can YOU do? In May, 1935, a filibuster in the United States Senate, led by a small group of Senators, most of them from the states with the worst lynching record, succeeded in side-tracking the Costigan-Wagner Anti-Lynching Bill. This bill will be brought up again in the 1936 session of Congress.

1. Write to your Congressmen and the two United States Senators from your state, urging them to work assiduously and vote for passage of the bill.

2. Get the church and lodge or other fraternal organization, social club, and whatever other groups you belong to to pass resolutions urging Congressmen and Senators from your state to vote for the bill.

3. Write letters to your newspapers and magazines urging their help.

4. Make as generous a contribution as you can to the organization which for twenty-five years has fought this evil and which is acting as a coordinating agent of church, labor, fraternal and other groups, with a total membership of 42,000,000, which are working for passage of the Costigan-Wagner Bill.

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE
69 Fifth Avenue, New York



PRIEST TELLS OF 'MOTHER JONES'

For the Mystical Body of Christ

May we call to the attention of our friends among the clergy the action of the Campion Propaganda Committee, mentioned in this issue, in offering a Mass on Saturday, February 29th, in atonement for the sin committed by those who took part in the seventeen lynchings of Negroes last year, and the three of white people?

We feel that this is the strongest way we can show our solidarity in the Mystical Body of Christ against this terrible sin. The physical injury done to the victims is bad enough; but the harm to the minds and souls of those taking part in such atrocities is almost irreparable. As fellow-members of Christ's Mystical Body we all share in this injury and in the guilt, hence we feel keenly our obligation to make reparation.

We intend hereafter to offer Masses of atonement for every lynching which further crucifies the Mystical Body. We hope that many priests will join us in this act of atonement by offering their own Masses, and urging their congregations to do likewise.

SOCIAL SERMONETTES

Mystical Body and Rural Life

"The eye cannot say to the hand:

"I have no need of you". . . .

If one member suffereth, all the members suffer.

1 Cor. xiii, 21, 26.

Introduction: Everything else in America grows by leaps and bounds; only Catholicism progresses at the snail's pace. One of the most pertinent reasons why this is so is what is called the Catholic rural life problem. Do we really want to make America Catholic? Then we must study this problem.

I. A Body Mostly Head

Get a U. S. map, and scissors and paper. Cut a strip that will cover the area marked by Boston, Baltimore, Milwaukee and St. Louis. This is perhaps one-fifteenth, or less, of the country. Yet, except for the New Orleans and San Francisco regions, the vast majority of Catholics live in the small quadrangle. Wherever larger groups are found elsewhere, it is in the cities. "If the whole body were the eye, where would be the hearing? and if the whole body were the hearing, where would be (the sense of) smell?" (1 Cor. xii, 17)

II. Cities for Christ, the Country for Paganism

Even if every city over 100,000 were almost solidly Catholic today, but the countryside non-Catholic, the Church could not look for much growth. The reason is a basic sociological fact; city populations do not reproduce themselves, and must be constantly fed from the country. "And the eye cannot say to the hand: I have no need of you; nor again the head to the feet: I have no need of you. Yea, much more, those that seem to be the more feeble members of the body are more necessary."

(1 Cor. xii, 21, 22).

III. "For God and Country"

Modernity has banished distances and eliminated a thousand inequalities of urban over rural life. It gives such weapons as radio, the press, vacation schools, etc. whereby we shall measure our zeal for making America Catholic by making the countryside Catholic. Rural America suffers badly from Calvin's pernicious anaemia; hence the cities are not safe, and the Church cannot grow. "But God hath tempered the body. . . (that) the members might be mutually helpful."

Gerald Ellard, S.J.

As long as the understanding finds no trouble or difficulty, and is at ease, that is a sign that one's faith has not gone far enough.

Mgr. Landrieux.

"Why not have parades for social justice as well as for cleaner movies? And of course free speech, free speech for the Communist as well as for the Catholic."

Social legislation, interracial justice, the freedom of the workers to organize, boycotting the yellow press—both the Hearst brand as well as the Chicago Tribune,—these were some of the things we talked about, Father Maguire, former member of the Chicago Regional Labor board, sociologist of St. Viator's College, Illinois, friend of labor these many years and I.

"I never will forget the first time I met Mother Jones, the famous labor organizer," he said. "I was travelling, and noticed a little old lady, very neat in her black bonnet struggling to get the window open in the seat opposite mine. I went to open it for her, and we were passing at that time a big modern factory, all glass construction, which I remarked upon.

"Fine building? Hell!" she said. "You know what goes on in those fine buildings? And she introduced herself and we had a fine conference on the situation of the coal miners at that time."

Mother Jones spent her long life in behalf of the workers in every industry, but she worked most of the time with the miners, from West Virginia to Colorado. In her autobiography she wrote of many bloody struggles, among them the Ludlow massacre where almost a score of women and children were burnt to death when the troops set fire to the tents in which the evicted miners of the Rockefeller mines were living. She spent the last years of her life, Father Maguire said, with friends in West Virginia, going to communion weekly, and sending word to Father Maguire that she wanted him to preach her funeral sermon.

"She wanted to be buried at Mt. Olivet, Illinois," he said, "and the B. and O. gave her their private car to bring her remains across country. Glad she was dead, probably! Thousands of miners came to her funeral from all the states around."

Father Maguire worked in the big steel strike of 1919 where Wm. Z. Foster, present chief of the Communist party of America, was the leader of the A. F. of L. union. On one occasion when they could not get a hall to hold a strike meeting in, a Polish priest of Braddock, outside Pittsburgh, gave the use of his school hall, and Foster, Father Maguire and Mother Jones spoke together at the meeting.

During a recent visit to New York, Father Maguire visited the workers' theater on West Fourteenth street where "The Black Pit" at that time was being played.

"That was good working class drama," he said, "and not obviously propaganda for Communism or Socialism. It is a pity that we have not as Catholics made use of that technique, which was really ours through the middle ages. We need some good plays dealing with the social problem. Those are the things that wake people up."

"The Christian living in our own society finds himself face to face all the time with a dim reflexion of himself, a caricature, the 'Humanitarian.' Humanitarianism is the caricature of Christianity, the spineless religion of the unbeliever, a sickly varnish of emotionalism which covers up the sins of public and private life."

"Let us be frank. The scandal of our world is the scandal of the Christians. It is no use talking about converting England (America) until we have converted ourselves, and the cry which goes forth for just a little of the truth, for leadership towards reality, must be met with the God-Man who was crucified, not with another gratulatory dinner at which the bourgeois felicitates himself that he is not as others are."

—Colosseum.

May's Strike Investigation

A committee of Big Sisters visited and inspected the May's Department Store at 510 Fulton Street, Brooklyn, N. Y., and had a conference there with Joseph Weinstein, president, Harry Schwartz, general manager, and Mr. Cartman, counsel.

REPORT.

Employers Statement on Strike.

Two girls went out October 17, Store maintains one was "planted" there by the union, (26) more girls joined them at the end of (12) days. Some of them were extras. Only (1) May's Store employee went out since first two weeks of strike. This makes a total of (29) May Store employees on strike, including extras.

The store officials stated, that they were desirous that an employee and not an executive head the May's Store Employee's Association, but that Harry Schwartz, general manager, was so popular, the employees demanded he continue as president of such Association. The Association was organized December, 1934.

The Big Sisters were permitted to examine the time cards for January 28, 1936, and found that girls scheduled to start work at 12 noon were stamped in at 11:45 a.m.

Ooh! Communists

The company officials allege that the strike is under the direction of Joe Dazzo, who they say is the Soviet delegate from Russia, for the eastern section of Brooklyn. They claim another man back of the strike is a Jack Winkle, who they say has a criminal record and that Corrina Michaelson, the union organizer, led the strike in Gaston, N. C., and is a well known Communist. That her husband is one of the leaders of the Communist party in New York City. They also mentioned two other union leaders, Aarons, whom they say was involved in the laundry racket, and Goodman, whom they say was involved in the Straus Accessory Store matter. May's officials claim that since October 17 (6) of the former May's Store employees (now on strike) have become members of the Communist party.

Striking Employees Statement.

Celia Baskin and Ethel Arndt called at the Big Sister office with

Joe Dazzo, who stated he was not a striker, but a strike sympathizer. They say that 100 May's employees are on strike.

They gave as their reason for striking the following: That due to slack-time, daily lay-offs, and cut weeks and enforced vacation periods, without pay, a girl, allegedly getting an \$18 a week minimum weekly wage (as coat saleswoman), only averaged, in the year, \$9 a week. That, whereas the official Labor Department schedules of hours of labor set forth a (48) hour week, that the May's Store Company made her and the other girls work from a half to an hour each day overtime in stock taking, before going to work as scheduled each day, and stock checking, when the official work day was over.

That during June, July and August, the regular employees had only 2 days work a week. That the daily slack-time, lay-off of an hour or two on a day (on slow-days), prevailed in May's. That the (2) girls who started the Union movement, in Mays, were Elsie Minokin and Pearl Edison, both of whom had been employed there, for (2) years, before Oct. 17th. That May's employees had to work without pay the Sundays each year when inventory is taken, and that before the Jewish Holidays and holidays they had to work from (2) to (4) hours overtime.

Big Sister Report

Physically, May's store consists of a basement and (2) additional floors for selling, with the top floor used for Receiving Room, Office and Rest Room. The building is old, inadequate and unsanitary. Due to volume-selling and the immense amount of merchandise on the floors they are congested. That the air conditions are bad, and the sanitary provisions inadequate. The toilet for the office is used by both sexes. The toilet on the 2nd floor is for the public, and the toilet in the basement is inadequate, with an enclosure of tin and wood, broken at the base, with large holes in same. The stairs are dirty and cluttered with refuse and other material, forming a fire hazard. The Rest Room is inadequate, and in the summer it must be excessively hot and close. No lockers

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Vermont Marble Strike

After two and a half years of dickering with the Rutland, Vermont Marble Co. for a chance for better living conditions the workers have of necessity gone on strike for a living wage.

Before the strike there were 800 men employed by the company and 75% of them were Catholics. There are now 600 strikers, 98% of them are Catholics. The quarry workers work 35 hours per week and the shop workers from 17 to 28 hours per week at the common wage of 38c. per hour. The company controls the stores, houses, etc., and before paying its employees deducts from their salary payment for: rent, water, lights, insurance, food, clothing and a few other necessities. Oftentimes the check received by the worker after these deductions is less than \$5 per month. In one instance a check dated November, 1934, was issued by the company to a worker for the amount of .02. The average family has six children to feed, clothe and educate, but there are many families with from twelve to fifteen children. The pay of the workers is insufficient to take care of their families properly.

The Unions have been trying to come to an agreement with the Company for two and a half years. They asked for a 25% increase in wages and a signed agreement for general betterment of conditions. Peaceful settlements failed; the Company refused to sign any papers or agreements with the Unions—therefore the men went on strike. The Company did, however, hire deputy sheriffs, paying them \$10 a day to club strikers and cause riots necessitating calling out the National Guard.

At present the workers are on relief which is contributed by the donations of clubs, groups and colleges interested in their struggle. They do not intend to go back to work for the Company until they're given their rights.

Hunger

I listened,
and heard
the cry of the earth-man
for bread.

I listened,
and heard
the cry of the Man-God
for love.

Master of life,
help me to understand!

—Marion F. Palmer.

Reasons for Child Labor Law

Under a West Palm Beach date-line of November 24, 1935, the *Miami Herald* published the following:

"His right hand crushed between spike-studded rollers, Neil Brant, 11, stood for twenty minutes without making a cry while firemen summoned from Central station, dismantled part of the machine to release him. Neil suffered the injury as he and another lad were feeding paper into a machine used for preparing cotton for stuffing mattresses. He was taken to Good Samaritan Hospital, his hand lacerated and some of its bones crushed."

The *Christian Science Monitor* says that the Massachusetts Consumers' League found "ridiculously low wages being offered to youngsters bearing work certificates" since the NRA was declared unconstitutional, citing the instance of one girl who "was offered \$5 a week on a sewing job, working seven hours a day, provided she worked free for one week as an apprentice." The Secretary of the Massachusetts branch of the A. F. of L. according to the same paper, reports that firms "closed by the NRA are reopening with the new opportunity of exploiting child labor," and mentions a slipper firm charged with reopening on a \$4-a-week basis, using child operatives.

And yet employer groups attended Congressional hearings on the Ellenbogen bill which would regulate conditions of labor to some extent to oppose it, claiming that to abolish child labor would violate the anti-trust laws and insisting that there was no need for regulation.

"T'WANT FAIR!" SAYS VICKY

For the past five years we have been hearing about the Scottsboro boys. For five years we have read of falsified evidence, intimidation of witnesses, retracted testimony, political "shushing," personal aggrandisement, and exploitation of these nine Negroes, all for a crime they may not have committed. Conviction after conviction, trial after trial, and finally a Supreme Court decision clears the way for a new deal. We were told that now these boys will be tried fairly. That Negroes will be allowed to be judged by Negroes (?). That mass action has so expressed public opinion that a happy outcome is certain. A bone must be thrown to the state, however, and convictions with suspended sentences will serve. We have read all this until we were sick at heart. But there will be a new trial. There was still hope.

The trial is on. The Jury box is filled. The prosecutor rants and raves—defense rests. Judge "Speed" Callahan charges the Jury, "get it over with." They were told Alabama's womanhood must be protected! Later the Jury files in—the verdict is read—Guilty!—Sentence is pronounced. And to "Black Dreyfuss" Patterson, defendant, the courtroom reels giddily. Seventy-five years, life itself must be spent in an Alabama penal institution. Victoria Price, Alabama tart chirps "t'want fair." Evidently Alabama's womanhood wasn't protected—enough. It was gotten over quickly, but I doubt if we shall get over it as quickly.

Catholics! We cannot ignore this travesty of Justice. This trial we have read of in our newspapers was a mockery. Evidence was again withheld. Sectional prejudice and politics again held sway. We must place ourselves on record against this palpable injustice. We must hate intolerance and racial discrimination that bred it! We must strive to recover the Catholic tradition of interracialism.

"Let no man despise thy youth, but be thou an example of the faithful...Attend unto reading, to exhortation and to doctrine."

—St. Paul's letter to Timothy.

VIGILANTES MOB SHARECROPPERS' MASS MEETING

The reign of terror continues for the sharecroppers who are daring to organize, for the betterment of their miserable lot, in the Southern Tenant Farmers' Union.

Some of the latest reports:

One hundred and five farmers and members of their families—including 28 children under six and four infants—have been evicted from their shacks on the plantation of C. H. Dibble, near Earle, Arkansas. All were members of the Union.

Two churches in the same district were mobbed by vigilantes and police when Union members attempted to hold protest meetings there. Two sharecroppers were shot, men, women and children were beaten, Union leaders were driven from town, and Howard Kester, organizer of the Union, narrowly escaped lynching.

Pleas for help for the homeless, deprived not only of food and clothing, but of the most elementary shelter or fuel, are being made by the Emergency Committee for Strikers' Relief in New York City, with offices at 112 East 19th Street. Other planters in the district have refused assistance unless union membership is given up.

The lynch murder of Joseph Shoemaker in Florida recently for aiding sharecroppers is a horrible example of the tactics of the planters in combatting the Union.

"In the South we've been having Fascism for a long time," said Organizer Howard Kester at a meeting in Washington. I appeal to the hearts and minds and imaginations of you to be aware of the forces of tyranny and terror operating not only the South but in all America. All we are trying to do is to maintain all those things that every loyal American citizen wants to maintain."

(Dorothy Day, co-editor of THE CATHOLIC WORKER, will spend some time among the sharecroppers on her lecture tour, and—if the vigilantes don't get her first—we will have a first-hand story from her for our next issue.)

Negro Congress Will Meet Soon in Chicago

A National Negro Congress will be held in Chicago beginning Feb. 14th and ending on the 16th. Representatives, both Negro and white, from trade unions, share-croppers' organizations, tenant farmers' unions, the YWCA, the Ethiopian league, and the Joint National Recovery Board of Washington, will meet and discuss the problems confronting the Negro today. Economic questions will be the major theme of the Congress but all phases of American culture will be discussed. Never before have so many and diverse groups combined on a fact-finding program for race uplift.

A bellicose Congress, rather than the usual meek one, is expected. All political faiths are represented, and the Communists will no doubt seek to further the United Front. Added to this the Negro is conscious of being doubly exploited, as a Negro and as a worker.

Doctor Arthur G. Falls, our Chicago correspondent, plans to distribute several thousand copies of THE CATHOLIC WORKER at the Congress. The Chicago branch of the National Catholic Interracial Federation is sending a delegate and Doctor Falls writes us that he hopes to persuade other Catholics and Catholic organizations to be present.



A. F. of L. IS ANTI-NEGRO

Discrimination against Negro longshoremen by the International Longshoremen's Association has caused the organization of two strong, independent longshoremen's unions in New Orleans, according to Robert C. Francis, writing in the December issue of *The Crisis*. One of the independent unions is colored and the other white. Mr. Francis asserts that they handle ninety percent of the longshore work in New Orleans, and that the International Longshoremen's Association, affiliated with the A. F. of L., has called a strike of its few workers on the docks solely as an effort to break up the independent unions.

The writer asserts that the colored longshoremen in New Orleans have had a disappointing experience in the past with the I. L. A., and prefer to organize independently. At the time when the I. L. A. was strongest in New Orleans, with both colored and white members, the colored members were said to have received so many "raw deals" that they, with independent white longshoremen, withdrew and took over practically all the work on the river front. The I. L. A. is now accusing these independents of being "strike breakers."

The American Liberty League, suggests *The New York Times*, should have its name changed to the American Cellophane League.

For two reasons:

1. Manufactured by DuPont.
2. You can see right through it.

False Rumors Regarding Strike

The rumor is being circulated, whether by May's Department Store or by Communists among the strikers of that store, that the Brooklyn Catholic Big Sisters employment agency has been supplying girls as strikebreakers to May's, and that Miss Helen McCormick, head of the Big Sisters, is opposing the strike.

The truth is that, not only has a search of the records of the employment agency for the past fourteen months failed to disclose a single applicant placed at May's, but the Big Sisters invited the strikers to send two of their number to address the organization and explain their struggle. They were most favorably impressed by the strikers and their story, and instituted an independent investigation of the situation, the report of which we are reprinting in THE CATHOLIC WORKER. Their conclusion is best seen in the fact that they urged on all Catholic women a boycott of the store until the strike was settled.

Moreover, Miss McCormick, acting for the Big Sisters, protested to the Police Commissioner the brutality of the police treatment of the strikers and picketers, and condemned strongly the obvious frame-up by the police of one girl striker and the charges of conspiracy made against others. As a lawyer, she has offered her services without charge to the victim of the frame-up, and stands ready to support the strikers in any way in accord with Catholic principles.

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CATHOLICS IN UNIONS

A worker from Borden's came to The CATHOLIC WORKER office the other night, a man who was typical of the point of view of all too many workers in that company and in others. He was an intelligent and well-informed Catholic, who saw clearly the issues at stake in the dispute with his company, and the need for a union to defend the rights of the men. He knew, too, that two Popes have issued encyclical letters upholding the right of the workers to bargain collectively through unions, and urging them to form unions. (He told us also that both the company men and some of the union men have us down for communists.)

But he didn't belong to the union—because he was afraid of losing his job or getting in trouble.

We met with the same attitude in other men with whom we talked. They criticized the union for not doing anything about the present dispute, but objected when the union suggested a boycott—because they would lose commissions if their sales were cut. They complained that the union hadn't benefitted them much in the year it had a contract with the Borden Company, and that the delegates and leaders were too easy-going—and admitted that they themselves hadn't bothered to attend the union meetings or pay dues.

Briefly, they had been too shortsighted to realize that a union is what its members make it; that unless they stand firmly behind it in all its efforts, it cannot be effective; and that unless they, as individuals, are willing to sacrifice immediate gain—whether by the payment of dues or a decrease in commissions—for the long-range good of all the workers, they might as well have a Boy Scout Troop instead of a union.

Not The Ideal

THE CATHOLIC WORKER does not believe that unions, as they exist today in the United States, are an ideal solution for the social problem, or for any part of it.

We do believe that they are the only efficient weapon which workers have to defend their rights as individuals and Christians against a system which makes the Christ-life practically impossible for large numbers of workers. We believe that Catholic workers must use unions in their efforts to heed the exhortations of the Popes to "de-proletarianize" the workers. (For we too are working toward a classless society, one in which all may become owners, instead of none as the Marxian would have it; or only the ruthless few as capitalism decrees.)

In this measure unions are a form of propaganda for more constructive measures toward a truly Catholic social order. As Pius XI has said in speaking of the work of Catholic unions and of Catholics in unions; "Thus they prepare the way for a Christian renewal of the whole social life."

The Holy Father has urged that, wherever possible, Catholics should be banded together in Catholic unions. And he has pointed out that where neutral unions, such as the A. F. of L. are necessary there should exist parallel associations for Catholics to indoctrinate them with Catholic principles and teachings concerning labor, and that Catholic workers should strive to apply these within their trade unions.

Two Techniques

Communists have made use of both these methods of fostering their aims. Where no strong union exists, they have organized Communist unions, and have succeeded in gaining many non-Communist members who may gradually be indoctrinated with Communist teachings through their union. If most of the workers are already members of a strong union, or if a crucial situation demands united action by all the workers in one body, Communists are urged to join that union and "bore from within" to swing the union toward Communist aims. The latter technique has often been successful largely because the majority of members in an established union are indifferent and take no active part in union affairs, whereas the small minority of Communists can be counted on to act as a strong articulate unit.

When will it be possible to say the same of Catholics?

We have only to look at the advantages organized workers enjoy over those completely at the mercy of their employers to realize the material benefits of a union to its members. Or, better yet, observe the extreme measures used by employers to prevent or to break up unions—spending huge sums of money for favorable publicity and advertising, hiring company agents and spies, calling out the militia or private armies or thugs.

Company Unions

Pope Leo XIII has said that "these workingmen's associations should be organized and governed so as to furnish the

(Continued on page 7)

The Divine Office and
The Christian Revolution

The late Dom Herwegen, Abbot of Maria Laach and in the vanguard of the Liturgical Movement, said: "Man had forgotten how to pray. He had to find the way again to prayer. He had to learn that true prayer is the prayer of the Church, that the liturgy is the perpetual bridge between the eternal and the created." In Belgium the Benedictines of Mont-Cesar have begun an Apostolate of bringing back the Liturgy to the people in the Churches first by propaganda work and secondly by working in the parishes with the people and helping them to help themselves.

Magnificat

From the *Magnificat* comes the story of a poor parish priest in a working class parish who for the love of God began a choir and now has a daily Missa Recitata, full Holy Week services, and sung Vespers and Compline every Sunday. "... I am not self-satisfied. But I do affirm," he says, "that this parish is full of deep piety; that all who visit this church are deeply impressed by the beauty of its worship, and no less by the habitual reverence and spirit of worship that prevails. That God has so blest us is surely due in no small measure to the fact that we have united in adoring Him in the spirit of the Liturgy, and rested our own sanctification fundamentally in the liturgical life of the Church."

The three points above signify our need, how it is done, the proof that it can be done, and what happens when we do it! The disgraceful lack of unity on the part of Catholics points plainly to their need for the liturgy—a means which will not only teach us truth by the dogma and practical application expressed in the liturgy, but will give us a solidarity of faith, action and ideal which seems almost lost today.

Corporate Worship

We must remember that corporate worship in the mind and spirit of the Church, the Mystical Body of Christ, is not obtained by putting a Missal and Breviary into a Catholic's hands. It is quite possible to be an adept in the technical use of liturgical books and remain entirely individualistic in one's spiritual life. The Benedictines of Mont-Cesar use three methods to obtain this spirit of collective worship: 1. Systematic instruction by the parish priest; 2. Making the liturgy something real, practical and living; 3. Drawing only on the resources at hand—i.e., within the parish unit.

The Mass is the supreme act of corporate worship, but we must not forget that the Divine Office is also liturgical worship that sanctifies the entire day. It will bind the world of matter to the world of the spirit, it will change the "I" of sour individualism into the "We" of the Mystic Brotherhood of Faith, it suppresses individual peculiarities and blends them into a harmonious whole in its "unison."

"About-Face"

It can be seen that a liturgical life is a full Christian life, that if we wish to "reconstruct the social order" we must do it by means of the Solemn High Mass, the Missa Recitata, the congregational Sunday Vespers and Compline, the observance of the Liturgical Year and frequent Liturgical Days and weekends. This involves an "about-face," a revolution in Catholic existence back to Catholicism and a full Catholic life.

IF WE KNOW THESE THINGS,
LET US DO THEM!

A. H. Coddington.

Liturgy and Sociology

A monthly magazine presenting the fundamental unity of the Liturgy and Sociology as the essential force in the reconstruction of the social order. A sample copy will be sent on request. Subscription \$1 per year.
269 Avenue A, New York, N. Y.

Gradual and Tract
The First Sunday in Lent

God hath given His angels charge over thee to keep thee in all thy ways!

In their hands they shall bear thee up, lest thou dash thy foot against a stone!

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector and my refuge; my God, in Him will I trust.

For He hath delivered me from the snare of the hunters and from the sharp word.

He will overshadow thee with His shoulders, and under His wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the darkness, of invasion or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

For He hath given His angels charge over thee, to keep thee in all thy ways!

In their hands they shall bear thee up, lest thou dash thy foot against a stone!

Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

Because he hoped in Me I will deliver him: I will protect him, because he hath known my name.

He shall cry to Me, and I will hear him: I am with him in tribulation.

I will deliver him, and I will glorify him: I will fill him with length of days, and I will show him my salvation.

LETTERS
and
COMMENT

Old Fashioned

"You have your work to do. Father Coughlin has his. I believe I may support and approve of both. Personally it would hurt me if Father Coughlin included you in a denunciation. Your reference to Father Coughlin on page five of the January issue seemed to add nothing and to detract a little from my friendly feeling toward you."

"I am so old-fashioned that unless a priest is positively and demonstrably unsound in his philosophy, I instinctively object to such a reference. I am trying to be charitable and blame not Bolton Hall, but his punctuation."

"Donald Powell's article would be just as effective if he left out his hells. But who am I to criticize. I merely read the paper."

V. W. Ault, Chicago, Ill.

Segregation

(From a Negro Fellow-Worker)
As an observation on what you have written in regard to the Nine-Point Program of the Interracial Committee I wonder if you'd be interested in the following?

A majority group among the colored people feel that their being discriminated against is a decided handicap in their economic progress. They feel that when once this barrier is removed, the Millennium will have dawned for them; and until such a time arrives, they occupy themselves with thoughts of defeatism and race hatred.

This type of mind pronounces a self-imposed verdict of segregation upon itself, and by its attitude,

commissions the white race to confirm the verdict.

The old platitude, "look for trouble and you'll find it," is none the less reliable in its application to the Negro who believes the Caucasian to be his enemy. As long as he labors under the delusion that this is a "white man's world," for him, it will never cease to be just that. His own attitude of inferiority will beget a like attitude on the part of his Caucasian neighbor in so far as their dealings are concerned.

His next step is to leave off making an issue of the fact that he is a Negro, and substitute this with a whole-hearted endeavor to develop his spiritual, intellectual and moral integrity. A man is a man regardless of his racial strain or ancestry.

When the Negro has learned the old story of life through death; of higher gain through generous giving—when he has learned to get rid of his own ego to the point of thinking of his fellow-men as human beings regardless of their being Caucasian or Negro, then he is in the proper frame of mind to give courage and impetus to the work of the Interracial Committee and its world-wide program as sponsored by THE CATHOLIC WORKER.

THEODORE ROSSIN.

Scattering Seed

Thank you so much for the extra supply of THE CATHOLIC WORKER. We shall distribute them to good advantage. I gave the Good Literature Section of our Sodality 10 of the copies; they distribute Catholic literature at least once a month if not oftener. The girls keep our literature rack in the railroad station, the bus depot well supplied; they also send copies to the State penitentiary, the Federal prison in Leavenworth, to the St. Peter Institute in St. Peter and to families living far from Catholic centers.

Mankato, Minn.

The Foundation of Catholic Action

By SAINT PAUL

According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation no man can lay but that which is laid, which is CHRIST JESUS.

Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work burn, he shall suffer loss. He himself shall be saved, yet so as by fire.

Day After Day

On the Road

When I left the office of THE CATHOLIC WORKER, Saturday evening, January 24, the boys (Campions and members of the staff) had just finished washing dishes singing Gregorian over the pots and pans. They finished up with a flourish and the chorus of "The Music Goes 'Round and Around." It was the first time that I heard it. But before the night was over, I had heard it at least a thousand times.

It was an excursion train to Pittsburgh, cheaper even than a bus. It left the Pennsylvania station at eight thirty in the evening (I was accompanied there by D. Weston, P. Jimenez and the baggage was gallantly carried by Stanley Vishnewskey, on whom I enjoined the duty of maintaining as much holy silence as possible during my absence.) The train was crowded, but those who had been lucky enough to get two seats turned back one of them, tore them apart and with the help of suit cases constructed a rude berth on which they stretched out under overcoats and snored through the night. It was frightfully cold near the windows, and at the same time, the cars were overheated. Soon there was a little of lunches, of cigarette butts, a haze of smoke, and the constant din of people talking. One young girl, six seats ahead, who was travelling with a girl friend and a young man, on their way to one of the mining towns this side of Pittsburgh, discussed birth-control in a loud and giddy way. "I'd have more sense than have a raft of children, this day and age," she was saying.

Four young men behind me had a bottle of whisky and became more raucous as the night wore on. Finally, by the time we reached Harrisburg, one of them had fallen in the vestibule, slt open his head, and they all left the train with him to have him sewed up, hoping to catch another train two hours later. That left an extra seat for me, and a friendly neighbor constructed a berth for me where I could stretch out and attempt to rest.

Before we got to Pittsburgh, two of the cars broke apart and we were an hour or so waiting. We had to transfer to another train and there we listened to the tailend of what had been an all night vaudeville minstrel show, led by a pert young woman who stood on one of the seats and made wise cracks and led in the singing. She gave imitations of Gracie Allen for the remaining four hours of the trip, and her every word was greeted with shouts of laughter. One of the most killingly funny of her cracks was "That's my story and I'm stuck to it." The merriment after that one lasted at least ten minutes. It made no difference that there was a baby wailing at one end of the car, and that a tired and sad faced father was walking the aisle with a heavy three year old fretting boy.

Pittsburgh

In Pittsburgh I had time to go to mass at Father Cox's Chapel of the Good Samaritan (old St. Patrick's had burnt down last March.) His district is shut in by freight yards and train tracks, storehouses and commission houses. It is one of those desolate city slum neighborhoods, but Father Cox's heart is there in the work for his people and he loves it.

When I remarked on the beauty of the service that morning—all the children had joined in singing a Gregorian Mass, and they sang it heartily—Father Cox told me that he had 700 oblates of St. Benedict in his parish, and that he himself was an oblate of the White Benedictines of Mt. Olivet.

Cleveland

In this city there was recently held a convention of the American League Against War and Fascism, at which fourteen students of John Carroll University, under the leadership of Mr. Cikrit, S. J., distributed about 8,000 leaflets defining the Catholic position on war

(Continued on page 6)

Notes On The Catholic Press

Don Oliveira Salazar in the January issue of the *Dublin Review* writes on "Economic Ideas in Portugal." As he is the new Prime Minister of Portugal we may hope for something along the lines of Christian economics expressed in the Government of Portugal. He points out that the cause of the economic crisis "concerns fundamental principles of economic life."

"Our conception of wealth has become debased" . . . through treating it as "having no connection either with the interests of the community at large or with ethics."

"We forgot the respect due to the worker as a human being, we considered only his value as a productive machine . . . we went a stage further and claimed his wife and children as minor cheaper factors of production . . . thus we destroyed the nucleus of the family. . . . We have already seen the failure of the old materialistic conception of economics. Along that road we can no longer travel."

"The national economy should be so organized as to provide the worker with work; work should be regulated as to give the worker a living wage. A family means a home with its moral and economic atmosphere. High moral standards are better secured by small, independent dwellings inhabited by families that have full rights of ownership over them."

"A profession derives from a trade union cohesion and a proper sense of dignity. For there can be no union unless there is a corporative spirit, a consciousness of the value of work and of the place it plays in the scheme of production . . . where such qualities are lacking and where there exists instead a spirit of class warfare there is no true union, but only a revolutionary association, a force at the service of disorder."

Humphrey Johnson, Cong. Orator writes "The Holy See and War" as a review of John Eppstein's "Catholic Tradition of the Law of Nations" and "Must War Come?" The lawfulness of defensive war has always been admitted as he shows in a pronouncement of Pope Nicholas I as far back as the Ninth Century. "War is always satanic in its origin and you must always abstain from it. But if it is impossible to avoid it—that is, in defense of oneself, of one's country and of the laws of one's fathers—it is without doubt lawful to make ready to meet it, even during Lent." A comparison between the two critical schools is amusing—those who on the one hand accuse the Pope of failing in his plain duty by not condemning all warring parties and others, notably French Catholics who claim that the "Vatican has become infected with the virus of international pacifism." The mo-

The New Apologia

1. God Almighty has so constituted the Christian life that in every age or rather in every series of ages it appears with a new apologia due to the new conditions of the race.
2. Now in our day if I am not deceived this new apologia will be the product of the Social Question.
3. And progress in that question will most certainly be made in the name of Jesus Christ living in His Church.
4. To the classic defenses of the past will be added a fresh apologia a solution of the Social Question by Catholicism and by the science Catholicism inspires.

Cardinal Capececiato.

tives of both "interested" parties should be examined.

Liturgy and Laity

Orate Fratres, published by St. John's Abbey, Collegeville, Minn., has a pioneering article entitled "The Breviary and the Laity" by Rev. William Busch of St. Paul's Seminary. He says: "We should be able to utilize the entire system of the liturgy in the formation of Christian character and for the solution of our social problems . . . we need to be reeducated to liturgical life . . . we need the spirit of the Magnificat." "It is imperative that we be strong in the oneness of the mind of the Church, the mystic Christ, and therefore united in the Church's prayer; that we be formed in the character of Christ, and therefore that the same may be true of us as of the first Christians: 'They were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers.'"

The Land

"The Cross and the Plough," issued from Weeford Cottage, Hill, Sutton Coldfield, England, is becoming a bright little magazine with a good deal of pertinent comment on the world and affairs. It is the organ of the Catholic Land Associations of England and Wales, which includes five different groups and two training farms. Old Brown's Farm has been closed down as it was considered unsuitable for further work.

It is amusing to read the experiences of Prior's Wood Hall farm after a year's experience of applicants for training. "Of course we have not tried to keep here any men who were not willing to stay, but not one out of the 14 who have tried the life and failed to stay the course have given the reason of superior attractions of town life. Our records give four who could not stand the physical strain, three were not satisfactory, two left in a temper, two were taken away by their mothers from our rough mode of life, one, a married man, had to leave because his wife, who had gallantly striven to live without the dole, was forced to ask him to return to idleness with pay, one was afflicted with nerves and unable to stand the "ragging" that goes on in our community life, and one considered that our farming was too elaborate, and that "pigs and spuds" were all that were necessary!" Eleven men remain in residence.

Death

In the January *Blackfriars* is "Art in Relation to Industrialism" by Eric Gill which is as worth quoting as anything we have seen this month, though Eric Gill always says that all of his writing is a variation on the identical theme.

"Man is matter and spirit: industrialism is that system in which man in his material aspect is divorced from man in his spiritual aspect, in which the ideas of use and beauty are divorced from one another, in which all useful things

are made in quantity by machinery, in which all useful things, as such, are not considered to be beautiful."

" . . . when a man dies his spirit is not a man nor is his dead body . . . and we, in this industrial civilization, do our utmost to bring about this separation during life . . . the separation of matter and mind is man's death, and industrialism leads so clearly towards that separation that we may say: Death is the actual aim of industrialism—its diabolical direction."

In Partibus Infidelium

The *American Spectator* is a "liberal" weekly in the worst and most traditional bourgeois American sense, affecting a bored intellectualism and a smutty fanaticism characteristic of first generation Marxists without the moral courage to be definite and call themselves Marxists. Copying the *American Mercury* which went anti-Catholic in its last feeble grasp for popularity, *The Spectator* gives the ex-priest and ex-S.J. Boyd Barrett three and one-half columns to criticize a Churchman and in another issue another author of the same species outlines the Church's financial dealings.

We have also with us the Oct. 20th issue of *The American Bulletin*, evidently something issued by the National Socialist Movement which, to put it rather mildly, advocates a totalitarian state under a strong dictator for the United States. Their party is one that should be in control, they say. They hate Jews, President Roosevelt, Mayor LaGuardia, the League of Nations, and laud people like Adolph Hitler, Signor Mussolini, William Dudley Pelley, General Sherrill and Louis T. McFadden. We might wonder how Catholics would fare under these kindly people.

It is a striking thing how Marxists, Liberals, etc., sympathize with Catholics in Germany and protest great friendship, and hate them at home, and how local Nazis tell us that the Catholics are getting what is coming to them in Germany and pat them on the back here! It is significant that all of these birds fight among themselves, but line right up against the Church. Let us beware of Marxist nit-wits and Nazi nit-wits and all their wiles!

Liturgy & Sociology

Liturgy & Sociology, a new magazine which explains itself in its title, has appeared for the first time and contains a statement of its positions, articles on "Liturgy and Sociology," "Prime, the Morning Prayer of the Church," "A New Society," an article on the Eastern Churches Guild of the Campion Propaganda Committee, Campion News and notes on liturgical matters, books and periodicals. The next issue will appear about Feb. 25th and promises to be much more elaborate. \$1 for a year's subscription sent to "Liturgy & Sociology," 269 Avenue A, New York City, would be appreciated.

Varia

Varia will attempt to reproduce, smacking its lips as it does so, all the boners it can find in the Catholic Press and promises to poke fun at anything or anybody. Discoveries will be appreciated. *Varia's* eyebrows go up at a statement in *The Sign* to the effect that in the U.S.S.R. "12,000 abortions had been performed by one surgeon during the past year." That means that one man performed such an operation every twenty minutes during the eight-hour working day, seven days a week, for one year. Go on, Mr. Godden! And then there was the O.M.Cap. who phoned rather indignantly and asked why we hadn't noted anything in *The Homeletic and Pastoral Review* (which snootily refused us an exchange) adding modestly that he had quite a good article in the last issue. And, *Wisdom* phoned rather worriedly—"didn't we like them?" "Were we mad at them?" There, there!

A. H. Coddington.

FREEDOM OF THE PRESS

When Will Rogers used his slightly frayed remark, "All I know is what I read in the newspapers," we wonder just what kind of a reception he expected from his audiences.

Thinking of Rogers as a comedian and a self built-up cracker-box philosopher, we believe it was another of his methods to sell people the idea he was just an unschooled cowboy. We always laughed because we couldn't quite picture anyone sincerely falling for that line.

Almost as regularly as Sunday follows Saturday we hear or read about some stuffed shirt ranting over the dangers to the freedom of the press. We're still waiting to hear or read about some brave soul who will offer to instruct the members of the press and their superiors on what to print. The press has freedom and will keep it for a good many years, if we can believe the spoken intentions of the semi-pro league, which numbers many of our better people (providing you take the names out of the "boys who made good" file). Yes, indeed, we heard one of the pitchers in this league say as much over the radio. His name was Smith (or do you spell it with a y instead of an s since he is allowed to play in this league?). With such noble assurance we can dismiss any fear we may have along this line.

We cannot dismiss the fact that little or no publicity is given to the trials and struggles of those who depend on each day's pay in order to keep themselves and their dependents alive.

Dirty Enough

When a certain union delegate was talking to his company representative, the subject of letting the buying public know of the actual conditions came up. The company man said that the union would be unable to get anything in the papers.

"But we have already given one story to one of the metropolitan dailies, *The N. Y. —*," replied the union man.

"That dirty rag," the company man sneered, "no one ever reads that sheet."

Well, that sheet wasn't too dirty for the company to advertise in. It wasn't clean enough to accept daily reports on the union activities thereafter. Now they say they will print anything which is sensational. A nice murder of some poor fellow who happens to obstruct the view of one of the company nobles might rate a line or so. IS THIS FREEDOM OF THE PRESS?

Do you recall reading of that politician who was discovered, by mistake, to be enjoying the hospitality of a man who was opposed to the policies of the administration? The covey of reporters were instructed to say nothing of the incident or they would lose their jobs. One man reported it and the news services took it from that one paper. IS THIS FREEDOM OF THE PRESS?

Space

All of these great papers which battle for the people's rights quickly forget what rights look like after they see the big advertiser's check on the desk. These so-called newspapers find plenty of space to devote to all the details concerning the lavish display Mrs. J. Chromium Whosis-Whatsis, of the Newport and Philadelphia Whosis-Whatsis, put on for the American visit of the Duke of Fueberg. Really, I suppose, we expect too much when we ask for news concerning our fellow workers. It would be too risky to give us the facts about the fight the poor slob, 6,000 or so, are putting up against Mrs. J. Chromium Whosis-Whatsis and one of her many enterprises. The wage slaves of the lady only want a slight increase in pay and decent working conditions, so our news is censored because of the desire of the paper to keep up its advertising. This certainly smells like a sell-out. Maybe this is FREEDOM OF THE PRESS?

J. F. Montague.



Our Lady of Good Counsel

By Ade Bethune

GREED OF OPERATORS AND LACK OF SAFETY SCORED BY MINERS

Article in Progressive Miner
Critiques Lewis and Leg-
islative "Remedies"

Some of the problems of machinery are the subject of a leading article in *The Progressive Miner* (which has the caption on its mast-head "Abolish Usury"), a paper printed in Southern Illinois and representing some 85,000 miners who have rebelled against the leadership of John J. Lewis. The article reads as follows:

"According to the great J. L. Lewis, the coal operators have gotten so poor since they installed self-dumping cages, caging machines, cutting machines, mechanical loaders, mechanical drills and motors, thus depriving hundreds of thousands of miners of work, that these same coal operators are unable to buy safe ropes, decent brattice boards, and other necessary materials, so that those men's lives, who do remain in the mines, are properly safe-guarded.

"The coal miners, due to all these modern inventions, are in worse poverty than ever before; those who buy the coal pay such high prices for it that they are looking high and low for any kind of a substitute for coal to relieve themselves of being skinned to death by the coal dealer. The question is, how much benefit has modern machinery brought to the coal operator, the coal miner and the public?

"Through the 'Goofy' Act, the coal operator is supposed to pay a tax to guarantee the charge of still higher prices for coal so that one-half of the coal miners will be able to retire to subsistence farms that are to cost each miner \$5,000; and on which he is supposed to pay interest and exist without a job, and be penalized if he raises too much to eat. Almost any real coal miner can remember when coal was dug and handled entirely without machinery of any kind and coal was cheap, there were no coal operators on relief rolls, and the coal miners lived well and were able to own homes. How are we to explain this peculiar situation that has overtaken us in the name of progress?

"Since Lewis could not explain why too much coal mining machinery made the miners, operators and the public poorer, and we won't, the great indoor sport of the season should be open for all citizens to try and solve this great problem of progress and poverty, as Henry George called it.

"NO HIGH SCHOOL FOR NEGROES"

The Baltimore County Board of Education has refused to receive a tax payers' petition for a Negro high school.

The National Association for the Advancement of Colored People representing a group of taxpayers in the person of Thurgood Marshall unsuccessfully presented a petition to the County Board of Education for the erection of a much needed Negro high school. There are twelve high schools in the county for white students and none for Negroes. Negro elementary graduates are required to take an examination for entrance to one of the Negro high schools in Baltimore (city). No entrance examinations are required of white students.

The county school system is eleven years; seven in the elementary grades and four in the high school; the city system is twelve years, six in the elementary grades, three in the junior high, and three in the senior high. For the comparatively few Negro students the County Board of Education is willing to send to one of the Negro high schools in the city it will pay only until the eleventh year of the pupils' education, the remaining year must be at the pupils' expense.

Overcoats, Underwear!

It is getting colder. Down by the river front the wind whistles and howls along the street. Again and again men come in. "You told me to come back" they say patiently, and often we have to tell them to come back again.

When you send us old coats and underwear, you are heading Christ's plea to take care of "the least of these." Please send us what you can. We are asking you for your coat. Won't you please give us your cloak too? By that we mean that if you have already given us what you can, will you call to the attention of your friends this appeal?

Farming Commune

(Continued from page 2)

will build an atmosphere that is just about the opposite of bourgeois business "milieu" that prevails today, especially in large cities. Instead of "business is business" the leaders will say "business is the bunk." Instead of the bank account being the standard of values, service to the community and to one's fellow men will be the standard of values. The old and worthy slogans of "for goodness sake," "for Christ's sake," "for God's sake," will be revived and woven into the very texture of Commune life. The success of the Commune depends upon the building of this general atmosphere by the continued clarification of thought and the setting of proper and worthy standards.

THE CATHOLIC WORKER intends also to keep in touch with other similar back-to-the-land experiments going on in different parts of the world. Here in the United States there is a group known as the Southern Agrarians who have formulated a program of back-to-the-land ideology. They write for such magazines as *The American Review* and *The Southern Review*. England has eighteen Catholic Land Associations in existence, and are much in advance of such work in this country. They publish a little magazine called "The Cross and The Plough." We would like to interest the Bishops in the U.S.A. in similar work under the auspices of each diocese to re-establish Catholic farm life.

—Cyril Echele.

To Be of Service

1. The mark of the disciple of Jesus is to be of service and not brutal domination.
2. In God's Kingdom there is to be no lording over them and not letting them feel one's power but loving ministry and ministering love.
3. The words themselves make it plain enough that the Master is not excluding all authority and all power from His society but only that power which is essentially brutal and domineering.

Karl Adam.

Standard Oil Suggests

"A man with only a \$500 income should contribute some income tax, if only enough to make him conscious of government burdens," says Walter C. Teagle, president of Standard Oil of New Jersey. His salary in 1934, apart from other sources of income, was \$112,500, according to the Securities Commission.

A Federated Press correspondent suggests that, arguing from the same high motives, might it not be desirable to cut down his and other millionaires' incomes just enough to make them conscious of the burden of living on \$500 a year?

PINKERTON BOY NO JANITOR

An admission that the Fruehauf Trailer Co. hired a Pinkerton detective to mix with employees and find out which were union men, so that they could be discharged, was extracted from Vice-Pres. Earl L. Vosler in a Natl. Labor Relations Board hearing.

He made the admission only after he had been threatened with contempt proceedings if he did not reply to questions.

The detective was hired as a "maintenance man," the company paying him regular rates for that type of work, in addition to \$175 a month to the Pinkerton agency for his sleuthing.

A note of humor crept into the proceedings when Vosler admitted that he finally fired the detective for "wandering around the plant" and "not producing a day's work."

"Do you mean to say you hired a detective and expected to get a good maintenance man too?" an astonished board member asked.

Seven union men, according to the union complaint, were discharged for union activities. —(FP).

SYNTHESIS

As a Catholic Negro, I want to express to you my satisfaction in your attitude to the problem of interracial relations in this country. It appears to me as a new, more comprehensive one, a synthesis of two attitudes which are generally found separately in other circles concerned with this problem.

Those two attitudes, which I have noticed among my own race, are those of the Catholic Negro on one hand, and of the non-Catholic radical Negro on the other. The Catholic Negro has been fighting for years to bar the color line from the churches primarily, on the solid ground of the common brotherhood of men in Christ. But, being rather spiritually minded, he often seems to disregard that the un-Christian attitude of the white Catholic in the churches is only one more manifestation of a Pagan spirit fully apparent in our social, economic and political life, in our individual private lives as well, whether we are white or Negro.

The other attitude is that of many a radical Negro militant, intent on the race discriminations generally practiced in social, economic and political life, and striving to eradicate them by a revolutionary change in those very same fields. As he is often without religious creed or church connections, he easily disregards the psychological and spiritual sides of the question, or underestimates their importance, or believes that physical changes will take care of them.

Now there comes THE CATHOLIC WORKER movement with its sound spiritual and supernatural foundation, with divine Life circulating through its members, together with a realistic and critical attitude to our material institutions. Unlike the traditional Negro Catholic, you criticize our present material and spiritual Paganism in its entirety, seeing our church segregation merely as a feature of it—a shameful one, surely. Unlike the materialistic radical Negro, you aim at renovating our civilization spiritually as well as materially, and with saintly Faith and Hope, you boldly throw supernatural Charity and Divine Grace into the fight as your bloodless weapons and inspiration.

Shall I add that the absence of the patronizing tone from your writings about Negroes as well as from your individual dealings with them reveals that you sincerely and disinterestedly take their problem to heart, with a sheer feeling of essential equality. It is to be hoped that you will be as frank and critical about our errors and defects as you are eager to win justice for us. We hate to be abused, but white-washing, even though it means well, irritates us. Keep on saying the Truth about everything.

Louis T. Achille.
Washington, D. C.

DAY BY DAY

(Continued from page 5)

and dictatorships in general. Some of the students were at work at four thirty in the morning with the mimeographing of leaflets. They had a number of discussions with Communists who attended the League conference, on one occasion gathering in the Jesuit's room for a discussion which lasted until two o'clock in the morning.

At an evening meeting in Cleveland at which I spoke, two Negro women offered their help in opening a headquarters, stating that they had a friend who offered to pay the rent and they asked for and received immediately the co-operation of the college students to get the project under way. They already have plans for evening meetings and lectures, and the store will be used as a distribution center and meeting place. The work of the Boston Campions was what inspired the Cleveland Negroes in this step. This is the first city in which the Negroes have taken the initiative in starting a meeting place and giving the movement a foothold, and all honor to them.

Chicago

In Chicago I spoke at Rosary College where there was an animated discussion of race relations, a discussion which will be continued on my way back east at the end of the month.

St. Louis

A meeting of the Campions of St. Louis was held at Father Dempsey's Working Girls' Home, which has been open to meetings of the group. They also have for their meetings the Tertiary Hall of the Franciscans who have offered them co-operation in their work. Both Louis Lanvenmeyer and Donald Gallagher have been east to meetings and weekends of the Campions in New York, and we hope that more will be joining us for visits next summer at the meetings held at the farming commune. Cyril Echele of St. Louis has already joined the group in New York for good. All the members in St. Louis are ardent propagandists and in order to intensify their effect they have divided the work among themselves, groups taking up such activities as peace, race relations, liturgy, social justice in industry, co-operatives, the agrarian problem and taxation, and various other subjects. They have met faithfully once a week since last July, and have sold and distributed during that time around ten thousand copies of THE CATHOLIC WORKER. They are planning to use their force as a group to defend one of the leaders of the tiff miners strike which took place last year in southern Missouri about twenty miles out of St. Louis.

Kansas City

I received gracious hospitality at St. Mary's Hospital in this city. I had an hour and a half to make my connections to reach Wichita by evening, and I went to the hospital at eight, hoping to find Mass being offered there at that hour. But the Masses were over. One of the sisters kindly offered to call the chaplain that I might at least receive Communion and afterwards they served me breakfast. Inasmuch as I did not introduce myself as representing any group, I thought their welcome to the stranger was one of the friendliest acts I had met along the road.

Wichita

Here in Wichita, in this flat part of southern central Kansas, there has been much interest shown in THE CATHOLIC WORKER. It was the Sodality Union of Kansas which sponsored my visit here to speak at their meeting, and the Sacred Heart Junior College which sponsored the public talk in Wichita which was very well attended. The sodalists came from all over this diocese some of them setting out at four o'clock in the morning in order to reach the meeting at ten, many of them coming 180 miles, through zero weather, with a sleet storm complicating the trip.

Blizzards and sleet pavements prevented me from keeping some

Labor Shows the Way

An encouraging note in the month's news was the declaration of William Green that American labor should refuse to handle war supplies consigned to Italy. Mr. Green said rather than handle such supplies, the workers should call a strike. Here is labor's chance to frustrate the very complications that would lead this country into war, American financial interests in Italy's success.

We can only recommend this gesture of Mr. Green's as one of the most salutary in the history of labor, and urge American workers, especially dock workers, to give it their most serious consideration.

They won't get much praise or prestige for their refusal to handle war supplies. An incident occurred during the month on the West Coast when seamen refused to sail on a ship bearing gasoline for airplanes which was ostensibly bound for Calcutta but which was sailing through the Suez Canal. They wrote to Secretary Hull about it and he informed them that the government would not protect seamen on ships bearing war materials. In spite of the offer of bonuses and increased insurance, the seamen refused the job. And the weekly *Time* made sarcastic comments on our "gallant" seamen whose bravery depended on the protection promised them by the American flag.

Sharecroppers Get 'Break'

The new cotton adjustment contracts made public Dec. 3rd provide for tenants to receive a larger share of the benefit checks than they have been receiving and provides that they receive their checks directly rather than through the landlords. The new contracts provide for a \$75 to \$25 division of hundred dollar checks rather than the \$85 to \$15 arrangement formerly in force.

What the contracts failed to provide for however, was a way of keeping the landlord from getting the tenant's money anyway. A joker clause provides that the landlords will keep on the same number of tenants that were kept the preceding year, "insofar as it is economically practicable."

FERA Unites Negro, White

The Pennsylvania Emergency Relief Administration is conducting a farm project near Sanatoga, Pa., as a camp for interracial co-operation. The camp consists of four farms totaling 258 acres.

Pending the erection of wooden barracks the men have been sleeping in army tents. In each tent, by design, there is a mixture of white and colored men. Until last spring a Negro social worker was in charge of the project.

This is the first time the government has attempted such an experiment.

engagements in western Kansas, but tonight, the weather clearing a little, though it is just as cold, I am going west by bus to Pratt and speak to farmers there. I enjoy this open, flat country of the middle west, and it is familiar to me as I spent eight years in the middle west in the past. I have been the guest of Mrs. Angela Glendenning and her sister Madeleine Aaron, authors of many study club text books, the *Mystical Body of Christ Series*, and *Catholic Action Series*. Right now as I write I am surrounded by an entire set of St. Thomas, reference books of all kinds and an entire bookcase of nature books which would delight Teresa's heart. Beside me there is a fat old cat, named Contento, grunting amiably when I speak to him.

And now, after a day and a half of complete leisure, I am setting out again on my travels which will take me all through the state of Kansas, down through Oklahoma, Tennessee, back through Chicago, and then home. So this account will have to be continued in the next issue.

Campion Propaganda Committee

The Week-End

One of the most inspiring week-ends was held at the Staten Island Farming Commune from January 31st to February 2nd under the general title of "The Saints and Sociology." Dr. Paul Hanley Furfey, acting Head of the Department of Sociology of the Catholic University, Washington, D. C., compressed the eight lectures as originally planned into five since most of the 16 attending did not arrive until Saturday afternoon. The cold was intense, and scared the less hardy souls away, and would have prevented a week-end completely if those who did go down had known that there was no coal and that the grate of the furnace was broken. The coal had been held up by the snow and zero weather. However, with a scanty supply of wood and some coal borrowed from the local butcher, and turning the kitchen into a conference room, the week-end went along successfully. After a beautifully sung Compline and Te Deum the entire group left, pronouncing it the best and most profitable of the five week-ends. (All of which goes to show what a little hardship will do!)

Campion House

The hard-working and inspiring Washington Campions have acquired, through the generosity of benefactors, an eleven-room house and sufficient money to furnish it, to act as a Washington center. Several people are living there already, and a number of Campions may make it their residence. On February 22nd they will hold their official housewarming and Liturgical Day which will start them out on a serious program of work. A number of New York Campions hope to go down on that day, stay at the Campion House and return Sunday evening to New York.

Next Week-End

The next week-end and Liturgical Day combined will be held at the Staten Island Farm from Friday evening, February 28th to Sunday evening, March 1st. The general subject will be "The Interracial Question" and we hope to have three speakers, Prof. Louis Achille of Howard University, Washington, D. C.; Rev. John LaFarge, S. J., Chaplain of the Interracial Council, and one other speaker. This we hope will be a rallying point for all Campions, especially from Washington and Boston and other points as it will be the final week-end until the middle of the summer. The next will be held at the new Farm which will be a permanent headquarters for THE CATHOLIC WORKER. The general program (subject to changes) will be as follows:

Friday, February 28th

8:00 p.m.—Vespers (recto tone), Conference by Rev. John LaFarge, S. J., Sung Compline. Matins and Lauds will be recited immediately after by those with texts. All Campions and others are requested to be present by 7:30 p.m. at the latest. Those who cannot remain for the night will be able to leave by 9:30 p.m., after Compline.

Saturday, February 29th

5:30 a.m.—Rising (promptly, please!).
6:30 a.m.—Prime (recto tone); Dialogue Mass Pro Remissione Peccatorum for the lynchings of the 18 Negroes and two whites in the U.S.A. during 1935.
7:30 a.m.—Breakfast.
9:00 a.m.—Tercé (recto tone by four cantors), Solemn High Requiem Mass for the 18 Negroes and two whites lynched in the U.S.A. during 1935.
10:45 a.m.—Conference by Rev. John LaFarge, S. J., and Sext.
12:30 p.m.—Lunch.
2:00 p.m.—Conference by Rev. John LaFarge, S. J.
4:00 p.m.—None, Conference by

Rev. John LaFarge, S. J., Vespers.
6:30 p.m.—Dinner.

8:00 p.m.—Conference by Dr. Paul Hanley Furfey, Head of the Department of Sociology, Catholic University; Sung Compline. Matins and Lauds will be recited immediately after by those with texts. Those not planning to stay the night will be able to leave by 9:00 p.m., after Compline.

Sunday, March 1st

5:30 a.m.—Rising (promptly, please!).
6:00 a.m.—Prime (recto tone); Dialogue Mass.
7:30 a.m.—Breakfast.
9:00 a.m.—Tercé (recto tone by four cantors); Solemn High Mass.
12:00 m.d.—Sext and Lunch.
2:00 p.m.—Conference by Prof. Louis Achille, Howard University, Washington, D. C., and None.
4:00 p.m.—Conference by Prof. Louis Achille, Howard University, Washington, D. C., and Vespers.
6:30 p.m.—Dinner.

Immediately after dinner the final conference will be given by Prof. Louis Achille, Howard University, Washington, D. C.; Sung Compline and Te Deum (recto tone). Those who wish to leave may do so about 8:15 p.m.

Those who intend to be present should notify the Campion Committee by the previous Wednesday at the latest so as to permit time for preparations even if they only intend staying for a short time. Every Campion is urged to attend as much of this week-end as he can, even though he is forced to return every evening, or stay only a few hours. Those expecting to stay both nights should, if possible, bring blankets, though it is not essential for those who find it inconvenient. There will be no charge for the week-end following our usual custom, though a contribution of \$1 will cover expenses.

The Liturgical Choir

The Liturgical Choir will meet regularly on all Saturday evenings during the month, excepting the first and third Saturday when it will meet on the day before—Friday at 8:30 p.m. at 269 Avenue A, New York. Dr. Beckett Gibbs, a prominent authority on Gregorian chant has kindly consented to take charge of the two Friday sessions every month.

As full attendance as possible is requested in view of the Liturgical Day—please bring your Compline and Chant books. We are practicing Mass 17 (Kyrie of the 6th Mode) and 18 (Sanctus and Agnus Dei) and Credo III as well as the Requiem Mass. Four cantors are practicing some of the proper parts. A Liturgical Choir has been formed in Washington and will sing the Missa de Angelis in the Capuchin chapel on February 22nd. A similar group in Boston has been studying the Liturgy. Those interested should get in touch with these groups.

Prime and Compline

As soon as the new Prime books arrive, copies will be sent to different Campion centers throughout the country, and all Campions are asked to begin by at least Ash Wednesday, February 26th to recite Prime faithfully every day as well as Compline. Too much stress cannot be placed on the value of Liturgical prayer in Campion work and its importance in the reconstruction of the social order. Let our prayer be in the spirit of corporate worship, anti-individualistic, anti-sentimental and anti-sensational in the mind and spirit of the Church, the Mystical Body of Christ!

A New Hostel

Four New York Campions will begin community life sometime during the month in a small apart-

(Continued on page 8)

BORDEN'S MILK!

(Continued from page 1)

ceiving higher wages for lighter routes and the milk being sold at a lower price.

Borden employees, both union and non-union, have told us innumerable stories of the unfair practices of the company both to exploit the men and to break up the union which is their only chance of protection. One very profitable trick is that by which the men are given a large amount of Borden by-products to dispose of to their customers every week at prices well above the current ones. If a man finds that he cannot dispose of Borden's eggs because they cost five or ten cents more a dozen than the best eggs in stores, for example, he sells them at the current price and pays the difference out of his own pocket rather than lose his job. This readiness of the men to pay for their jobs is apparently the sole reason the company maintains its high prices. The Borden Company should be reminded that, in the words of Pope Leo XIII, "to make one's profit out of the need of another is condemned by all laws, human and Divine."

Thugs

Another practice which the union fought successfully last year was the requirement that the men, when collecting bills, carry with them a heavy metal case containing samples of the Borden products, in the hope of making a few extra sales.

The opposition of the company to the union is probably the strongest proof of its strength and its value to the men. Since the union contract expired before Christmas, practically every Borden wagon has carried an extra man. What for? Well, a Broadway columnist who is hardly to be accused of proletarian sympathies, remarked recently in his paper that all the small-fry gangsters and thugs of the Broadway underworld were growing prosperous now that they were hired as prospective strike-breakers to intimidate the Borden drivers whose union contract had just expired. We'd never swear by a Broadway columnist but we find it difficult to believe that Borden's business has suddenly taken such a jump that they need two men on each wagon.

Stories

There are stories of men who have been taken off wagons and paid for the sole purpose of running down the union to the men.

There is the incident of the secret ballot taken at a union meeting of one Borden barn, which showed 93 in favor of the A. F. of L. union and 19 against. The chairman of the meeting came around to the men a few days later, they tell us, accompanied by the superintendent, with a petition for the men to sign asking for a company union. The company then flaunted the fact that a majority signed the petition as proof that a company union was the wish of their men, disregarding the evidence of the closed ballot. The company officials corroborated this story, passing over the discrepancies of the two votes by saying that "that was only one barn"; employees tell us that at other barns when union meetings were held to discuss the company union proposition, they were quickly adjourned whenever there was any talk of a closed vote.)

Paycut

Note that at the time the men were given their last payout, of \$7 a week, afterwards restored at the insistence of the union, the president of the Borden Company was drawing a salary of \$105,000. No wonder the company opposes the union!

A strike in the milk business would be deplorable, and every effort should first be made to convince the Borden Company of their mistake by other means. We have cancelled our milk order from Borden's, and deal with grocery stores which do not carry Borden products. May we suggest that our readers make known their stand in like manner!

CATHOLICS IN UNIONS

(Continued from page 4)

best and most suitable means for attempting what is aimed at, that is to say, for helping each member to better his condition to the utmost in body, soul and property".

It seems obvious that a union instigated and controlled by the company, whose officers are paid for their "union" work by the company, is not likely to meet with success in gaining these benefits for the workers. Unless of course you believe, as the Borden Company tried to persuade us, that a large, wealthy corporation, for which no one need assume personal responsibility, will voluntarily sacrifice profits to benefit its workers. We are forced to doubt the assurance of the Borden executives that their employees desire a company union, and that the requests for one have started from the men themselves. Common sense leads us to wonder why a man desiring a union to resist aggressions upon his rights would choose to have it controlled by the aggressor.

It should be obvious, too, that a union cannot function effectively in an "open shop"—a plant where the union represents only some of the men, and where the company is at liberty to hire non-union men. Such a condition means that the presence of men who will have no protection in the event of wage-cutting or any form of exploitation will act as an obstacle to union efforts and will tend to lower the general wage level. It means, too, that since any betterment in working conditions granted the union will normally apply to non-union employees as well, the union will be weakened by the murmurings of members who see others gaining, without paying dues, benefits for which they make sacrifices.

For The Common Good

There must, then, be a sacrifice of individual freedom for the common good. We regret that, in the present instance of the Borden dispute, we have found some Catholics both too shortsighted to see the advantages of organization to the workers as a whole, and unwilling to make the sacrifices or take the risks involved in fulfilling their duty of charity.

We believe it is the duty of every Catholic worker to inform himself of the Church's teachings on labor, and to strive for the common good of himself and his fellow-workers by applying them to labor situations in which he may be involved. He should recognize these teachings as specifically Catholic, and not suspect any group defending workers or unions of Communist tendencies, or condemn a union or strike solely because it is supported by Communists; and at the same time should be aware of the dangers of any united front with Marxists.

We believe that strikes are a grave danger to the common good, and that we as Catholics have a duty to use every means in our power to prevent them. One of these means, arbitration, we have tried, as recounted in the news story on our front page dealing with the refusal of the Borden Company to renew its contract with the union.

NOW WE SUGGEST A BOYCOTT AS THE ONLY OTHER ALTERNATIVE TO A STRIKE.

CO-OPERATION

Dr. Toyohiko Kagawa, the noted Japanese authority on cooperation, gave a very interesting talk on this important subject to a very large audience at Cooper Union last month. THE CATHOLIC WORKER had representatives on the spot who drank in all he had to say.

In Dr. Kagawa's speech he mentioned the fact that the Japanese were quick to see the benefit of co-operation because of the poverty which exists among the people of Japan. This condition is caused by earthquakes, typhoons, floods and the over-population of this small island. We certainly have hard times here but in comparison with the poverty which exists in Japan our economic troubles amount to hardly as much as a nickel in the tin box of one of our crooked politicians.

We learn that St. Francis Xavier University in Nova Scotia taught cooperation to underpaid miners; to fishermen who had to eat their own fish on Friday and every other day of the week in order to exist; to farmers who toiled and sweated but never realized enough money for their hard work to purchase a daily paper and read J. P. Morgan's definition of the leisure class.

At the University of North Carolina 2,000 of the 2,500 students formed a cooperative cleaning and pressing club. The result is these students have their work done for forty-five cents instead of seventy-five cents and are able to pay the employees of their cooperative a wage higher than the code wage.

From these examples you are able to see that if one is sufficiently interested he may be able to help form a cooperative of some sort to help

himself during our current "breathing spell." There are any number of types of cooperatives which may be formed and surely you must desire to help yourself and your fellow-man. Much material is available to us which will be of benefit to anyone who wishes to make a move in this direction of cooperation.

In England the total increase in employment during the five years, 1929-1933, in British cooperatives, was over 11 per cent. During the same period of time private wholesale and retail business in the United States tossed 24.7 per cent of their employees on the breadline and cut the wages of the remainder up to 43.7 per cent. The wages among the British cooperatives was kept up at the 1929 level all during this period. Think this over.

Cooperatives

Negro mill hands and laborers of Gary, Indiana, are directing, managing, and financing their own chain of cooperative stores.

In 1932 when half of Gary's Negro population of 20,000 were on relief, representatives of twenty Negro families met and with an initial capital of \$24 started a cooperative buying club. In less than a year the club had become a full fledged store. None of the staff or members had previous sales experience and its floundering caused neighborhood merchants much amusement. Today, however, the store serves four hundred families and the business for this year will exceed \$35,000. The organization has formed a credit union. Two more stores and a gas station are under way in Gary. Ventures in East Chicago and Indiana Harbor are planned for future years.

Capitalism, Fascism, Marxism

As a regular reader of THE CATHOLIC WORKER (which I consider the most important Catholic paper published in this country) I have been interested in your articles. I am writing you now with particular reference to your article entitled "Totalitarianism," which is in encouraging contrast to the average Catholic stuff for this reason: it does not whitewash Fascism. The usual method is to spend a couple of pages in diatribes against Communism, and then either not mention Fascism at all, or else treat it far more kindly than Communism. I suppose the reasons for this are that Fascism is not explicitly atheistic, it ostensibly favors private property and enterprise, and what benefits it does confer are on the most vocal classes—the middle and upper (so-called).

Now please notice that I agree that Communism, Fascism and Capitalism are equally Godless. At the base of each, one finds pure secularism. It may be more militant in Communism, but it exists in fact in all of them. Therefore, from the standpoint of Catholic philosophy they are all equally wrong.

But the point I want to make is that, though as philosophies they are all equally wrong, as economic actualities they do not fall within the same category by any means. In speaking of Russia, I realize that it is very difficult to be sure of one's facts, because everyone who goes there comes back with a different story. But by such statistics as the League of Nations publishes on Russia, and such facts as I have been able to weed out of people who have been there and whose opinions I respect, it does seem to be beyond question that from a material point of view, the Russian government is doing more for the workers than either Capitalism or Fascism has done, or gives the remotest promise of doing.

That there has been colossal suffering I do not doubt, but the building of a new order has always entailed that, even when the Church was at the helm. That it is tough on people who do not agree with their aims and methods is true, but that is as natural as the fact that the European Middle Ages were just as tough on the people who did not agree with the Church. The point I want to drive home is that the material well-being of the people is being raised, millions are being spent on workmen's compensation and social insurance, literacy is spreading, and unemployment has been abolished.

Now I can hear objections to these ideas pouring in even as I express them. I will be told that there have been famines in Russia, that

the people are denied their God, that man's spiritual welfare is the first consideration, and his material well-being secondary. I grant all this—I grant that man has a soul as well as a body, and if he had to lose one, it would be much better to lose his body. I grant that there have been famines in Russia (but not as many as have been announced). I grant that to be a practicing Catholic in Russia today would probably require heroic virtue. But all these admissions do not invalidate my point—that when it comes to food, shelter and work, Russia is way ahead of the rest of the world. Though material things are not first, they are important, because of their close connection with the spiritual (man being body and soul).

It would seem that the task of the Church then, is to see how the material well-being of Communism (considered as an economic solution) can be combined with the modicum of spiritual liberty still possible under other forms of government. (When I say "Church," I do not mean to imply that the teaching of particular economic theories is within the province of the Vicar of Christ. He can, and has, indicated the broad lines along which economic justice can be achieved. It is up to the individuals within the Church to bring about a solution to the particular problems within their various countries.)

Now—what to do about it?

I am not brainy or learned enough to draw up a complete blueprint for a new economic order. I will therefore content myself with advocating a plan which may be outlined as follows.

In any strike where wages are cut and dividends raised (as was the case with the National Biscuit strike which THE CATHOLIC WORKER so admirably supported), use every means of arbitration between the workers, the employers and the Church. (By Church, I do not necessarily mean the clergy. Perhaps there are Catholic workers in the case who could present the case from the Catholic point of view. But the approval of the clergy is essential.) When no solution follows this, when the facts are firmly established, and the employer openly offends against justice by persisting in his course, let the facts be made known from the pulpit by a letter from the bishop sent to each priest in the diocese. Prudence will, of course, have to be used, but that is not too much to expect, and by "prudence" I mean the avoidance of such charges as libel, or restraint of trade. If the representatives confine themselves to the facts published by the company (as did the C. W. in the NBC

SAINT DOMINIC

St. Dominic was primarily a contemplative; for him and for his children action comes from contemplation. He founded his order for the teaching of the Truth—"to give to others the fruits of contemplation." To further this end St. Dominic insisted upon the necessity of chastity, in that the intellect should be free and unstained—ready to receive divine wisdom—and poverty, that his children should be free and unpossessed by earthly ties.

A lover of truth, St. Dominic was also a lover of liberty; so he made his order an order of penance that his children should be free of self. St. Dominic was essentially a man of courage, consequently he asked of his children strict observance; but the law of the order is the law of liberty, that this observance should be of love and not of the bondage of the law.

The Secular Third Order of St. Dominic is not merely a society admitted to the spiritual benefits gained by the First and Second Orders; but an integral part of the Order, participating in its life of prayer, penance and apostolic action. The same standard of life is required of every child of Dominic. It has been said of late years that the standard is too high for general acceptance—is the cross and sanctity only for the cloister? Then where is the courage of Catholic youth that it leaves to the old and middle aged the honour of bearing the name of Dominic?

(strike) there can be no danger of such errors.

I am not foolish enough to think that this idea of mine will strike the majority of church members (lay and clerical) as favorably as it does me. But it puts the flunkies (lay and clerical) on the spot. If they refuse to condemn publicly the slow starvation of workers when the circumstances show them to be unjustified (shows the employers to be unjustified, that is), and at the same time make a lot of noise about Mae West and Hollywood, and name names when they do it, it is obvious that the burden of some fairly heavy explanations is on them (Catholics—lay and clerical).

I do not expect you to be with me on the first part of this letter, necessarily (the ideas on Fascism and Communism and Capitalism are simply my own personal opinions on controversial matters), but I do hope that you will agree with me as to my plan. At any rate, I can count on the C. W. to continue in a general way what I have recommended in a particular way—the public condemnation of unjust employers and the support of workers when they deserve support (and they usually do).

Phillips Temple.

Via Crucis

I saw the Christ today bearing His Cross to Golgotha... all the sin of the world, all the hunger of the world, all the agony of the world, was in His face.

I saw the Christ today in the gaunt and hopeless face of a man picketing a busy shop.

—Marion F. Palmer.

MAY'S STORE

(Continued from page 3)
are provided for extras, numbering 100 to 150.

The Big Sisters saw no chairs for help on the floor. As a matter of fact, physically, due to the inadequate floor space, it would seem impossible to arrange for same, though such chairs should be provided.

Over 100 arrests had been made of strike pickets since the strike was declared. On Saturday, January 11th, a Big Sister observed (12) police on duty at May's. This appeared a ridiculous waste of City funds, since only (2) girls were picketing, as prescribed by the rules of the Police Department.

Last week one of the girl leaders on strike received an anonymous letter to meet a May's store representative at the Long Island Station, to get alleged news of Union double crossing. A messenger boy handed her a sealed envelope with instructions on it not to open it for (8) hours. The girl was arrested a few blocks from the station by (2) police detectives for carrying a bomb. A tear gas bomb was enclosed in the envelope. This has every appearance of a frame up and the action of the police and the alleged store representative bears careful consideration.

The charge, in most of these cases, is disorderly conduct, though in several cases, through the zeal (?) of the District Attorney's office, a charge of conspiracy has been filed against such strike pickets. Police activity, in this matter, would seem to be excessive, especially in the light that Mr. Cartman is said to direct such police activity and arrests.

Remarks

As a result of their investigation the Big Sisters report that they have requested the Labor Department to advise them as to whether or not the Labor inspectors have placed violations against the May's Store Company for hours of labor, sanitary, or construction violations. They are checking with the Police Department and the courts as to the arrests of May's store pickets. It would seem that the May's Store Company required their girls to work from a half to three-quarters

CAMPION COMMITTEE

(Continued from page 7)
ment. They hope to begin a daily Missa Recitata in the parish church and recite Prime and Compline in common every day. All of their spare time will be devoted to Campion work.

Interracial Committee

Since the printing of a program for interracial action the committee has been receiving commendatory letters and encouragement from many sources. The response has been so heartening that plans for incorporating the program in pamphlet form are under way. In the pamphlet certain features of the program necessitating fuller explanation will be dealt with. The committee invites all interested to avail themselves of the offers made in the program to outside groups. The committee has supplied speakers on the interracial question to three Catholic audiences in the past month.

Liturgy and Sociology

Liturgy and Sociology has appeared for the first time and will appear again towards the end of this month. The March issue will contain articles by Dr. Fursey, Prof. Louis Achille and Dorothy Weston, co-editor of THE CATHOLIC WORKER. Noteworthy will be a full-page cut of St. Benedict by Constance Mary Rowe. Other features will include notes on books and periodicals, several pages of Campion news and Liturgical Notes for the Month. A sample copy will be sent on request, and the subscription is \$1 per year. Write to Liturgy and Sociology, 269 Avenue A, New York City.

A. H. Coddington.

of an hour extra, each day, without pay. Further, that such girls were employed subject to a cut-week schedule of work, and enforced vacation periods, without pay.

The Big Sisters have gone on record as approving a 40-hour week, in the department store field, and this organization urges the buying public to insist that such 40-hour week be put into effect in all our Brooklyn department stores, including May's. The Big Sisters submit that the buying public, which, in the department store field, is largely women, should not patronize a store like May's, where the physical conditions of work are so unsatisfactory. That they should not patronize a store that subjects its employees to a slack-time daily lay-off. Just work and wage conditions must be enforced, through the customers' demand for same.

The Big Sisters are in favor of arbitration in all labor difficulties and therefore urge the customers of the May's Store Company to make known their attitude toward labor conditions in May's and thus bring about a proper settlement of this strike.



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CHOIR

STUDY

MENTAL PRAYER

PREACHING

By Constance Mary Rowe