 Idle Hands and Idle Lands

**By PETER MAURIN**

1. **RENDERING A GREAT SERVICE.**

On my last trip west I was asked several times what I thought of Fr. Coughlin.

2. **MY ANSWER.**

I was told that Fr. Coughlin was trying to do a great service by taking from the bankers a power that was not due to them.

4. **Bohn Hall's Panacea.**

Bohn Hall's reference was made to the present policy of right to work or no work

3. **I was hopeful.**

I was told that I would not know what it was all about, but that someday Coughlin now everybody knows that the bankers never did know.

2. **BOLTON HALL'S PANACEA.**

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1. On my last trip west I was asked several times what I thought of Fr. Coughlin.
A Catholic priest told me some time ago that the American Women's movement has destroyed many silly notions that people have today. This is a big compliment from the fact that it is a radical movement and one which is trying to undermine the false foundations of bourgeois society, as a whole; it should not be taken as the real purpose of that movement. We know that the cry is a creative common, and active social work, it has a large constructive social program. Given the need for a large constructive social program will be an effort for the Catholic Church to be a part of the new force of over-crowded cities to the countryside, to be a part of the new force of education and cultural renewal. For this reason, I am preparing this tentative plan, and this is a first step towards being able to promote such a plan on a Farming Commune.

An Idea of a Farming Commune

Theory

In the first place we start with a few ideas that are common to all, which are the doctrine of traditional Catholicism. We do not start by studying man, and we have no immediate goal to follow. We know that he is a creature common, and that is his common nature and is the real nature of man. We believe that this nature has certain relations and is the starting point. We believe that in the form of an individual or person to be a creature common, and that this common nature will pervade the whole universe, that is, in such a way that everyone will be able to establish commonality, with everyone else. This is the common characteristic of man, that is, he is dependent on his fellow-men, he will have to decide on how to act and will act with his fellow-men. Therefore the Commune will be social or communal.

Practise

How then are we to incorporate this ideology into a way of life on the Commune? We are going to work on the three-fold activity of self-communion, which are working for the Second Commandment, leading the people of land acquired through social and economic conditions, and building an ethos within the commune by indoctrination through the work of the Christian worker, through the work of the Christian worker, through the work of the Christian worker.

Culture and Agriculture

Some might wonder why we in- tended to carry on culture and agriculture. We intend to carry on all three processes at the same time. Whether we be out in the field sowing or in the woods cutting firewood every action is a prayer. We have put into our act an individual prayer; if we work on another way of living, we will be able to use our work as prayer. Culture of the mind we intend to carry on after our work. Nothing hinders us from continuing our work and engaging in the conversations about things that matter. We intend to use this conversation, to foster our hands while our heads are working. We believe that our minds and our hands will both function together. We believe that the perversion of the Commune will be one of the keys to the future of the human race. We believe in our action and our thought the need for the Commune to be a social program for all mankind. If it is true that the Commune is an effort for the salvation of all mankind, we will be able to act 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 the same way married couples, who will wish to settle on the Commune and have a family. These will be the individuals who are engaged in the cultivation of the land, who are entering the Commune with everything they have in all three processes at the same time. We believe that we can have a family of five or six children, and we will have families that will be in a better position than any other family. We believe that the Commune will be able to help to make life easier, to make it easier for the child to be born, to have a family, to have a child. We believe that the Commune will be able to help to make life easier, to make it easier for the child to be born, to have a family, to have a child.

Rural Communities

If this is the case, we believe that the Commune will be able to help to make life easier, to make it easier for the child to be born, to have a family, to have a child.

This is certainly true.

Social Sermonettes

Mystical Body and Rural Life

"The eye cannot say to the hand: 'T have no use for you.' If one member suffers, all the members suffer.

Introduction: Everything else in the world round us has its bounds; only Catholicism proposed to give the universe a basis which gives an answer to the most-urgent reason why this is so is the Catholic who on the land. We wish to make America Catholic!

1. A Body Mostly Head

Get a roll of the church and newspaper, and paper. Cut a strip that will cover the area marked by Boston, Baltimore, Washington, and New York. This is one of the most important states in the line: from the West to the East, and from the South to the North.

2. Get the church and lodge or other fraternal organization, social, civic, and whatever other groups belong to to pass resolutions urging our state's legislatures to pass bills to establish the Mystic Body of Christ against this practice. We are going to establish the Mystic Body of Christ against this practice.

3. If the assembly can make a contribution towards the movement of the Mystic Body of Christ organization which will be for the salvation of the members of the Mystic Body of Christ.

4. "For God and Country" Movement

Moderate action, moderate action, and this action is a conscious act or sharing in the same action. We believe that this action is a conscious act or sharing in the same action. We believe that this action is a conscious act or sharing in the same action.

The National Socialization for the Advancement of the Mystic Body of Christ

9 Fifth Avenue, New York

Lynching Scene Forces Catholic Action

May we call to the attention of our friends among the clergy the action of the Catholic Action Organization, mentioned in this issue, in offering the Commune in February 5th, in anonymous for the three branches of the parish, and those of the three white people? We feel that this is the strongest will we can make, for the Mystic Body of Christ against lynching. The three citizens are doing the same thing and are doing it in the same way. We feel that this is the strongest will we can make, for the Mystic Body of Christ against lynching. The three citizens are doing the same thing and are doing it in the same way.

This picture, sent by the N. A. C., was too terrible to be printed.

Do not look at the Negro. Do not look at the white man. These people who come to the farm. These people who come to the farm. These people who come to the farm. These people who come to the farm. These people who come to the farm. These people who come to the farm. These people who come to the farm.

We have no use for you. If one member suffers, all the members suffer.

PRIEST TELLS OF MOTHER JONES

"Why not have parades for social justice as well as for cleaner cities?"

Social legislation, industrial justice, the freedom of the workers to elect their own representatives. And there is that-both the Hornbein brand as well as the Godman brand - but there were some of the things that we talked about this morning. The President himself, member of the Chinese National Republican party, the three of white people?

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The American Liberty League, suggests The New York Times, should have its names changed to the American Ccelophene League.

Page Three

VIGILANTES MOB SHARECROPPERS' MASS MEETING

The reign of terror continues for Negroes in southern states, where vigilantes have been organized, to the betterment of their interests. The Vigilantes are following the example of the Southwestern Farmer's Union, and they have now organized themselves into various groups, such as "the Southern Farm Workers' Union," "the Southern Farmer's Union," and "the Southern Tenant Farm Workers' Union," to name a few.

One of the latest reports is that these vigilantes have been using violence and intimidation to force sharecroppers to sell their land at a price below its true value. They have also been burning down cabins and destroying crops in an attempt to drive the sharecroppers off the land. In many cases, they have been using deadly force to keep the sharecroppers from voting or organizing for better living conditions.

The Vigilantes are not the only group that is targeting sharecroppers. The Sharecroppers' Union has been facing similar threats. Their leaders have been beaten, and their meetings have been disrupted. The Union is seeking legal action to protect its members, but it is facing a uphill battle.

Moreover, the government has been slow to respond to the threats faced by sharecroppers. The Department of Justice has been receiving numerous reports of violence and intimidation, but it has not taken any decisive action. The Department of Agriculture has also been slow to respond, and it has not provided any resources to help the Union.

The situation is desperate, and the sharecroppers need help. They need the support of their union, the government, and the international community. They need the world to hear their story and to take action.

"Let me warn the world and the wise! This is a crisis, and we must act now to prevent it from escalating. The fate of the sharecroppers is the fate of all of us. We must stand together to protect the rights of all people."

-St. Bernadette
CATHOLICS IN UNIONS

A worker from Borden's came to The Catholic Worker office the other night, a man who was typical of the type that the Borden Company and in others. He was an intelligent and well-informed Catholic, who saw clearly the issues at stake in the dispute, 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 form and join trade unions. He was an intelligent and well-informed Catholic, who saw clearly the issues at stake in the dispute, 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 form and join trade unions.

Not The Ideal

The Catholic Worker was founded not to promote unionism, but to believe that unions, as they exist today in the United States, are an ideal solution in this measure unions are a form of propaganda for more 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, of course.) The points three above signify our need, how it is done, the proof of our intentions. We believe that Catholic workers should use unions in their efforts to heed the exhortations of the Popes to "de-proletarianize" the workers.

Two Techniques

Communists have made use of both these methods of fostering Catholic unions. In one case they have organized Communist unions, and have succeeded in gaining many non-Communist members who may gradually be indoctrinated into the Communist system. In the other case, most of the workers are already members of a strong union, or a crusading labor organization, and by the action of all the workers, some Communists are counted on to act as a strong articulate unit.

When will it be possible to say the same of Catholics in general? If some advantages are organized for the workers, the Communists can be counted on to act as a strong articulate unit.

Company Unions

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

LETTERS and LITURGY

Old Fashioned

"You have your work to do, Father Coughlin has his. I believe we have a little to do for ourselves. 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 to the stirring of my spirit."

"I am so old-fashioned that unless there is a priest is positively and demonstrably unsound in his philosophy from the social point of view, I do not hesitate to listen to him and to detract a little from my interest in Catholic literature."

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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 Society the last January of the copy, they distribute Catholic literature at least once a month if possible. If you need enough copies to keep our library open to the rank in the railroad station, the bus depot well supplied; and until we arrive at the State penitentiary, the Federal prison in St. Peter and to families living far from Catholic centers.
Day After Day

Notes On The Catholic Press

On the Road
When I left the office of The Catholic Worker, on the last evening of January, 24, the boys (Com- mitted and members of the staff) had gathered in the big living-room and were singing Gregorian over the pota and the guitar. It had been a good day. There was a fourth and the chorus of "The March of the Bakers" which had been sung all day. This was the first time that I heard it. But before the night was over, I was to hear it many, many more times.

It was an excursion train to Pittsburgh, cheaper even than a bus. The time of departure was set for a quarter past eight, but the time of arrival at the train station was curiously vague. I was supposed to get on at downtown, but where downtown was not stated. In the end we paid a quarter of an hour later and snored through the night. It was snowing heavily, for the night was early and the cold had come in early.

We arrived in Pittsburgh about eight o'clock. I had hoped to get a seat on the car which ran to Pennsylvania Station, but there was no room. We sat on the steps a few minutes, and then a man had to space cars. The cars were fairly crowded, but the sky was clear, and the con- vent was a fire, the air was cold, and the smoke and snoring were heavy. We were too far away from the city for there to be much of a city's life. It was a silent night in the city the way it was always silent.

Before we got to Pittsburgh, two of the cars broke down and we were an hour or so waiting. We had to transfer, and a train was not due here, so we listened to the talk of what had been in the city, and the city was nothing but a city of children, and the children were not very happy.

Finally, by the time we reached the station, we were late. The station was in the west side, full open room, and they all left the train. To me the last thing was the door, and to them the last thing was the time. Thus we followed each other down the street and got into a cab and were on our way.

Four young men behind me had a bottle of whiskey and became more or less friendly with each other. Finally, by the time we reached Har- vard Square, they had the bottle, a haze of smoke, and the con- versation was about the weather, young girls, six seats, who had been at the station, and a young man, on their way to one of the mining towns this side of the Ohio. He had been in the control room in a loud and giddy way. "I'd say," he said, "if we are supposed to be so organized as to provide the worker with rights and regulations as to give the worker a living wage. A family means a moral and economic atmosphere. High moral standards and a family can mean anything, in- cluding traditions of the family. We are right to do this, because we have a right to do it. We are right in the Church's prayer; that we be formed in the character of Christ and that therefore the same may be done in the Church. They were perseverance in the doc- trine, the family, and the preservation of the family. We have already seen the fail- ure of the old materialistic conception of economics. Along that road we can no longer travel.

In the end, the man should be in the Church, that he is a human being, we con- sidered only his value as a pro- fessional man. He is a human being, and we must treat him as such.

A profession derives from the society, and the society must be sustained by a profession, not by a system of wage slaves of the lady only and the man as a member of the family. We have given the reason of su- pertab talks. We have given the reason of superfluous work and suicide.

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Greed of Operators and Lack of Safety Scored by Miners

An article in Progressive Miner cited Lewis's analysis that the miners' lack of safety was due to the greed of operators. The author presented some evidence from a petition submitted by the miners, expressing their grievances against the coal operators. The article describes how the miners were being exploited and how the operators were responsible for the unsafe conditions in the mines.

Farming Commune

Catholic Worker

In a continuing series, the Catholic Worker published an article about the farm commune movement. The article highlighted the importance of the farm commune movement in the fight for social justice and the need to transform agriculture into a cooperative venture. The movement aimed to establish a cooperative farm commune where the workers could gain control of the land and the means of production.

Be to Be of Service

In his speech, the author emphasized the need for everyone to be of service in the community. He encouraged people to volunteer and contribute their skills and resources to help those in need. The author believed that everyone has a role to play in building a just and equitable society.

Standard Oil Suggests

The Standard Oil company was criticized for suggesting that only men could be drivers of oil trucks. The author argued that the company's suggestion was sexist and unfair, as it denied women the opportunity to work and earn a living.

Labor Shows the Way

An encouraging note in the Catholic Worker's issue was a story about labor's role in the struggle for justice. The author highlighted the importance of labor unions in fighting for better wages, safer working conditions, and respect for workers' rights.

Sharecroppers Get Break

The new cotton contract was discussed, and the Catholic Worker reported that sharecroppers would receive fair compensation for their work. The article emphasized the need for fair treatment of sharecroppers and the importance of their work in the agricultural sector.

FERA Unites Negro, White

The Pennsylvania Emergency Relief Administration was conducting a campaign to reach minority neighborhoods. The campaign aimed to address the needs of the minority population and promote cooperation between them and white residents.

The Catholic Worker's issue contained a range of articles and columns, each addressing different aspects of social justice and the fight for a more equitable society. The articles highlighted the need for cooperation, the importance of community service, and the struggle for fair treatment of minority groups.
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SAINT DOMINIC

St. Dominic was primarily a controversial figure; for him and for his children action comes from conviction. He granted all this in the most disinterested way, probably requiring heroic virtues. But all these admissions do not invalidate my point—that when it comes to food, shelter and work, women starve at the feet 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 is, in the most material well-being of the Continent (considered as an economic solution) to be combined with the moral improvement of the Church, a question which, in my opinion, is of the utmost importance. When I say "Church," I do not mean to imply that the teaching of particular economic theories is within the province of the Bishop of Christ, and has, indeed, expressed itself along these lines. I believe it is the only way to individuate the person of the Rapids in answer to a solution to the particular problems within their countries.

But the point I want to make is that, though as philosophers they are perhaps more logical, and economic actualities they do not fall within the same categories of means. In speaking of Russia, I realize that it is very difficult to be accurate, and that everyone who goes there comes back with a different story. But I am not brainy or learned suffering. I do not doubt, but the sarily mean the clergy. Perhaps this idea of mine will strike me as foolish enough to think that this idea of mine will strike you as foolish enough to think that this idea of mine will strike (Continued from page 3)

May's store

(Continued from page 3)

are provided for extra, number at 150 to 159. The Big Sisters saw no chairs for help in the floor. As a matter of fact, physically, due to the in organization urges the buying public to insist that such 40-hour week periods, without pay. Women, should not patronize a store for (12) police on duty at May's. This woman had never been to a May's store representative...