

# CATHOLIC WORKER

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Price One Cent

## Fishermen Fight For Recognition Of Union Rights

### 3,000 Boston Men, Mostly Catholic, Unwilling to Follow Communists

It was early on a foggy morning when Tom Callahan and I went down to the fish piers in Boston. Tom is one of the leaders of the C. W. Boston crowd. There was a cool, fresh breeze from the bay and it looked as though it would clear during the day. The piers are out on the peninsula, though within walking distance of the Catholic Worker office in Boston at 863 Washington Street. I could see at once that distributing papers down there among the men was somewhat of an impossible job, for our workers, at least. One of the longshoremen, a former fisherman, had been doing that job for us, and it was better left in his hands. Any attempt on our part to spread the Catholic teaching in regard to organization would result in our being run off the pier by the shipowners and their private police. The docks belong to them—we were on private property.

It was on account of letters which came in to us on behalf of the fishermen, from one of themselves, that we were making our investigation trip this morning.

#### No Union

They had told us how they had lost their charter after a strike two years ago, and how now they were completely unorganized, 3,000 of them, and how they wanted to get back into the A. F. of L. And they wanted to do this under Catholic leadership, most of them being Catholic, rather than under the Communist leadership which was offered them.

The Federated Boat Owners have an organization of their own—just as the Steel Institute is a union of (Continued on page 6)

## CALIFORNIA JUSTICE AGAIN

### Sheriff Conscripts Strikers to Stop Riot Started by Police

The State of California, which probably holds the record for Fascist and anti-labor activity, witnessed during the past month a situation that would have delighted Mr. Hitler, and probably did delight his American protegee, Mr. Hearst. The Sheriff of Monterey County actually tried to conscript the citizens of Salinas into a vigilante mob to intimidate the strikers from the lettuce fields. Not even the strikers were exempt from the conscription. The framers of Tom Mooney have found a new way to break strikes.

#### "Reds"

It seems that the lettuce pickers got the idea that they had the right to unionize. Not content with this, they figured out that the union had a purpose, to secure better living conditions and a fairer wage. They also decided that the union should do the hiring. There have been loud screams to the effect that the workers are being seduced by "reds." As to this, we can't say. All we know is that they became, all of a sudden, disloyal to their kind masters and presented demands. And when these were refused, they struck, and formed a picket line.

Now it is the job of the Highway Patrol, under a command of one Raymond Cato, to keep the highways open. And, they say, he does his job well. So when scabs com-

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"In the last place, employers and workmen may of themselves effect much in the matter we are treating, by means of such organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together."

Rerum Novarum—Leo XIII.



Ado Bethune

## EASY ESSAYS

by

PETER MAURIN

## Superfluous Goods

### I. THE PROBLEM OF TODAY

1. General Johnson says that the problem of today is not to increase producing power, but to increase the consuming power.
2. Saving to invest is considered a bourgeois virtue, while spending to consume is considered a bourgeois vice.
3. While the thrifty bourgeois increases the producing power the bourgeois spendthrift increases the consuming power.

### II. WITH OUR SUPERFLUOUS GOODS

1. Bishop von Ketteler says that we are bound under pain of mortal sin to relieve the extreme needs of our needy brother with our superfluous goods.
2. With our superfluous goods we build white elephants like the Empire State Building.
3. With our superfluous goods we build power houses which increase the producing power and therefore increase unemployment.
4. With our superfluous goods we build colleges which turn out students into a changing world without telling them how to keep it from changing or how to change it to suit college graduates.

### III. THE WISDOM OF GIVING

1. Archbishop Keating says that "when a social system fails to feed the poor it is time to look out for one that does."
2. To give money to the poor (Continued on page 3)

## Strikebreaking, Labor Spy Rackets Revealed

The ruthless racket of strike-breaking and labor espionage employed by corporations which do not hesitate to hire ex-convicts and arm them with scalding steam, live wires, clubs, and tear gas in the attempt to kill a legitimate strike, was revealed in all its corruption at a recent session of the Senate civil liberties committee in Washington.

Strikebreakers testified to the receipt of as much as \$9 a day, with \$50 a day for the leaders, use of "missionary workers" to visit the (Continued on page 7)

## C. W. to Organize Catholic Group To Protest War

### Petitions and Formation of Group in England Inspire Decision

"But it is not considered that anything can justify modern warfare and its practices. It is immoral and un-Christian, and it follows that military service is to be refused. No authorities have the right to impose it. War is against the Law of God and so the State must not be obeyed if military service is enforced." From THE CHURCH AND WAR, by Father Stratmann.

Most of our readers are familiar with THE CATHOLIC WORKER stand on war. We have been urged, time and time again, to start an organization of Catholics who, while they cannot join any of the existing pacifist groups, nevertheless feel that they cannot, in conscience, take any part in a modern war.

Taking our cue from E. I. Watkin, who has started just such a group in England, we announce the formation of a Catholic organization of conscientious objectors. A definite plan of action has not been worked out as yet; right now we are interested in banding together in order that all persons having convictions on this score may have a hand in working it out.

#### Invitation

To this end, we invite all our Catholic readers, who are conscientious objectors, to write to us, giving their views and suggestions. When definite plans are ready, copies will be sent to these people together with copies of a pledge to refuse military service.

That it is necessary for Catholics to stand together on the matter of conscientious objection is obvious. When the next war comes along, and it will, Catholic conscientious objectors will have no standing with or recognition by the authorities unless they act now to build up, in the public mind, a recognition of the fact that Catholics MAY be conscientious objectors and do not have to place themselves at the beck and call of whatever group of politicians that happens to have control of affairs at the time. Conscience is still more important to Catholics than a misguided loyalty to specious ideals, and despite opinions to the contrary, we must act to have this fact recognized.

Address all suggestions and inquiries to PAX, care THE CATHOLIC WORKER, 115 Mott St., N. Y. C.

## Consumer Co-op Planned to Foil Milk Profiteers

### Increasing Co-operation Between Consumer and Dairymen Good Sign

Plans for a milk consumers' co-operative in New York City were presented to a mass meeting in Washington Irving High School auditorium on the night of September 18 by speakers of the newly organized Milk Consumers' Protective Committee, who revealed the possibility of nine and ten cent milk for the consumer, elimination of the greedy middleman, and payment of a just price to the farmer.

This meeting struck the one hopeful note in an otherwise chaotic and dismal situation, in which were confused the fight of dairy farmers for increased prices to balance drought damage, a separate fight for elimination of graft, a price-war among dealers, and bungled attempts by the State Milk Control Board to repair a rotten structure.

A strike by dairy farmers was narrowly averted when leaders of northern New York who had previously promised co-operation changed their minds at the last min- (Continued on page 6)

## Workers of the World Unite! Under Christ, Light of the World

### Catholics Urged to Take Leadership of Unions from Communists and Work Against Violence

"There were even Catholics who viewed with suspicion the efforts of the laboring classes to form unions. . . . Worthy of all praise are the directions authoritatively promulgated by Pope Leo XIII, encouraging Christian workmen to form unions and teaching them how to do it."—Pope Pius XI.

The working masses of the world are being lost to the Church. This is the startling and thought-provoking statement made some months ago in an article by Father Wilfrid J. Parsons, former editor of America.

And they are being lost to the Church, because they have disregarded the words of the Holy Father when he spoke of the need of the workers to organize. They have left that work of organization to the Communist. They have not been conscious of the need for Christian solidarity, they have left the slogan, "Workers of the World Unite," to the Communist—he has done the work of organization, and then the masses cry, "The Communist is the one who has united us. He is our friend. He has made the fight for us, and we will follow him."

#### Mystical Body

It is a tragic fact that they are losing sight of the Humanity of

### Prayer of St. Francis of Assisi

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

## Worker Reports Just Strike in Reading Factory

(One of the working staff at present stationed on the CATHOLIC WORKER Farm hitch-hiked to Reading to cover the strike which has been going on for the past week at the Berkshire Hosiery Mills. The following is his report.)

The Berkshire knitting mill is the largest and most modern of its kind in the world. Situated on a hill in Wyomissing (West Reading), Pa., a series of large light and airy buildings surrounded by lawns, shrubbery, and ornamental lights it appears more like a peaceful health Sanitarium than it does a mill.

I spoke for a few minutes to a guard near the place who informed that it was a model mill, good wages and working conditions, but that some people are never satisfied and would rather strike than work. He claimed, also, that lots of young people learn their trade at Berkshire and show their appreciation by quitting and going to another mill. Leaving there I decided to interview some of the employees in the neighborhood.

#### Chiselled

My first interview brought to light an almost unbelievable situation existing in this "model" mill. The story was not only substantiated by the public in general in this little industrial community but by the reactionary press as well.

The textile industry has always been an arch enemy of organized labor. With the coming of the NRA some semblance of regular hours and wages were in effect and things were fairly peaceful, though to join a union usually meant the loss of

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Christ, of Christ the Worker, of Christ our Brother. They have forgotten that St. Paul said that we are all members one of another and that when one member suffers the health of the whole body is lowered. Instead, they listen to Karl Marx, who preaches the brotherhood of man without the Fatherhood of God. They have forgotten that St. Paul said "Let your abundance supply their want." They have heard Karl Marx say "From each according to his ability, and to each according to his need."

And the sad fact is their tremendous loyalty to each other, to the ideals of Communism as they see them, and their rejection of the crude materialism of capitalism for what they consider the idealistic materialism of Marxism. And this sad fact of loyalty and love for each other is epitomized in the country-wide collection of funds from amongst American trade union members, for the trade union members, the workers, of Spain. It does not matter that a hatred, a rejection of religion, is involved in Marxian revolution. It is enough that they are workers. They are their own.

#### Example of Indifference

The president of the Electrical Workers' Union, which is the union of the Edison employees of Greater New York, is a good friend of the Catholic Worker and has been holding occasional roundtable discussions with the editors on this subject of organization.

"There are forty thousand Edison employees," he points out, "and the membership of the union is comparatively very small. The smallness of the union is not so much the point to be discussed, because a small strong organization can do much to right wrongs and provide a means of arbitration—but it is the membership of that union which is in question."

"Most of the utility workers are Catholics, and their indifference to (Continued on page 7)

"The encyclical 'Rerum Novarum' declared most appropriately that 'these workingmen's associations should be organized and governed so as to furnish the best and most suitable means for attempting what is aimed at, that is to say, helping each member to better his condition to the utmost in body, soul, and property'; yet that it is clear 'that they must pay special and chief attention to the duties of religion and morality, and that social betterment should have this chiefly in view.'"

Quadragesimo Anno—Pius XI.



## Radio City Usher Retracts Charge Against Employer in 2nd Letter

[Ed. Note:] The first letter, reprinted below, appeared in the September issue of *The Catholic Worker*. A short time after writing the second letter Mr. McKiernan lost his job. We suggest that our readers compare the two letters and draw their own conclusions.

THE CATHOLIC WORKER,  
115 Mott Street,  
New York City.

Dear Miss Day:

I was first introduced to your paper when I was in the graduating class of Cathedral College. I liked it then and I like it now. I have tried to get others to read it and have even sought to induce others to subscribe to it. Myself I buy it usually from the man who peddles it on 42nd Street.

You champion all just causes without fear. That is why I now turn to you in a public appeal. Perhaps you can help us. "We" are the ushers of Radio City Music Hall. Radio City Music Hall has been making money hand over fist for the past season. With the present picture, "Swingtime," our working hours have almost been doubled. The Three-Shift Day has given place to a Two-Shift day. It seems that some people are never satiated. We were doing the best business on Broadway, but they weren't content with that. They had to make us work as much as five hours overtime without any additional pay. We work twelve and more hours daily now. Oh yes, I almost forgot—we do receive a meal allowance of 15 cents per day! This the crumbs from the Rockefeller table! Such treatment is, I know, thoroughly in harmony with all the Rockefeller business tactics, but nevertheless we demand justice. One thing the Music Hall will not stand for is adverse publicity. You have, however, no advertising to lose. If this complaint is published they may do something because it would never do to have anyone think ill of the Music Hall. Oh no. Please help us by publishing this appeal. You who read it, write in your protest to the manager. If you so desire I shall write on this phase of labor for you. I know what the conditions are in other theatres too. The Roxy, for instance, has the highest paid staff.

One thing I fear I must ask you. Please withhold my name. I stand in the shadow of losing my job because I had the courage to protest. PLEASE publish this.

We all thank you.

I thank you.

Sincerely,

A READER.

THE CATHOLIC WORKER,  
115 Mott Street,  
New York City.

Dear Miss Day,

In your September, 1936, issue you

published a letter which was written by me referring to the working conditions in Radio City Music Hall. I fear that I have lent a false color to the article by the undue prominence of certain facts.

Theatres are usually open 12 or 13 hours a day. This work is divided mostly into two overlapping shifts. In-between time is "swing," that is, there is a certain time of day when business is a little slack and ushers are given two or three hours off. Several years ago the Music Hall inaugurated a three-shift day.

Miss Day, I wish to make public apology both to yourself and to the Music Hall. I am sorry in the first place that I caused you this inconvenience. I am sorry in the second place because, as a result of a misunderstanding of the facts involved, the letter which I wrote to you was colored. It is true that during the first week of the picture the three-shift day was abandoned in favor of a two-shift day. However, it was only for the beginning of the picture and due to the fact that the tremendous crowds stood in need of



experienced handling. Any ushers taken on temporarily could not fill in satisfactorily. That was the only reason we were asked to work a shift which I understand is common in other theatres.

### Snack

In regard to my reference to the 15 cents meal allowance, it was not meant to be such. It was to be considered as a snack, something in between meals. I think in that particular statement I served more the interests of journalism than accuracy.

The managers have taken the trouble to explain to me the working conditions and operations of the theatre, which knowledge I did not possess before. As a matter of fact, a great many of the boys who work in the Music Hall attend college. For that reason the three shifts are a boon to them. They have the opportunity both of attending school and earning money at the same time.

I pleaded with you with vehemence to publish a letter on what I thought was a matter of exploitation. I was mistaken. I am sorry and I ask you, with that same sincerity, to publish this retraction in the interests of truth.

Will you please publish this?

Sincerely,

JOHN MCKIERNAN.

2253 East 177th Street, Bronx, N. Y.

## Our Contemporaries Say:

"When a man has been supporting his family all his life and suddenly finds himself unable to continue that support, when he finds himself helpless before the misused capitalistic system, then he is ripe for Communism—but if we can prevent his coming to that stage, we have stopped Communism before it can begin."—From *The Saint Louis Catholic News*.

"The Catholic program is truly radical. It considers the present capitalistic society as dangerous and as great an enemy as the Communist. And it would entirely supplant this society under which we exist by a co-operative organization—not merely to patch it up in the mistaken notion that modern Capitalism is inherently sound and healthy."—From *The Echo*.

"But the deceptions imposed on one generation will not be swallowed so easily by this generation. If the truth about modern war does not come from Catholic sources, young Catholics will seek it from other sources. If no Catholic method of seeking peace is presented, our young people will turn to whatever methods are closest at hand."—From *The Christian Front*.

## THE RIGHT WAY

A country parish of 450 which grew out of a Sunday School class held in a housewife's kitchen in a little village near Easton, Pa., now has a church of its own, thanks to the labors of the workers of the district. Last month the church was dedicated by Cardinal Dougherty. Here is the story, and it is one *THE CATHOLIC WORKER* is delighted to present, because it shows the sense of personalism and communitarianism of Mrs. Joseph Sakovics.

Back in 1928 when Mrs. Sakovics was Josephine Urshitz and a recent high school graduate, she was much concerned for the spiritual welfare of the children in the community. She started a class in her mother's kitchen and then in a blacksmith's shop. The Sunday School class became a mission, and then through the interest taken in it by Monsignor Fink, it was formed into a parish. Construction of the little stone church was begun last May, all the labor being provided by the men and boys of the parish.

Conglomerate mountain stone was laid in Italian rubble masonry and slate quarried in the district covers the long roof. A stone bell cote was built on the front end and in a niche in the side of the church overlooking the highway was placed a statue of the Sacred Heart.

Some of *THE CATHOLIC WORKER* farmers drove over to visit the New Church last month and talked to the workmen who were still busy about the place. A German carpenter pointed with pride to the statue of the Sacred Heart.

"Look at Him standing up there so high," he said with pride. "He has his hands held out to us, telling us to come to Him, calling to the people down the hill."

In the little church for the existence of which she is directly responsible Mrs. Sakovics was the first bride. Soon after its dedication she was married.

The present parish comprises the following families: 45 Hungarian; 31 Windish; 23 Polish; 9 German; 7 Irish, 14 Slovak; 11 Croations; 1 Swiss and 3 Italians.

"The purity or sincerity of ordinary revolution is apt to accommodate itself to much moral defilement. The purity or sincerity of an attempt to renew the temporal order on Christian principles excludes all ways and means that are not sincere and pure."—*Freedom in the Modern World*, by Jacques Maritain.

"Peguy used to say that the social revolution will be a moral revolution or it will not be at all. To wish to change the face of the earth without first changing one's heart (which no man can do of his own strength) is to undertake a work that is purely destructive."—*Freedom in the Modern World*, by Jacques Maritain.

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

## Catholic Worker Hears From 4 Bishops in Sept.

Bishop Noll Asks Editor's Co-operation in Anti-Communist Drive

Bishop Noll, episcopal chairman of Catholic lay organizations in the United States, last month wrote to *THE CATHOLIC WORKER*, asking its editor to serve on a national committee to sponsor the erection of a figure of Christ, the Light of the World, in Washington, D. C.

"An heroic statue to Christ in the city of Washington will stand as a permanent reminder to the people of America and of the world that only by remaining within the fold of Christian nations can our freedom as a people survive," the statement of the Bishop reads.

The proposed statue will typify our country's opposition to the Communist philosophy of life, which denies Christ, makes man subject to the state rather than to Christ, and seeks to change conditions which we all deplore by violent rather than by Christian means.

*THE CATHOLIC WORKER* has always been in hearty accord with all positive means of opposing Communism, and has opposed the negative means of Red-baiting, which only increase class-war and engender violence. *THE CATHOLIC WORKER* believes that this statue as a reminder of the gentle Galilean who never coerced, but persuaded by love and example, is a fitting means of reminding not only Communists of our allegiance as a nation to Christ, our Leader, but also will remind those who are participating in the anti-Communist campaign that the means Christ himself would use would be those of love and justice, seeking to convert rather than repel.

### Committee

A letter from Bishop Noll to the editor of *THE CATHOLIC WORKER* states:

"My sincere thanks for your acceptance of my invitation to serve on the National Committee.

Other members of the committee are:

Most Rev. Michael J. Curley, Archbishop of Baltimore; Most Rev. Henry P. Rohlfman, Bishop of Davenport; Most Rev. Jules B. Jeannard, Bishop of Lafayette; Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio; Most Rev. James E. Kearney, Bishop of Salt Lake City; Most Rev. Richard O. Goer, Bishop of Natchez; Dr. Christian F. Reismen, Pastor, Broadway Methodist Temple, New York; Rev. Father John J. Preston, Kearny, N. J.; Senator Carter H. Glass, of Virginia; Senator David I. Walsh, of Massachusetts; Senator William E. Borah, of Idaho; Alfred E. Smith, of New York; Senator Millard E. Tydings, of Maryland; Governor James M. Curley, of Massachusetts; Governor Paul V. McNutt, of Indiana; George N. Shuster, Editor of *The Commonwealth*; Miss Dorothy Day, Editor of *THE CATHOLIC WORKER*, New York; Rev. Father James M. Gillis, C.S.P., Editor, *The Catholic World*; Rev. Father Ed-



mund Walsh, S.J., Vice-President, Georgetown University; Arthur H. Sapp, Past President Rotary International.

I am sure, Miss Day, that your name on our committee will be greatly conducive to the success we anticipate in this national drive.

Very sincerely yours in Christ,

JOHN E. NOLL,  
Bishop of Fort Wayne.

Other Bishops heard from by *THE CATHOLIC WORKER* during the month of September are:

Bishop John F. Swint, of Wheeling, W. Va.; Bishop Joseph F. Rummel, of New Orleans, and Bishop Karl J. Alter, of Toledo, Ohio.

"Those who attempt to bring a Christian spirit of order into this material world must, accordingly, be on their guard from the beginning against the temptation that is offered by visible success.

"... if it be true that the first thing necessary is to establish order within us, because every commencement is from within, the first condition of work for the establishment of a true order will be an entire subordination of the soul to truth."—*Freedom in the Modern World*, by Jacques Maritain.

## 'No Compromise With Mammon'—Rev. Paul Furfey

Reprinted from *FIRE ON THE EARTH*, by Rev. Paul Hanly Furfey, with permission of Macmillan & Co.

A thoroughgoing social Christianity must be an opposition movement. It must expect the antagonism of the most respected classes. Sometimes this antagonism may relax for a time into indifference, but the war goes on. There can be no peace. We can desire no peace with the world which murdered Our Leader.

Some Catholics there are who are foolish enough to dream of compromise. They talk of peace as though there could be peace between the Kingdom of God and the Kingdom of Satan. Do they expect to do what Christ did not do, to change the organized opposition of the Kingdom of Satan into friendship?

They say: Let us not over-emphasize the supernatural. Let us develop and exploit the natural elements which exist in our system of social thought. Let us meet the opposition half way. Let us adopt their phraseology and their methods. Let us make our universities and our social agencies as much like theirs as we can. Then, perhaps, the world may soften its opposition, may look upon us kindly, and, finally, may be won over.

### Failure

What a foolish dream! Is Satan to be converted by flattery? Is his kingdom to be dissolved by our compromises? No, the world has grown old in malignity, and it does not fear that strategy. We must expect continued war. Christ predicted it. "You shall be hated by all men for My Name's sake" (Matt. 10:22). All men, that is to say, as swayed by worldly leaders, are our permanent enemy. "The disciple is not above the master, nor the servant above his lord... If they have called the good man of the house of Beelzebub, how much more those of the household" (Matt. 10:24-25).

So true is this, that friendship with the world is actually a sign of failure. "Woe to you when men shall bless you" (Luke 6:26). If we are not persecuted, if men do not laugh at us and ridicule us, if we fit without difficulty into the world's scheme of things, then we may be sure that we are failing.

### Success

On the other hand, persecution is a sign of success. "Blessed shall you be when men shall hate you and when they shall separate you, and shall reproach and cast out your name as evil for the Son of Man's sake. Be glad in that day and rejoice: for behold, your reward is great in Heaven" (Luke 6:22-23). The great saints all realized this. They tried to win a victory over the world only by the most complete opposition to worldly things. In their dress and habits and mode of living, in their speech and looks, they tried to express—and did express—a constant, a vigorous opposition to the world's way of doing things. And the saints who founded religious orders crystallized this opposition into rules whose frank purpose it is to make it difficult for the members of these orders to be conformed to this world.

### Glory

Such must be the keynote of Catholic social action. We must steel ourselves for suffering. We must joyfully embrace the Cross. As in the case of St. Paul, it must be the symbol which will separate us from the world. "God forbid that I should glory save in the Cross of Our Lord Jesus Christ; by whom the world is crucified to me, and I to the world" (Gal. 6:14).

"Economics is the study of wealth, its production, distribution and consumption... with an eye to finding the practical consequences which follow from the nature of wealth itself. The study of economics helps to define what can or cannot be done, and to describe the probable consequences of the things which can be done. Economics does not help in the least to define what ought or ought not to be done. Among the many things which can be done in the economic order, it is the moral problem to decide which of them ought to be done. But when the moral purpose of a society has atrophied... the power of decision is gone... "When the power of moral decision goes, the strength and dignity of politics go as well."

HERBERT AGAR.

## Houses of Hospitality

1. The Pagan Greeks thought that people in need are the ambassadors of the gods.
2. A House of Hospitality is a house where the guests are considered as the Ambassadors of God.
3. The Ambassadors of God must not be bossed or bounced.
4. It is a privilege

5. for Catholic workers to be of service to the Ambassadors of God in a House of Hospitality.
6. The Ambassadors of God are obliged to adjust themselves to our ways.
7. The Ambassadors of God are not saints, but they give us the opportunity to become saints by serving them for Christ's sake.

PETER MAURIN.

## Catholic Worker Program of Action

- Clarification of Thought through
  - 1—The Catholic Worker; Pamphlets, Leaflets.
  - 2—Round Table Discussions
- Immediate Relief through
  - 1—The Individual Practice of the Works of Mercy
  - 2—Houses of Hospitality
  - 3—Appeals, not demands, to existing groups.
- Long-Range Action
 

Through Farming Communes providing people with work, but no wages and exemplifying production for use not for profits.

### ALLIED MOVEMENTS

- 1—Cooperatives
- 2—Workers Associations (Unions)
- 3—Maternity Guilds
- 4—Legislation for the Common Good



## SHARECROPPERS GET ACTION IN ARKANSAS

### C. W.'s Investigation of Misery Helps Fight for Justice

"Along the highways and byways of Dixie they straggle, lonely figures without money, without homes and without hope. Mother, father, little ones, many of them barefoot, they are living symbols of a civilization that failed them, a bargain that never worked. There are thousands of them today—evicted from their rude cabin homes in the great cotton industry. These evicted sharecroppers, however, are but a tiny fraction of nearly eight million Americans whose standard of living is lower than that of even low paid European workers. They are living in a feudal system." (Memphis Press Scimitar.)

"For the sharecropper the church does not exist. They are not able to maintain churches of their own. Without money to buy food and clothing, it is certain that they cannot build churches and pay preachers. As a result sharecroppers' children grow up without the simplest knowledge of religion and without its guiding and restraining influences." (Press Scimitar.)

"They are religious outcasts in a land famous for its religious seal—passed by as not worth saving." (Scribner's.)

"The rural church, formerly the center of community life, has disappeared." (New York Times.)

#### Governors' Commission

The above extracts are from a moving human document compiled by the Southern Tenant Farmers' Union and presented to the Commission of Governor Futrell of Arkansas, held last month at Little Rock.

The union, which was organized two years ago and now has a membership of approximately 50,000 which blankets most of northeastern Arkansas, and parts of Oklahoma, Texas, Missouri, Mississippi and Tennessee, made up of both Negroes and whites, was not officially represented on the commission, although officials and members of the union were present at the conferences.

#### C. W. Investigation

We recall to our readers' attention that the editor of THE CATHOLIC WORKER also made a trip through Arkansas, to report on conditions among the sharecroppers and tenants last February, which report was published in the March issue of the paper. After her visit to the tent colony of the 108 evicted workers of the Dibble plantation, she sent a night letter to Mrs. Franklin D. Roosevelt, calling to her attention the horrifying situation of these poorest of God's children.

Mrs. Roosevelt responded immediately by asking Governor Futrell to investigate conditions and within a day he and a few others visited the tent colony to report that the evicted sharecroppers were there because they refused to work, that they were not at all uncomfortable but more or less camping out. This in spite of the fact that there was snow and ice on the ground, sick children amongst them, an old man dead of exposure, and every evidence of frightful hardship due to lack of fuel and food. It is true that the sharecropper's ordinary lot was not much better in the shacks and shanties which are his usual abode. But the Governor's scornful disregard of a crucial situation, and the angry comments of the southern newspapers that a northern woman should be calling attention to these conditions expressed an ill-concealed sense of guilt.

#### Organization Needed

For two years the Union had been working in the face of terror and intimidation by night riders. Workers were flogged, evicted from their homes and in a few cases murdered by masked men.

The Union, started by two or three native Arkansans, conducting their investigations, their organizing and their publicizing peaceably and lawfully throughout the long hard months of struggle, with no funds and with very little support, has won a tremendous victory so far. From all over the United States writers have publicized the deplorable conditions existing among eight million of our rural workers and now finally, the Governor of the State has held a Commission and formally recognized the conditions which he denied before.

Housing, health, schools, cooperative farms, the necessity for small industries to supplement farm in-

## BOOK REVIEWS

ECONOMICS AND SOCIETY, by Dr. John F. Cronin; Seminary Bookstore, 600 North Paca Street, Baltimore, Md., \$1.00.

Today we Catholics stand united against Communism, but divided in tactics. Many feel that the best strategy is to expose and to remedy the abuses which furnish the only soil in which Communism can grow. In other words, they feel that one blow at the trunk is worth a dozen blows at the branches. To Catholics of this persuasion, Dr. Cronin's novel textbook in economics supplies sorely needed ammunition.

#### Mimeographed

The author's aim was to produce a text "at once realistic, complete and readable." In this he has succeeded. The first sections are devoted to a study of the physical, historical and legal background of modern economic society, and how that society functions, with special reference to monopoly and competition. Next, there is an analysis of its breakdown, followed by an examination of the major economic philosophies, past and present. There are separate treatments of labor, consumer, tax, agricultural, trade, banking, monetary and investment problems. The co-operative movement receives sympathetic attention and the final chapter, on public utilities and government policy in general, is particularly valuable because it applies the profound sanity of the Holy Father's encyclicals to the American situation.

The experimental character of this book is reflected in its mimeographed format (of high technical excellence withal) and its ideas deserve the discussion which its author hopes to provoke. Last, but by no means least, the book holds a welcome surprise for those who have hitherto (and with much justification) considered economics a dull study.

PHILLIPS TEMPLE.

THE RESTORATION OF PROPERTY, by Hilaire Belloc; Sheed and Ward, \$1.50, 144 pp.

This is a book of minor importance, and Belloc admits it. He says in so many words that the big job of today is "not that of elaborating machinery for the reaction towards right living, but of forwarding the spirit of that reaction in a Society which has almost forgotten what property and its concomitant freedom means."

But he is concerned here with machinery, and not with personal, but with public, political machinery. How to encourage and protect by purely legal means the small land-

come, how to make farm owners out of day laborers and tenants,—these were the problems discussed.

Many members of the Tenant Farmers' Union were present but W. L. Blackstone spoke as official representative of the union. He is the father of ten children and was himself born in Arkansas.

#### Respect and Cooperation

"The first principle of the nation is confidence and respect," he told the Commission. "Classes involved in this sharecropper problem are going to have to come together and cooperate. We have lost confidence in each other as we have also lost respect. God forbid that our organization should bring about any violence. Our purpose is to improve conditions."

"Arkansas has thousands of acres of unused land and there should be enough good rich land to give every man a good farm on which he could make a decent living."

Governor Futrell, who created the Commission as a nucleus for a proposed South-wide conference on the same subject to be held in November, closed the sessions with a recommendation that as many as possible of the croppers should become home owners, and urged immediate work to alleviate conditions in addition to work on a long range program.

In calling attention to the Governor's remissness in the past, we do so only to show the part such papers as THE CATHOLIC WORKER must play in publicizing and agitating, not for reform, but for reconstruction of the social order. There may seem to be no immediate result of the dangerous labors of such groups as the Tenant Farmers' Union and such agitation as our paper has carried on, but the appointing of the Governor's Commission is in itself a victory, and we thank him for leading the way in the South and urging a South-wide study of the problems.

holder, the small retailer, the small producer, this is his problem. And to make things even less interesting he refuses to consider the problem outside of England."

#### Mases

Bad Belloc, however, is still good reading for all those working toward "the reactionary revolution." Even in the thick of his differential taxes, his state subsidies and cadastres, even when lost in a quest for "the artifice of law to make it easy for the smaller man to buy land from the richer man and difficult for the larger man to buy land from the smaller man," Belloc still wields the old sharp sword, still carves many a bloody chunk, makes many a penetrating thrust in the bloated carcass of Industrial Capitalism.

We were glad to see that among the rare mentions he makes of possible private action Belloc says a very good word for credit unions, co-operative banks, necessary for the small man in any attempt to break the strangle-hold of plutocratic credit-finance. Why the author neglected to discuss the value of other forms of co-operative enterprise as a means to a more equitable distribution, still remains a mystery.

J. C. C.

GOD AND MAMMON, by Francois Mauriac; Sheed and Ward, Essays in Order, New Series: No 1, 104 pp.

Being at once a best-selling novelist and a conscientious Catholic, Mauriac here attempts to prove that the two are not incompatible, and incidentally gives us some beautiful, powerful prose on the eternal problem of living in the world and remaining "not of the world."

The result is a splendid book for the literary Catholic and a sneaking suspicion that if Mauriac had been a little more conscientious he would not have sold quite so many copies of his novel. And being candid, he shows us that he shares that suspicion.

#### Devil's Due

Not that the writing of good fiction is irreconcilable with good conscience. A novelist cannot dodge the necessity of "giving the Devil his due," of portraying evil in its seductive, as well as its repulsive costume. The question is, "must this picture corrupt a sensitive soul?"

Mauriac shows at length why it need not, but in the end he comes back to the simple counsel of Maritain to the Christian artist, "Be pure, become pure, and your work too will have a reflection in heaven. Begin by purifying the source and those who drink of the water cannot be sick..."

If the quality of Mauriac's work in "God and Mammon" is any test, it is apparent that the man has become really concerned for the soul's salvation of a once successful French novelist.

J. C. C.

## Expect Vermont Dairymen To Support N. Y. Strike

RUTLAND, Sept. 5.—Many of Vermont's leading dairymen, it was learned here this week, may join the proposed New York state milk strike, despite earlier statements that the New York state dispute would not be recognized in this section as a signal for action.

Vermont farmers have been urged by experts to give the matter careful study before endangering their own markets, but the shortage of roughage and grain in central New York state has caused some of the leading dairy farmers in that state to sympathize with the grave situation that exists there.

Because of the rising prices in grain, the attitude here now seems to be more considerate of the New Yorkers. It has been stated by dairy leaders of the section, however, that organized action in Vermont is unlikely. No violence is expected, unless there is strenuous local support of the movement, a possibility now remote. Many of the farmers have no interest in the New York situation.

If the strike does develop so that it hurts Vermont farmers, the dairymen will be forced to dump their milk, since department of health regulations prevent shipping to the Boston market.

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

## Easy Essays

(Continued from page 1)

- is to enable the poor to buy.
  - To enable the poor to buy is to improve the market.
  - To improve the market is to help business.
  - To help business is to reduce unemployment.
  - To reduce unemployment is to reduce crime.
  - To reduce crime is to reduce taxation.
  - So give your surplus to the poor for business' sake, for humanity's sake, for Christ's sake.
- IV. AMBASSADORS OF GOD
- What we give to the poor for Christ's sake is what we carry with us when we die.
  - We are afraid to pauperize the poor because we are afraid to be poor.
  - Pagan Greeks used to say that the poor "are the ambassadors of the gods."
  - To become poor is to become an Ambassador of God.

#### V. WE SEEM TO THINK

- St. Francis thought that to choose to be poor is just as good as if one should marry the most beautiful girl in the world.
  - We seem to think that poor people are social nuisances and not the Ambassadors of God.
  - We seem to think that Lady Poverty is an ugly girl and not the beautiful girl that Saint Francis of Assisi says she is.
  - And because we think so, we refuse to feed the poor with our superfluous goods and let the politicians feed the poor by going around like pickpockets, robbing Peter to pay Paul, and feeding the poor by soaking the rich.
- VI. IF

- If Spanish Catholics had fed the poor with their superfluous goods, the Reds would not now want to relieve them of their superfluous goods.
- If American Catholics were building churches in rural districts with their superfluous goods they would increase the consuming power and make an impression on the depression through the expression of their Catholic faith.

#### VII. THE STUFF AND THE PUSH

- I was in a cafeteria in Greenwich Village.
- Two young fellows were talking.
- One said to the other, "Your father has the stuff, but he hasn't the push."
- And the other said: "And I have the push, but not the stuff."
- The father had the stuff, but he could not push it, and the son had the push, but he had nothing to push.
- Catholic journalists have the stuff, but do not have the push, and non-Catholic journalists have the push, but do not have the stuff.

#### VIII. BLOWING THE DYNAMITE

- Albert J. Nock says, "The Catholic Church will have to do more than to play a waiting game; she will have to make use of some of the dynamite inherent in her message."
- To blow the dynamite of a message, is the only way to make that message dynamic.
- Catholic scholars have taken the dynamite of the Church; they have wrapped it up in nice phraseology, have placed it in an hermetically sealed container, placed the lid over the container, and sat on the lid.
- It is about time to take the lid off and to make the Catholic dynamite dynamic.

## BOSTON LETTER

Dear Editors:

We are near the end of September and some report of what Boston is doing should be sent in. As usual it will be a very sketchy report I am afraid.

The summer season made quite a let-down in the sale of papers. Parishes where we had been selling from three to four hundred copies came down to one hundred and less. This discouraged the folks selling and we were getting quite dispirited when Dorothy Day came to visit the Catholic Action Summer School at Boston College, at the invitation of two of our members. Invitations were immediately sent out to all on our mailing list for a lecture by Dorothy Day which was held in our hall at 863 Washington street. At this meeting we departed from our usual custom, and asked all who wished to do so to contribute to the cause. The response was very gratifying, and renewed our courage to start out again and sell the C. W. at those Parishes where we have been so well received in the past. Result: we are finding that people are looking for us if we let a month slide by without being at that Parish. Perhaps not in the same quantities, but that the paper has made many friends is very apparent.

#### Fr. Furfey

August 27th brought Father Furfey to us for one of his delightful talks. One of our members, Mr. Butler, has donated a copy of "Fire on the Earth," Fr. Furfey's latest book. Other members have jointly subscribed for a copy. We are looking forward to the reading of this book with pleasurable anticipation.

September is nearly over; I expect that our supply of 2,000 copies of the CATHOLIC WORKER will be all sold out by the first Sunday of October. Will you send us an extra thousand for October?

During September we had a lecture by Lawrence Burns of Massachusetts Institute of Technology. We are hoping that Dr. Burns will return to us again, on the subject of Christian Economics. Daniel J. Cotter, Past Grand Knight of Somerville K. of C. Member of the Faculty of Somerville High School gave us a very delightful evening September 17th. His subject was "G. K. Chesterton." We are looking forward to having Mr. Cotter continue his interest in our work.

#### C. W. Editor

September 10th Miss Gertrude Scott arranged for a party at her home in Cambridge. Edward Swiney was her able assistant. Dorothy Day was present, and many who had not previously had the pleasure of meeting her, as well as those who are always on the alert for the opportunity were present on that occasion. The Catholic Worker Group were delighted to have had a meeting with Dorothy on Wednesday previous. In the future we are going to plan for one of those "closed" meetings whenever we have her in Boston.

We hope to resume our study classes, now that the evenings will be shorter and cooler and folks will be glad to remain indoors. I only hope we will be able to make it comfortable for them here. The few men that we have staying here now are finding the nights rather cold, as our supply of bed-clothing is small. Our kitchen is serving a meal a day, to unemployed; about twenty come in every day. We may change the routine and serve just coffee and sandwiches, as we will be able to take care of all who come in that way; provided our good friends continue their generous assistance. To do this we will need a large coffee urn.

#### Book Shop

Our display window down stairs is attracting attention. We are laying in a stock of pamphlets. We have "The Mystical Body," by Dorothy Day; "Easy Essays" and "Radicals of the Right," by Peter Maurin; "The Sign" and several other Passionist publications, as well as a supply of pamphlets from the Paulist Press. This ought to be an antidote for the communist "Book Shop" just around the corner. This is a new venture for us from which we hope to see good results.

We are happy to note in each issue of the C. W. that the work is progressing so well at the "Home Office" and trust that the friends of the movement are continuing their financial support in New York as elsewhere. With all you have on your hands, I wonder how you can concentrate on the publication of the paper. The way the movement has progressed shows that the Blessing of God is on the work and so all we need do is "Trust and Work and Pray."

JANE A. MARRA.



## THE CATHOLIC WORKER

(Member of Catholic Press Association)

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## AN APPEAL

(During the last few weeks we mailed out the following letter to some of our friends—we didn't have enough money for stamps to do more than write to a few of our readers and we are printing it now to ask the help of our friends. Enough money came in to pay \$300 to our very forbearing printer, and he says he is still praying. It is with faith, or we would not be going to press now.)

Our affliction, about which we are writing you, is unpaid bills, poverty which has become destitution. "We are trying not to be burdensome to you," as St. Paul said, since it is the work for which we are appealing, not for ourselves. We all work without salaries as you know. And those of us who do not have to be on the job at Mott Street or the farm all the time, are modelling themselves on St. Paul, who supported himself while he was working for the Corinthians. But many of those with us must be fed and sheltered because they cannot get jobs on account of age or sickness.

The work of helping the paper, the movement, and these "littlest ones" is your work which you have kept going these last three and a half years. Since we wrote you six months ago another CATHOLIC WORKER has started in Australia, and we have another "child" in Canada, THE SOCIAL FORUM. And the works of mercy and devotion to voluntary poverty obtain there also. In England, THE CATHOLIC WORKER has also started a House of Hospitality. Just yesterday we got a letter from a student in Rome who first saw a copy of THE CATHOLIC WORKER when his shoes, which he had sent out to be half-soled, were returned in a copy of it. A group in Budapest are translating material from the paper for circulation to 200 groups of workers there. The money you send us is like a little pebble thrown into water, and the ever-widening circles stretch far and away beyond our vision until they touch the farthestmost corner of the world.

It was St. Teresa (whose feast falls in October) who said that they were so poor they didn't have sticks to make a fire to cook a sardine with if they had the sardine. She also said fiercely that she would rather the walls of her convents fell in on them than that they should lose Holy Poverty. So we are not asking you to take away from us that great gift; we are just asking you to keep the work going.

There is the printer's bill, \$950 with this October issue; there is the mailing bill, another hundred; there is the grocery bill for staples (we got vegetables from the farm), \$400; there are the utilities and we are another hundred dollars behind on them. These are just the big bills and our creditors are most amiable; we have urged them all to pray to St. Joseph too.

To go into housewifely detail, we served 1,242 meals to children and 5,490 meals to adults on the farm alone, and that a poor five-room place and the stove just a family oil burner. The woman who did all the cooking did it for the love of God, not for hire. The house in town was always bulging too.

We have great need of money for building and equipment on the farm where we are living under most primitive conditions. We need oil stoves for the 22 rooms in the New York House too, which is unheated. So even with these bigger needs, we are not being burdensome to you, since you loyal readers are so many. If you each send a little, if you each get a few more subscribers, we can do much.

"Now to him who is able to do all things more abundantly than we ask, or understand, according to the power which worketh in us, to him be glory in the Church and in Christ Jesus for all generations, world without end."

THE EDITORS.

## Collect for the Feast of St. Francis of Assisi

O God, who through the merits of blessed Francis, didst enrich thy Church with new offspring, grant that, following his example, we may despise the things of earth and ever rejoice in the participation of thy heavenly gifts.

## Day After Day

Eddie Priest came in this evening begrimed by toil and much in need of a shave. He's taking a turn at the lay apostolate in industry (and working for much needed cash!) and his job is spot welding, assembling, working a drill press, a punch press, and a hand metal brake in a sheet metal works in Brooklyn. His job is from eight to five-thirty, with forty-five minutes for lunch, and there are fourteen fellow-workers, all youths. "What's become of the older men?" he was wondering. And he was contemplating agitating for better sanitary and first-aid facilities.

## Another Farm

During a visit to the Boston office last month I went up to St. Benedict's farm, a project of two of the workers around THE CATHOLIC WORKER headquarters in Boston. Miss McSweeney and Mrs. Rawding have undertaken to put a farm in good shape, which is to take care of convalescing mothers and children next year. Meanwhile, three or four men are working on the place, which is a beauty spot twenty miles out of Boston, putting the grounds and house into condition. This is a good example of personal responsibility and blind faith on the part of these two workers. They have no funds, one is a school teacher and the other is putting in a great deal of her time begging for the place, acting the part of an Ambassador of God. Hazen Ordway, who spent a good part of his summer on THE CATHOLIC WORKER Farm, is working with them.

## Catechetical

A tremendous congress of priests, nuns and laypeople working for the religious education of the large mass of children throughout the country who are going to the public schools was held at the Waldorf last month. The sessions on parent education, at one of which I spoke, especially interested me. Stress was laid on the need of parents to begin the religious education in the home. Those Catholic parents who leave the religious education of the child to the school alone seems to us to be on a par with the Fascist and the Communist, who also trust to schools alone and try to take everything out of the hands of the parents.

Knowing how much is being done in the rural sections of the country and in some large cities in the way of vacation schools and study clubs for the education of parents, it was good to see the congress being held in New York, where there are so many millions in need of just such instruction.

## St. Joseph's House

THE CATHOLIC WORKER is constantly growing and expanding to such an extent that we become muddle-headed and forget to report important changes. We now have, in addition to the twenty-room rear house and the store on Mott street, four extra rooms for our guests. Also, there is now a friend of the paper in charge of the house, a woman of sixty who was sent to us by Father Monaghan. Tremendous reforms are under way in the shape of floor painting and systemization of work and duties. It sounds formidable, but her authority is voluntarily accepted and the reign of the ideals of gentle personalism continues. The work our new housekeeper loves most of all is the giving out of clothes, and she begs our readers to send in underwear, socks, sweaters, coats, shoes, blankets—anything our readers can spare. It does not matter how old the garment is. A torn sweater, worn-out in the sleeves still has a great deal of warmth in it, and the warmth of gratitude with which it is received should be felt by those kind readers who remember us in this way.

Another great change this month is that the business office is being transferred to Easton, Pennsylvania, where the farm is. The house of hospitality, the round-table discussions, the propaganda headquarters, all these remain at Mott street. But hereafter all mail will go to Easton, where Frank O'Donnell and his family, and Dan Irwin are joining the farm group permanently.

## The Love of God

The way the priest at the Church of the Transfiguration goes up to the altar with out-stretched arms in the morning, the humble reverence of the Franciscan at the Church of the Precious Blood on Baxter street as he kneels at "The Word was made Flesh and dwelt among us," the gallant and tender figure of St. Joseph clasping the Christ Child at that same church, the willing co-operation of all the workers around Mott street this turbulent month when

## Sacco-Vanzetti!

As all praised the power of Truth at Harvard's recent tercentenary celebration, 28 prominent alumni of that college issued and distributed a pamphlet reminding their fellow graduates that in the Sacco-Vanzetti case in 1927 Truth was not apparent even to the most educated of men, namely, Harvard's former president, Dr. A. Lawrence Lowell.

The pamphlet reviewed the evidence presented and the conclusions reached by the Lowell committee when it advised Governor Alvan T. Fuller of Massachusetts that Nicola Sacco and Bartolomeo Vanzetti were "guilty beyond a reasonable doubt" of the murder of Alessandro Berardelli, a pay-roll guard, at South Braintree, Mass., in 1920.

The authors then asked their fellow graduates to discover, through study of the Lowell committee's report and in light of Harvard's tercentenary, "what happened to the mental processes of their alma mater's president, who enjoyed the reputation of being one of the nation's foremost intellectual leaders when he was gripped by the pressure of forces similar to those which are sweeping all the continents today on a far greater scale than in 1927."

## "Destructive Twists"

The foreword of the pamphlet, which is entitled, "Walled in This Tomb," says that from a study of Dr. Lowell's mental processes in the case "will come an awareness of the incredible and destructive twists of men's minds—even the mind of a president of Harvard University."

"This cannot fail, in our opinion," it says, "to be of value in the struggle to keep this nation from being torn asunder by that mass unreason which has been so skillfully developed by power-mad individuals and cliques in Europe. No one looking at the fate of intellectual and cultural pursuits in Germany and Italy can escape an intense feeling of immediate peril confronting our universities."

The signers of the pamphlet included Heywood Brown, Stuart Chase, John Dos Passos, Lewis Gannett, Malcolm Cowley, Powers Hapgood, Granville Hicks, Charles Angoff, Newton Arvin, George Biddle, Horace A. Davis, Horace B. Davis, Osmond K. Fraenkel, Varian Fry, Aron S. Gilmartin, Frank G. Hanighen, John Herling, Quincy Howe, Gardiner Jackson, Dr. William M. Konikov, Walter A. Pollak, Eliot D. Pratt, George D. Pratt, Jr., Alexander E. Racolin, Edwin Seaver, Roberts Tapley, John Brooks Wheelwright, and James Waterman Wise.

## PERSONALISM

Homily of St. John Chrysostom—"The Samaritan did not say, 'where now are the priests, where are the Pharisees, where are the doctors of the law,' but as though he had come across a very great bargain, he grasped the opportunity for making profit. Therefore when you see someone care, soul or body, don't say to yourself, 'Why didn't he so-and-so take care of him,' but YOU attend him, and do not go into the reasons for the negligence of others. If you found gold lying on the road, would you say to yourself, 'why didn't someone pick this up?' Wouldn't you rather hurry to get it before the next person? Likewise then, pay attention to your fallen brother and think that you have found a treasure, the chance of caring for others."

there was so much moving to be done, and all the work of the paper had to go on—these were some of the things which put us in mind of the love of God this past few days.

We picketed St. Joseph this past month, when we were sending out the appeal—asking him to take care of our temporal necessities, as he had to take care of the temporal necessities of the Blessed Mother and the Infant Jesus during those long hidden years at Nazareth. It was a peaceful and loving picketing, the crowd of us taking turns to go to the church and there in the presence of Christ our Leader, contemplate St. Joseph, that great friend of God, and Protector of His Church. One of the girls in St. Joseph's house, when we announced the picketing at the breakfast table, wanted to know, very startled, whether she would have to carry a sign. We assured her that the sign she carried of her membership in the Mystical Body which Father Lord once said "could really see on people's faces" was sufficient.

## THE CHICAGO LETTER

ARTHUR G. FALLS, M.D.

4655 S. Michigan Blvd.

Jack Kilcullen is one of the live wires in the Chicago Group and if there are many more like him in Cisca, this group of Catholic students is going to make Chicago "CATHOLIC WORKER conscious" to an amazing degree. Jack is a member of a special committee on THE CATHOLIC WORKER appointed by Cisca and this committee already is mapping out its program for the year. The possibilities of constructive effort among this group seem almost unlimited, particularly in view of the fact that its membership includes representatives of most of our local educational institutions.

## Cisca

The first discussions of the Chicago Group on race-relations were of great interest. Perhaps most of the group were cognizant of the widespread discrimination against colored Catholics which exists in our parochial and high schools and, to a less extent, in our colleges. It was a shocking revelation to many, however, to learn of the denial of even the sacraments of the Church to colored Catholics in many parishes. Here is a field in which Cisca can be particularly effective, for the indifference and hostility which we find among Catholics is due to a great extent to the fact that from the very beginning of their education in Catholic institutions, they have had the example of prejudice set by those to whom they looked for spiritual guidance. It, therefore, would seem illogical to expect that these same children would have a Christian concept of race-relations when they grow older. Cisca can focus the attention both of the student body and of the faculty of their schools upon this situation. This is not the responsibility of Cisca alone, however, but of every Catholic who sincerely believes in justice. If Chicago Catholics hold themselves as advocates of social justice and fail to meet squarely this glaring injustice in our basic structure we lay ourselves open to the charge so often hurled at us: that of hypocrisy and bigotry. A particularly encouraging note in this connection is the news that the Catholic University of America is admitting colored students without discrimination.

## Co-Operation

The month of October is "Co-operative Month" and throughout the United States, under the leadership of the Co-operative League of the U.S.A., plans are being made for an intensive educational program during the month. At the recent Summer School of Catholic Action held in Chicago, Jack reports, not only did there seem to be a realization on the part of many present that Catholics must concern themselves more directly with the application of Catholic doctrine to social and economic problems, but the method of Co-operatives was accepted as one practical method of making this application. Mrs. Hazel B. Warinner, financial secretary of the Central States Co-operative League, reports an encouraging sale of co-op literature at the school. Some of our group are members of co-ops, but the movement in Chicago has not drawn in a considerable number of Catholics. Because of the hope which the movement holds for youth, here again Cisca can be of great aid.

## Program

With fall coming on and forums and discussion groups starting again, many opportunities are being presented for a discussion of the activity of THE CATHOLIC WORKER Group and for the distribution of the paper. Already we have addressed trade unions, church groups, discussion clubs and informal gatherings.

Oct. 4: 6:30 P. M.: "Why Do We Have a Problem of Race-Relations in America?", Cosmopolitan Community Church, 5249 S. Wabash Ave.

Oct. 5: 8:00 P. M.: "Why the Present European Situation?", Olivet Institute Free Forum, 1441 Cleveland Ave.

Oct. 7: 6:00 P. M.: Banquet for Angelo Herndon, Committee of South Side Citizens, Poro College, 4415 S. Parkway.

Oct. 19: 8:30 P. M.: "Does America Need Fascism?", Hyde Park Youth Council, at place to be announced in daily press.

Nov. 18: Time announced later: "Some Ideals of the Church and Synagogue," the Chicago Round Table of the National Conference of Jews and Christians, Wabash Ave. Y.M.C.A., 3763 S. Wabash Ave.



# LETTERS FROM OUR READERS

## England

Hartlington Hall,  
Skipton, Yorks, England.

Dear Miss Day:

Thank you so much for your letter. It cheered me up a great deal at a time when illness and being obliged to stop work had discouraged me a lot. Now I am beginning slowly to get to work again, and, please God, I shall be at work regularly before long. I was so interested in what you told me of your farming community. I wish we had more of that spirit here. It seems to bring back the days of the early Church—a kind of second Spring. Here our numbers are so small that the corporate Catholic spirit is much less developed. We are a diaspora—one here and one there, often working without personal contacts or any Catholic environment.

I shall pray that your work goes forward and becomes the seed of a new order. Please let us know if ever you are on this side of the Atlantic, so that we can arrange a meeting.

Yours gratefully,  
Christopher Dawson.

## Approves

New Orleans, La.

My dear Friends:

I thank you very sincerely for your prompt courtesy in sending me the fifty copies each of the July, August and September issues of THE CATHOLIC WORKER. Following the intention of your previous letter, I shall do the "missionary work" with a zeal—possibly infrequent on the part of a Protestant—well-merited by the fundamentals involved.

It has been my good fortune to meet and know several liberal-minded priests in this city, through whose contacts, I hope to extend knowledge of THE WORKER to our Catholic neighbors under authoritative sanctions not possessed by a non-Catholic.

I cannot close without again remarking upon the high-minded toleration and unfailing charity with which you handle every controversial subject—even Communism. Our local "Catholic Action" is a sad commentary in just the other direction.

Faithfully and gratefully,  
A READER.

## Complains

Commonwealth College,  
Mena, Ark.

Dear Editor:

May I say that I am an Anglo Catholic, that I taught Christian Ethics at General Seminary for six years, and that I have in common with you (among other things) that I often based my teaching on Thomas Aquinas, and regard him as the greatest Christian teacher.

But I heartily disapprove of your program. For instance, "they were ready to make some sacrifices of futile amusements, clothes, and so-called city comforts..." Our unemployed would like to be put to work producing these things. They would like to be put to work producing modern plumbing. And only as purchasing power is increased can they be put to work. Whereas your program tends to decrease purchasing power, and thereby to increase unemployment.

Unkind?

You say "Outsiders, many of them kind and charitable in their intentions, some of them Reds and Communists anxious to get their propaganda started in Vermont, gave considerable aid (to the strikers)." I am a left-wing Socialist with considerable leanings toward the Communist Party. I have often aided unemployed groups and unions with the idea of showing them that they needed a revolution. (Revolution, as you know, is sanctioned when necessary by Thomas Aquinas. Though I doubt that he would approve the attempt Spanish coup d'etat with foreign mercenaries and little popular support.) I resent as slander the suggestion that I was not kind and charitable in my intentions. I have as warm a heart as anyone. I suspect that the Reds in Vermont genuinely felt for the strikers. Do you know anything about Eugene

Debs? A Christian ought not to make remarks of the kind you make about Communists. Your remarks are not true. They are slander. May I ask you, without meaning to sneer at you, to find out about the Communists. You are doubtless aware that most sources of information are poisoned by people who can profitably spend millions to conceal the truth about Communism. As to the question of kindness, let us think in terms of love, which is much more than a feeling. We Reds have much more love than you, just as a doctor who insists on an operation has more love than one who recommends aspirin.

## Poverty

Why should we retreat into poverty before the attacks of a dying



Ade Bethune

capitalism? Why not advance to take advantage of our industrial mechanism?

You accuse us of stirring up hatred. But there is no hate in our hearts. We cannot help it if those who still profit by a dying system hate us. Must we therefore crumple up and retreat to the middle ages? Thomas Aquinas had too much sense ever to advise that.

I enclose stamps for a subscription.

Yours sincerely,  
HAVEN PERKINS.

## Private Property

Dear Editors:

I should like to come to Mr. Powell's assistance, and attempt to reconcile the apparent contradiction between his statement "private property is an acquired right," and the Encyclical, Quadragesimo Anno. The Popes base themselves on St. Thomas in the Labor Encyclicals, and St. Thomas says in II. II. 66, 2 that the natural laws as such does not determine which particular persons should own certain goods, or which particular goods should be privately owned. Private ownership is a human institution which is determined by human convention. "Ownership of goods is not contrary to the natural law, but is superadded to the natural law by determination of human reason." If private ownership were absolutely commanded by the natural law, our religious orders (for example) would be sinning by owning goods in common, as did the early Christians. In other words, private ownership in the opinion of St. Thomas is based on the "jus gentium," not directly on the natural law, which comes very close to saying that it IS an acquired right.

Incidentally, some readers might be interested in the decision of Martin V. at the Council of Constance, 1417, to the effect that the ownership of goods in common (giving up private ownership) is good and praiseworthy not only in the case of religious orders, but likewise by Catholic lay-people: "Anyone who says the contrary (as did the Dominican Matthew Gragou, whom the Council condemned) is wrong, as attested by theology, morals, and the practice of the primitive Church."

Sincerely yours in Christ the King,  
Rev. JEROME A. DROLET.  
Our Ladies of Lourdes Rectory,  
4423 LaSalle St., New Orleans, La.

"Religion may reform morals; but the action of the law which should likewise be inspired by religious principles must restrict within just limits the growing tyranny of capitalism."—NITZL

## From Europe

Ballintubbes.

Dear Catholic Worker:

Dan Ryan and I are spending part of our vacation over here in Ireland. You will probably remember Dan, who is the only one of us at the American College in Louvain who had the good fortune of learning of the C. W. and visiting you all before he came over to school.

We attended the "Semaine Sociale" at Versailles and from there jumped across to Oxford in time to attend the Catholic Social Guild summer school.

Jacques Maritain gave the best lecture at the Versailles school. Some of the lecturers were by far too Frenchy, but his was perfect. We were able to speak to him. Our common denominator approach was that we were great friends of Dorothy Day and the C. W. He made us promise to send his regards to Miss Day, the C. W., and he also promised to come to speak to us this winter at Louvain. So you see what the C. W. has done for us.

## Lesser of Two Evils

We are helping with the hay here. It rains several times every day. We have to run out between showers. The people are wonderful.

Ah, yes, we met Mr. Walsh at Oxford and Ly Bill and several others who made the English Catholic Workers staff. They all look to you and the C. W. as the "real article." They plan to make it a weekly. They are having some tough sailing, but they are a great bunch. Very zealous, very courageous and humble and have taken most of their leads from you, so they won't ever go far wrong.

We noticed one thing which recurred all too often at Oxford among some of the workers. Communism and Fascism are battling for possession of every nation. We must choose one or the other. Both are bad, but—Fascism is worse—ergo.

Something was said about the via media, but very little. Some talked as if it didn't exist, or if it did, it was impossible at this stage of the game.

We argued this business much and often. There was also a strong tendency, it seemed, to take Fascism at its worst—as in Germany, and communism at its best, or rather "wished for" best, as it could be in England; tolerating religion if not encouraging it. It struck us there was a terrible lot of league of nations propaganda here and no small amount of nationalistic, capitalistic hocus thrown in. For they all tell you that the real and the only menace to society, culture, liberty, etc., is some form of Fascism.

We remember you and C. W. always and God bless and keep you all.

Yours in Christ,  
Dan J. Kanaly.

## War and Fascism

August 11, 1936.

Gentlemen:

I have read in the August Worker two articles. One an editorial entitled "League Against War and Fascism," and the other was a letter from a "sister."

I wish you would read them over again and see whether they don't contradict each other. If so, that probably will demand an explanation on your part.

I have been at several of the meetings of the Local Branch of the League Against War and Fascism. I have also attended some of their lectures. In my opinion there did not seem to be anything I did not want to know. I have learned a great deal and at no time do I remember that anyone should have told me either individually or from the platform anything that might indicate that their movement is purely communistic.

## Rank and File

You speak in your editorial about the rank and file being Communist party members. Perhaps you are right. This being a free country, people can belong to any party they want, but it so happened that the group that I am frequenting here, there aren't many from the rank and file. At least 75% of them are professional people such as artists, painters, photographers, doctors, dentists, draftsmen, bookkeepers, school teachers, and some church people. The only one that might belong to the rank and file would be a new adept that they have gained, and that is the janitor of the building, but he doesn't because he is not class-con-

scious enough (yet) and he surely doesn't belong to the Communist party, for I have seen him carrying a sun flower in his boutonniere.

But whether the people do or do not belong to any political party, the fact is that the League Against War and Fascism is teaching to avoid war, and that is what you want and that is what I want, so why shouldn't we co-operate?

Yours for the war on war,  
A NEW SUBSCRIBER.

Ed. Note: Look as we might, we cannot possibly find the contradiction you speak of. Not even a hint of it. Perhaps you will elucidate. We did not contend that the American League Against War and Fascism is "purely" communistic. What we did say is that the League is "distinctly" communistic. What your conception of the rank and file is we do not know. To our mind, just those people whom we mention constitute the rank and file.

## U. S. S. R.

You say that both of us want to avoid war; so why not co-operate. Both the Communist Party and the Pope want to relieve social injustice, but it is obvious they can't co-operate. THE CATHOLIC WORKER stands opposed to ALL modern war; doesn't believe a war today can be justified. The American League is careful to reject only what it calls "imperialistic" war, capitalist inspired war. Notice how they rally to the cause of the Madrid government. Nothing is said about class war, or about a war carried on by Communistic states. Their 10 point program adopted this year differs slightly from the last one we've seen. One provision of the old one was the pursuit of a peace program as adopted by the U. S. S. R. And the peace program of the U. S. S. R. says that no peace is possible outside the Marxist state.

## Opposites?

Allow us to quote from A PROGRAM AGAINST WAR AND FASCISM issued by the League: "So far as the economic and political organization of society is concerned, Fascism and Communism are opposites. Fascism is for war; the fascist state is the war-breeding and war-making state. Communism is for the abolition of war. We can't in any sense be against both on this score, for one destroys the other." Originally the League was committed to the support of the Soviet Union.



Ade Bethune

## Good Worker

Sept. 29th.

Dear Editors:

Many thanks for the complimentary copies of THE CATHOLIC WORKER you sent me. My intention was to sell it at the door but I could not get 100 persons interested, for this is but a small Negro mission.

On the other hand, I was anxious that your lively paper should get among our people, for next door to the church is a Communist printing plant housed in a shack but issuing an unending stream of papers, leaflets, etc. So I went around and got straight subscriptions at 25 cents a year. I talked the paper up two Sundays. Enclosed please find the list of subscribers, also check covering same, plus a dollar from me, for your splendid and necessary work. I am sorry I cannot do more.

Yours sincerely in Xto,  
EDMUND J. SCHLECHT, L. A. M.  
Los Angeles, Calif.

## Peasantry

Dear Editor:

Enclosed please find domestic money order for twenty-five dollars (\$25.00) to aid just a bit in the inspiring and necessary work in which you are engaged.

Elsewhere in this letter you will find a list of names together with addresses. Kindly place them on your list for at least one year's subscription to the 'Catholic Worker.'

You and your colleagues are making a courageous attempt to awaken in the minds of our people a desire for that change which will at once conserve the best of our past heritage and build for a better future. It is the effort to determine the difference between right and wrong conduct on a national scale. Practical interest in a back-to-the-land movement will give you abundant encouragement and influence.

## Country

Good ethical principle and good conduct consistent with the highest revelations of God to man and with man's humanity to man, are not discovered in the grime and misery of a city slum. Nor are they disclosed by the over-sophistication of a pampered elite. They shine forth from the robust lives of a people living close to the soil—from the lives of people acquainted with the good earth, with the heat of the summer sun and the deep snows of winter.

There cannot be too much encouragement or too many prayerful good wishes for the success of your farming communes. America today needs a well-established peasantry. Why are we ashamed of the word 'peasant'? No one thinks of disparaging the prosperous Bavarian dairyman with his fat cattle, his green acres and onion-topped parish church. The French farmer, inheriting his "propriete" generation after generation, is surely to be envied by those who hope to cultivate a cultural appreciation of real farm life.

## Training

Just one reference to the matter of training! Training presupposes continuity from one generation to the next—continuity of ideas and practices. As the years pass, I see in the Catholic Worker Movement the lifeblood of a living tradition of Christian work and love such as this country as a whole has never known. Competent disciples will arise to take the place of leaders gone before. Work and sacrifice will not be given grudgingly, but spent freely on the altar of service. Success and many blessings will be assured—provided the spirit of the Master be cherished always in its simple beauty and sincerity.

With every good wish, I beg to remain

Sincerely,  
HENRY D. ELLIS.

"We are sometimes willing to congratulate ourselves that our age has outgrown all superstitions. But, the historian of the future will, I fancy, reckon in the same class as number-ownership and astrology and the study of the gizzards of birds the strange superstition that, whenever money is invested, a percentage must be paid forever afterwards as a propitiation to a banker. It is on that superstition that the whole empire of Mammon is built..."

From "The Breakdown of Money," by Christopher Hollis.

On Wednesday evening, October 14, at 8 o'clock, the winter series of lectures and discussions at the Catholic Worker School will begin. Thereafter, till further notice, similar meetings will take place on Wednesdays, as has been the custom.

The Catholic Worker invites any and all its readers to these discussions. All present may take part, and, if precedent is any indication, these winter meetings will be lively affairs and well attended.

We expect to greet many of our old friends then and hope our new ones will take advantage of this invitation.

The first speaker will be M. Antoine Allard, young Catholic artist and writer, here from Belgium to work for international co-operation among Catholics.

Meetings will be held at the Catholic Workers headquarters, 115 Mott Street.



## Religion Is the Hope of the People

Karl Marx says: "Religion is the opium of the people."

The Wobblies say: "Work and pray, live on hay; you'll get pie in the sky when you die."

St. Peter says: "We look for new heavens and a new earth according to His promises, in which justice dwelleth."

Jacques Maritan says: "The tragedy of our time is that the initial error of the Christian world has led so many to think of Heaven as a Dome de luxe that shelters the life of the 'haves' and is reserved exclusively for their uses. During the bourgeois period the temporal apparatus that was used to translate (and to betray) religion on the sociological plane led the working masses to the reflexion: Religion is not for us."

### Values

To this spiritual injury and the resentment of a wounded soul that retreated within itself were united not only the results of the preaching of the materialist revolutionary doctrine, but also the results of a spontaneous operation of thought which slowly developed, in the shape of a mental attitude if not of a formulated system, a philosophy of life proper to the working classes and deeply rooted in visible and tangible reality.

In the upshot the language of the Christian faith has come to be for vast sections of the working classes something so alien that even to start a conversation is a serious problem. This state of affairs is one of the major difficulties that confronts every attempt to reconstruct the social order on a basis of Christian principles, or in a more general way, of the acknowledgment of absolute and supratemporal values.

### Justice and Love

Let it be added, however, that to discount the importance of popular Christian elements would be an error, and that from these reserves of moral power it is not unlikely that active formations may one day issue. It is to be noted, too, that the reserves of spiritual energy that are to be found in human nature may be liberated by preaching and example and set in operation in the hearts of many without any sense of spiritual things other than that which they find in the concrete experience of the fight for justice here below.

If every great social reform sets in motion obscure and elementary forces in the life of peoples, justice and love are also part and parcel of these forces. Many men strive for ends that are in line with justice before they reach any explicit understanding of religious truth; and would seem, simply from the angle of natural law and virtue, to be able to appreciate the value and the efficacy in temporal conflict of the spiritual instruments of patience and voluntary suffering.

## Fishermen

(Continued from page 1)

employers—but the fishermen have no union.

### Quick Work

It was a calm and still day. Boats, steam, Diesel and sail, were lined up two deep along the pier. There was the Neptune, the Loon, the Wild Goose, the Stella Maris, the Notre Dame, among others.

We stopped by the Neptune, where two men were turning the winches and baskets of haddock were being hoisted up out of the hold and dumped into boxes on the weighing machine. (One of the contentions of the men in the past has been that the scales are not accurate.) Then from the scales the fish are pitchforked with machine-like regularity and speed into waiting trucks to be wheeled away.

The fish are already cleaned—that is part of the work at sea, and when the boat is unloaded and washed down it is loaded with ice and ready for another trip. This was the Neptune's first trip and she would be ready to go out again that night.

### No Sunday

A young fellow from one of the other boats stopped to talk to us. "No, there is no time off," he said. "Steady work all the year round and the men don't know when it's Sunday. Of course, if they happen to come in and finish unloading, they may be Sunday off on shore. We've just been out eight days—a pretty good trip. The men made about a hundred dollars. Sometimes they make nothing. It's according to the market. Sometimes they make about fifteen dollars for the eight or ten

## ST MARTHA



Ado Bethune

days' work. There are off seasons, too, of course, when the fish aren't running. But it's generally all-year-round work. February and March are the two hardest months."

He was a blond young fellow, probably a Newfoundland, and he scarcely looked strong enough to stand the strain of the work, he was so slight.

### Conditions

The men go on shares, the company supplying the boats, the nets and tackle and the men the fuel and the food. Half goes to the companies, a certain percentage to the captain, both from the company and the men, and the rest is divided among the crew. Four hours on and four hours off were the hours on his boat, the boy explained. Sometimes the nets got torn, and then all hands had to turn to at "pulling the twine." Everybody but the captain, even the mate. He was mate on his boat, he said.

The docks were slimy with fish scales and the water seeped in through my sandals, soaking my stockings. But the smell of it all was good and fresh. Overhead the seagulls wheeled and perched on piles and rafts out in the water. Haddock, whiting, cod, skate and flounders were being pitchforked out all along the pier. The men had to work so close together it was a wonder they didn't spear each other. On some of the boats the nets were draped down like curtains in a stage setting.

### Family Affairs

We stopped later by a small red and green boat, brightly painted, one of those owned by an independent Italian. He and his four sons fished with hooks on long lines that extended for miles, with as many as four hundred hooks on a line. Two of the boys, dressed in high boots, dungarees, sweaters and woolen caps perched jauntily on one side of their heads, were winding up the lines, in tubs, fastening the hooks around the rim of the tub. The father worked along with them, and their pace was more leisurely—they went their independent gait.

One of the boys stopped to slice a melon and cut off bits with his pocket knife, eating and looking out over the bay.

An old Irishman paused to talk to us as we stood there watching them. "Everything they get goes home to the family," he said. "They fish for about everything."

### Eating the Profits

By the side of us, among a debris of fish tackle, a little square brown leather-like sack with four tentacles which I recognized as a skate egg, a few star fish, and other interesting specimens which Teresa would have loved to add to her collection, there were four tubs of cod livers.

"They're good eating," the old Irishman said. "Fry it down and it tastes like beef liver. We cook it up at sea. I work on one of the O'Hara boats—they've got about thirty. I've been fishing since I was ten and now I'm nearly eighty. Feel as good as I ever did. Winters I feel better than ever."

"So they ate the fish out at sea," we remarked. "Sure, and good eating, too. The men have to pay for their own food and they charge them high for it. They had a cook on one

## Milk

(Continued from page 1)

ute. The Piseck brothers, strike leaders, then announced that they would postpone the proposed "milk holiday" for a month, during which time they would work to consolidate organization.

The latter appeared to be sadly needed, especially since many of the farmers' associations, ironically called "co-operatives," are controlled by Sheffield's and Borden's, who supply about 75 percent of New York's milk.

### Dealers Foiled

An attempt by the latter concerns to raise the price to consumer by one cent a quart was foiled by the independent dealers, most of whom stuck to 11 cents with the encouragement of consumers and the co-operation of New York City authorities.

Most of the farmers' complaints were directed at the classification price system, which divided milk into nine different categories, each with a separate price, affording unparalleled opportunities to dealers (notably Sheffield's and Borden's) for juggling, chiseling, and generally cheating the farmer of a decent price.

Reduction of the price system by the State Control Board from nine to six classes was generally hailed by the farmers as a meaningless stop-gap. Most of them demanded a \$3 per hundredweight flat rate for all milk and pronounced as equally ineffectual the Control Board's increase in the producer-price of fluid milk from \$2.70 to \$2.90.

Since fluid milk is only one of the classifications, it was pointed out, the actual rise in price of all milk to the farmer amounted to very little. Earl K. Flanders, north country farmer speaking at the consumers' rally, revealed that during August, when the price for fluid milk was \$2.70, he actually received \$1.86 for his milk as a whole.

### Political Graft

It was generally believed that Borden's, which spent nearly \$2,000,000 during 1935 fighting labor in the West and still employs most ruthless, despicable methods in attempting to smash local organizations of its employees, had also expended funds (along with Sheffield's) at strategic political points in Albany.

On the program of the Milk Consumers' Protective Committee, which seems to have the only sound solution to the dilemma, are the formation of milk consumers' co-operatives, such as the Sunnyside Consumers' Co-operative on Long Island; a municipal pasteurization and distribution plant for New York City to serve as a yardstick; support of the dairy farmers in demands for elimination of classification and payment of \$3 per hundredweight, which increase is to be paid from the expansive margin of profit made by the distributors.

Mr. Ben Howe, chairman of the City Fusion Party, made an eloquent appeal in his speech at the rally for the rights of hundreds of thousands of poor children in New York and other cities who suffer from rickets and malnutrition because people are indifferent to the practices of fat corporations (such as Borden's and Sheffield's—Ed.), who grow fatter on the starvation of the poor.

All those interested in the cause of milk consumer co-operation should get in touch with the Milk Consumers' Protective Committee, Room 1332, 22 East 17th Street (Algonquin 4-2678).

trip that his brother was on and his brother had to leave the job he was so disgusted. That cook insisted on cooking up canned fish instead of using the good fish they had. Did you ever hear the like?"

We left the vigorous old Irishman and the independent Italian to wander back past the company boats, where the men were working with machine-like precision at their unloading which would probably go on all day.

### Two Opponents

"Just like factory work," Tom said, "except that it's in the open air. It's the Belt all over again. The pay may be all right, provided the market is—it's the hours, and never a Sunday off."

"The men never know when it's Sunday," the young mate had said.

This, then, is another case where the Catholic Worker must uphold their fellow, their brothers in Christ, in their fight for organization against the interests which oppose them. And as usual it is a double-sided fight—a struggle against the ship owners who oppose organization, and against the Communists who try to get in, and by upholding Social aims which are Christian aims, get control of a group of workers who are predominantly Catholic men.

## The Negro Needs Co-operation!

(From The Interracial Review)

Those Catholics who desire to aid the Negro in his fight for social justice might well examine the modern co-operative movement, for this system of gradualist economic reform is not only practical, but is admirably fitted to be employed by the Negro people of America.

The co-operative Dairy of Waukegan, Ill., was organized in 1911. Twenty-five years later, from a most humble start, the dairy controlled a milk plant, a bakery and six grocery and meat markets. In that twenty-fifth year, these co-operators did a business of \$800,000 and returned \$20,000 in overcharges to the members. Throughout the Middle West this remarkable growth of the co-operative movement has been repeated. And in England the movement has gained a strong foothold, and in Sweden it is well established, and in Holland, Belgium and Denmark co-operation has well demonstrated its unique ability to curb monopolistic capitalism, to bring down prices, and to render industry democratic and amenable to social reform.

### Emancipation

But what does all this have to do with the Negroes in America? How can the co-operative movement aid them in their emancipation from the economic slavery in which they now find themselves?

Co-operation is so simple that its basic principles are understood easily by any one. And it is a system that can start from practically nothing, gaining momentum as the education of the co-operators progresses. The first step in initiating co-operation is the organization of a co-operative retail store. The co-operators pool a certain amount of money—each member buys a share for five or ten dollars—and groceries are bought in bulk and distributed amongst the members at current market prices. All goods are sold for cash. A record is kept of all purchases, and at the end of the year the overcharges, after all expenses have been deducted, and after provision has been made for certain educational projects, are returned to the members according to the amount of their patronage. Thus, a group of only ten or twenty persons can organize their own buying club and, as is usually the case, business increases to such an extent that within a year or so they are financially able to rent a store, employing per-

ments. When we reflect that the legal interest rate on such personal loans runs as high as forty-eight per cent, and that many Negroes are forced to pay loan sharks as high as one or two hundred per cent per annum, it is evident that the credit union is a most remarkable institution. This credit union is operated by a board of directors elected by the members of the union, democratic control being ensured by the requirement that no proxy voting be allowed, and that each member receive but one vote, irrespective of his share holdings. These two salutary principles eliminating automatically the most flagrant of present corporate practices.

### Negro Co-Operatives

There are a dozen or so co-operatives in this country owned and operated by Negroes, and the great work which they have accomplished well indicates what can be expected if this movement spreads. The depression severely hit the Negro and many of them turned to Communism or to Socialism in an attempt to find some new road to economic freedom. In the winter of 1932, some twenty Negro families in Gary, Ind., met in a discussion group to determine if possible a way out of the economic dilemma. One of the members suggested that they study the co-operative movement, and in a few months, under the kind guidance of some teachers from the local school, they pooled a tiny mite, twenty-four dollars, and opened a buying club in one of the member's houses. In December of that year, business had increased to such an extent that they secured a charter for their organization. The growth of the store aroused such interest that a study group was formed to educate the members and their friends in the philosophy and practice of co-operation. By August, 1934, a store was opened; at the same time, a Credit Union was organized. At the present writing, this store does an annual business of \$40,000, and plans are being made for the opening of several other co-operative stores throughout Gary. The Credit Union has a membership of over one hundred persons, and its deposits total well over one thousand dollars.

That is what twenty indigent Negro families did with twenty-four dollars and the idea of consumer's co-operation!

### Need of Church

The part that the Church is to play in the development of the co-operative movement, for it is a great part, is that of bringing to the Negro the message of Christian co-operation. Holy Mother Church, through the parish priests and the missionaries, can lead the Negro to eternal, to social and to economic salvation. It has been found that a co-operative operates most successfully when some strong bond is there to unite the co-operators. What stronger bond is there than the Negro's realization of his unity with his fellows in the Mystical Body of Christ, the Church? Indeed, co-operation amongst the Negro can hardly succeed unless the wise, disinterested hand of the Church guides, inspires and directs the growth of co-operatives and Credit Unions.

Co-operation amongst the Negroes is a recent phenomenon only five years old. Catholic Action is to play an important part in working with priests and Negroes in forming and guiding co-operative stores, for despite the efforts of Communists and Socialists, the Negro still looks to the Church for help and aid. To neglect this opportunity is suicidal.

Co-operation is a Christian solution of the Negro's economic and social problems. It is not the complete answer, for co-operation itself is but the practical step from exploitative capitalism to the corporative organization of society outlined in *Quadragesimo Anno* by Pope Pius XI.

RICHARD L-G. DEVERALL

## Voluntary Poverty

"Eat thy bread with the hungry and the needy, and with thy garments cover the naked."—To.4:17.

"If a brother or sister be naked and want daily food, and one of you say to them: Go in peace—be ye warmed and filled, yet give them not those things that are necessary for the body, what shall it profit? So faith also if it have not works, is dead in itself."—James 2, 15:17.

## MARTIN de Porres



takes care of the sick

Ado Bethune

sons to operate this co-operative retail enterprise.

### Credit Unions

Those who most need the co-operative, the indigent Negro population of our cities and our farms, seldom have the cash necessary to purchase the share or shares of stock, and a Credit Union is a necessary adjunct of the consumers' buying club. Shares in the credit union, which can now be organized under a Federal charter, sell for five dollars each, this sum being paid in by the members at the rate of twenty-five cents per week. As soon as a member has joined the credit union, he can borrow up to fifty dollars, this money being repaid in easy install-



## Strikebreaker

(Continued from page 1)

homes of strikers in the guise of salesmen and destroy morale by persuading their wives and mothers that "the strike was all wet," and the expenditure of \$18,565.82 by the Otis Steel Company of Cleveland over 18 months for labor spies alone.

The particular strike-breaking and labor espionage agency under investigation was the Allied and National Corporation Services of Youngstown, Ohio, whose clients include 136 corporations spread all over Ohio and reaching into Michigan, West Virginia and western Pennsylvania.

Besides Otis Steel, clients included such important concerns as Pontiac Motor Corporation, Swift & Company Meats, General, Firestone and Goodrich tire and rubber companies, public utilities in Columbus, Akron and Youngstown, and a number of other large Ohio steel companies.

### Remington Rand Strikes

Agencies similar to the above exist all along the Eastern seaboard, it was revealed, and several of these were employed by Remington Rand to fight the recent strikes in their plants at Middletown, Conn., and Ilion, N. Y.

Typical examples of labor treachery appeared in the employment by National and Allied of three important union officials to keep them posted on possible labor trouble, so that they could more effectively scare prospective clients into purchasing their services. These men were Frank Timlin, financial secretary of the machinists' union; George Camm, secretary of the steel molders' union, and J. C. Cross, an organizer for a labor education association, all of Youngstown.

Edward McDade, a former employee of the notorious Pearl S. Bergoff agency, described a strike in the Wisconsin Light and Power Company at Milwaukee in 1934, on which 700 men were used. They were brought in "bus-loads, chiefly from Chicago, where Bergoff had picked them up on street corners and in cheap hotels. Armed with pick-axe handles, they stood night and day along the line of company property serving as guards, or "nobles."

McDade stated that usually under such circumstances the "nobles" had orders to make trouble with the pickets, thus affording an excuse for the calling in of the National Guard, or similar intervention. He did not say, however, that such methods were used on that particular job.

"On that Wisconsin job," he said, "they had steam hoses connected up with the boilers so they carried live steam, and there was a live wire strung. One night it electrified a young fellow. The president was very worried by that. He called up at 4 in the morning because he was afraid there'd be a riot the next night. That night they had all the lights in the plant turned off. I guess it was so nobody could see us using axe handles if we needed to. There was a riot, too, and they used 20 or 30 tear-gas bombs and dispersed the crowd."

### Criminal Records

More than 20 per cent of the strike breakers had serious criminal records, according to McDade. The backbone of each crew, he said, was formed of old hands who hung around such agencies as Bergoff's or National and Allied, or kept in touch with strikes and labor trouble all over the country. The remainder were big-city loafers looking for quick money.

Another famous strike was described by O. M. (Red) Kuhl, a former lieutenant for National and Allied, who made \$20 a day for nine months during the New Orleans public service walkout of 1934, during which over 1,000 strike breakers were on the job.

Kuhl said he knew for a fact that "Whitey" Williams, chief lieutenant of the National and Allied crew, made "around \$18,000" out of that strike. He also described the technique of "hooking" a labor spy by playing up the large rewards contrasted with the victim's present poverty and the needs of his family. Operatives of the agency often worked as organizers of company unions, one of these men being a clergyman, the Rev. Mr. Bunch.

Kuhl, who had been in the business for 14 years until he got out a few months ago, told further of girl labor spies and of "gorillas" sent in to make trouble at union meetings and, if possible, break them up in disorder so that the municipality would refuse the use of its public halls and schoolrooms.

### Elevator Strike

"Chowderhead" Cohen, a New

## Change of Address

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

## Reading Strike

(Continued from page 1)

your job. When the NRA was abolished the National Assoc. of Hosiery Manufacturers agreed to hold to the Code in regard to wages and hours. This called for an eight-hour day, five-day week. While the other mills held to this the Berkshire Mills gradually began chiselling on wages, laying off and speeding up, overtime without pay and underselling the other mills. A company union was organized and to stay out of it also meant your job. While the other mills are now organized in the American Federation of Hosiery Workers (A.F. of L.), the Berkshire Mills remain only partly organized. Conditions recently became so intolerable in Berkshire that a few militant union men, who so far had ducked the axe, called a mass meeting of all the employees to decide on some plan of action. Officials of the Company refused to arbitrate, claiming that all the employees were satisfied with conditions as they were and that the placards used by the union pickets were insulting. A strike vote was taken and the response was unanimous.

### Violence

Early Thursday morning Oct. 1, a picket line of over four thousand were on hand in front of the mill. A few company union men were distributing company propaganda at the entrances while foremen and other company men stood by exhorting the city police to break up the picket line. Strikebreakers were coming in in cars, although many were persuaded to join the line. The police soon left and a few lights were shattered on the mill property and the State police arrived. They rode into the picket line clubbing anyone in reach, hurling tear gas bombs into the crowd and many citizens were injured whose offense was happening to be in the neighborhood while the law was being upheld.

### Strange Sympathy

An unusual thing was the unexplained sympathy which owners of other mills have manifested for the unionists by voluntarily closing their mills to permit their employees to participate in the picketing of the Berkshire plant.

This proves the Union's contention that Berkshire's policies of chiselling against code regulations is not only undermining wage standards in other plants, but is ruining trade conditions throughout the nation.

At present wage rate on "leggers" are 20 to 50% below other Berks County mills and below the rate paid in the vast majority of mills through the industry. The strike is against Code violations that the other mills are living up to and which the Berkshire agreed to live up to, the right to organize and bargain collectively, and the re-establishment of the single machine system at standard rates throughout the mill.

Joseph Hughes.

York strikebreaking expert with a criminal record of 14 arrests and several convictions for offenses ranging from parole breaking to grand larceny, told of work on the elevator strike in New York last March.

Also among the 136 clients of National and Allied were public utilities such as Columbus Gas and Fuel Company, the Akron Transportation Company, the Ohio Edison Company, steel firms like the Mahoning Valley Steel Company and the Youngstown Foundry, trolley companies such as the Youngstown Municipal Railway, whole associations of manufacturers like the Allied Industries of Cleveland.

Others on the list were the Niles Steel Company, of Niles, Ohio; the Wheeling Steel Company, of Wheeling, W. Va.; the Cleveland Hat Company; the Brainerd Steel Company, of Warren, Ohio; the National Sanitary Company, of Salem, Ohio; the Ohio Rubber Company, of Willoughby, Ohio; the Newton Steel Company, of Newton Falls, Ohio; the Fostoria Glass Company, of Clarksburg, W. Va.; the Hazel-Atlas Glass Company, of Washington, Pa.; the Reliance Manufacturing Company, of Massillon, Ohio; the Cleveland Railway Company, and the Sandusky Radio Company, of Sandusky, Ohio.

## EMPLOYMENT AGENTS MILK POOR FOR JOBS

### Fellow Worker Looks for Work, Finds Unskilled Labor Exploited

If you're looking for a job in New York and don't have any connections or know any trade and you don't want to sell Fuller brushes, it isn't long before you realize that it's going to cost you money. At least I found it that way.

The want ads in the paper, I decided, are addressed almost exclusively to salesmen and highly skilled craftsmen, such as carpenters, machinists, painters, and electricians. There were very few ads for young men with little or no specialized experience. On some days I couldn't find any.

In following up ads, the main thing is to be on the spot bright and early. If you're in the first five you might get the job. If not, your job-hunting is over for the day because it is then too late to apply for another one. In fact, it may be several days before there is another ad in the papers for "Young man—no experience."

### Sixth Avenue

When you begin to lose faith in want ads, you are ready for the Sixth Avenue employment agencies. Here again the unskilled worker is at a big disadvantage, for the agency will only trust you for the fee if you can prove experience. For all others, "One-tenth of the first month's salary in advance—cash."

I was lucky enough to be able to borrow seven dollars and without much trouble found an agency that would take my money. It was just before closing and too late to go out on the job, which was a \$15-a-week affair as stock boy in a department store. The fee was \$6. I was told to come back first thing in the morning and bring my friends, since they needed five more men.

I brought one friend. He got the same job I had for a \$5 fee. We waited an hour, and finally a man from the store came to interview us. He explained that there was trouble at the store and that six men had gone out on strike and were picketing. There was no danger, he assured us, as we were to be taken in and out under guard.

It was quite clear that the man was looking, not for men, but for scabs, or "finks," as they are called in the strike-breaking business. We asked to be excused.

### Another Job

When we had gotten our money back and were on our way out, we overheard the agent offering our jobs to some other fellows for \$2.

I have often wondered since then what happened to those strikers. Department store labor is notoriously unorganized, and department stores notoriously unjust to labor for that reason, so that anyone who attempts to do something about it is fighting not only against tremendous odds, but against tremendous odds.

In 15 minutes I had another job, \$12 a week as an unskilled worker in a factory, for which I paid a \$5 fee. It turned out to be a piece-work sweat-shop. After nine days I was convinced that the place was a hopeless hole, with no possible chance for organization, and I quit.

I was then determined not to lose any more good money down the ravenous maw of the employment agent and returned hopefully to the want ads. They were even more discouraging than before.

### Not for Unskilled

I had heard that the state employment agencies were almost useless for unskilled labor unless you were prepared to wait a month or two. Still I was ready to try every possible means of beating the system and getting a job for nothing, and decided to give it a try.

My original information turned out to be correct. The man at the desk explained to me that there were plenty of jobs for experienced men, but that naturally I could not expect to get unskilled work without waiting. He suggested that I go to a WPA night school and learn a trade.

### In Advance

I had to admit that this was an excellent suggestion and that if I and thousands and millions of other men like me followed his advice, the world would surely be a lot better off. Meanwhile, I pointed out the private employment agencies had plenty of jobs for unskilled labor at \$5, \$6 and \$7 per, cash in advance.

It would seem, I explained, that since the skilled worker could easily

## Money Orders

We ask our readers who pay for their subscriptions by money order, to send check or stamps. Due to the fact that we bank in Easton, Pennsylvania, and the money orders are made out to New York we have difficulty in cashing them. Foreign money orders especially cost us more to cash sometimes than they are made out for.

## Peace Day October 25th For Catholic Colleges

The Christian Front, with the co-operation of The Catholic Association for International Peace, announces in its October editorial that a drive is being conducted to nationalize the Feast of Christ the King as a Peace Day for the Catholic college students of the country. In the editorial, it is stated that both supernatural and natural aids must be used to promote the cause of Peace. "For the first, we suggest that the Mass of the Feast of Christ the King be celebrated in every Catholic college chapel, before the assembled faculty and student body; for the second, we suggest that symposia on peace and war be held on this great feast day, or on a day near it. Intelligent efforts to analyze and solve the problems of establishing peace and order in a violent and chaotic world would constitute, we think, a most salutary secondary observation of this great feast, for those efforts would be inspired by the very liturgy of the day."

### Presidents Co-operate

Rev. E. V. Stanford, O. S. A., President of Villanova College, was the first Catholic college president to offer his co-operation. "I shall be pleased to co-operate with your call for a Mass for Peace, on the Feast of Christ the King," he informed the editors of The Christian Front. "We shall plan to have such a Mass for the college students on Sunday, October 25th, with an appropriate sermon for the occasion."

Commenting on the Mass for Peace, Rev. John F. O'Hara, C. S. C., President of the University of Notre Dame, said: "I am pleased to learn that all Catholic college students will be asked to take part in a Mass for Peace on the Feast of Christ the King. Our Lord gave us the duty to pray for peace, and if all Catholic students will be mindful of this duty, their influence can act as a leaven for the world."



**Bl. GASPAR  
del Bufalo converts gangsters**

get a job either by answering a want ad, going to the state employment agency, or to a private agency, where he would be given credit, the principal concern of a public agency should be getting those unskilled labor jobs away from the private concerns.

It didn't seem right somehow that society should permit these robbers to grow fat on the desperation of the jobless, should allow the unskilled worker, the most likely person in the world not to have five or six dollars, to remain a burden on that society because he could not afford to buy himself the chance to work.

The man said nothing.

## Unions

(Continued from page 1)

organization means that the most active workers in the union are apt to be Communists who have made a religion of their devotion to the trade union movement. There are many Communists trying to get the utility workers organized and if the Catholics remain indifferent that will mean that what organization there is will fall into the hands of the Communists unless the Catholics are awakened to their duty as workers."

### Come the Revolution

To show the crucial situation, it is only necessary to point out that in any uprising or attempt at revolution, the first thing the Communists try to do is to seize possession of the power houses. This would mean that all transportation, all industry, all lighting of the city would be stopped and the first step toward a general strike would be made.

It is an unfortunate thing that the Edison officials are so short-sighted in their opposition to organization of their employees into a union of their own choosing that they cannot see this.

It is the aim of Catholics to use every peaceful means to achieve co-operation of employer and employee, to arbitrate rather than to strike. But the opposition of the officials is so marked that organization attempts are met by dismissals and any man interested in a union of the Edison employees is apt to lose his job. This means that organization work and the active work of the union is in danger of passing into the hands of the Communist who has had it hammered into him that he has nothing to lose but his chains and is ready to work and sacrifice to achieve his objectives. He is trained in the history of the labor movement and what it has achieved by organization in the past, so that he can work with hope, and he has also studied world history and economics so that he recognizes clearly that what has taken place in Russia can also be achieved here, if each member of the Communist party works with the zeal of a lay apostle and is ready for any sacrifice and danger.

### Numbers Don't Count

It will not do for Catholics to sit back and say that the membership in the Communist Party in this country is small—that "it can't happen here."

It is an admitted fact that the Communists have always been in a minority in every country. The fact is that the Communists have recognized that numbers do not count. Twenty million Catholics, hundreds of thousands of Catholics organized into Holy Name groups, St. Vincent dePaul Councils, Knights of Columbus units—are not going to save the country.

Lenin said that there could be no revolution without a theory of revolution and it was a small band of men who "put over" the Russian revolution.

Within our lifetime, this theory of revolution has swept over the world. It has influenced the thinking of countless millions who do not even know that they are being influenced.

Christ our Brother started with twelve men. Let us not lose sight of that fact.

A few strong and ardent Catholic men can save the trade union movement in this country. Join your union and see that it is a workers' union and not a company union. Work for it. Study the history of the labor movement not only here in America but all over the world.

In the next issue of the paper we will have an article on "What a Trade Union Ought to Be."

"The peace of Christ, the true peace, transcends therefore the senses. It is a grave error to believe that true and lasting peace can rule among men and among people so long as they turn first and foremost and avidly in search of sensible, material, earthly things. These being limited, can with difficulty satisfy all, even if no one (which is hard to imagine) should wish to take the lion's share. They are necessarily unsatisfying, because the greater the number of sharers, the smaller the share of each. Whence they are almost inevitably sources of discord and opposition as they are of greed and envy. The contrary is true of spiritual treasures—truth, goodness, virtue—which the more widely they are shared, the more they abound and give fruit to the advantage of each and of all."

POPE PIUS XI.



## Personalism and Communitarianism

### What Is a Personalist?

A Personalist is a man or woman, Catholic or non-Catholic, American or Armenian,

WHO recognizes that man "shall obey God rather than men," and therefore knows that no one else on this earth can live his life for him, work out his destiny, and that consequently no line of conduct is right because "they" think so, or because Hitler, Mussolini, or Stalin thinks so;

WHO is inclined to believe that if everyone is doing the same thing, it is probably wrong;

WHO does not "pass the buck," because he knows that neither the Democrats nor Republicans, nor the World War, nor Capitalism, nor Hearst is to blame for the present mess, but he himself is to blame, and millions of others like him who believed, and still believe, that everything can be fixed by a new device, a new party, a new currency, a new contraceptive;

WHO gladly accepts responsibility, not only for himself, but for his neighbor, and does not whine about letting "them" take care of the poor or sick or unfortunate, knowing that "public charity" is a contradiction in terms, since only persons can be charitable;

WHO feels that there is a particular place, a particular job for him to fill in his community and in the world, that unless he fills that place and does that job he is a debit, rather than an asset to community and world;

WHO is more concerned with obligations than with rights;

WHO looks upon his neighbor as a friend, and upon his friend, not as a reflection of himself, not as a means to serve his own ends, but rather as a separate and sacred end, a precious soul in a precious body, having physical and spiritual needs that he, the Personalist, knows to be equally as important before God as his own;

WHO, in short, thinks and acts for himself and will never willingly relinquish the freedom to do so, never "sell out" to convention, to a party, to "the trend-of-the-times," to a dictator or dominant personality, because he knows that only by personal thought and action, directed to-

ward the love of God and his neighbor, can man create a true Community, or a decent world.

with from moment to moment during the day.

All these particular goods plus all the particular goods of all the individuals he does not come in contact with, make up the Common Good.

One who has a feeling for the Common Good can also be said to have a Community Sense, to be the sort of man who tends toward com-



SAINT TERESA  
of the Child JESUS

Ade Bethune

munion, sympathy, co-operation with fellow members of the Community.

### What Is a Community?

A Community is: group of two or more Personalists, whether it be a man and his wife, two friends, a football team, a summer colony, a union local, a discussion group, a nation, or a league of nations,

IN WHICH there are neither rugged individualists nor rugged collectivists nor spineless collectivists;

IN WHICH everyone recognizes as exploded the once-popular theory that "if a man works effectively for his own exclusive interest, he works for the interest of all," and agrees that said theory is not only bad morality, but terrible economics;

IN WHICH the members refuse to be thrown into a panic by the present chaos and continue to deny with conviction the popular heresy that we must either force everyone else into a common mold, whether it be Fascism, Communism, or merely the shape of our own personality, or submit to being led by the nose ourselves, because we would rather be led into hell than not be led at all;

IN WHICH the members do not despair of man's capacity to use his freedom rightly and are willing to allow each other elbow-room to discover the right use of that freedom;

IN WHICH each member knows that he will have made that discovery when he has found his own particular means of working for the Common Good;

SO THAT, finally, all the members will be doing their own jobs in their own sweet way, but will at the same time be working together in communion, sympathy, co-operation with the fellow-members of the Community toward a common goal.

## Open Letter to Father Lord, S. J.

Dear Father:  
We are living  
in a period of chaos.  
Our task must be  
to create order  
out of chaos.  
Creating order  
out of chaos  
ought to be the task  
of religious orders.  
The Jesuit Order  
would do well  
to open up  
Houses of Hospitality  
for the benefit  
of all college graduates,  
non-Catholics,  
as well as Catholics.  
In those Houses of Hospitality  
unemployed college graduates  
would be given  
an historical background.  
Professor Carlton Hayes says  
that our religion  
is the only  
historical religion.  
A Catholic historical background  
given the unemployed  
college graduates  
in Houses of Hospitality  
would be  
the best antidote  
to Marxist materialism.  
It ought also to be  
that kind of historical background  
that would make them  
Co-operators  
or Guildists  
or Distributists  
or Communitarians.  
It would make them  
look up to the individual,  
not to the state,  
for the solution  
of social problems.  
Yours for the Green Revolution,  
PETER MAURIN.

## Exiled Anti-Fascist in Attack on Impure Means

From an article in the Dublin Review, by Don Luigi Sturzo:

"To certain of my Spanish friends who, a month before the 1934 revolt in the Asturias and Catalonia, asked me if it would not be better to support a coup d'etat, not so much to restore the monarchy as to create a civil or military dictatorship, and to prevent the domination of the Left, I replied (and I wrote an article to the same effect) that they had not the patience God has. They always want an immediate remedy for an evil present or seemingly to come. Hence they look benevolently on violent coups, while scorning or failing to appreciate in the same way the force of organization, education, persuasion in the civil and political field, for such methods are slow or take very long to show their effects, while the coup d'etat, when it succeeds, gives an immediate impression of success and security.

"Unhappily, as often as the champions of a good, honest, moral idea wish to impose it by force, they spoil it, and produce instead feelings of reaction and hatred. I do not question the use of force by the state in accordance with the law to preserve public order and repress crime; but what I deny is the use of force, by the state, or worse still by private individuals, to obtain a political advantage or to enforce conformity.

### Catholic Support

"Although, for the most part, Catholic moralists and writers will naturally be for legality and against the use of force, at the same time, the concealed or avowed sympathies of not a few, even among friars, monks and priests, will be with the parties of the Right, who are well armed, are supported by the clamorous youth of the universities, and do not rule out violent coups d'etat, those coups d'etat that have often been the dream of certain Catholic circles that have lost touch with reality.

### Political Parties

"What my experience has invariably shown me is that when on the Continent, Catholics become members of purely political parties, they not only lose the sense of a moral and social apostolate possessed by parties of Christian inspiration, but they become too attached to the material and utilitarian aims of politics.

### Communism-Fascism

"In uniting with non-Catholics, a Catholic, if he will not cooperate

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



## FARMING COMMUNE

It is harvest time here at the farm and the few of us who are left here are kept busy from morning until night. There is the regular run of chores to do plus a few immediate jobs which must be done without delay. While performing the day's duties there is a constant feeling that someone is missing. Looking around in a swift glance, there are so many things to remind one of Paul Toner that it is impossible to make a mistake as to the identity of the missing person. All the vegetables on the place have felt Paul's care at one time or another. He planted, weeded and cultivated, at one time or another, every vegetable on the place. All this in addition to his innumerable other duties. To say that we miss Paul would be to put it much too mildly. At least once a week we offer up our nightly rosary that Paul Toner's mother may become well again. This is the least we can do for some one, whom we like and respect as we do Paul Toner.

### Trinitarians

During the month of September we had the pleasure of visiting the National Shrine of St. Joseph. At Sterling, N. J., we were shown over the grounds of the farm where this shrine is located. Brother Joachim was a good host and told us of the work the Trinitarian order has done at their place in New Jersey. The statue of St. Joseph is placed where was formerly the hayloft of the barn which has been converted into the shrine. The fine work the brothers have done in converting the barn certainly deserves high praise. In the whole order there are only four priests. At the present time there are forty or so who are studying at Catholic University. They go back and forth from their house in Silver Spring, Maryland, by bus. The brother who took care of the chickens at Sterling is studying at C.U. so the chickens were sent to Maryland. Many of the worries of the Trinitarians are similar to ours, so we feel a distinct friendship for the order Father Judge started.

### Gatherer

Our efficient Bursar is with us again for a few days. While Dan Irwin is here his cheerful spirit is felt and appreciated. The work Dan does cannot be all told, but he shines at gathering. If it can be gathered or harvested Dan is the one for the job. While Dan is out here John Curran is holding down the duties of the Bursar in the city. Within the

next few days, Dan Irwin is going to direct us and show us how they used to make kraut in old New England. There is a rumor going around out here that every time the thermometer drops a degree, John Curran dashes around looking for a blanket. When winter comes, some folks say that John will have to rig up a block and tackle arrangement to put the blankets on himself at night and to lift them off in the morning. Of course this is just a rumor and a bit of speculation. There aren't that many blankets in Mott Street and the farm if they were all put together.

### Culinary Exploits

Frank Mammano is our new chef and has gained everyone's admiration with the spread he sets before us. Frank borrowed a cook-book from Mrs. O'Donnell and surprised himself with the results he manages to get from following it. The many vegetables we have available help him, but the cook-book gives him an idea as to the many ways of preparing the vegetables without their becoming monotonous.

Joseph Hughes has been back with us for some time now and took up the good work where he left off. Besides working here Joe will cover various labor disputes when possible. There is a big strike on in Reading which has a very interesting angle and Joe will get all details available on that.

### Winchell Didn't Know

Next month we hope to report the birth of a calf on our farm. Our milk supply will be shut off temporarily and we suppose we will have a hard job accustoming ourselves to the taste of bought milk. The very thought of drinking milk from any other farm prejudices us before we start. Maybe next year we can get another milk cow. We live on hopes for the future. Horses are a great necessity, but so is a well, and so are chickens, and so is equipment and lumber, and too many items, both large and small.

This past week we put up a stove in the dining room and the kitchen stove has to be made ready for the winter. A tin stove pipe will have to do for a chimney until we are able to afford a better one. No matter how badly off we are the cotton share cropper will change places any day with us. He not only does not have the time to raise produce, but the plantation would not permit such a thing.

JAMES F. MONTAGUE.

## Lettuce

(Continued from page 1)

plained that the picket lines were interfering with free passage of their trucks. Chief Cato went to the defense of the loyalists. It didn't matter to the police that the scabs were thieves, and that there were women and children on the line; they only saw a red revolution in the making, and let fly with tear gas and bullets for the honor of California.

### Conscription

The result was unexpected. The picketers resented this action and fought back. Which made them rioters. And the worthy authorities of Salinas cannot abide riots. The Sheriff, Carl Abbott, rose up in righteous wrath, and commanded all citizens, strikers and those who had nothing to do with it at all, to arm themselves, and put down the riots by starting more of them. "A riot to end riots" has a familiar ring.

The Sheriff's proclamation read, in part: "I command all able-bodied male citizens between the ages of 18 and 45 to report to my office to assist me in overcoming the resistance and putting down riot and assist me in seizing, arresting and confining the persons resisting, their aiders and abettors." This is the Sheriff's legal prerogative; no, not the right of the President of the

United States, the right of a Sheriff in an obscure California county.

### Funny

Another minion of the law, chap named Sanborn (he's a co-ordinator of police activities for several counties), told the good citizens of Salinas: "In fact, every striker who has not reported for duty here is in violation of the law." The way we figure it out, the strikers must by order of the police, incite themselves to riot, and then club themselves into insensibility. After which they arrest themselves and stand guard over themselves. Funny place, Salinas.

But maybe it's not so funny. They do things like that in Germany. "Law and Order" is the watchword of Fascism, whether in Germany or California, and the pupils of the San Simeon Goebbels have been well indoctrinated.

Let all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian renewal of human society, which Leo XIII inaugurated in his immortal encyclical "Rerum Novarum." Let them seek not themselves and the things that are their own, but the things that are Jesus Christ's: that in all and above all Christ may reign and rule.

—Pius XI.

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By

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