

CATHOLIC WORKER

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EASY ESSAYS

by
PETER MAURIN

The Thinking Journalist

1. Mark Hanna used to say, "When a dog bites a man, it is not news; but when a man bites a dog, it is news."
2. To let everybody know that a man has bitten a dog is not good news; it is bad news.
3. To tell everybody that a man died leaving two million dollars, may be journalism; but it is not good journalism.
4. But to tell everybody that the man died leaving two million dollars because he did not know how to take them with him by paying a just wage, and by giving them to the poor for Christ's sake during his lifetime, is good journalism.
5. Good journalism is to give the news and the right comment on the news.
6. The value of journalism is the value of the comment given with the news.
7. To be a good journalist is to say something interesting about interesting things or interesting people.
8. The news is the occasion for the journalist to convey his thinking to unthinking people.
9. Nothing can be done without public opinion, and the opinion of thinking people who know how to transmit their thinking to thinking people.
10. A diary is a journal where a thinking man records his thinking.
11. The Journal, in time, of Frederick Amiel is the record of the thinking of Frederick Amiel.
12. The thinking journalist imparts his thinking through a newspaper by relating his thinking to the news of the day.
13. By relating his thinking to the news of the day, the thinking journalist affects public opinion.
14. By affecting public opinion, the thinking journalist is a creative agent in the making of news that is fit to print.
15. The thinking journalist is not satisfied to be just a recorder of modern history.
16. The thinking journalist aims to be a maker of that kind of history that is worth recording.

Maritime, Coal Strikes on Basic Issues

Another seamen's strike is on, this time involving the men working on the Standard Oil tankers and as we go to press striking crews have left thirty tankers and as many more each day are expected to go out along the East and Gulf Coast. We always have a number of seamen staying with us at our various houses and one of them at Mott Street is one of a squad of ten on picket duty and brings us the news each day. The job is not only to picket the tankers but all Standard Oil dealers. The crew of the S.S. Baytown, which was honored for rescuing the shipwrecked passengers of the Bermuda Clipper, have been picketing Rockefeller Center these last few days. Our fellow worker's job has been to join with a squad of ten to contact men who are providing scabs. Their special errand yesterday was to pre-

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Senate Group Reveals Arms In Industry

WASHINGTON, D. C.—The Senate Civil Liberties Committee, which for two years studied industrial disputes with emphasis on various forms of violence used by anti-union employers in their warfare against organized labor, has sponsored a bill to forbid the sale of gas or firearms to industrial concerns for use in any kind of labor dispute. The committee, consisting of Senator Robert M.

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House of Hospitality

Dorothy Day Reviews New York House on Sixth Anniversary

If it had not been for Peter Maurin, there would have been no Houses of Hospitality throughout the country. When he came to me in 1932, urging me to start a Catholic Labor paper, he had in neat and orderly outline, his program of action. It was not enough just to publish a monthly paper, pamphlets and leaflets. It was not enough to convey by word of mouth in round table discussion the program of a new social order. It was necessary to embrace voluntary poverty and the Works of Mercy, to feed, clothe and shelter people who were in need. From Houses of Hospitality to care for the unemployed, it was but a step to the Farming Commune where a combination of communal and private property would be upheld.

House of Hospitality

In September, 1933, Peter wrote a letter to the Bishops which was printed on the first page of *The Catholic Worker*. It spoke of the hospices of the middle ages; it spoke of the need of Houses of Hospitality which could be centers of Catholic Action in every diocese.

The next month we carried a story about a woman who came in response to this letter and told of the plight of the homeless who were shunted from agency to agency and from "home" to "home." Within the month we had started the first woman's House of Hospitality. Already we had rented an old apartment in a condemned tenement on Fourth Street to put up three of the men who had joined with the work. Already three more were sleeping in the little store on Fif-

teenth street which was also an office, a dining room and a kitchen where meals were being served. Teresa and I slept in an adjoining apartment here; also, some of the women who were ill and needed care came to share it with us. Margaret came back from the hospital with her baby to this apartment and we all par-

ports we have never had since. The rent was paid by contributions from working girls in the parish of the Immaculate Conception Church, girls who themselves lived in cold water flats.

Workers' School

It was on Fifteenth Street that we started our Workers' School and had classes every evening. Carleton Hayes, Parker Moon, Ross Hoffman, Fr. Gerard Donnelly, and Fr. Parsons, both of the Amerca staff, Fr. McSorley, Paulist, Fr. Stroh, Redemptorist, Fr. Benedict Bradley, and Fr. Virgil Michel, Benedictines, and many other priests and laymen of renown came and gave generously of their time to the work. Lectures began at eight and lasted until eleven.

But the expense of these four flats and stores was too much. When we were invited by a priest at St. Veronica's to look over a three-story house and basement in his parish, we decided that in our continued poverty it would be wise for us all to move into the one house.

The women took over the top floor of the house on Charles Street. During the first summer we were there, Nina Polcyn from Milwaukee and Evangeline Mercier from Cambridge came and spent the summer with us. Since then Nina helped start the Milwaukee House of Hospitality, and Evangeline has joined the Carmelites.

Mott Street

On the second floor the men had their quarters. The first floor was the editorial and business office and in the basement there was a large dining room and kitchen. Often we were so crowded that guests slept on the floor of the office and the dining room.

On Charles Street we had meetings only once a week. Dr. Harry McNeil of Fordham University took over the chairmanship of the meetings, both Peter Maurin and I being away on speaking trips that winter, though neither of us were gone more than a month at a time.

We spent two winters on Fifteenth Street and one on Charles Street and in the spring of 1936 we were offered the use of the rear house at 115 Mott Street for our House of Hospitality and editorial offices. The house had not been used for sometime and there was a great deal of work in getting it cleaned up and ready for occupation. Our generous friend donated paint and linoleum and Peter Maurin and Herman Hergenhan, Bill Callahan, Jim Montague and Ed Priest spent a good many days in getting it cleaned up and ready for occupation. The new house has twenty rooms and when apartments became vacant in the front building the owner generously allowed us to occupy two four-room flats and the two downstairs stores. Another family of friends have moved down to an-

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The Catholic Union of Unemployed

The Catholic Union of Unemployed is at last moving in the direction it hopes to go. One of the greatest obstacles has been our inability to get quarters where we could put our program of self-help and mutual help to the test. Now, as the Catholic Worker goes to press, we have secured a four-room apartment in a cold water flat near the Mott Street headquarters, with the rent for the first month paid. Six of our members are moving in and are going to try to be self-supporting.

However, our needs are many. We have beds. We need just about everything else: bedding, chairs, a table or two, dressers, kitchen utensils, dishes; in fact, any useful household equipment. We know that many of you have these things stored away in your homes or are not using them. If you can get them down to us or let us know so that we can pick them up, we will be very grateful. Address to the Catholic Union of Unemployed, care of *The Catholic Worker*, 115 Mott Street.

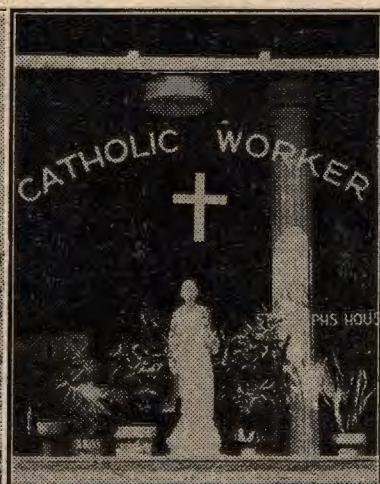
participated in the care of the baby when she was ill.

The large apartment for women was down the street and could accommodate fifteen. It had steam and hot water; com-

Ambassadors of God

BREAD and good hot coffee is the attraction for this long line of men who come to *THE CATHOLIC WORKER* each morning. It is through the charity of our readers that we can feed them. We do not want, we abhor a "breadline," but it is the only way we can take care of them. Please God we will have, sometime, a place where these men can sit down and eat with the dignity that is theirs as MEN.

It is rumored about that these men may be an "eyesore" to World's Fair visitors and that the city may use some pretext to send them to work camps or persecute them out of the city. In this case, *THE CATHOLIC WORKER* will have another fight on its hands.



ST. JOSEPH looks benignly upon the Ambassadors of God as they enter for their meagre breakfast.

Senate Committee Reveals Companies' Arms Holdings

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La Follette of Wisconsin, chairman, and Senator Elbert D. Thomas of Utah, also urged that movements of armed company police and strike guards be positively restricted to plant property.

According to the committee's report, corporations during the years 1933-37 purchased more gas equipment than all the law-enforcement agencies combined. The money spent for tear and sickening gas during this period totaled \$1,255,312, most of this sum being paid "chiefly during or in anticipation of strikes."

Gas Bought by Republic Steel

"In fact," the report stated, "the largest purchaser of gas equipment in the country, the Republic Steel Company, bought four times as much as the largest law-enforcement purchaser."

The report listed eighty corporations and associations as having each purchased more than \$1,000 worth of "tear and sickening gas" in the years studied, adding that these corporations "form the backbone of large-scale industry of the country."

Heavy Purchasers Listed

The largest law-enforcement purchases by a single agency, the Ohio National Guard, totaled \$20,234.59, the report said, but larger purchases were shown by four industrial organizations, the Republic Steel Corporation, the United States Steel Corporation, the Youngstown Sheet and Tube Company and the General Motors Corporation.

Furnished Arms to Police

The committee reported that "over 80 per cent of these purchases were made during or in anticipation of labor trouble" and discussed cases in which corporations had not only armed

War Referendum

There are many ways in which the citizenry of a country may help that country stay out of war. One of the deterrents, an obstacle to be placed in the way of the war makers is the Ludlow Amendment.

The bill provides that the people shall decide whether the United States shall fight on foreign soil. We fully recognize that the approbation of a people does not justify war, but this bill can be a useful weapon for prevention. Petitions urging Congress to pass this bill are available at no cost at the CW office, 115 Mott Street. Do your part.

private guards but had supplied arms and gas to police departments.

Condemning the practice of arms purchase as usually based on anti-unionism motives, the report asserted:

"The fact that industrial purchasers of munitions frequently resort to all manner of subterfuge to conceal their purchase and possession of arms and gas from their own employees is significantly indicative of the purposes for which such munitions are bought.

Bootleg Tactics Used

"Deliveries are made and invoices are mailed to the homes of officials far from the plants; records are kept in blind or in fragmentary form; payments are made through disreputable intermediaries and are in cash; invoices are written up in misleading terms, and sometimes the munitions companies are not even informed of the identity of the actual purchasers."



LETTERS by the hundreds pour into THE CATHOLIC WORKER office. Gerry Griffin is shown looking over a choice assortment of commendations and condemnations.

History of Farming Commune

On April 15, 1936, the Catholic Worker took possession of its first farm. Many of us were quite excited and in less than a week had all kinds of plans dreamed for the immediate and distant future. A great majority of the dreams are still to be realized, but many other things happened which weren't included in any of the dreams.

The first days on the farm were occupied by those of us who were first on the scene, with clearing up the junk (which littered the place), spading a garden, cleaning the house, tearing down some old shacks, which served no purpose and in general getting the place in shape for more people to come out. By the first of May we had moved all the stuff which we had had down on Staten Island. Our farm implements were extremely few. We managed to plow a small bit of ground (about an eighth of an acre) with our truck pulling a two-horse plow. Then we had a neighbor plow as much as he could for ten dollars. The total plowed land amounted to about four and a half acres. On this tilled land we raised a great variety of vegetables. Paul Toner came up from Philadelphia and was the leader of all of us in the planting and cultivation of these vegetables. Aside from this Paul took care of Rosie, our cow, which we had managed to acquire for \$65.00. Some friends of the work, who lived in Kansas, donated the money for this special purpose.

Visitors and Livestock

Our twenty-eight acres of woodland and fields was over run with men, women, boys and girls, and little children that first summer. Our live stock consisted of Rosie and three ducks. Late that summer we were presented with four puppies. In November we purchased four pigs (about twelve weeks old).

It was certainly funny, that first summer, to see people bobbing up all over the place in the morning. There was an old A shaped pigpen which was utilized along with one tent sleeping three, another small tent sleeping one, an old carriage shed, the barn, the attic in the five-room house and on nice nights many of us slept on the grass with the sky for a roof. The water for all

purposes was supplied by two cisterns and a spring. The spring was on the adjoining property down a slight hill which didn't seem as slight as it looked when you carried two water pails full up to the house.

Dom Virgil Michel

Among the many firsts that we had that year one stands out in my mind right now. The late Father Virgil Michel, O.S.B., of Collegeville, Minnesota, was the first priest to spend a night on the farm.

As winter approached the crowd dwindled down for various reasons to just a hand full. School, sickness, jobs, and other interests were the various reasons. Among the other interests was a fear or an intense dislike of cold weather on the farm. At one time for a period of two weeks, there was only one at the farm. Many times there were just two or three. In the beginning of the cold season Bessie, Rosie's calf, was born, so there were chores to do besides cutting wood and milking. That first winter we were able to make our own butter. This we have never been able to do since because of the demand for the milk.

The second summer we rented the adjoining farm which consisted of forty-four acres. This was rented because of the buildings on it. We needed more facil-

Maritime, Coal Strikes on Basic Issues

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vent a Mr. Pickwick, staying at the Grand Hotel in Jersey City, from shipping scabs. If they can prove that he has been transporting men over the state lines for scab duty, he can be prosecuted. A far different Pickwick from the genial figure of Dickens fame! Squads are covering the Bowery and 26th Street to prevent the hiring of fink crews and there are enough unemployed seamen besides the striking members of the tanker crews to do a pretty good job. The freighters and passenger crews are assisting the strike by assessments and their moral support.

The issue at stake is not wages and hours but it is again a fight for fundamental rights, a recognition of the essential dignity of the worker and his right to organize. The fight is for preferential hiring which is of course a step towards the closed shop.

The hiring hall has been an issue with the seamen since the 1934 strike on the west coast and it is still the issue which is being contested by the companies. A great advance has been made this last month when Secretary of Commerce Harry Hopkins announced the imminent abolition of the hiring halls maintained by the U. S. Bureau of Navigation and the maritime commission. This will mean that the commissioners will have to use the union halls to call men who may be on the register that the commissioner is required by law to maintain.

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ities for taking care of the women and children and unexpected guests. The house and the two barns were in use all summer long. We began paying rent in April of 1937. Throughout the summer the "lower farm" was used strictly as sleeping and eating quarters for the women and children. None of the land was tilled as we had resolved to do as much as we could with our original farm at first.

Marriage

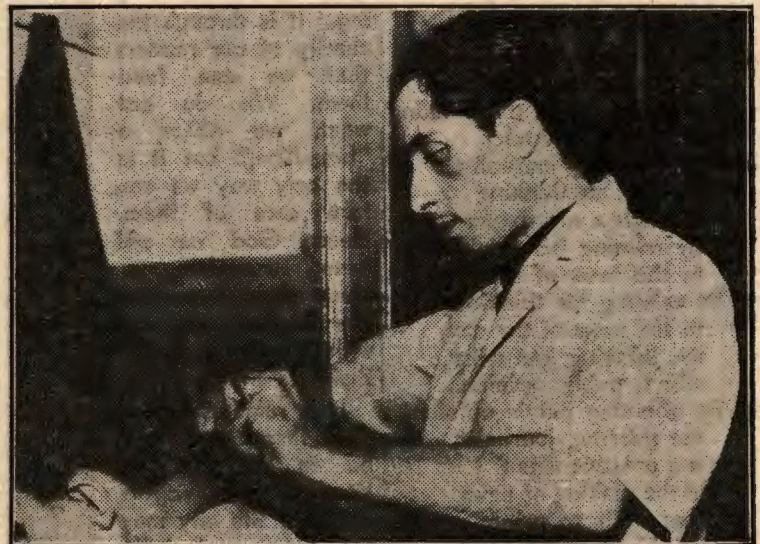
On May 31 of 1931 we had our first wedding in St. Bernard's Church, our parish church, in Easton. Helen Brennan and I received the sacrament of marriage.

On the 17th of July of this same year we had our first retreat. A bus was hired and a bunch of us from the farm went over to the Shrine of St. Joseph.

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PAMPHLETS and leaflets, setting forth the social teachings of the Church, clarifying the CW position on labor, interracial justice, etc., come off this press operated by Eddie Priest. This is a most important phase of THE CATHOLIC WORKER.



HAIR CUTS were a problem around Mott Street and the Farm until Frank Mammano joined us. Now we're all well trimmed (all but Bill Callahan) and Frank is kept busy commuting between New York and Easton via the thumb route.



OPEN LETTER TO FATHER COUGHLIN

Rev. Dear Father:

We are writing to you as fellow Catholics and as comrades in arms against the injustices of the social system. What we have to say is said with a great deal of feeling, but, believe us, without malice and with the one object of pointing out the harm that is being done by your anti-Jewish preachments and articles. We do not write of the morality of anti-Semitism. That has been ably pointed out elsewhere. We are interested in and distressed by the results of what you say and write.

First of all, let us admit that we have always disagreed with some points in your plan for economic reform; we suppose you will allow that difference. But we have always recognized, too, and admired your fearless denunciation of the present order and have been aware of the tremendous good you have done in making so many people conscious of the plight of others. We could have backed you without compromise on the money issue. Your campaign against the World Court and the Reorganization Bill we consider a service to America and democracy. We find ourselves in hearty agreement on your stand against "collective security" and otherwise mixing in the differences between European states. We are the first to admit the wonderful force for good that you have been and can be, and we therefore feel that we are justified in pointing out some of the things that distress us.

We are at a loss to understand why you found it necessary to discuss the Jews in the first place. Your tirades against Communism, if a bit hysterical, had a real foundation. But linking up, in the confused minds of your followers, by subtle "double talk," Communism and Jewry is unwarranted in fact and disastrous in effect. Let us show what we mean.

Obligation

In the first place, you have an emotional hold on your followers. They are, for the most part, otherwise uninformed and lacking in discernment, capable of unreasoning prejudice and only too anxious to find a scapegoat. They look to you as one would to a prophet and hang on to your every word. Haven't you realized this? Doesn't this condition incur some weighty moral obligations in your addresses to them?

We have occasion to address many Jewish groups. We don't pretend to know just what feelings you would have the Jews hold towards you. One would think hate would be prevalent; but it isn't. The overwhelming feeling is one of fear. Fear of anti-Semitism is a terrible thing because it isn't a physical fear; it isn't the fear of a coward. It is the fear of an unknown enemy, an uninvited enemy. Jews can see as well as can non-Jews the awakening of a heretofore latent anti-Semitism in the United States. And their question to us

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House of Hospitality

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other apartment. The other five apartments are occupied by Italians who have become friends of the work and have helped us in many little ways.

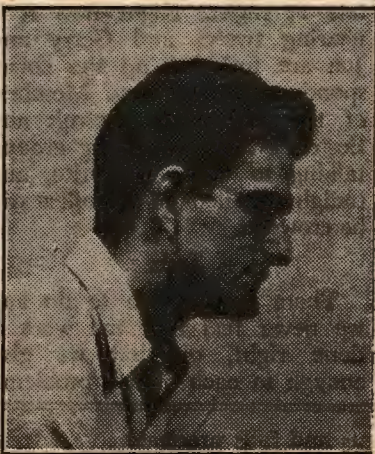
Personnel

In one of the stores we feed the men on the breadline in the morning and when the line is finished and the store cleaned up, it becomes a reading room for whosoever cares to use it, Sharky, Tex, Charlie, Boston and Frank take turns on the breadline and unite in keeping the store clean and well-cared for. In the other store Frank Datillo has charge of the mailing with Dan Irwin who puts in part of his time on the farm, Kate Smith, Jim Smith, Charlie O'Rourke and many volunteers helping them. In the rear building on the first floor are the editorial offices. There are two rooms on either side of the hall, one for a print shop, manned by Eddie Priest, one a dark room for photography where Bill Callahan has his desk; on the other side, Joe Zarrella, Gerry Griffin and I have our desks, file cabinets and type writers. Thanks to Joe Galea, Maltese friend, the office is painted a cheerful blue and curtained in the same color. Joe Zarrella takes charge of the bookkeeping and buying and in general takes the responsibility of the household.

Upstairs is the kitchen, manned by Shorty and John Pohl and a cheerful dining room, the woodwork of which was painted a bright red last year in honor of one of our Catholic Worker wedding breakfasts which was held there. When any one is needed to help out anywhere around the house, Jim Brazel, our handy man, is ready. He fixes electricity, plumbing, whitewashes the rooms, takes care of the sick, and in general is on hand to be of service from morning to night.

"Littleness"

Upstairs there is a floor for men, and above that two floors for women. At present our family consists of about twenty men and eight women, but ours is a shifting population and sometimes we have to put up extra



JOE ZARRELLA
Business Manager

beds in stores and offices to accommodate the crowd. Other fellow workers live out in apartments or rooms but spend most of their time with us during the day.

So much for the physical details of our present House of Hospitality. We have always emphasized the "littleness" of our houses, but they range in capacity from eight to two hundred and fifty. Pittsburgh has the largest since Bishop Boyle has there kindly turned over to us an entire orphanage which was not being used. The Chicago House

comes next and at times they have also housed two hundred men, though that was an emergency, and they had to sleep stretched out on the floor at a time when anything was better than being on the streets in the cold and snow.

We have emphasized the idea of littleness because we wish each house to be run on a family plan rather than like an institution. Peter has always called upon the worker to become a scholar and the scholar a worker, so all have participated in the manual labor and all are invited to the study groups and forums which are held during the week. Students and scholars share rooms with the unemployed and destitute, and all have the same fare and the same accommodations. Voluntary poverty has meant that everyone tries to share in sacrifices, one giving mental labor, another physical, some contributing money and others their time. On these principles the movement has grown to embrace many readers throughout the country.

Neighborhood

Mott Street is a slum street in the most thickly populated sec-



JULIA PORCELL
One of our most faithful workers.

tion of New York. There are factories, little bake shops, livery stables, laundries, fish markets and push carts all along the street, and in the tenements are large families, mostly Italian. But many Chinese have moved to the block north from Chinatown and are next-door neighbors now to the Italians. Summer and winter, people live on the streets, and throughout the day the musical call of the hucksters and pushcart peddlars may be heard singing their wares. The push carts make bright splashes of color along the street.

The families are large and neighborly. Many a time they have sent in their left-over bowls of spaghetti, and ravioli and greens and on one occasion there was a delightful mess of pickled eels which arrived just in time to set before some priests who had come in to lunch. They bring us their cast-off furniture and some of them come in to our meetings. At first they distrusted us, thinking we were running a mission.

"What do you move down here for," they wanted to know, "we are all Catholics." Or, "Why don't you like us?" when they read our articles opposing Fascism. But now they are free with us and tell us what they think of the Mussolini regime, and they know that we distinguish between Fascism and those who pay lip service to it by having statues of



FRANK DATILLO
Mailing

Mussolini in their windows and his picture in their homes.

The Line

They bear with our breadline, which every morning for two and a half years now has lined up along the street for a block and a half, impeding traffic, blocking doorways on rainy days when the men huddle in the shadow of the buildings to escape the wet. They share in our joys and in our sorrows.

For in spite of poverty there are many joys, little celebrations, birthday parties, weddings, feast days when it is easy to be kind and to love one another, in spite of the closeness of our quarters, lack of privacy and the unevenness of many a temper and temperament.

And there are the sorrows, the sicknesses and the deaths amongst us. In the front building just before Christmas, a little girl of eight pulled a pot of scalding soup down over herself and within the week she was dead from the burns and from pneumonia contracted afterward. And a month afterward, the old janitor went to bed with the gas turned on under a tea kettle which boiled over and put out the light. On these occasions the bodies are laid out for several days in the crowded little rooms and all radios in the neighborhood are hushed and all the neighbors come to pray with and console the bereaved.

Deaths

We have had our dead too, these past years. First there was Joe Bennett, only about twenty-five, one of our first workers, a boy with too much energy for his body, crippled with inflammatory rheumatism. There was Solange Falgoute, one of the girls in the House of Hospitality, who died of tuberculosis after she had been taken to the sanatorium. There was Fred Brown last year, a seaman who was staying with us between ships, a young fellow whose blood was ravaged by malaria from a stay in the tropics. And this last year there has been Dan Russell, one of the men off the breadline who came to us too late. Within a few weeks of his appearing among us, he was dead, after a life of such destitution and misery that I could only think of Lazarus at the gate as I saw him lying down at the farm, waiting for death.

Then this last month, John

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Maritime, Coal Strikes on Basic Issues

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St. Peter was a man of the sea. The first men that Christ called to follow him were from the sea. *The Catholic Worker* has felt from its inception a close sympathy for the men on ships and pledges its support to them, to help them in any possible way.

Coal Strike

The coal strike which involves 340,000 miners is a result of a war over the same fundamental issue of recognition of the union, recognition of the right of men to associate themselves in unions and bargain collectively. Agreement has been reached in regard to wages and hours, and when Mayor LaGuardia and others say that they have "never attended a conference where the two sides seemed to be less apart," they show a lack of recognition of the fundamental issues.

The Catholic Worker for the last few years has been pointing out that the fight between employer and worker is not so much a matter of wages and hours as of their dignity as workers and their responsibility, a fundamental issue which has convulsed the entire world. The men want a closed shop, which means a protection of their union by hiring only union men. Since they cannot get this, they wish an abolition of the penalty clause which will penalize them for striking against the introduction of non-union workers into the mines and the undermining of the influence of the union.

The strike has been going on for weeks now and a serious shortage of coal is threatened. If New York does not get coal the power plants will have to shut down, the subways, the light and heat and power which keep the wheels of the city moving. The railroads are worried, other cities are threatened as New York is, and meanwhile the operators stand firm against the request of the union.

It is good for students of labor to remember the real importance to labor of this issue. Only 6 million out of 45 million workers have been organized as yet. The fight for recognition of unions is still in its beginnings and until it is won, it is vain to look for better wages, hours and alleviation of the unemployed.

Labor's Tribute To Late Pope

There have been innumerable tributes to the late Holy Father. Editorial writers took full cognizance of the great figure that was Pope Pius XI. Of all the plaudits he received, though, we think he would have appreciated most those found in the journals published by labor. He was undoubtedly labor's own champion and labor recognized the fact. We quote from the *Butcher Workman*, journal of the Amalgamated Meat Cutters and Butcher Workmen, A. F. of L.:

"Among the leaders of the Christian Church throughout the centuries of its existence the late Pope Pius XI was outstanding in his sympathetic attitude toward organized workers and their efforts to secure a fair share of the wealth which they create."

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"Hell Is Not To Love Any More"

The great commandment which comprises all others is to love one another. If we do this we fulfill the law. How can we love God whom we have not seen, if we do not love our fellows whom we do see?

But of course it is hard to love our fellowman. Father Zossima in *The Brothers Karamazov* said, "Love in practice is a harsh and dreadful thing compared to love in dreams." He was talking of a great humanitarian who said the further away from people he was, the more he could love them.

There are some people whom it is easy to love. God in his goodness has given the heart of man the capacity for human love and it is good to compare this love between a betrothed man and woman and the love we are to bear each other. Love makes all things easy. When one loves, there is at that time a correlation between the spiritual and the material. Even the flesh itself is energized, the human spirit is made strong. All sacrifice, all suffering is easy for the sake of love. A mother will endure all-night vigils by the bedside of a sick child. With every child that is born to her, born in anguish that is quickly forgotten, and all too small a price to pay, her heart is enlarged to take another in. Strength and endurance and courage are granted to her with the love she bears those near and dear to her. When we hear of parents failing in this faithfulness we are repelled as by something "unnatural."

If natural love can be so great, and we must remember that grace builds upon nature, then how great should be the supernatural love we should bear our fellows.

It is this love which will solve all problems, family, national, international.

POVERTY, WORK, OBSCURITY

This is the foundation stone of The Catholic Worker movement. It is on this that we build. Because of love we embrace voluntary poverty and the Works of Mercy, those two means of showing our love for our fellows. There is not much sense to either of these techniques otherwise. It is the folly of the Cross. It is the wisdom given to little ones, to confound the wise. It is the little way St. Theresa of Lisieux spoke of.

Father Paul Hanley Furfey gave a talk in New York a few weeks ago about how we should live. We are told to follow Christ, he said. And how did He live? First of all He lived with the poor. He was born in a stable, He was carried in exile into Egypt. He lived with the poor all His life. Second, He was a worker. He worked with his hands, He was a carpenter. So let us work hard. Father Coady of Nova Scotia says that we can do ten times as much as we think we can. So let us set out each day to work hard, at whatever comes to hand, whatever our occupation may be. Third, Christ lived in obscurity. For thirty years He was a poor carpenter, and when He began His public life He lived in even poorer fashion and worked the harder. Count the number of times the gospel mentioned His fatigue. He stopped to rest by the wall. He fell asleep in the small boat and even the tempest did not rouse Him. He had no place to lay His head. And it must have been hard work for Him who was used to those silent peaceful years with Mary and Joseph, to have to instruct, exhort, encourage His followers who did not know what He was talking about until after His death. They still looked for an earthly kingdom, for high places in which to sit. The glory of Palm Sunday seems to emphasize the need for the little way, the obscure way. There were the plaudits of the multitude on one day, and within a week the mob was thirsting for His death. The fickle crowd, blown by every wind.

Father Furfey emphasized those three points,—poverty, hard work and obscurity. That is the life we must embrace. It does not sound very attractive, but love lights up such a life, and its radiance reaches far. Love intensifies the natural joys of life, the comradeship we have for one another, the little joys of meals together, work together, the sunlight which warms us and the rain and mist which nourish the ground which bears our daily bread.

"A great thing is love," writes Thomas à Kempis, "—a great good in every way; which alone lighteneth all that is burdensome."

"Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth. . . .

PRAY

"Love feels no burden, thinks nothing of labors, would willingly do more than it can, complaineth not of impossibility, because it conceiveth that it may and can do all things. . . .

"It can achieve any thing: And it does perform and effect many

* This quotation, from George Bernanos' *Diary of A Country Priest*, was used several months ago as a head for the editorial in the *Chicago Catholic Worker*.

Day After Day

(Continued from Page 3)

Ryder,—John who had been with us for the past two and a half years since the seamen's strike. He had been a captain, had his master's papers, but cardiac asthma got him down and he ended up on Mott Street. He helped us first on the breadline, and afterwards he led the study group of unemployed from the breadline, that meets every Monday afternoon with Father Sheridan of Brooklyn. He led the men in the rosary; he led in the discussions; and when John Cort left us to go to the hospital, he took charge of the men's floor in the front building. He was fifty-nine years old, and we did not expect him to die, as he did, with such suddenness. He had been treated by an ambulance doctor the night before; and the next morning, when the men brought his breakfast to him, he lay there dead in



—Ade Bethune

his bed. May his soul, and the souls of those others, through the mercy of God rest in peace.

For almost six full years now the work of the House of Hospitality has gone on; and since we started twenty others have started. Besides our Houses of Hospitality, other hospices have opened up too; but they are not conducted along the lines of the House as we see it. They offer hospitality for a night or two and then the wayfarer is passed on to other places.

Family Life

We believe it most necessary to give a sense of family life to those who come to us. We believe a sense of security is as necessary as bread or shelter. We believe that when we undertake the responsibility of caring for a man who comes to us, we are accepting it

for good. We know that men cannot be changed in a day or three days, nor in three months. We are trying "to make men." And this cannot be done overnight. Some, indeed, are shiftless and some dishonest; but our aim is to try to see Christ in these men and to change them by our love for them; and the more hopeless a case seems the more we are driven to prayer, which is as it should be.

There are all nationalities among us and all ages, from eighteen to seventy-two. Some have been with us for five years and probably will die with us. Some are with us for only a few months and then find jobs and leave to make room for others. Many are unemployable and we must take care of them as we would a member of the family who cannot find work. Usually there are tasks about the house which occupy them for a few hours a day so that their lives can be given some aim and continuity.

Visitors

The rules are those which are understood in any family: no drinking, bed at a reasonable hour. Due to late meetings or to illnesses the rising hour is varied but all are usually up by eight. There is grace before meals and spiritual reading in the evening. Attendance at daily Mass is urged and there are always about a dozen receiving Communion daily.

Actually thousands of people come to us every day; counting the breadline and the visitors who come in hour by hour, not only from New York, but from other parts of the country, and even from other countries. At our last Tuesday night forum there were visitors from many states and a priest from Paris, the superior of a Dominican monastery. The next day a priest from Chile, South America, visited us. On another occasion I remember priests from California, Texas, Wisconsin and New York, who met in our office one afternoon, and have kept up their friendship since.

A tremendous volume of correspondence not only from all over the United States but also from Europe passes through our hands each week. Work begins early in the morning (five o'clock with the bread line) and continues till late at night. Right now it is nearing twelve and Gerry and Joe are finishing up the correspondence for the day. Members of the Milwaukee, Detroit and Boston groups are sitting around talking to us as we write, and tonight the floor of the office will be crowded.

Tasks

There is so much to do and we never feel that the work is done right, or that we give enough to each other's problems.

things where he that loves not faints and falls prostrate.

"Love watches, and sleeping, slumbers not. When weary it is not tired; when frightened, is not disturbed; but like a vivid flame and a burning torch, it mounts upward and securely passes through all. . . .

"Whoever is not ready to suffer all things, and to stand resigned to the will of his Beloved, is not worthy to be called a lover. He that loves must willingly embrace all that is hard and bitter for the sake of his Beloved, and never suffer himself to be turned away from him by any contrary occurrences whatsoever."

We walk by faith and not by sight, as St. Paul said, and we see things through a glass darkly. But we do know that love fulfills the law and that love is the measure by which we shall be judged. So though we feed thousands every day, if we haven't love we have accomplished nothing. We live with wayfarers and the lame, the halt and the blind, but if we just shelter them, feed them and clothe them and do not love them, it is nothing. We go out on picket lines and distribute literature, to try to bring the message of Christ and His love to the workers who are lost to the Church, but if we work without love, it is in vain.

Let us pray then that the love of God will increase in our hearts, and that this desire to love be strengthened in us.

Hague Victim's Thanks for Notes While in Prison

The Catholic Worker,
115 Mott Street,
New York, N. Y.

Gentlemen:

Please pardon this late expression of my deep gratitude and warm appreciation for your kind thought of me and my case in your newspaper. As you very well know, it has been the vain attempt of the Hague machine to characterize any enemy of his as a Communist, etc.

Even my active church work would not have overcome his pernicious propaganda, if it had not been for your very admirable and honest interest in me. The prison authorities were greatly impressed with your support and the hundreds of letters I received from your readers from all parts of the United States.

Some wrote from St. Louis, Mo., St. Francis Seminary, Wisconsin, Canada and other parts. I have corresponded with most of these and feel happier for my experience rather than distressed.

Again my thanks goes to you and may your venture culminate in a better society of equality and justice—and deeper reverence for God and Our Church.

Very truly yours,

John R. Longo

There is the work of the paper, the correspondence, the visitors and the breadline. In addition there are the problems of the household of thirty people and the dozen or so others who do not sleep here but are connected with the work. We console ourselves with the thought that we are like a large family in which someone is always in trouble, someone always sick, and always the nagging sense of bills unpaid and no food for the next day. But though there may often seem to be outward disorder, there is truly a sense of unity and a deep happiness at doing the work we have been called upon to do. Those in the house are given a sense of security, that we are one and that we are bearing each other's burdens. Inward order is the thing to strive for by prayer and penance. And when things go wrong, we know we are not praying enough.

The greatest problem of the day is unemployment and the greatest threat of the day is war. To solve the one there is needed the study and the building up of a new social order, and the practice of the Works of Mercy, through Houses of Hospitality. To solve the other (which the cynical say would take care of the unemployed problem) there is love and prayer, two great spiritual forces that go hand in hand.

This inadequate account of our New York House of Hospitality is to inform all our new readers of the work which has been going on since the first issue of the paper six years ago May Day; and to beg their prayers for the continuance of the work. We know that we constantly err through lack of charity and prayer, but with confidence in God we can start each morning anew with the words of the Psalmist, "Now I have begun." So pray for us that we have the love and joy in service that go with all beginnings.

Open Letter to Fr. Coughlin On the Jews

(Continued from page 3)

is always the same, "What can we do about it? What have we done? We are not Communists; before he started to attack the Jews, we believed in and supported Father Coughlin. He maintains that he is not anti-Semitic but you can see what he is doing. Bands of his followers insult us, they form organizations to boycott our businesses, spread about all sorts of nasty literature accusing the Jews of everything from Communism to rape. Read *Social Justice*. It makes the point of mentioning the obviously Jewish names of Communists, and all sorts of undesirables such as criminals and international bankers. No word of our great artists and scientists. No word of our charities and our good works. Do not Catholics and Protestants have their criminals and undesirables as well as we?"

Reprisal

What answer can we give them? How can we tell them of the high place given charity in the teachings of the Church, in the light of what they suffer from Catholics? How can we tell them that justice is so desired by the Church?

You have made the point, Father, in *Social Justice*, of some of your followers and salesmen being insulted by those who cannot see eye to eye with you. You try to make heroes of them. Believe us, they ask for it. We cannot condone such action, but we can understand it, having seen our own workers insulted by Coughlinites innumerable times. We have stood in front of the House of God selling or distributing *The Catholic Worker*, and have been forced to listen to the loud, coarse gibes of your followers even there. They stand about yelling "Communist," and have, on occasion, torn the papers from our hands and even struck us. Your followers are of that temper, Father, and it is not strange that people who do not believe in non-violence reciprocate in kind. Our workers never retaliate.

There has always been a latent anti-Jewish feeling in this country, a heritage, we suppose, from our European ancestry. It could have remained that way and eventually died out, but has been awakened and charged with a new zeal. What the awful consequences will be only time will tell. And Catholics, your followers, are leading the fight. How can we do other than hold you responsible, knowing the type of people who follow you and knowing the hold you have on them. Understand us, we don't say they are bad people. Neither are Communists, we suppose. But they are woefully ignorant and incapable of thinking for themselves. They must have someone think for them. Hearst capitalized on this condition. So do the warmongers and would-be Fascist leaders. You gained their trust by the authorities you appealed to on social issues, by your prestige as a priest and by your talent as an orator. If you cannot control them you have no right to ask them to follow you. But you have them now and are responsible in a very great measure for their actions.

If a real wave of anti-Semitism sweeps the United States, if in the future Jews are persecuted as

AIMS AND PURPOSES

We repeat again and again that our work is to bring men back to Christ. The workers of the world are lost to the Church, Pope Pius XI said. We are of the workers, they are our brothers, we are all members or potential members of the Mystical Body of Christ. This means Catholic, Protestant or Jew; black, white or yellow; German, Italian, Japanese as well as every other race. Fr. O'Connor of Dunwoodie said that since there is no time with God, we must look upon all men as fellow members of the Mystical Body. St. Paul persecuted the Church one day and was her most ardent Apostle the next. So we must look with love on all. If one member suffers, the health of the whole body is lowered, so we must regard the suffering of the workers throughout the world and bring them back to Christ so that they may work for a new social order, a new earth wherein justice dwelleth, for love of Christ, and in the strength that Christ will give them.

Our program for our own lives is simple: to clarify thought by constant study and discussion; to live in and work for more Houses of Hospitality which will be centers of the Works of Mercy; and to establish farming communes throughout the country where there is a cure for unemployment, where there is room for private property and where there is room for the family.

How are we going to maintain these, or even start them? By embracing voluntary poverty so that we are not afraid of hardship, so that we can work in the Little Way, St. Therese speaks of. By hard work, manual and mental; by putting all our own resources into the work; and because we have given all, not to be afraid to ask of others, so that in their generosity they can contribute. We have faith that if we give to the extent of our means and abilities, God will prompt others to help with whatever else we need.

The question as to how we are supported is always asked? We truly can say that we live from day to day. One day last month the Edison Company threatened to shut off our gas and light. There was no money in the bank and the bill was ninety-five dollars. The next morning an envelope was mailed to us from Harrisburg with exactly ninety-five dollars in it, an anonymous contribution. The worker and the unemployed, even, send in small contributions. Priests and Sisters have helped us from the beginning from their poverty. Occasionally (it has happened about five times), there was an overwhelming gift of a thousand dollars, and on one occasion, two thousand dollars. These big gifts which are very rare give us the feeling that always when the burden gets too heavy and we are groaning over the weight of many bills, the Lord will regard our lack of faith which causes us worry, and remind one of our readers to help us by wiping out half our bills at one fell swoop. Let us pray this happens this month, as our printing bill with this issue goes up to \$1,800 again. When we get really desperate we send out a mimeographed appeal to our friends, and many small contributions help us out for a time. But we live on the faith that all the poor, all the workers must live on today. No worker has security in his job. One who is working today may join the ranks of the unemployed tomorrow.

The reason we emphasize the living of our program is because we know that example must go with the written work to enliven it. We cannot know what we have not practiced, St. Francis said. By trying to live the program we are upholding, we try to show its practicability. We are not sociologists dealing with paper men and women, paper families. We are not drawing up blue prints, and contemplating them from behind an editor's desk. We are most painfully living our ideas. I say painfully, because we must be constantly humiliated at our failures, at the difference between the ideal and the real.

But to change the social order we must make men, and men cannot be made in a day or in a year. It is a life time job.

History of the Farming Commune

(Continued from page 2)

in Stirling, N. J. From New York another bus load came. This was our first retreat and also the first time those from the farm and those from the house of hospitality got together at one time.



DOROTHY DAY
Editor

Father Joachim Benson, editor of "The Preservation of the Faith," was the retreat master. There have been plans made for a retreat to be held again but something has always seemed to interfere. It was significant that our retreat was held at the Shrine of St. Joseph who is the patron saint of the *Catholic Worker*.

they are in Europe, you, Father Coughlin, must be ready to assume a goodly part of the responsibility. Are you ready to do that?

Sincerely yours,

The Gadfly

During the summer of 1937 we were fortunate in having two priests visit us here for two weeks at a time. Father Woods, O.S.B., was out in July and said Mass each day at St. Bernard's in Easton. Father Palmer was out for ten days in August and also said Mass at St. Bernard's each day. Everyone had a chance to carry on conversations with Father Woods as he was all over the place working in the field, walking around and always available. Father Palmer, too, was always at hand but I believe the children really will never forget him as he took them swimming every day. We were honored by having moving pictures taken of the people on the farm. We remember quite distinctly a very clear talk given on "The Mystical Body." During the past few years we had heard at least a half dozen talks on the "Mystical Body," but none stand out like Father Palmer's.

Local Horse Makes Good

In June of 1937 we purchased Jim, the horse. A friend of the farm donated the purchase price and Jim has given good and faithful service ever since. In the winter of 1937 we bought Prince, an elderly horse (if horses become elderly instead of old). The price was much lower and Prince managed to do his best. His best wasn't good enough for Jim and the result was very trying on John who worked the team. However John Filliger used his patience trying to get as much work done as was possible in the season of 1938. This was the first year that we didn't have to pay cash to have some plowing done.

Early in the spring of 1937 John Curran and Luke Finnegan drove the truck up to Connecticut and brought back Molly, a cow with a family tree. Molly was given to us by friends of the work

who wanted to see that the cow would receive a good home. Molly was a youngster of one year and thus was referred to as a yearling. The livestock was growing in numbers so that in 1937



WILLIAM M. CALLAHAN
Managing Editor

we had two cows and a calf. Rosie was the only one producing milk, Molly, as yet, was too young. Mike Gunn came out for a two-week visit and fixed up the chicken coop, got things in readiness for installing the chicks. Before he had to leave Mike installed the chicks and gave us hints on the raising of them.

Rural Life "Talk"

In November of 1937 we took the truck to Richmond, Virginia, and some of us attended the Catholic Rural Life Conference. While in Richmond we were "put up" by friends of the work who

(Continued on Page 2)

Fr. Drolet Defends La. Unions

Father Jerome Drolet whose activities in the seamen's strike a few years ago was commended by Bishops and Priests all over the country, and who has won the friendship of truckdrivers, sugar-cane workers, white and black, in his fight for labor, is being commended this month by the labor press for his courageous statements in the New Orleans States, a daily paper.

Pointing out the stand taken by outstanding Catholic leaders such as Monsignor Ryan, Monsignor Haas, both of the Catholic University at Washington, as well as reiterating the principles laid down again and again by American Bishops, he has consistently fought for the rights of workers to organize and for democracy in unionism.

It is the action of such priests as Father Drolet who have followed the advice of the late Holy Father, Pope Pius XI, who told his priests to "go to the worker," that the Communist International has been forced to change its party line and cover up its hostility to religion, a hostility which Lenin emphasized in all his writings. They have come to realize that they can never win the worker by outward hostility, by calling the Church capitalistic and Fascist, and have taken the subtler line of the "outstretched hand." Hence it is all the more necessary for priests to keep close to the struggles of the worker. Thank God for young curates like Father Drolet whose activities bring them close to the poor and who are enabled to put into effect the recommendation of the hierarchy.

Union Member Wants Bundle Of C. W.s

Camden, New Jersey,

Dear Editor:

I have read occasional copies of your *Catholic Worker* and while I never did understand the Church's attitude toward organized labor, I feel that your paper does a lot of good to us who work in factories and belong to unions and are trying to build our union and improve our living conditions.

Would you be so kind as to let us know the cost of purchasing the papers in lots, and be sure to send us as many copies as you can spare to introduce it to our members.

Very fraternally yours,

George Stafford

CO-OP HOUSE

15 New York Ave., N. W.

News came in just on going to press that John J. O'Brien, unemployed veteran of Washington, D. C., has started another cooperative hostel there. A number of the men who have small pensions, not over fifteen dollars a month, who had previously been dependent on missions, have pooled their resources and have opened a house. Father Paul Hanley Furfey, head of the Sociology Department of the Catholic University, visited them the other day and expresses his admiration of the set up and the leadership. The C.U.U. of New York is to be commended for providing inspiration to those in other cities. Their patient planning of the last eight months has borne fruit for others besides themselves.

..... EASY ESSAYS

The Green Revolution

1. On Being Crazy

1. People went crazy for Democracy, majority rule, mob rule.
2. Then they went crazy for the War for Democracy, trying to bring Peace through war.
3. Then they went crazy for Normalcy.
4. Then they went crazy for Technocracy.
5. Then they went crazy for the NRA.
6. And they say that I am crazy.
7. They say that I am crazy, because I refuse to be crazy the way everybody else is crazy.
8. For, if I tried to be crazy the way everybody else is crazy, I know that I would be crazy.
9. So I persist in being crazy in my own crazy way, and I am trying to make other people crazy my way.

2. Not Communists

1. There is nothing wrong with Communism; but there is something wrong with Bolshevism.
2. The wrong thing with Bolshevism is that Bolsheviks are not Communists; they are Socialists.
3. For if the Bolsheviks were Communists, they would build Communism.
4. And the Bolsheviks do not build Communism; they build Socialism; they build State Socialism.
5. The Bolsheviks probably hope that the State "will wither away," and that they will be able to pass from State Socialism to Communism without State.

3. Two Reds

1. Some time ago I was discussing in Harlem with a Russian Red and an Irish Red.
2. And the Russian Red understood me sooner than the Irish Red.
3. Having understood what I was saying, the Russian Red started to explain to his friend, the Irish Red, what I was talking about.
4. When the Russian Red had finished explaining, the Irish Red turned toward me and said that while he agreed with most of what I said, he still believed that the Catholic Church was not the friend of the workingman.
5. Many Catholics are much disappointed when Wall Street corporations or political organizations



PETER MAURIN, co-founder of THE CATHOLIC WORKER and author of Easy Essays is shown in this character study. Peter has been traveling about the country these past five months and we expect him back soon. The Easy Essays on these pages are reprinted from previous issues of THE CATHOLIC WORKER. The June number will contain another whole page of Peter's work.

or Catholic organizations fail to provide them with economic security.

4. Looking For A Boss

1. A Catholic workingman once said to me: "There is only one thing between me and the Reds, and that is a good job."
2. Everybody is looking for a boss, and nobody wants to be his own boss.
3. And because everybody looks for a boss, the Reds want the State to be the boss of everybody.
4. Because everybody consents to play somebody else's game, for the sake of a pay-envelope, the Reds try to find the way to assure a pay-envelope to everybody so as to force everybody to act like everybody.
5. But nothing will be changed when the Reds will force everybody to act like everybody, since nobody is anybody when everybody tries to keep up with everybody.

5. America and Russia

1. American Republicans want their friends on the public payroll, but only their friends.
2. American Democrats

want their friends on the public payroll, but only their friends.

3. But the Reds want everybody on the public payroll; not only their friends.

4. The American idea is to keep the Government out of business and to put everybody into business.

5. The Russian idea is to put the Government into business and to keep everybody out of business.

6. But business is only business, whether it is the State business or private business; and I am trying to make it my business to put all business out of business, including the State business, which is a big business.

6. Red and Green

1. Our business managers have made such a mess of things that people are inclined to see Red.
2. And when people see Red it is useless to present to them the Red, White and Blue, because they can no longer see the White and the Blue of the Red, White and Blue; all they can see is Red.

3. The only way to keep people from seeing Red is to make them see Green.
4. The only way to prevent a Red Revolution is to promote a Green Revolution.
5. The only way to keep people from looking up to Red Russia of the twentieth century, is to make them look up to Green Ireland of the seventh century.

7. Then and Now

1. Three thousands years ago, when a Jew met a Jew, he asked him, "What can I do for you?"
2. Now, when a Jew meets a Jew, he asks him, "What can I get out of you?"
3. Two thousand years ago, when a Greek met a Greek they started to philosophize.
4. Now when a Greek meets a Greek they start a business.
5. A thousand years ago when an Irishman met an Irishman they started a school.
6. Now when an Irishman meets an Irishman you know what they start—I don't have to tell you.

8. Thousand Years Ago

1. When Irish were Irish a thousand years ago, the Irish were scholars.
2. And when the Irish were scholars the Irish were Greek scholars.
3. And when the Irish were Greek scholars, the Irish spoke Greek as well as Irish.
4. And when the Irish spoke Greek as well as Irish, Greek was Irish to the Irish.
5. Greek was Irish to the Irish a thousand year ago; and now Irish is Greek to the Irish.
6. Irish is Greek to the Irish now, and Hebrew is Chinese to the Jews.

9. Shouting With Anglo-Saxons

1. Now that Irish is Greek to the Irish and Hebrew is Chinese to the Jews, they shout with the Anglo-Saxons: Service for profits; Time is money; Cash and carry; Business is business; Keep smiling; Watch your step; How is the rush? How are you making out? How is the world treating you? The law of supply and demand; Competition is the life of trade;

Your dollar is your best friend;

2. So the Jews are no longer Jews.
3. So the Irish are no longer Irish.
4. So the Jews and the Irish are no longer green.
5. And that is what makes the Reds Red.

10. Palestine, Ireland, America

1. It was forbidden to the Jews to hold title to land in Palestine.
2. But it is not forbidden to the Jews to hold title to land in America.
3. It was forbidden to the Irish to lend money at interest in Ireland.
4. But it is not forbidden to the Irish to lend money at interest in America.
5. The Prophets of Israel and the Fathers of the Church wanted the Jews and the Irish to try to become better;
6. But the American politicians don't mind if the Jews and the Irish are trying to become better off in America.
7. But America is not better off since the Jews and the Irish are trying to become better off in America.

11. Reconstructing The Social Order

1. The social order was reconstructed by the Irish scholars after the Fall of the Roman Empire.
2. Through literary colonies established in all the cities, even as far as Constantinople, that is to say, Round-Table Discussions, they brought thought to the people.
3. Through free guest houses, that is to say, Houses of Hospitality, they familiarized the people with the Works of Mercy.
4. Through Agronomic Universities, that is to say, Farming Communes, they made scholars out of workers and workers out of scholars.
5. So through Round-Table Discussions, Houses of Hospitality and Farming Communes, the Irish scholars laid the foundations of Mediaeval Europe.

12. Irish Scholars At Work

Marie Schulte Kalienback says:

1. "Upon gifts of land, often bleak and barren, huts were built about the little church, all work being done by the missionaries themselves.
2. "Thus they exhibited almost at the very outset to their pagan observers

by Peter Maurin.....

Big Shots and Little Shots

1. When the big shots become bigger shots then the little shots become littler shots.
2. And when the little shots become littler shots because the big shots become bigger shots, then the little shots get mad at the big shots.
3. And when the little shots get mad at the big shots because the big shots by becoming bigger shots make the little shots littler shots they shoot the big shots full of little shots.
4. But by shooting the big shots full of little shots the little shots do not become big shots, they make everything all shot.

Superfluous Goods

1. 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.

2. 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.

that moving spectacle of Christians living in united peace and harmony, prayer and good works, so utterly foreign to their own turbulent lives.

3. "All was done for the love of God, work being suspended at fixed hours of the day for worship, prayer and song.
4. "By such tactics the hearts of the people were won; a most civilizing influence was extended, ending in their conversion and complete confidence."

Europe—And War

1. Right or Wrong

1. Some people say, "My country is always right."
2. Some people say, "My country is always wrong."
3. Some people say, "My country is sometimes right and sometimes wrong, but my country, right or wrong."
4. To stick up for one's country when one's country is wrong does not make the country right.
5. To stick up for the right even when the world is wrong is the only way we know of to make everything right.

2. Protecting France

1. To protect French citizens living in Algeria the French took Algeria from the natives.
2. To protect Algeria the French took control of Tunisia.
3. To protect Senegal the French took Dahomey, the Gabon and the Congo.
4. To protect the isle of Reunion the French took Madagascar.
5. They took Madagascar for another reason.
6. The other reason was that the English wished to take it.
7. When the English take something, the French say, "the English do that because they are grabbers."
8. When the French take something, the French say, "We do that because we are good patriots."

3. Protecting England

1. To protect the British Isles the English took the sea.
2. To protect the sea the English took Gibraltar, Canada and India.
3. To protect India the English went to Egypt.
4. To protect Egypt,

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.

3. 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 is to enable the poor to buy.
3. To enable the poor to buy is to improve the market.
4. To improve the market is to help business.
5. To help business is to reduce unemployment.
6. To reduce unemployment is to reduce crime.
7. To reduce crime is to reduce taxation.

the English took the Soudan.

5. To protect the Soudan the English forced the French to leave Fashoda.
6. To protect the Cape and Natal the English took the Transvaal.
7. To protect South Africa the English prevented the French from giving Agadir to Germany.
8. So the English are just as good or just as bad as the French.

4. Civilizing Ethiopia

1. The French believe that trade follows the flag.
2. So do the English, so do the Germans, so do the Japanese, so do the Italians.
3. Italy is in Ethiopia For the same reason that the French are in Algeria, the English in India, the Japanese in Manchuria.
4. The Italians say that the Ethiopians are not civilized.
5. The last war proves that Europeans are no more civilized than the Africans.
6. So Europeans ought to find the way to become civilized, before thinking about the best way to civilize Africans.

5. League of Nations

1. The League of Nations did not keep Japan from going to Manchuria or Italy from going to Ethiopia.
2. The League of Nations is not a League based on right.
3. It is a League based on might.
4. It is not a protection for poor nations against rich nations.
5. It is a protection for rich nations

against poor nations.

6. Moral Disarmament

1. Theodore Roosevelt used to say, "If you want peace prepare for war."
2. So everybody prepared for war: but war preparations did not bring peace; they brought war.
3. Since war preparations brought war, why not quit preparing for war?
4. If nations prepare for peace instead of preparing for war, they may have peace.
5. Aristide Briand used to say, "The best kind of disarmament is the disarmament of the heart."
6. The disarmament of Germany by the Allies was not the product of a change of heart on the part of the Allies toward Germany.

7. Room Could Be Found

1. There is too much wheat in the United States.
2. There is too much cattle in Argentina.
3. There are too many sheep in Australia.
4. There are too many Germans in Germany, too many Italians in Italy, too many Japanese in Japan.
5. Room could be found in the United States for the Germans, in Argentina, for the Italians, in Australia for the Japanese.
6. To make room for Germans, Italians, and Japanese is a better way to establish peace than to build more battleships, more submarines, more aeroplanes.

Better, and Better Off

1. The world would be better off, if people tried to become better.
2. And people would become better if they stopped trying to be better off.
3. For when everybody tries to become better off, nobody is better off.
4. But when everybody tries to become better everybody is better off.
5. Everybody would be rich if nobody tried to become richer.
6. And nobody would be poor if everybody tried to be the poorest.
7. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

want to relieve them of their superfluous goods.

2. 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.
7. The Stuff and the Push
 1. I was in a cafeteria in Greenwich Village.
 2. Two young fellows were talking.
 3. One said to the other, "Your father has the stuff, but he hasn't the push."
 4. And the other said, "And I have the push, but not the stuff."
 5. The father had the stuff, but he could not push it; and the son had the push, but he had nothing to push.
 6. Catholic journalists have the stuff, but do not have the push; and non-Catholic journalists have the push, but do not have the stuff.

8. Blowing the Dynamite

1. 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."
2. To blow the dynamite of a message, is the way to make that message dynamic.
3. 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.
4. It is about time to take the lid off and to make the Catholic dynamite

6. If

1. If Spanish Catholics had fed the poor with their superfluous goods, the Reds would not now

THE LAND

There Is No Unemployment on the Land



FARMING COMMUNE

(Continued from Page 5)

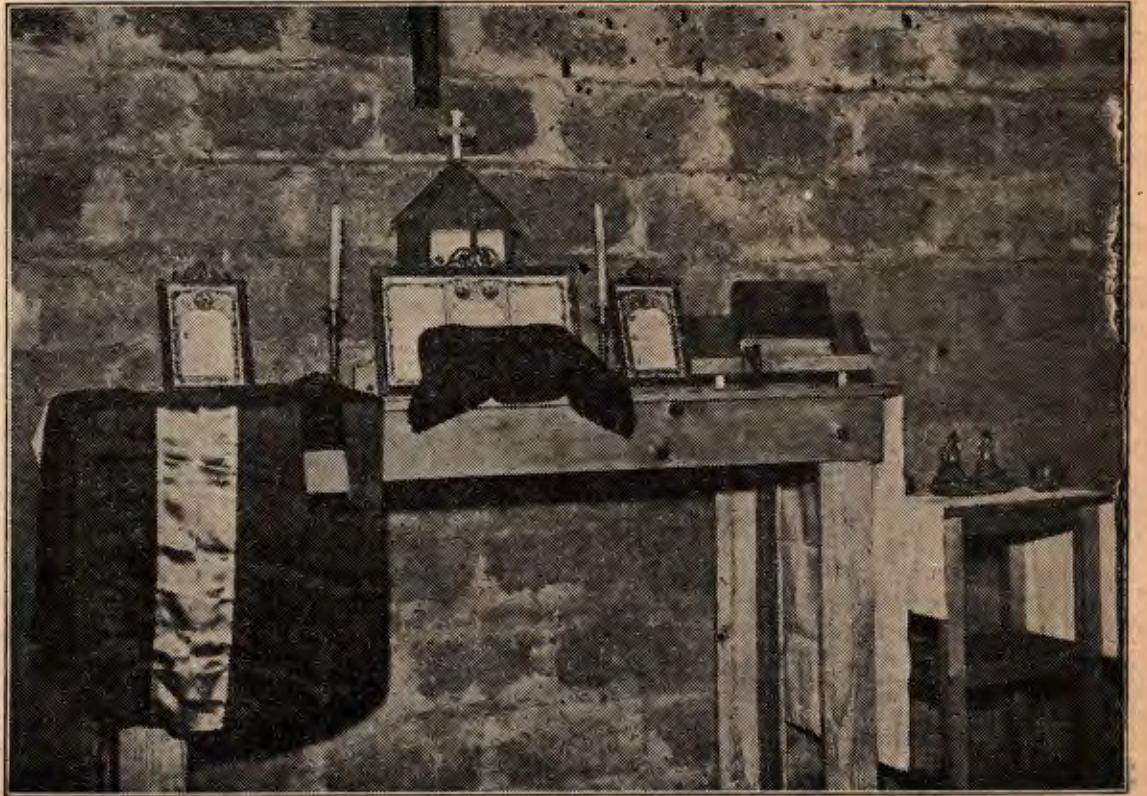
were very hospitable and showed us every consideration. Peter Maurin, John Curran, Joseph Hughes, Cyril Echele, and myself composed the group and were pleased with the entire trip. Talks by Father McGoe of King City, Ontario, Father Ligutti of Granger, Iowa, Herbert Agar, of Louisville, Kentucky, Dr. O. E. Baker, of the Department of Agriculture in Washington, D. C., stand out in my mind right now.

As winter bore down upon us in 1937 there was a thinning out of the population again out here on the farm. However it was nowhere near as bad as the previous year. There were usually about eleven on hand all the time. As

farm. Cutting wood wasn't as big a job as it was the following year. We exchanged wood for the use of a neighbors' truck and circular saw. We had to pay for the gasoline too but this was mechanical help which we appreciated.

Good Example

After the Catholic Rural Life Conference in Richmond that fall Fr. McGoe came out to visit our farm. Many who had not had the opportunity of seeing or talking to him had ample opportunity now. Father wore a homespun suit which was made from the beginning to the end at King City. The cloth was woven by hand there; another man dyed it



HOLY MASS has been celebrated several times on the farm. During the Summer, visiting priests may offer the Sacrifice here at the altar constructed by Mr. O'Connell. Vestments were contributed by the Bethune family. We are proud of our chapel, and thankful to the Philadelphia Chancery for permission to have Mass offered here.



BOVINE BEAUTIES, Rosie, Molly, Gloria and Bessie graciously pose in the barn yard. These four indispensable ladies are well known to readers of the FARMING COMMUNE.

the women and children were no longer using the house on the lower farm, Arthur Durrenberger and his young son moved down. For the next few months Arthur was housekeeper, guest master and helped John with the animals when they were moved down to one of the barns on the lower

and the community tailor had made the suit. No one failed to admire all the fine qualities the suit expressed. We heard in detail the many accomplishments, trials, and tribulations experienced by the King City community. We listened attentively as Father McGoe explained the

workings of the community and how all the families cooperatively were making a success of their endeavor. The cannery, small but efficient, interested us then as now. Not the least of our reactions was the wonder of how Father McGoe took so little credit for the success of his hard work.

In the January, 1938, issue of *The Catholic Worker*, Miss Day answered a letter of inquiry written by Carl C. Taylor of the Department of Agriculture. Mr. Taylor met Peter Maurin in Richmond, during the Rural Life Conference, and was quite interested in Peter's "Farming Communes." "The idea for a farm commune" was read by all of us and discussed quite often.

Boston Farm

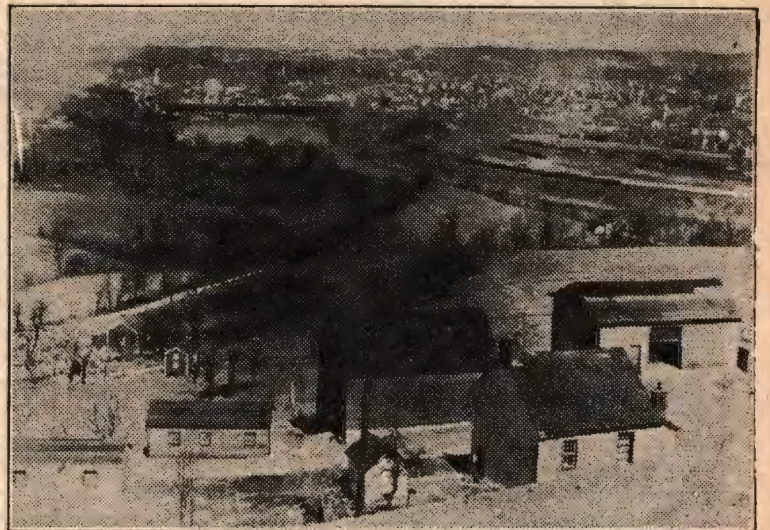
John Magee and John Kelly, of the Boston group, visiting the farm in February of 1937 were extremely enthusiastic about a farm the group in Boston wanted

to buy. The farm was a good buy but they were unable to raise the purchase price in time so it was bought by someone else. However, the Boston group did get a farm in 1938 located near Upton, Mass. The location of the latter farm is better for the Boston

for seed purposes in the spring of 1939. Less potatoes were planted but should have yielded enough for the farm. Again we didn't raise enough.

New Houses

During 1938 Mr. O'Connell built three small houses and re-



LOWER FARM This cluster of buildings is composed of the house, barns and small houses of the workers on the farm. In the distance can be seen the towns of Easton and Phillipsburg, separated by the Delaware River.

group and the Worcester group as well.

Too Much Rain

The summer came and there were many vegetables growing, the grain (corn and oats) prospered, but there was too much rain for the oats. In other words they ripened and because of the rains the cutting was delayed. Many of the oat grains were lost and started to sprout. Alfalfa was sowed with the oats originally so this new growth of oats didn't do the Alfalfa any good. We were unfortunate with our hay crop and as a consequence had to buy hay in the winter of 1938. Our livestock had grown in number so that not enough corn was planted either. The feed bill came into being again after we had hoped enough feed was raised for the stock for the entire winter with enough left over

modeled a chicken house which makes four new places on the lower farm. An old shed was torn down, the road was repaired, and the place beautified to a great extent. To make things even better loads of sumac was cut or pulled up. This stuff is all over the place and is a nuisance in more ways than one.

The spring of 1939 is here and new plans are being made and this year we are all sure we shall profit by the mistakes of the past. We had an average of fifteen on the farm during the winter of 1938-39. Among the fifteen were two young women and three children. This is an increase over last year and next year will probably show an increase over this. John Filliger has started plowing and a number of potatoes have been planted already.

James F. Montague



FARMERS like to have their pictures taken too. From left to right, Bernard Joyce, Arthur Durrenberger, Andy Johnson, Rody McPherson, Eddie Priest (he sneaked in), Donald Langlois, Jim Montague, Don Gallagher; kneeling, John Filliger with baby Herbert Joyce.