

# CATHOLIC WORKER



Vol. V. No. 7.

NOVEMBER, 1937

Price One Cent

## EASY ESSAYS

by  
PETER MAURIN

### Peter Maurin Explains

Has Ready Answers to Questions  
On Radio Program

Q: What would you suggest as the first step toward the solution of economic ills?

A: Feed the hungry for Christ's sake,  
Clothe the naked for Christ's sake,  
Shelter the homeless for Christ's sake,  
Instruct the ignorant for Christ's sake, as the first Christians used to do, which made the Pagans say about the Christians—  
"See how they love one another."

Q: Your first step then would be to spiritualize service to others by expressing the spiritual in the material. How would you do this?

A: My idea is to have people who choose to be voluntary poor live under the same roof, and sit at the same table with the involuntary poor; setting an example in spiritualization of human relations, thus influencing others to follow this standard.

Q: How can we carry this influence into our everyday work life?

A: By having the voluntary poor and their associates remind the owners of capital of the responsibilities of ownership and teach the wage workers that labor is a gift, not a commodity to be sold for what "the traffic can bear."

Q: What do you mean by the responsibility of ownership?

A: Ownership does not exist to acquire more wealth since all wealth belongs to God and therefore must be used for the service of God's children. The owner is God's trustee. God wants us to be our brother's keeper; what the rich do for the poor for Christ's sake is what they carry with them when they die for Jean Jacques Rousseau says that when a man dies, he carries in his clutched hands only that which he has given away during his lifetime.

Q: To what extent does this apply to industrial owners?

A: Industrial owners must use the profits of industry as Leon Harmel, an industrial owner, was using them, looking after the needy of his community and acting as an aristocrat rather than a plutocrat towards his workers, having a sense of "noblesse oblige."

Q: What are the working man's responsibilities toward the common good?

A: He must see to it that the things he makes are fit to use rather than to sell. He must take pride in work well done, and think less about fighting the boss, and he must realize that labor is related to thought and thought is a spiritual faculty, not a commodity.

Q: What would be the ultimate outcome of the realization on the part of the worker and the industrial owner of their responsibilities?

A: Through awareness of the employer's responsibility as well as the worker's, we will bring about a functional society based on Christian charity which will replace our acquisitive society. Cap-

(Continued on Page 4)

## "No Regrets," Mooney Tells C. W. Interviewer

Famous Martyr of Labor Movement Glad to Have Given  
Freedom for Cause of the Workingmen.

By DOROTHY DAY

"Greater love hath no man than this, that he give up his life for his friend."

Tom Mooney is starting his twenty-second year in jail. Who has not heard of him, framed for trying to organize the street car employees of San Francisco, exercising a natural right, a right emphasized by Pope Leo XIII back in 1891, and in 1931 reemphasized by Pope Pius XI, since he found it so necessary to try to make his own Catholic children understand.

Freedom is as dear to us as life and Tom Mooney has given up his. I went out to see him at San Quentin the other day—Father O'Kelly, the seamen's priest driving me. Two members of the Marine Cooks' and Stewards' Union went with us. The drive was a beautiful one, out over the Golden Gate Bridge (where 23 workers lost their lives in building it), out through the hills and around the tortuous bays where seagulls shrilly proclaimed their freedom. San Quentin is a buttressed fortress on a bay, surrounded by a village of guards' houses and by flower gardens and sunlight and fresh sea breezes that Tom Mooney seldom feels.

### Work of Mercy

We waited a long time to see him and we wondered whether it was petty persecution on the part of the guards. But we were unjust in our suspicions because it was Mooney himself, unwilling to leave the bedside of a dying prisoner in the hospital ward where he is orderly, that caused the delay. He started telling us about it right away.

"I've been holding a funnel from the oxygen tank over his face for about three hours," he explained. "We haven't got very modern equipment here. First one arm would get paralyzed and then the other. But I had to wait until someone could spell me." He smiled as he explained the delay.

He has a happy, a serene face. He has the joy a man has who loves to serve his fellows, and who loves his fellows whom he serves. And he seizes the opportunities afforded him by his work in jail, as he would seize any opportunity outside.

"It's the little things that make up the big things," he said, when I told him I was glad that he could throw himself into his work like that. "I've had to live from day to day. Right now I look forward to nothing. I expect nothing. Why should I hope for freedom from the Supreme Court? We'll cross that bridge when we get to it."

We asked him if he had time to read much. "My hours are from five-thirty in the morning until nine-thirty at night sometimes," he said. "And when I'm through I fall into bed and sleep like a log. If I have a chance to get off in the afternoon, I go out in the sun, but usually there's too much to do. I've got nineteen patients, and their comfort depends on me. I can't get out of it. Meals, bedpans, temperatures, charts, and like today, the oxygen tank. There's always something. Men after an operation don't have sedatives, morphine or anything like that here. After all, their aim is not to make men comfortable. So there's lots to do."

### Irony

Mooney had heard of THE CATHOLIC WORKER for a long time and occasionally he sees copies of it. "Some of your readers write to me," he said. "One of them, Miss Metcalf, in Los Angeles, sends her dividend check from the Power and Light Company, the very gang that railroaded me, to my defense committee. She must be a swell person."

We asked Mooney about his religious belief—he was born a Catholic—and he said he believed Christ to be a great Leader of the workers who set an example of laying down His life for the poor and the dispossessed of this world. "But as for organized religion—I am not for it. The great masses of workers throughout the world have protested against the injustice done me, but few churchmen. There was Father Blakely, though," he remembered, "one of the editors of 'America,' who came out in my defense. And another whose name I don't remember from St. Ignatius in Chicago who spoke of my case when he was out here in California. And Archbishop Hanna signed a petition for my release. Another defender was Msgr. John A. Ryan."

Since Mooney's imprisonment, the labor movement has been winning the right to organize all over the country, but painfully, with blood and tears. Mooney's example has lent them courage, and their efforts have given him courage to face his life of imprisonment.

### Privilege to Be a Martyr

"Someone asked me once if I had any regrets,—if I mourned the fact that I have had to spend my life imprisoned. And I said then, and I say now, that I consider it a privilege to have been permitted to give myself in this way to the cause of the working class. When I was a boy back in Chicago I worked hard and saved my money that I made as a moulder, and took a trip to Europe. I went around with a Baedeker, enjoying everything. Then when I got back, I wandered from one end of the country to the other, looking for work, finally landing out here. That experience made me convinced that only the organized efforts of the masses could better their condition. I started organizing. I do not think if I had remained outside I could have done more to encourage unionization of the workers than I have done behind prison bars. It is an honor and a privilege to have been awarded this part to play."

(We do not consider it necessary to review Mooney's case which is well known to the workers. Any of our readers who wish information can write to The Tom Mooney Defense Committee, San Francisco, Calif.)

(To be continued)

Dorothy Day, who is now on the Pacific Coast, promises plenty of news of the labor situation there for the December issue.

"We must give up trying to square the spirit of war with the Spirit of Christ. We must acknowledge that they can no more amalgamate than can fire and water."—"Church and War" by Father Stratmann, O.P.



"War is not only an evil as pestilence and famine are; it is not only blood-shedding, but it is the exaltation of every physical, mental and moral evil."—"Church and War" by Father Stratmann, O.P.

## This Issue Devoted to C.W. Cells

During the last few months, we have seen several new Catholic Worker centres spring up. It has been difficult, during the months of four-page issues, to do justice to these groups. We have devoted the greater part of this number, therefore, to communications of CW groups in other cities.

The December number, and numbers thereafter, we hope, will consist of eight pages, giving us ample room for details of these groups as well as a Letters From Our Readers page and all the regular workingman's news we generally carry.

Sorry not to have a Day After Day column, but the Editor, who is on the Pacific Coast, promises a fully detailed account of her trip for the December issue which will be, by the way, a West Coast number.

## Invitation To Monks

By

DONALD POWELL

While the young lady who edits this paper and I were having dinner, I suggested that the best thing that could happen to Catholicism in America would be the revival of monasticism.

"Why not, then," inquired the editor, "write an article about it?"

I am not too sure but what there was some hint of malice in her question, for the gal who runs this sheet knows that the monastic ideals are poverty, chastity and obedience and knows full well that I have not embraced poverty, that I am a rebel, and worse, that I am a Man About Town with an eye for a pretty girl. My difficulty obviously, is not in believing in the validity of the monastic ideals, but in living up to them.

### Hope

Having thus squared my conscience with a public pronouncement, I assert once again that the hope of the Church in America lies in the revival of monasticism.

Now whatever else it is, the history of monasticism is the history of the conservation of truth. Where, in the past, civilization went haywire, there were groups of monks who kept truth free from the assaults of barbarism. They preserved not only Catholic traditions, but the collective wisdom of mankind as well. What the potential service to mankind a monastery might be is indicated by Mr. James Hilton's *Lost Horizon*, in the book, that is, and not in the movie where the implications of the book are lost. I am convinced that at least in one place in America there should be a repository of truth and that the monks who have preserved it in the past for the common good are its natural conservators. I am also convinced that one day America will be ready for that truth, if it is not today. Here, then is the first function of the monastery—conservation.

### Preparation

The monastery's second job is preparation. For this it needs a farm commune. If monks, fifteen hundred years ago, could go to a virgin country, start a monastery, and live practically by their own efforts, they can do it now. How well they once succeeded is indicated by the monastic wealth which Henry the Eighth of England confiscated to the Crown. Observe, however, that these monks started

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## THE CATHOLIC WORKER

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## An Open Letter to the Editor

(From her conferees who have been carrying on at St. Joseph's House, to the best of their ability during her two months' absence.)

Dear Fellow Worker in Christ:

This is in the nature of a report. We know you are anxious to know what has been done on Mott Street during your absence, and we feel that our readers will be interested too.

You won't recognize the office, kitchen and dining room when you get back. Paint pots and brushes have been flying wildly for the last six weeks. The library (the only place in the house where round table discussions will not take place) is nearly ready. The stack room is rapidly filling with books, thanks to our readers, and the reading room is shaping up wonderfully. An open fireplace, andirons and all, hand wrought doo-dads about the place, and a swell paint job.

We have acquired another store (kindness of Miss Burke) and Frank O'Donnell and his circulation department have taken over.

## Coffee

The Ambassadors are coming in strong each morning. They line up as early as five-thirty in the morning, a block long. Wish we didn't have to have a LINE. But there's no other way we can take care of them. Seventy gallons of coffee this morning, and figuring thirty cups to a gallon, this makes twenty-one hundred cups. However, thanks to Jack, we can keep up with them. You should see the big pots we have now.

The Workers' School on Thursday evenings is very well attended, and, so far, the discussions have been great. Yours truly just got finished making and varnishing a new speakers' stand. Someone chopped up the old makeshift one for firewood. Small loss.

There's lots and lots of other things going on, but we have only four pages. The Christmas issue will be eight. It's tough going financially, but we know that's the way you want it. We have a great many things to be thankful for and the latest is the news that you will be with us for Thanksgiving.

Sincerely yours in Christ,

C. W. MOTT STREET STAFF

## Gov. Murphy

State of Michigan

Executive Office

Lansing

Dear Dorothy Day:

I want to tell you how much I appreciate your fine article in the October number of the Catholic Worker. It is an excellent record of our very pleasant and helpful meeting, only I fear it is too generous an estimation of me.

With best wishes,

Sincerely,

FRANK MURPHY,

Governor.

STATEMENT OF THE OWNERSHIP, Management, etc., required by the Act of Congress of August 4, 1912, and March 3, 1933 of The Catholic Worker, published monthly at New York, N. Y., for October 1, 1937.  
State of New York,  
County of New York, ss:  
Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Martin F. O'Donnell, who, having been sworn according to law, deposes and says that he is the Business Manager of The Catholic Worker and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:  
1. That the names and addresses of the publisher, editor, managing editor and business managers are:  
Publisher: Dorothy Day, 115 Mott St., New York, N. Y.  
Editor: Dorothy Day, 115 Mott St., New York, N. Y.  
Managing Editor: William M. Callahan, 115 Mott St., New York, N. Y.  
Business Manager: Martin F. O'Donnell, 115 Mott St., New York, N. Y.  
2. That the owner is: Dorothy Day, 115 Mott St., New York, N. Y.It is vain for a man to regard himself as innocent while he usurps for his own the gifts of God which belong common to all. Those who do not distribute what they have received are wading in the life blood of their brethren. Every day they murder so many of the poor who are dying of hunger and might be saved by the means which they keep for themselves. For when we distribute to the poor what they need, we are not giving what belongs to us; we merely pay back their own. We are paying a debt of justice rather than fulfilling a work of mercy.  
— St. Gregory.3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: none.  
4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only a list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and that affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.  
MARTIN F. O'DONNELL  
Business Manager  
Sworn to and subscribed before me this 6th day of Oct., 1937.  
LOUIS OBERWELDER  
Notary Public  
(My Commission expires Feb. 9, 1939)

## WHY INCORPORATE?

The corporations say the unions are irresponsible.  
Private ownership means full responsibility.  
Partnership means full responsibility.  
Corporations, that is, limited companies.  
Mean limited responsibility.  
And yet, the corporations want the unions to incorporate!

Lawrence Lucey, lawyer, says Under present law The corporations may sue And get a judgment against A man who damages their property.

The reason they usually don't sue is that they know Their workers Have neither property nor money That can be taken for damages.

If they want the workers More responsible Both in not heaving rocks And in footing damages for rocks heaved



Why not pay wages That would permit property ownership By the workers?

Father Boland says Doctors and lawyers Were allowed to organize And establish their own codes of ethics The better to serve society And advance their interests.

Society will be best served By allowing labor to do the same Rather than by legislation To compel incorporation And publication of financial statements.

MARY HARRISON.

## Washington Group Hears Fr. Furfey, Holds Retreats

Joseph J. O'Connor  
11 Poverello House  
2119—10th Street, N. W.  
Washington, D. C.

The first Campion meeting of the season was held at 11 Poverello House on September 29th. Dr. Furfey spoke to a group which included priests, seminarians, sisters and lay men and women. Of the latter several were social service workers. Dr. Furfey spoke of the lives of the early Christians and how we should imitate them. He showed from texts in the Acts of the Apostles that the distinctive marks of early Christianity were: sound doctrine, the common life, liturgical life, Eucharistic life. He said that we ought to depend more on supernatural means of reforming society than upon natural means, although the latter are necessary. He said that we must counteract the tendency to emphasize political action to the exclusion of personal action.

## Evidence Guild

On Thursday nights a group training for Evidence Guild work, particularly among the Negroes, meets under the direction of Father Collins of Catholic University. One of our number is promoting inter-racial retreats — a splendid way to foster a spirit of love and fellowship. Several pastors have been contacted and promise their cooperation. It has been decided to launch a Martin de Porres Retreat Association and the first retreat is to be held some Sunday late in November at Our Lady of Perpetual Help parish. Several priests well known for their work on behalf of the Negro have promised to give one or more of the retreats.

The children who live in our Court come to 11 Poverello House for meals and we are often able to help them out in many, many ways. Martin de Porres House for transient men is being conducted by Mr. Scott. There are nine men living there now.

## Milwaukee CW Going To Town With House, School, Propaganda

Leonard Doyle  
Holy Family House  
1019 North 5th Street  
Milwaukee, Wis.

Establishment of a bread line and development of a complete weekly meeting schedule were completed by the Milwaukee Worker group at the end of the second week in their new headquarters, Holy Family House, 1019 N. 5th Street.

Starting in October, under the leadership of Nina Polcyn and Leonard Doyle, the workers rented a small store front on the fringe of Milwaukee's Negro district adjoining the Rescue Mission. Equipment consisted of two empty rooms, an old sink and liberal quantities of dirt—and the personnel numbered five.

After two weeks of operation Holy Family House has acquired a coat of bright cream (provided by the landlord and put on by the workers), a newly repaired cook stove contributed by the St. Vincent de Paul Society, a rug, large library table, dressers, miscellaneous chairs, a typewriter, pamphlet display case, cooking utensils and one alarm clock.

## Meetings

And more equipment has been promised as soon as the workers can provide the necessary transportation. With lights and water turned on and a sign lettered on the front window the place seems to be really open for business.

A six day weekly meeting schedule has been established. Study groups gather nightly at headquarters for discussion on Catholic

Social Doctrine, Liturgy, Peace, Labor, and Readings in Christian thought. One meeting has been reserved for college students and Saturday is general "work" day.

Coffee and sandwiches are served before and after the evening meetings to everyone that comes in. All discussions are opened and closed with prayer.

## Wide Appeal

The Milwaukee Worker group, organized around a nucleus of college students, teachers, newspaper and railroad workers, has found a wide appeal. Donations and assistance have come from every side.

Two nuns helped with the preliminary cleaning and scrubbing. Contributions of money, food and equipment have been made by Catholic business men. Sodality groups, schools and members of the clergy. Men from the Rescue Mission have been willing workers at any and all tasks.

Workers are extending their activities as rapidly as possible into every field. A member of the Milwaukee staff has been appointed to the fiftieth anniversary commemoration of the Haymarket riot and massacre.

## Pax

Pamphlets summarizing the principles and program of the Catholic worker have been printed by the workers themselves and widely distributed. A pamphlet devoted to the Pax movement is now on the press — entirely hand set by the staff.

Copies of the Catholic Worker and other Catholic literature are distributed at labor and organization meetings in Milwaukee.

## St. Louis Workers Yield No Ground To Discouragement

Donald Gallagher  
3526 Franklin Ave.,  
St. Louis, Mo.

Christ is with us as we move into our third year of activity. For despite great discouragements, lack of manpower, funds and even hope, things are being carried on. A few words about our fall program.

All summer long our bookshop and propaganda center was kept in operation. After a brief relapse, we are resuming this important activity through the aid of part-time volunteers from Saint Louis University. Keeping this place open is about the best way we have right now of helping to rescue a few Catholic "proletarians" and men of good will from the jaws of despair.

Happily about half a dozen of our group have been very active in the wonderful spiritual works of mercy, particularly visiting the Negro hospital in conjunction with Father Lyons. This work is the most genuine C.W. activity in which we are engaged.

## Interracial Program

Our interracial program is progressing steadily though slowly. At least the spirit is very admirable. Our most outstanding single accomplishment of these months is the noble part played by one of our members in securing the beginning of a colored Catholic High School, the first of its kind in Saint Louis after an heroic struggle with the authorities.

The coming lectures in this series are: November 23, "The Church and Liberalism," Rev. Raymond Corrigan, S.J.; December 2, "Socialism and Capitalism vs. a Christian Social Order," Rev. John Rawe, S.J.; December 16, "The Scene Today—the Evil Effects of Industrialism," Dr. G. F. Donovan of Webster College.

We ask our friends in Saint Louis to send clothing to help those in need during the winter months. We ask our friends at the Catholic Worker to pray that the virtue of hope may wax abundant in us, that we may hope for and through Christ attain worthy things.

## Alliance Gets House, Pushes Usual Action

Rev. Charles Owen Rice  
Catholic Radical Alliance  
901 Wylie Avenue  
Pittsburgh, Pa.

Within the past month the Catholic Radical Alliance has been making some definite progress for which we thank God. The House of Hospitality has got a start down in Wylie Avenue. This is an ideal location for the thing. It is a poor neighborhood; in the vicinity there are many different races. It is in a central position and close to town.

The group is becoming a close knit unit through the work that was done on getting the room in shape. A stock of literature on the social question from the Catholic view point has been laid in.

## Father Furfey

For November 2nd a large meeting was arranged in the Carnegie Hall North Side with Rev. Paul Hanley Furfey, professor at Catholic U., as speaker. The local unions are cooperating in spreading news of the meeting.

The usual activity of selling The Catholic Worker downtown, at the Community Forums, and at Red demonstrations has been continued. The priest members of the Alliance have continued to take part in strike meetings and union drives.

## Forum

A series of open forums in the Carnegie Hall will be held on successive Tuesdays — Bill Callahan will speak at the one on November 16. A local business man and a union man will speak at later forums.

Classes and meetings are being held every Thursday night at the Wylie Avenue address. A number of these classes will be round table affairs and in some of them the lecturing will be done by the lay members themselves. The increasing participation of the laity is a most encouraging sign.

A telegram was sent to both labor groups in Washington telling them of the CRA's interest and sympathy and praying for a peaceful settlement.



## Chicago Catholic Worker

Helen Farrell  
1841 West Taylor St.  
Chicago, Ill.

On Sunday, October 24, our first Holy Hour with Exposition and Benediction of the Blessed Sacrament was held in Holy Trinity Church. Father John W. Morrison officiated and two of the young men of the group assisted him at the altar.

Neighborhood activity has been augmented by the formation of the handiwork class on Thursday evenings for the women who live in the vicinity. There is a growing interest in the Scripture reading and in the study of Catholic Doctrine and Apologetics which occupies the minds of the members while their hands are made more skillful. The Children's Hour on Saturday and Sunday School are continuing and their progress is rapid. That the work of the former is appreciable is evidenced by the encouraging comments of twenty-five Dominicans headed by Sister Mary Philip Neri, O.P., who descended upon the class of thirty-five children and made a gray Saturday bright for pupils and teacher.

The Maritain Supper Discussions on Monday evening have not ceased to hold appeal for Chicago. From *Freedom in the Modern World*, we have passed to the reading of *Things That Are Not Caesar's*. Present problems become simplified in the light of the true philosophy as organized by Thomas Aquinas and adapted to modern difficulties by Jacques Maritain. The essay, "The Purification of Means," specifically maps our course for us. We have only to follow it. In conjunction with this, the group discussed Hilaire Belloc's "The Crisis of Civilization" for a comprehensive view of the problem before us.

### A.C.T.U.

On every other Wednesday, the Chicago ACTU holds its meetings at 1841 W. Taylor Street. As yet, the group is small but the number is steadily increasing. Anyone interested may contact Al Reiser at that address or drop around for the meetings.

The Civic Committee headed by Dr. Arthur Falls has been indefatigable in its efforts to acquaint Chicago with the work of The Catholic Worker. The results are apparent. We become better known each day and the interest of our visitors continues.

## Boston House Needs Help

Jane Marra  
328 Tremont Street  
Boston, Mass.

Congratulations and a warm welcome to the Milwaukee Group. Boston workers can realize all the difficulties you are experiencing; we hope the Milwaukee folks will be as generous as were the Boston People two years and a half ago; and have been ever since. At that you are ahead of us — you have named your House "Holy Family." We like it.

### Advice

A word to the Boston Friends — the larger House has brought larger responsibilities... higher rent, a larger electric bill, the seeming necessity of a telephone. We can give shelter to fourteen men; they are kept busy with the work of the House and preparing the evening meal which they serve to about sixty other men who come in for the little we can give them; our pantry shelves are constantly empty, coffee, milk, sugar, bread, cereals, etc., are always in demand. The House must be kept comfortable; as the cold weather approaches we should have warmer bedding and fuel; clothing can be used to great advantage — men's, women's or children's — many of you will replenish your wardrobe with in the next month or so. Will you let us dispose of the last year's coat, suit or overcoat that is taking up room in your closet? And any other articles of clothing that can help out in emergency.

## St. Margaret of Scotland Visiting a Prisoner



—Ado Bethune

## Workers School Born; CW, ACTU Help Strikes

A Workers' School was founded last Monday night, November 8th, under the auspices of the ACTU, and with the active assistance of Fordham University and the famous Dr. John P. Boland, priest-chairman of the State Labor Relations Board, at a meeting in the Woolworth Building, downtown headquarters of Fordham.

Also participating are Rev. Ignatius Cox, well-known author and Fordham professor of ethics; Rev. Monaghan of Cathedral College, chaplain of the ACTU, slated to conduct an Open Forum on Current Events; Bernard J. O'Connell, Catholic lawyer, who will teach Parliamentary Law and Public Speaking. Father Boland's course will have to do with the subject of Labor Relations.

The school is open only to bona fide trade unionists, Catholic and non-Catholic, and there is no admission or registration fee. The first session will take place next Monday night, November 15th, with registration getting under way at 8 o'clock on the 8th floor of the Woolworth Building.

### First ACTU Communion

The first Corporate Communion of the ACTU (Association of Catholic Trade Unionists) was held on October 31, the Feast of Christ the King, at Corpus Christi Church on 121st Street, with about 50 members and guests attending.

The occasion was marked by the eloquent sermon of Father John Monaghan, ACTU chaplain, and by his generosity in buying breakfast for the multitude.

Members of the ACTU were also impressed by the simple beauty and dignity of the Mass, which was said in the best liturgical tradition of Corpus Christi, where Father Ford, the pastor, has fostered in his school, church, and parish what amounts to a small Catholic Revival.

### A.C.T.U. Sit-Downers

At a protest meeting of the employees, held by Utility Workers' Local 1212, CIO, of which the president is Martin Wersing, also president and co-founder of the ACTU, Father Joseph Moody of Cathedral College spoke and brought out the point that God has created man with basic rights, from which it follows that the workers have a right to work and employers an obligation to keep them at work as long as their business shows a profit. His talk received a tremendous ovation.

Linemen and splicers from three Edison stations in Flushing, Jamaica, and Elmhurst went on strike as a result of the lay-offs, and members of the ACTU and The Catholic Worker joined them

## Canadian Workers Offer Communions For Labor Dead

C. W. Account of Republic Steel "Murder" Leads To Unusual Action by Readers

N. Y. C. Hall, 2030 Hamilton St.  
Regina, Saskatchewan,  
August 19, 1937.

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

Dear Friends:

Reading of the horrors in connection with the struggle for social justice in your paper, our Union decided to offer up their monthly Holy Communion on the First Friday of August for the repose of the souls of those fallen in the battle.

It was also decided at our meeting to ask your paper to express to the sorrowing relatives of the victims our heartfelt sympathy, and assure them also of our support by prayers.

Trusting you will do us this kindness, we remain

Yours in Christ,  
THE CATHOLIC UNION  
OF UNEMPLOYED  
J. Barnett, Secretary

## Invitation to the Monks

### CHRIST the Workman



"You have not chosen Me, but I have chosen you. I am the Vine, you the branches. Without Me you can do nothing."

"Come, My chosen one. You are my friends if you do the things that I command you."

"Come, My chosen one. I have chosen you and have appointed you. Amen, I say to you that you who have left all things and followed Me shall possess life everlasting."

"Come, follow Me. I have chosen you and have appointed you, that you should bear much fruit."

—Ado Bethune

(Continued from page 1)

from the bottom. They did not build a million dollar monastery, go into hock to a banker to pay for it and thereby become his servants. They went to the soil, sometimes not very good soil at that, and carved an existence from it. Granted the true monastic spirit and some farm training (which the old monk had) I think it still can be done.

Once started, the monastery must be permanent. While it may be allowed to increase in size and in personnel, it must not house a greater number than it can support. As soon as the number of monks grows past the point of self-sufficiency, a new monastic center should be started.

### Center

I like the word, "Center." I hardly think that anyone would argue that the Church is the center of any city in the sense that the daily life of its communicants revolves around it. But a monastic center in the country would dominate the country-side in the way in which the so-called manor house in the pre-Civil War South fixed the standards of those within reaching distance of it.

I have no fear that the monastery would not flourish in America. My only fear is that it would become too successful (American definition) and start investing its surplus wealth in the god of six per cent. But this is a chance we shall have to take. And perhaps our monks, remembering Henry the Eighth, Russia, Mexico and Spain, will keep themselves poor and humble.

The State can't take the things that are God's. It can take the things that are Caesar's. But if God's children are broke? Whoopee! What a joke on the State!

"We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this question will be found without the assistance of Religion and the Church."

—From Rerum Novarum.

## New C.W. Centers in Detroit and Far South

Helen Storer  
1414 Bagley  
Detroit, Mich.

Herbert Wilson  
St. Francis House  
Houma, Louisiana

We were pleased to hear directly from Mott Street through your letter, which I read at our last meeting.

We are delighted to report that we now have a headquarters at 1414 Bagley. This location is in a Maltese and Mexican district, on the near west side. Classes have been started in parliamentary law, in economics, and in labor problems. Although we do not have a permanent resident, one of the men has volunteered to stay in the house until more permanent arrangements can be made. Friends have been very generous in donating furniture and other equipment.

Would you please send us 500 copies of the Catholic Worker beginning with the October issue and bill us at the above address?

I would also like 50 copies of the October number only, sent to me c/o Hamtramck B. of E., 2401 Hewitt, Hamtramck, Michigan.

I sent you the article which you printed, but did not send the Catholic Radical Alliance bulletin. I would be interested in seeing it, and also eagerly await the other material which you promised.

We shall pray for you, and please do not forget us as there is always danger of a new group going astray.

"Numerous troops and an infinite development of military display can sometimes withstand hostile attacks but they cannot procure sure and stable tranquility. The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion."—Pope Leo XIII.

Our St. Francis House of Hospitality and C.Y.O. Bookshop had its grand opening October 25. Young men and women members of the local C.Y.O., are giving their time to operate it, and the parishioners are donating the money and supplies.

The quarters are very small, but the fine spirit of our young Catholic Workers, and the splendid location, more than make up for the "tiny-ness."

There is of course no room to put up ambassadors, but the members have arranged to shelter the needy in their own houses. We were able to aid one young man this way—he was on his way from the West Coast to New Orleans—penniless and trying in vain to find a job. Coffee and sandwiches are available from early A.M. to 9 P.M.

We are trying to "push" the spiritual works of mercy by "instructing the ignorant" through round table discussions and the sale of Catholic social literature. Can it be true that we have "stuck out our neck" and are really the first House of Hospitality in the South? Hope we have company soon.

Pray for us.

## JUSTICE

It is that perfection of man's will which inclines him to desire in all things, spontaneously and unceasingly, the good of the society of which he is a part; and also to desire that each should have what is his due.

—St. Thomas Aquinas.



# THE LAND

There Is No Unemployment on the Land

## The Deserted Village

By  
OLIVER GOLDSMITH  
(Arranged by Peter Maurin)

### I. Ill Fares the Land

1. Ill fares the land  
to hastening ills a prey,  
where wealth accumulates  
and men decay.
2. Princes and lords  
may flourish  
or may fade;  
a breath can make them  
as a breath has made.
3. A bold peasantry  
their country's pride  
when once destroyed,  
can never be supplied.

### II. A Time There Was

1. A time there was  
when England's griefs began  
when every rood of ground  
maintained its man.
2. For him light labor  
spread her wholesome store;  
just gave  
what life required,  
but gave no more.
3. His best companions,  
innocence and health,  
And his best riches,  
ignorance of wealth.

### III. Times Are Altered

1. But times are altered,  
Trade's unfeeling train  
usurp the land  
and dispossess the swain.
2. Along the lawn  
where scattered hamlets rose  
unweildy wealth  
and cumbrous pomp repose,  
and every want  
to opulence allied  
and every pang  
that folly pays to pride.
3. Those gentle hours  
that plenty bade to bloom;  
Those calm desires  
that asked but little room;  
Those healthful sports  
that graced the peaceful  
scene;
4. Lived in each look  
and brightened all the green.
5. These, far departing,  
seek a kinder shore
6. And rural mirth  
and manners  
are no more.

### IV. Turns the Past to Pain

1. Sweet Auburn!  
parent of the blissful hour,  
thy glades forlorn,  
confess the tyrant's power.
2. Here, as I take  
my solitary rounds  
amidst thy tangling walks  
and ruined grounds
3. And many a year elapsed  
returned to view.
4. Where once the cottage stood  
and the hawthorn grew
5. Remembrance makes  
with all her busy train
6. Swell at my breast  
and turns the past to pain.

### V. I Still Had Hopes

1. In all my wanderings  
round this world of care.
2. In all my griefs  
—and God  
has given my share—
3. I still had hopes,  
my latest hours to crown  
amidst these humble bowers  
to lay me down.
4. To husband out life's taper  
to a close  
and keep the flame  
from waiting  
by repose.
5. I still had hopes,  
for pride  
attends us still
6. Amidst the swains  
to show  
my book-learned skill.

7. I still had hopes,  
my long vexations past  
here to return  
—and die at home at last.

### VI. How Happy He

1. O, blest retirement,  
friend to life's decline  
retreats from care  
that never must be mine.
2. How happy he  
who crowns in shades  
like these  
a life of labor  
with an age of ease.
3. Who gets a world  
when strong temptations try
4. And since it is  
hard to combat,  
learns to fly.

### VII. But On He Moves

1. For him no wretches  
born to work  
and weep,  
explore the mines  
or tempt the dangerous deep.
2. No surly porter  
stands in guilty state  
to spurn  
imploping famine  
from the gate.
3. But on he moves  
to meet his later end,  
angels around  
befriending Virtue's friend.
4. Bends to the grave  
with unperceived decay  
while resignation  
gently slopes the way.
5. And all his prospects  
brightening to the last  
his heaven commences  
ere the world be past!

### VIII. There, As I Passed

1. Sweet was the sound  
when oft at evening's close  
up yonder hill  
the village murmur rose.
2. There, as I passed  
with careless steps  
and slow  
the mingling notes  
come softened from below.
3. The swain responsive  
as the milk-maid sung
4. The sober herd  
that lowed  
to meet their young.
5. The noisy geese  
that gabbled  
over the pool.
6. The playful children,  
just let loose  
from school
7. And the loud laugh  
that spoke  
the vacant mind.

### IX. No Cheerful Murmurs

1. These all in sweet confusion  
sought the shade  
and filled each pause  
the nightingale had made.
2. But now the sounds  
of population fall.
3. No cheerful murmurs  
fluctuate the gale.
4. No busy steps  
the grass-grown foot-way  
tread.
5. For all the bloomy  
flush of life  
is fled.

### X. She, Wretched Matron

1. All but yon widowed,  
solitary thing,  
that feebly bends  
beside the plashy spring.
2. She, wretched matron,  
forced in age, for bread  
to strip the brook  
with moulting cresses spread
3. To pick her wintry faggot  
from that horn.
4. To seek her nightly shed  
and weep till morn.
5. She, only left  
of all the harmless strain,  
the sad historian  
of the pensive plain.

## Easy Essays

(Continued from Page 1)

ital as well as labor must aim to create a new society within the shell of the old, with the philosophy of the new, which is not a new philosophy but a very old one, so old that it looks like new.

Q: Will you tell us what you mean by a functional society?

A: A functional society is a society in which each member swears to foster the common good of a society of go-givers instead of go-getters; a society of idealists instead of materialists.

Q: Could you suggest some practical ways of developing this functional society?

A: The practical ways of getting it are left to the initiative of individuals who have learned what to do with liberty, and who keep always in mind the importance of pure means; means that harmonize with the ultimate aims to be pursued.

Q: Where will we find the guiding principles of social reconstruction which will bring about this order; based on justice and love.

A: We will find them in the social teachings of the Catholic Church through the centuries. In recent years these teachings have been re-iterated in the encyclicals especially in those of Pius XI and



Leo XIII, and in the writings of churchmen, sociologists and economists such as Cardinal Manning, Bishop Von Ketteler, Prof. Toniolo and Marquis de la Latour du Pin.

Q: Your ideas for the common good have struck a responsive chord in my mind and this leads me to believe that many of our listeners are wondering at this point, how they could help to bring about this social order.

A: First, by the daily practice of Works of Mercy at a personal sacrifice.

Second, by round table discussion and study groups, to clarify thought; to learn to teach and to carry into action.

Third, the working man should belong to workmen's associations; the employer should belong to employers' associations; and through joint collective action, these associations are morally obligated to foster collective bargaining.

Fourth, the Catholic workingman and the Catholic employer should impregnate the Workmen's Associations and the Employers' Associations with Christian principles.

Fifth, foster farming communes for the employment of the unemployed.

And finally, each individual should assume the responsibility of understanding and participating in this program wherever and however he finds the opportunity. Just one word of warning, this participation should always be that of a thinking, reasoning person.

Q: Some people say that Christianity has failed in allowing our present conditions to exist. What do you think about this?

A: "Christianity has not failed," said Chesterton, "because it has not been tried." Christianity has not been tried because people thought that it was not practical and men have tried everything except Christianity. Everything that men have tried has failed, and to fail in everything that man tries is not considered practical by the so-called practical people. So, the so-called practical people will begin to be practical when they start to practice the Christianity they profess to believe in.

## Maritain on Spain

(Taken from a condensed version of an article in "Colossus." The article by M. Jacques Maritain, and the translation by Margot R. Adamson.)

We know that "God writes straight with crooked lines" and that the evil, which He does not will serves His ends like the good He desires. But this is no reason, as Saint Paul takes pains to tell us, for letting evil abound the more, nor a justification of unrighteous ends.

There are many who think "from a Christian standpoint" certain things should not be done, "but—" This "but" is the Devil's door. It would be simple-minded indeed to suppose that political leaders and agitators, notably those who today hold the destiny of the world in their hands, nurse a profound respect for the ethics of the Gospel or a yearning to practice its maxims. It would be to betray Christ, to betray the good of men and political truth itself, to say "Amen" to rejection of ethics and of the Gospel.

There is, frequently, the question of a holy war. This notion merits examination. That civil war—social war, political war, the class war, a war of international interests and interventions — has in Spain taken on yet another character, that of a war for religion, is a fact explained by past and present circumstances which are infinitely deplorable. This fact naturally aggravates the war: it does not suffice to make it a holy war, i.e., a war in itself raised to the order of the sacred and consecrated by God. The point in question touches essential points of the philosophy of culture and of theology and is of extreme importance for the whole of modern civilization.

### Holiest

It has been said that "the national Spanish war is a holy war, the holiest war known to history." It can be questioned whether the so declared idea of a holy war in fact corresponds to the feelings which are really being expressed. All that one can discover leads one to think that a cold resignation to murderous fatality and to the acts that men can do, since war is war, has a larger place in these things than religious fervor.

What I want to consider here is the intrinsic value of this idea in relation to historic reality. With regard to civilizations which are themselves "consecrated," like that of the ancient Hebrews, of Islam, or the Christian civilization of the Middle Ages, the notion of a holy war, not easily explicable as it may be, can have a meaning. Moreover, this holy war was directed against foreigners who menaced these "consecrated" temporal communities, it did not have a place inside these latter, between brothers and fellow citizens.

But with regard to forms of civilizations such as ours, where temporal things are more perfectly differentiated from the spiritual order, and, thereby become largely autonomous, the notion of a holy war loses all significance. Just or unjust, a war by necessity remains what it is in itself and by its essence, something secular and profane, not sacred. And if sacred values are found thereby engaged,

these values render neither holy nor consecrated this secular connection. War does not become holy; it runs the danger of making what is holy a blasphemy. And the abominable means which it uses today render such a result inevitable. It raises the rearing anti-religious hatreds to a paroxysmal point for which there is no remedy.

### Sacrilege

..From men who are scandalized that I do not find their war a holy one, I have received insulting letters that matter little. For all that, it is a sacrilege in the strictest sense, an insult to God in what is as though physically consecrated to Him, and by an act expressly directed against Him; or sacrilege in a more spiritual and no less grave sense, an insult to God in what He has made his own, and by an act charged with scorn toward Him. It is a horrible sacrilege to massacre in the name of religion. It is a patent sacrilege to burn churches and holy images, sometimes in a blind fury and sometimes, as in Barcelona, with a cold anarchist method and a spirit of system gone mad; it is another sacrilege—religious in form—to dress Mohammedan soldiers with images of the Sacred Heart so that they may kill holily the sons of Christians and to claim to enroll God in the passions of a conflict where the adversary is regarded as unworthy of any respect or of all pity. And it is a sacrilege to shoot, as in Badajoz, hundreds of men in honour of the Feast of the Assumption. The Red terror, with all its revelations of human savagery, has been the object of many reports; and the number of crimes and executions due to mob hysteria and to individual violence is without doubt greater still than we imagine. Witness is beginning to reach us of the White terror, and what we already know leads one to think that it has reached a rare and singularly high level of cruelty and contempt for human existence. What then! In the name of a holy war this is done under signs and banners of religion, the cross of Jesus shines like a battle emblem over the bodies of the shot, and one crime pays out another. A man who does not believe in God may think: take it all in all, it is the price of a return to order, and one crime pays out another. A man who believes in God knows that there is no worse disorder; it is as if the bones of Christ, which the executioners on Calvary did not touch, were being broken on the cross by Christians.

"Men have lost the consciousness that war is a destroying element in the Mystical Body of Christ. As for Christian consciousness today, we do not think of Christian fighting against Christian, but only of the citizens of one country fighting against those of another. War is looked at almost exclusively from the national point of view." The Church and War—Fr. Stratmann, O.P.

## Taken From Gospel of The Feast of All Saints

Blessed are they that suffer persecution for justice's sake; for theirs is the Kingdom of Heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in Heaven.

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By

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