

CATHOLIC WORKER



Vol. IV. No. 4

AUGUST, 1936

Price One Cent

Benedictine Priest Works with Poor In Country Parish

Father Maurus Holds the Community Together When Mines Shut

Once before THE CATHOLIC WORKER carried an article on the work of Father Maurus, of Marguerite, Pennsylvania, in his parish of coal miners who were thrown out of work by the closing down of the mines in their neighborhood.

This month, we were able to make a personal visit to Marguerite and see the work that has been done. Father Maurus told of the responses he received from our publicity regarding his work, letters from different parts of the country.

"One of the most interesting," he said, "was from a street cleaner in Detroit, and he also sent five dollars to help his fellow Catholics down here."

We arrived at Marguerite late one afternoon with a driving rain drenching us in the open car that Sam Earnshaw, (Harvard Law School) was driving us around in. Father Gervase of St. Vincent's College at Latrobe had to wrap himself in a blanket, and John Dreisoerner and I vainly tried to cover ourselves with a poncho in the back. Sam just got wet.

We passed the huge mountains of shale from the abandoned mines, passed the interminable rows of abandoned coke ovens which were almost submerged into the landscape so that they looked like a succession of caves. (Many people, we have heard, are living in these abandoned coke ovens.)

We drove down a hill into a little valley and came upon Father Maurus's parish, neat rows of "company" houses, all exactly alike with tiny gardens and fences enclosing them.

Westmoreland

We visited too, the Westmoreland Homesteads that same afternoon and the contrast between this one priest's work and the work of the government struck us at once.

Father Maurus has a parish of 150 families. Since 1929 the mines there have been shut down. Since 1924 the miners have had only 11 months work. Yet Father Maurus has held his parish together—by mutual aid, by the help of St. Vincent's College, and by his faith. The neat homes, the little vegetable gardens, the whitewashed fences, the well cared for school, church and village green, all bespeak a living and hopeful community. One man alone, with a sense of personal responsibility, a man who works with his people, has done this job. He has lived on faith and the love of God and there is no destitution there.

Where they have lacked food, he has supplied it; when they needed coal he asked the coal company to let them open up a mine. Now, most of them have jobs in outlying towns and mines and they have been able recently to buy a new organ for the church. They themselves do the building and decorating and upkeep of the church and school. No fine rectory has this priest. He lives above the sacristy!

Not far away are the Westmoreland
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"It belongs to the Bishops to permit Catholic workmen to join these unions, where they judge that circumstances render it necessary and there appears no danger for religion, observing, however, the rule and precautions recommended by Our Predecessor of saintly memory, Pius X."
Quadragesimo Anno—Pius XI.

Father Kazincy, Workers' Friend, Speaks for Labor

Steel Town Priest Mounts Soapbox in Opening Drive to Organize Oppressed Workers of Braddock, Pa.

On squalid streets, down noisome alleys, in cluttered houses where the water has been turned off for years because the workers cannot pay the charges, are the parishioners in Father Kazincy's parish. He is the pastor of St. Michael's Slovak church in Braddock. Up on the hill are company houses, where the workers, when they rise in the ranks, can live. Down by the tracks, along the river, down the whole stretch of this long, lean town, thousands of men, women and children of all races and color swelter in the stifling July sun which burns mercilessly down, turning to stone the red dirt courtyards and streets.

Their homes and streets are so hot they do not mind the temperature in old St. Thomas's graveyard where Father Kazincy is to speak. It is a Sunday afternoon and the temperature is over a hundred in the shade, but their pastor is sitting up on a wooden platform in the blazing sun, the massed workers silent in front of him, standing there on the hard packed field which children have been using for baseball, and wait to hear him.

Speakers

On the platform with him are steel workers from the mills. There are employe representatives who have
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Camden Strike

The Camden strike, called on June 23rd, involved a tremendous manufacturing company with plant extending over some six city blocks, with an investment running in the neighborhood of 50 million dollars, with a normal employment of 12,000, situated in a city where it is one of the three dominant industries, the two others being Campbell's Soups and New York Shipbuilding. The strike involved a comparatively new union of the industrial type, directly sponsored by the C. I. O., and strongly discredited by the Executive Committee of the Federation.

My observation of this strike was limited to two short days in the strike area; to careful reading of what documents were correctly reprinted in the papers, to many conversations with strikers and pickets, and with a very few of the local and outside organizers, and with a company guard and a cop or two, to attendance at the City Police Court, at a strikers' mass meeting, to a conversation with the strike lawyer, to fruitless attempts to get discussion from the company's employment manager and a few other officials, and to learning what was to be learned by trifling participation. I have tried with all I had to get a full, clear, and two-sided picture of the struggle. I have tried to check the accuracy of statements. But I must admit that in neither of these attempts have I wholly succeeded.

Ancient History

Back in the old days the Victor was a wonderful company to work for. It had advanced labor policies and it had enlightened management and leaders who worked on a basis of co-operation. Then came the radio, and the strong financial position of the company was undermined. Surreptitiously the RCA gained control through stock manipulation and overnight the management was changed. With the old management went the old labor policy, and from then on it was just a question of time as to how and when the 12,000 employees would take action. From that time there has been little morale within the ranks. One man told me
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PRAY and WORK



By Ade Bethune

EASY ESSAYS

by PETER MAURIN

Go-Getters vs. Go-Givers

1. TWO BOURGEOIS

1. The bourgeois capitalist believes in rugged individualism;
2. The Bolshevist socialist believes in rugged collectivism.
3. There is no difference between the rugged individualism of bourgeois capitalism and the rugged collectivism of Bolshevist socialism
4. The bourgeois capitalist tries to keep what he has, and tries to get what the other fellow has.
5. The Bolshevist socialist tries to get what the bourgeois capitalist has.
6. The Bolshevist socialist is the son of the bourgeois capitalist, and the son is too much like his father.
7. All the sins of the father are found in the son.

2. BOURGEOIS-CAPITALIST

1. The bourgeois capitalist calls himself conservative but has failed to conserve our cultural tradition.
2. He thinks that culture is related to leisure.
3. He does not think that culture is related to cult and to cultivation.
4. He believes in power, and that money is the way to power.
5. He believes that money can buy everything, whether it be labor or brains.
6. But as the poet Emerson says, "People have only the power we give them."
7. When people will cease selling their labor power or their brain power to the bourgeois capitalist, the bourgeois capitalist will cease being a gentleman of leisure and begin being a cultured gentleman.

3. BOLSHEVIST SOCIALIST

1. The Bolshevist socialist is the spiritual son of the bourgeois capitalist;
2. He credits bourgeois capitalism with an historic mission and fails to condemn it on general principles.
3. The bourgeois socialist does not believe in the profit system, but he does believe in the wage system.
4. The bourgeois capitalist and his spiritual son, the Bolshevist socialist, believe in getting all they can get

EXPERIENCES OF C. W. EDITOR IN STEEL TOWNS WITH C.I.O.

A story like this is too big to compress in one column. Impressions crowded upon one over two weeks of constant observation are hard to put down on paper. There could be an interview with Bishop Boyle of Pittsburgh; with John L. Lewis, chairman of the Committee on Industrial Organization; with John Brophy, director of the committee; with Philip Murray, head of the Steel Workers' Organization Committee (SWOC); with Pat Fagin, president of District No. 5 of the United Mine Workers; with the wives and mothers of steel workers; with Father Kazincy, who spoke from a wooden platform out in

Ade Bethune Decorates Steel Workers' Church

Clairton, Pa.

Due to the fact that Ade Bethune has been in Rhode Island for the past few months doing wood carving, her fellow workers in New York did not know that she had received a commission from Father Joseph L. Lonergan, pastor in a steel town, to decorate the church which he is building with the help of steel workers in the Carnegie Illinois Steel Company.

The men come off work early in the morning and put in several hours until noon, and the day force comes at four in the afternoon and works until eight, the priest explained. "There were thirty working with me yesterday and twenty-three today, all of them volunteers. It is their own church, and they are putting it up."

Decoration

A structural steel worker from the mill did the roof and Ade is going to decorate the bare steel in addition to doing the stations of the cross and the corpus to go on the crucifix above the main altar. She is going to come down here soon to supervise the work and will be working side by side with the men of the mills. We have had no architect; the church has just grown. The only paid employe is one stone mason. The stone is natural rock, coming from all parts of Pennsylvania, and we go around and gather it up."

Worker-Priest

We found him working down in the foundation with his men, heavily tanned by the sun, in his shirt sleeves. He took us over to a work shop near the school, where an instructor in manual training had a group of men doing carpentry. He was teaching them another trade, creative work of making pews, altar rails and benches.

"If they don't do much reading," Ade has always said, "then we can reach them with pictures."

And we remembered the policeman in Stuyvesant park who wanted nine extra copies of the paper last year that contained Ade's Stations so that his children could cut them out; and the way the Slavs and Poles at the mass meetings of the steel workers first examined the drawings in the paper before they started to read.

- and not in giving all they can give.
5. The bourgeois capitalist and his spiritual son, the Bolshevist socialist, are go-getters, not go-givers.

4. PERSONALIST COMMUNITARIANISM

1. A personalist is a go-giver, not a go-getter.
2. He tries to give what he has, and does not try to get what the other fellow has.
3. He tries to be good by doing good to the other fellow.
4. He is alto-centered, not self-centered.
5. He has a social doctrine of the common good
(Continued on page 4)

an open air mass meeting at Braddock last Sunday; with Smiley Chatak, the young organizer of the Allegheny Valley; with the Slovaks, the Croatians, the Syrians, the Italians and the Americans I have been seeing this past month—individuals among the 500,000 steel workers who have been unorganized, oppressed and enslaved for the last half century in the giant mills of the American Iron and Steel Institute.

Bishop Boyle

When I got to Pittsburgh, I went to call on Bishop Boyle. I got there just after supper on a Monday night and we talked until ten about labor, about the social teachings of the church, about subsistence home-

steads. "As far as I can see, this employe representative plan means nothing," the Bishop said, and he referred me to Father Lonergan, a pastor in Clairton, where the steel works and the coke by-product works extend for miles along the Monongahela, who wrote a paper on collective bargaining for the priests' convention last year in Pittsburgh.

"Only where labor is as well organized and as powerful as capital can the authorized representatives of organized capital and the authorized representatives of organized labor sit down at the same table and arrive at a free and equitable agreement," Father Lonergan stated.

And the CIO and its work of organizing steel gives promise of becoming sufficiently powerful to do just that.

"I have known Philip Murray for the past thirty years," the Bishop said, "and he's a good, sound Catholic and labor leader. And you have my permission to interview priests in the diocese and in all these little steel towns as to the organization of their workers."

Bishop Boyle's is a modest residence, next to the Cathedral, so much the middle class home that you'd never know that a prince of the church lived there.

John L. Lewis

Before I went to Pittsburgh, I stopped in Washington to see John L. Lewis at the offices of the United Mine Workers, whose president he has been for many years. He is a big man, huge chest and shoulders, and the fact that he needs a hair cut made his head more massive than it is. Small ears, set close to his head, overhanging brows like black mustaches, intensely serious blue eyes and a grave mouth. I was prepared to like him because, engrossed as he is in the ideal of an industrial democracy—carried on the wave of a great movement into the position of leader, he has not lost sight of the American workers as a whole. President of the United Miners, pledged to the organization not only of steel here and now but also of rubber, auto, aluminum, radio and other great in-

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"...side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members."
Quadragesimo Anno—Pius XI.

STEEL

(Continued from page 1)

dustries—he still finds time to take in the plight of the sharecropper in the south and lend them his support, and to interest himself in the work of Father Coady for cooperatives in Nova Scotia.

I asked him what he thought of the hand the Communists were giving him. He had been attacked most bitterly by them for many years past, and not alone by them but by other elements in the working class movement.

"My idea of Communists," he said, "is that they are products of the system. Given a decent social order, and you'll have good Americans. I've read all that's been written on Communism and Fascism these past years (Has he read—Gurian and Dawson, I wonder?) and I'm not having any. What I want to do,—what I want to help to do,—is to make America an industrial democracy."

Kathryn Lewis

Working in the office with her father is Kathryn Lewis, who is 25, who never studied sociology or economics at Bryn Mawr, where she went to school for a few years, but who has learned since she was a child what was going on in the labor movement. Born in Springfield, Illinois, where Lewis' home is, she lived also in Pittsburgh and New Mexico as a child while her father, who had grown up in the mines and whose Welsh forebears had before him, was organizing. Then there were long years in Illinois where she saw her father fought by the Progressive Miners who seceded from the United Mine Workers, accusing him of making contracts without their consent and "selling out the workers." (There are dark as well as bright sides to the story of every labor leader.)

John Brophy

Then there is John Brophy, to whom I talked not only in his office in Washington, but also in Pittsburgh, where he lives. He has a 13-year-old daughter, Jacqueline, and a 17-year-old son, Philip, who attends St. Meinrad's in Indiana.

When he was 12 years old John Brophy went to work in the mines and for 20 or 25 years after he was a worker and checkweighman. His parents were workers and he considered himself a worker. But he was also a Catholic. He had his pride as a Catholic and he felt a deep loyalty to the Church to which his English and Irish forebears had clung through grim persecution. But he also had his loyalty as a worker to consider.

"Often I thought that the Church and labor were in opposition," he said. "I was a Socialist for a while and I thought that the encyclicals were anti-socialist tracts and distrusted them as such. There was none to explain the social principles of the teachings of the Church. I went through hell!" But he's come through it, and he is a loyal worker and a loyal Catholic now.

Reads C. W.

He is a middle-sized, sandy-haired man, his hair flecked with grey, his eyes blue. He sat in his shirt and his collar was wilted. He was glad to see me. He'd been reading THE CATHOLIC WORKER for some time.

(Brophy had his quarrels with Lewis in the past, just as Powers Haggood, another CIO organizer, did, but Lewis has that quality of leadership which repairs mistakes, conciliates enemies and works for unity in the movement.)

Brophy has long been interested in workers' education and has tried to further educational work in the trade union movement since 1920.

Brophy's library includes whole shelves of books on coal, works of Maritain, Chesterton, Monsignor Ryan, Tawney, Veblen and all of Newman, "I am a convert too inasmuch as I have come back to a realization of the Church's social teachings and now look on labor's problems from a philosophical angle, in relation to man as a person."

Sweep of Drive

From the offices on the 36th floor of the Grant Building, which look out over Pittsburgh and from which you can see the three rivers, the Allegheny, the Monongahela and the Ohio, sweeping down the valleys, the word goes, "Steel is going to be organized."

To realize what that means one must know the history of labor and steel. Way back around 1890, when there was a union, and when Pope Leo XIII came out with the program which called for organizations of workers in order that they might deal with their problems, the Carnegie Steel Co. decided to break the union.

That was the great Homestead

Social Sermonettes

"MYSTICAL BODY AND RACIAL JUSTICE"

"In Him is neither Jew nor Greek."—Gal. iii, 28.

Introduction: Christ's Church is called Catholic because it is for all. One of our ugliest social sins is the refusal to share Catholicism with the Negro.

We know that Christ's age was cancerous with racial prejudice; the Jew, conscious of God's choice despised the Gentile, the Greco-Roman Hellene called all aliens "Barbarians"; Jews, Gentiles, Greeks, and Romans were one in thinking, the Scythian hopelessly inferior, uncouth, impossible, "outside"; that St. Paul, a Jew told Gentile Colossians that for Christians:—"There is not Gentile and Jew, Barbarian, Scythian, slave, freeman—but Christ is all and in all."—Col. iii, 28.

We confess, as Archbishop McNicholas put it: "While we have not closed the doors (of the Church) to our colored people, we have not opened them wide"; that individual Catholics have closed church-doors to Negro Catholics, and hospitals, etc.; have rejected Negroes as altar-boys; have insulted Negroes before the confessional and even at the altar-rail; that we have made it in the main impossible for Negroes to secure a Catholic higher education, with the consequent loss of vocations, etc.

We resolve, with the students of Manhattanville College, New York, in their historic resolution of May 3, 1933: "To recognize that the Negro shared my membership in the Mystical Body of Christ and the privileges that flow therefrom; to become increasingly interested in the welfare of the Negro; to engage actively in some form of Catholic Action looking to the betterment of his condition, spiritually and materially."

Conclusion: "In Him is neither Jew nor Greek, neither slave nor free—for ye are all one person in Christ."—Gal. iii, 28.

Gerald Ellard, S. J.



strike of 1892 where workers were shot, when they fought off the Pinkerton men who came down in barges to open up the mills to strike-breakers. You can get the history of this in *American Labor Struggles*, by Samuel Yellen, published by Harcourt Brace; in *Steel-Dictator*, by Harvey O'Connor, published by the John Day Company, and in many other books on the labor movement. To understand the magnitude of the struggle now, it is necessary to read about the past. "Men and Steel," by Mary Heaton Vorse, covers the situation in 1919.

Moral Support

But now for the first time, government is on the side of labor, recognizing labor's right to organize in unions of its own choosing (since 1890 it has been an official teaching of the Church though many priests have disregarded the problem as an economic one instead of as a moral one). Now for the first time, a government official has pledged relief in case of lockout or strike. Now for the first time, organization of steel has been thought out in terms of all the workers, skilled and unskilled, foreign and American-born, instead of in terms of crafts which made the grave mistake of building up an aristocracy of labor so that unity was destroyed.

THE CATHOLIC WORKER stand is clear in regard to industrial unionism; together with the priests with whom we have talked, we stand pledged to support it. Four-fifths of our Catholic working people are in the cities, and it is not only to organize them for better conditions, but for education, in order that a better balance between industry and agriculture may be achieved, in order "that as many possible of the workers may become owners" that we are closely following this situation.

Last month THE CATHOLIC WORKER was distributed in Bethlehem, in

BOOKS

THE TWO NATIONS, by Christopher Hollis. Longmans, Green.

People are beginning to realize the importance of money and loan finance in affecting their daily bread and butter. Anxious to learn the mysteries of this occult science, they have nevertheless found themselves foiled by the simple fact that it has been possible to stay awake for more than one chapter of any reliable work on the subject. Things are different now, for Christopher Hollis, a new captain in the formidable legion of English converts, and already known for brilliance in *The Breakdown of Money*, has given us another exciting tale of crash and credit in *The Two Nations*. Though his title refers to "the rich and the poor," Hollis grants no approval to Marxian theories of class-war. He recognizes the conflict as a fact, but his solution lies not in blood or bullets, but in the transcendent unity of Christian co-operation. For running text he takes the financial history of England and, in later days, of the world, notably America. His villains are the bankers, men who, in the amazingly frank words of Paterson, founder of the Bank of England, "hath benefit of the interest on all moneys which they create out of nothing."

Mechanics?

The strangle-hold that these men have gained on the economic necks of billions and the glaring fallacy of the system whereby they gained it comprise the principal refrain of *The Two Nations*. Double-money, private issue of money, the evils of usury, all are targets for the sharp spears of Hollis' bitterness. If the book has a weakness, it is in thinness of constructive suggestion as to what should supplant the old nightmare of boom-crash economy. Exclusive government issue of an inconvertible currency, use of usury only as "an exceptional auxiliary," in Disraeli's phrase, and above all, maintenance of a steady price-level, these are all put forward, but we should like to know a little more about their operation, what would make them tick. Perhaps Mr. Hollis will oblige. Meanwhile he has obliged for the second time with a very courageous, very Catholic, very readable account of the madness of the money-changers.

JOHN CORT.

FIRE ON THE EARTH, by Paul Hanly Furley; Macmillan & Co., \$2, 156 pp.

We've waited a long time for this book. Father Furley has made out a splendid case for a Christian sociology; supernatural sociology, he calls it.

Fire on the Earth would call to Catholics to stop playing the defensive, to stop compromising with the world. The author likens the world to an antithesis of the Mystical Body of Christ, the Mystical Body of Satan. There is a constant state of war between the two, and the only really valiant fighter in Christ's army is he who would persistently eschew the things of the world and strive towards sainthood.

The author recognizes that something is wrong when Christians are not at odds with the world. He knows why Christ was put to death. "I used to wonder why Christ was put to death. It seemed hard to believe that men could kill one who was so kind, so gentle, so beneficent, so good, but now I understand. The dominant classes will always turn with insane fury against any leader who threatens their privileges." He sees the parallel between the bourgeois of Christ's time and those of ours. "How different is the lot of the underprivileged classes in society: the poor, the Negro, or the proponents of unpopular political doctrines! We cannot think of the Sacco-Vanzetti trial or the Scottsboro case without shame."

Way of the Cross

Father Furley urges Catholics to take the hard way. He condemns "vague generalities about charity and justice and the brotherhood of man." "It is easy to talk to a well-fed audience after a comfortable banquet in a good hotel. It is easy to pass resolutions and to form vague committees."

"But suppose we had the courage (Continued on page 4)

Pittsburgh, Aliquippa, in Tarentum, in Braddeok and in many other centers. I saw Negroes looking with delight at the Negro and white worker on the masthead of the paper. I sat by a Slovak at an open-air mass meeting in Tarentum while he translated from the paper for the benefit of his companions who did not read English.

We ask our readers in steel centers to write for bundles of the paper and to help us distribute it among our brothers in Christ.

Rural Workers

Next month a member of THE CATHOLIC WORKER staff is going to work down on one of the big commercial farms in southern New Jersey and write an article on the life of the rural workers who hire themselves out, whole families of them, to work from seven in the morning until six at night, living in shacks on the place and supplying their own food.

Several young men who are studying for the priesthood are going to work in these fields and it will doubtless impress on their minds the condition of the rural worker throughout the country.

CAMDEN

(Continued from page 1)

he had never known of a "company man" at the Victor, although he had in every other place he had worked. "A company man" is one who has confidence that the more he gives to the company, the more he puts in the more they will give him, the more his services will be appreciated. I suppose the management could deny this flat statement, but it still remains that the turnover is very high, and that the majority of employees don't strike. And so the unhappy conditions have steadily become more so.

The NRA brought temporary relief, but since its passing, step



by step its benefits have been whittled away. Under various pretenses actual working hours have been increased from the 36 and 40 hour limits set by the NRA without increase in pay. Recently the system of pay for skilled workers was changed from a piece-work system to a bonus system, whereby the company retained half of the bonus for itself, and even this remaining half was never seen by many workers. Sanitary conditions at the plant are good, but security for the workers non-existent. The average job here lasts only four to five months a year. In turn, it appears that under the new management, especially in the last two years, the company has directed its efforts to getting more out of its employees in order to cut expenses. Exploitation, at first non-existent, has now run rampant, under the able guidance of Works Plant Manager Edward Hamilton, on whom the strike descended six months after he was promoted to that position.

Legal Terror

The terrorism and misconduct of both the police and the City Police Court cannot be questioned. Granted, in the large the strike has been a peaceful one, but what incidents there have been, have been shamefully handled. There have been around 170 arrests, 90 per cent of which have been of strikers. One particular cop named Young made 20 out of the 26 arrests made one day. It was discovered that his wife continued to work at the RCA factory. Another was so irritable that whenever his name was mentioned in court he would jump up and glare at the speaker in as hostile a way possible and often would argue with them. On other occasions Union men with "marshall" badges, issued them by agreement with the Commissioner of Police, were arrested for asking the names and addresses of the persons arrested, as they were allowed to do.

Speedy Injustice

The physical injuries sustained by persons being arrested and under arrest were numerous. The most flagrant feature of all this, however, is the way in which the strikers were railroaded through the police court. Speed, not justice, was the objective. Suspended sentences, not dismissals, were the rule. Many times there was a fine of \$25 for disorderly conduct with the additional penalty of 30 days for cases which looked the least bit bad. But for strikebreakers there were dismissals. And the statutory presumption that a policeman is telling the whole truth was seldom successfully rebutted, to the mind of Judge Lieberman.

SAMUEL EARNSHAW.

Agriculture

The first duty of the farmer is not to produce, but to live; and to live in a manner befitting his worth as a man and his dignity as a child of God. There should be in the occupation of the farmer a dignity and independence that are not possible in the collective mass production enterprises of modern industry. These are considerations of greater moment to our farm population than good prices for farm products. The farmer must have better prices to live, but a reform is needed in the conditions of his living, and this reform is principally needed, not in the exchange, distribution or consumption of goods, but in the whole point of view of the production of wealth.

II

The radical evil of the economic situation, which has now become world-wide, is that everything is judged from the standpoint of the market. This has condemned the farm to world competition in its system of production. Under such conditions the farmer's living is subject to hazards over which he has no control; and he is, by the system of which he forms part, exposed to the vicissitudes and temptations of blind speculation. His production is fed into the currents of international trade; and he is deprived of the opportunity of dealing with the local and neighborhood interests. The production of the farm has to a dominant extent followed and adopted the purpose and the system of industry in which all goods are produced, not for use, but for sale. It is to the public interest that the area of production for use, or for neighborhood and local exchange, be fostered and enlarged. It is desirable that changes be effected that will enable the American farmer to feel that all his interests are not bound up in the market.

III

We heartily commend the principle advocated for the American farmer by some important agricultural associations, namely, the small holdings and individual ownership. We look on the farm as an important economic means of sustaining the normal family life and of supplying the nation with a healthy population and a self-respecting and independent citizenry that will give us a sound leadership.

IV

We are opposed to the industrialization of American agriculture and to the system of corporate farming. The farm is primarily a place to live and to make a living.

(QUOTATIONS from a statement by the Mid-Western Bishops.)

BOSTON GROUP

BOSTON, July 23, 1936.—There was a man in our office last Sunday who, I believe, was Joe Curran of the I. S. C., who was so active in the seamen's strike in New York. I did not see him myself, as I never come in on Sunday; but John Flaherty—longshoreman, and now organizing or perhaps I should say reorganizing the seamen here in Boston—came in this evening and took seventy papers and told me that Mr. Curran had been here. He told us that THE CATHOLIC WORKER in New York was the only place they had to get something to eat or a chance to rest. We hope to see more of Mr. Flaherty as time goes on.

Boston has a few "wants" we desire to put before the Boston readers of THE CATHOLIC WORKER:

We want the use of a small truck, one day a week, to bring in the donations of foodstuffs which Mrs. R. gets at the market.

We want to have a number of young folks in and around Boston help us sell THE CATHOLIC WORKER, at least one Sunday a month.

We want all who are interested in THE CATHOLIC WORKER and in the work of the kitchen, to visit 863 Washington St., Boston, and note the progress made by the committee in charge.

We want to make arrangements with some one who will drive us to the homes of those of our friends who wish to give us used clothing for our bureau.

This is quite a large list; still we hope some of our many friends will see just the item they can help out with.

BOSTON CATHOLIC WORKER GROUP, 863 Washington St. Boston, Mass. JANE A. MARRA, Leader.

St. Peter said, "Silver and gold have I none, but what I have I give thee."

VOLUME IV

NUMBER 4

THE CATHOLIC WORKER

(Member of Catholic Press Association)

A monthly, published and edited in New York City

Dorothy Day, Editor; Peter Maurin, William M. Callahan, Edward K. Priest, Editorial Staff; James Montague, Farm Manager; Ade Bethune, Art; Martin F. O'Donnell, Circulation; Daniel Irwin, Bursar

115 Mott Street, New York, N. Y. Telephone Canal 6-4891
Farm, R. F. D. No. 4, Easton, Pa.

Subscription, United States, 25c Yearly, Canada and Foreign, 30c Yearly. Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Notify of change of address, giving both the OLD and the NEW. Requests for new subscriptions, renewals, change of address and discontinuance should be sent to this office (115 Mott Street) at least two weeks before they are to go into effect.

Entered as Second Class Matter, December 5, 1934, at the Post Office of New York, N. Y., Under the Act of March 3, 1879



Introit for Assumption

Let us all rejoice in the Lord, keeping a festival day in honor of the Blessed Virgin Mary, for whose Assumption the Angels rejoice and give praise to the Son of God. Ps 44.

My heart hath uttered a good theme; I speak my works to the King.

Personal Responsibility

Blessed are the dead who die in the Lord, from henceforth now they may rest from their labors, for their works follow them.

Last week Father Baker died up in Lackawanna, New York, and he must have been very glad to rest from his labor. Nearly 500,000 persons paid tribute at his bier, and probably more than that number had been dependent on this one priest at some time or other during his long life (he was more than ninety when he died).

He was a great example in our day and in this country of one man's sense of personal responsibility. He knew that with the grace of God man was capable of great things. He loved the poor and his long life was given in service. He was a leader because he was a servant.

May he rest in peace, and we pray that he will intercede for us and the work we are trying to do.

League Against War and Fascism

Anent the American League Organist War and Fascism and the National Students' League

For some time, the staff of THE CATHOLIC WORKER has received inquiries about these organizations. To some, the character of these bodies may seem obvious and this information unnecessary, but repeated inquiries, oral and written, warrant our talking on the subject. We ourselves, have always thought the answer self-evident. But since the closing of school, any number of Catholic students have dropped in to tell us they have joined or are contemplating joining one or both of these organizations. Our answer is an emphatic "no."

Both Leagues are distinctly Marxist. Individual locals may plead otherwise, but investigation will prove that both the leadership and the bulk of the rank and file are Communist Party members. While both hold up high and desirable ideals, they also subscribe to Marxist policy and tactic. Neither excludes those who are not Communists or Communist sympathizers. The American League Against War and Fascism numbers among its members and membership organizations many churchmen and church clubs. In a recent letter announcing a press service, they make a special plea to religious organizations.

Catholics who are misled into joining either of these Leagues are contributing to the success of the "united front" so dear to the Communist heart.

THE CATHOLIC WORKER has always condemned attempts to raise the "red" scare. But we do know what organizations are Marxist, or are used by the Communist Party as recruiting and indoctrination centers. If Catholic workers and students will consult us before joining an organization of which they have doubts, we will do our best to find out about it for them, with no cost to the inquirer.

Catholic Worker Program of Action

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

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

ALLIED MOVEMENTS

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

LETTERS and COMMENT

Impression

DEAR CATHOLIC WORKER:

I would like to report my impressions from a visit to THE CATHOLIC WORKER FARM at Easton, Pa., after an interval of two months. The transformations are truly remarkable. New fields plowed up and planted, precautions taken against erosion, all sorts of crops advancing to maturity—tomatoes, potatoes, corn (far healthier than any other seen en route between New York and Easton) cabbages, beans, beets, spinach, carrots, onions, etc. Then the delightful flower garden with the bower for Our Lady being prepared in it. Even the road to the farm, desperate as it is, has improved what with the many passings of the farm truck.

Paralleling these exterior transformations are others—best known to the Searcher of hearts—changes in the minds and morale of the Catholic Workers on the farm. For this was the farm brought into being, and its purpose is patently being fulfilled.

HARRY McNEILL.

Canada

Friendship House,
Toronto, Canada.

"We have been getting very fine help from the students of St. Michael's College. The study club which I addressed last week has distributed 1,300 copies of the CATHOLIC WORKER at the factories in one week. Send five thousand copies next time."

"I have been able lately to establish contact with English-speaking Communists and I find that their arguments are what's called Argumentum ad hominem. 'The priests live in comparative luxury; the churches are too luxuriously equipped,' etc., etc. But then there is besides that always the argument, 'why does not the Catholic Church which has such international influence, stop war? What does the Pope do to that effect?' Last week a woman told me that the Pope had not taken any steps yet against the Nazi's persecution of priests, monks and nuns. Of course, I asked them how they could possibly know that he had not done anything.

"Of course it is extremely difficult to argue these religious and semi-religious questions to the bottom, because these people cannot think supernaturally any more. But apart from all that, what always strikes me is: how much they expect from Catholics and representatives of the Church and do we live up to these expectations?"

F. W.

Takes Exception

Toronto.

You are certainly to be complimented for the very excellent May issue of the CATHOLIC WORKER. All of your issues are so good that it is difficult to rate them, but there are good grounds I think for stating that this last one is the best you have ever published.

Mr. Donald Powell's article "Why I Like the Communist" is very challenging and is likely to bring down not a few anathemas upon your respective heads. It is very timely, however, for Catholics must be taught that the Church is not opposed to what of truth there is in the philosophy of Communism. Mr. Maritain pointed this out very clearly to us here last winter and cautioned us never to fight against the truth, no matter in what other company it may appear.

Right by Nature

I think your attention should be called to the fact that Mr. Powell in his article makes one statement which seems directly contrary to a statement made by Pope Pius XI in *Quadragesimo Anno*. Mr. Powell

Canadian Farm Story

In the next issue of THE CATHOLIC WORKER, Ade Bethune, staff artist, will write of her impressions of Father McGoey's farm colony near Toronto, Canada. This farm is showing the way in the much-needed Catholic back-to-the-land movement.

A Letter From A Sister

For a long time I have been wishing to write to you. In the first place it was to tell you how glad I was that you can meditate while working. That is the form of prayer which appeals most strongly to me. "Methods" simply do not attract me at all. They are good, unquestionably, for those for whom they are intended, but they are not for me. I like St. Benedict's way, or what seems to me his way. To read the Sacred Scriptures and to meditate upon them quietly, simply at any or every time, to apply the lessons to our ordinary duties and occupations, but especially to regulate our lives by them.

Just this minute, however, another bee is buzzing in my bonnet. Yesterday I listened to part of the Communist convention which was being broadcast. What interested me was the acceptance speech of the colored man who is vice presidential candidate. I wish I could obtain a copy of that speech.

Maybe I ought not to say to you the things that are in my mind. They are not precisely pretty. I wish I could tell you the whole story. Then you would know better why I feel with such intensity on the subject of our attitude, our position (call it what you will) in regard to the colored race. All of us are God's children, the same price was paid for each of us, for each soul. The rest to me is simple arithmetic. The colored race is increasing in numbers, and I know from experience how far too many of them live. I used to take care of poor sick colored children.

The colored man who talked Sunday mentioned the poverty of Harlem and of the South Side of Chicago. I do not know Harlem but I have seen the miles and miles of colored section in Chicago.

The question that stares at me is—are we doing our duty? Three of us religious who were working among the colored at one time lived on \$20 a month and kept besides the poor young sister who was dying of consumption the three months before God called her. And now even that small pittance has been withdrawn from the work. And this is what horrifies me: I can point out one church right here in this town, very fine and wholly undevotional, on which the parishioners are paying a \$1,000 interest every month. There is another on which the interest is \$400 a week. There is another church in a West Coast city, out of which annually about \$500,000 pour—for interest. Some of the colossal debts requiring all this mountain of interest were unavoidable. But two of them, a \$1,000,000 wing on a hospital which was not filled before the wing was added, and a college, no more needed than a donkey needed two heads (and it cost \$2,000,000) built both of them after the 1929 collapse,

writes: "He (the Communist) believes that the right to private property is an acquired rather than a natural right. In this I can get support from him from Catholic ethicists." Pope Pius XI writes in *Quadragesimo Anno*: "Their unanimous contention (Leo XIII and those theologians who have taught under the guidance and direction of the Church) has always been that the right to own private property has been given to man by nature, or rather by the Creator Himself."

Sincerely yours,
E. A. CULLINANE, C. S. B.

were wholly unjustifiable debts. All that money for interest and so little for souls!

The Communists, apparently, are wiser in this generation than we are. They are good to the Negro, according to the vice presidential candidate, and they are by no means rich. God help us. Where is our wisdom? We may rant about Communism until our necks ache, but we are making Communists.

Yesterday's paper carried a story from Salt Lake City about the Mormon Relief Plan. They have 750,000 members. Each member is asked to go without two meals on the first Sunday of each month and to give the money thus saved to the church for the relief fund. With the fund thus raised, the Mormons expect to take 80,000 members off relief by October 1. After six weeks of this method, the following results have been accomplished.

Two hundred and twelve farms, industrial, canning and sewing projects in full swing. Two hundred and thirty-eight additional projects planned, and many to start within a few weeks. A 1,487 acres planted to garden crops.

If the Mormons can do this for their poor, why not we? We could, I may as well say it, if we were let. It all goes back to the same cause, debts contracted through pride.

Please pray for me. I hope I have not horrified you. I know little about Communism. I am thinking for example about the one-tenth of our population who are Negroes. I am thinking about the oppressed Mexicans, here within our borders. I am thinking about the poor.

Sister

Chicago Letter

Arthur G. Falls, M. D.,
4655 Michigan Blvd.

Following the stimulating series of round-table discussions held with Peter Maurin at St. Ignatius High School, the Chicago Unit of THE CATHOLIC WORKER makes an appeal to Chicago friends for a House of Hospitality. If a house cannot be made available, space in a store would be of great aid. For the present, headquarters have been established at the residence of Mrs. Lotie Walker, 1120 Washburne Ave., over a vacant store which might be secured. Mrs. Walker long has been engaged in the works of mercy in this neighborhood, just a half-block from St. Ignatius High School.

Round Table Talk

The round-table discussions probably were the most instructive and interesting heard in any Catholic group in Chicago for some time. Chicago was well represented not only from the standpoint of the various sections of the city but also from the standpoint of the many racial and national groups in attendance. A few non-Catholics also attended and offered a distinct challenge to Catholic thought on social and economic problems. The clergy included members of the secular group and also of the religious orders, including the Jesuits, the Dominicans, the Benedictines and the Society of the Divine Word. Out-of-town visitors represented Illinois cities as Elmhurst, Oak Park, Evanston, Mundelein, River Forest and Joliet, the latter of which had a fine group present. In addition visitors came from Jeffersonville, Ind., Wakefield, Mich., Ozark, Ark., New Orleans, La., and Canon City, Colo.

EASY ESSAYS

by

PETER MAURIN

PUBLISHED BY

SHEED and WARD

63 FIFTH AVE., NEW YORK CITY
GRamercy 7-7177

Illustrations by ADE BETHUNE.

Staff Artist of The Catholic Worker

112 Pages, paper-covered... 75c

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LABOR GUILD

The Labor Guild continues to move forward quietly, but surely. At present we have four men on the farm, the house partly built, thirteen hundred head of poultry, and more food than those on the farm can consume.

Ernest Lindgren is always warning me against painting a rosy picture and his warnings are well timed, because a verdict on the guild farm would depend on the viewpoint of the judge. A passerby would see a shack, whereas we see a house in the process of construction. The passerby would see roots and tree stumps, we see the fruit and vegetables growing between them. Let us go back a little way.

Two years ago Ernest Lindgren was laying the axe to the trees in eleven acres of woodland on which he had paid a deposit. A clearing was made and the foundation for a house was cut, part of a concrete cellar was completed and the first room, 12 feet by 20, was built on top. A poultry house was then built and 250 chicks bought. A well was driven 21 feet deep. More trees were cut and a variety of fruit and vegetables planted between the tree stumps. But the battle, principally against poverty, was too difficult for us to register complete success. The mortality among the chicks was high, some were lost in the woods, the hawk took others and we finally came through with 42 laying hens.

The Credit Fund
Money was badly needed, so we started the guild "bank" or credit fund as we named it. Here we put

guild funds, personal contributions, etc., thus by pooling our resources and concentrating on one project at a time we achieved very gratifying results. Two new hen houses were added to the first one; 1,200 more chicks were procured; a duck house and cement pond provides for 40 ducks; the cellar of our living quarters has been completed and we hope to have the first floor of our house constructed by Labor Day. At present our poultry feed-bill is almost \$20 per week, if we can successfully meet this expenditure until September the poultry will then produce an income sufficient to pay back all that has been borrowed from the credit fund and leave a little bit over for further expansion.

When one considers that all our work has had to be done by hand, that it was done by ourselves without hired help of any kind, he will understand why we are pleased with our progress. We cannot use a plough to turn over the ground, and we have more to do with our money than pay for a tractor to pull the roots out.

We may be short of money on the farm, but we are not short of good wholesome food. A few weeks ago I said to Bill Murphy, "I'll go out and bring in a rooster for dinner" (It is cheaper to eat roosters than to buy meat). "Oh, said Bill, I'm getting tired of chicken dinners." I laughed and asked him how that would sound to our brothers in poverty who are trying to look healthy on canned meat from "relief" stations.

MICHAEL GUNN.
30 Madison St., Brooklyn.

BOOK REVIEWS

(Continued from page 2)

to try the hard way! Suppose we were not afraid of being called unpatriotic and therefore dared to preach the Church's full doctrine on war. Suppose we were not too much afraid of social ostracism to preach the Church's real doctrine on the Negro. Suppose that we were not too much afraid of being called 'red' to preach the full economic doctrine of the Quadragesimo Anno. Suppose we also dared to use hard methods, methods which involved real suffering. Suppose we were willing to use such extreme methods as picketing, heckling speakers, distributing literature to our enemies on the street.

"The saints despised easy methods. They preached unwelcome truths in a way which brought suffering and persecution on themselves. It never occurred to them to tone down the hard teachings of the Church in order to flatter wealth and power. If, therefore, our witness-bearing is not to be merely coldly intellectual but persuasive as well, we must follow the bloody footsteps of the saints. There is no other way."

The author throws out any but the highest motivation; will admit of no way but Christ's. Here is a challenge; he dares us to become saints. Will we take him up on it?

W. M. C.

FR. MAURUS

(Continued from page 1)

land Homesteads where the Resettlement Administration has settled 200 families on 1,300 acres or so of land. We haven't the figures as to how much the project cost for land, houses, relief, but the way we felt about it was that our mighty government, with huge sums at its disposal, was doing very little more than one humble parish priest who worked with the grace of God.

Not that we don't believe the state should not do all that is within its power to step in and rehabilitate the impoverished worker now that big business and big industry have made a mess of things. We applaud the government program and hope it becomes widespread.

But we are glad to call attention to what one parish priest is able to do, one leader who is also a servant, who has a sense of personal responsibility, instead of a sense of state responsibility, and who knows how to translate the spiritual into the material.

Your duty is to be our agents, and to pay less attention to the material gain of the Church than to the relief and amelioration of misery.

—St. Gregory.

FR. KAZINCY

(Continued from page 1)

come over to the union. There is a Negro preacher; there is Paul Fuller who used to be a Methodist minister and is now an organizer; there is Burgess Richard Lawry of W. Homestead, ex-I. W. W., now a politician but still an anti-clerical and agnostic ("I won't call myself an atheist," he told us.)

The steel workers spoke first and the sun broiled down and the men and their wives stood there motionless, grave, unsmiling, used to hardship, and thinking of the hardships to come if the steel masters locked them out.

Unique Meeting

It was a different meeting from any I had ever attended. There was a policeman there and when the children made a noise he silenced them. He wanted to listen, too.

And another thing that made it different was that there was no one selling cold drinks, ice cream, candy, balloons, flags. (I saw a picnic later in the afternoon and it was the same way. These people have no pennies to spend.)

And then Father Kazincy was announced. He got up before the microphone, a broad, straight man of about sixty. His hair was snow white, his head held high. (Magyar culture, Bishop Boyle had told me in speaking of him.) He spoke to his people, not in the soft Slovak tongue we had heard him use in the church that morning, but in English, and his words came abrupt, forceful and unhesitating. I cannot quote him exactly. I tried to put down what he said, but it was hard. The picture was too moving—the priest, the leader of his people, out with them in the broiling sun, talking to them of their material problems.

Dignity of Man

"Remember that you have an immortal soul," he told them. "Remember your dignity as men."

"Do not let the Carnegie Steel Company crush you. For the sake of your wives and children, for the sake of your homes, you need the union. Think of the Catholic Church, made up of 300,000,000 of peoples of all languages all over the world."

"I favor a yearly wage, so that after you have worked six months you will not have to go out and eat grass. I favor security for the workers so that they will not live in fear."

"Remember that man does not live by bread alone. So do not let fear keep you from organizing. I am speaking to you as men, as creatures of body and soul. And I ask you to remember your dignity as men."



THE SOWER



By Ade Bethune

EASY ESSAYS

(Continued from page 1)

6. He spreads the social doctrine of the common good through words and deeds.
7. He speaks through deeds as well as words, for he knows that deeds speak louder than words.
8. Through words and deeds he brings into existence a common unity, the common unity of a community.

5. COMMUNITY SPIRIT

1. Communitarianism is the rediscovery and the exemplification of what the Kiwanis and Rotarians used to talk about, namely, the community spirit.
2. The community spirit is no more common than common sense is common.
3. Everybody knows that common sense is not common, but nobody believes that common sense should not be common.
4. The community spirit should be common as well as common sense should be common.
5. If common sense was common, Bolshevik socialists would not be rugged collectivists; they would be communitarian personalists.

6. FRANCISCANS AND JESUITS

1. Franciscans and Jesuits believe in the community spirit just as much as Kiwanis and Rotarians.
2. While Kiwanis and Rotarians used to talk about the common spirit, Franciscans and Jesuits did something about it.
3. Kiwanis and Rotarians used to talk about service, but never forgot profitable service.
4. Franciscans and Jesuits may not say much about service, but continue to render unprofitable service.
5. Franciscans and Jesuits believe in the responsibility of private property but they believe also in the practicality of voluntary poverty.

7. COUNSELS OF THE GOSPEL

1. Someone said that THE CATHOLIC WORKER is taking monasticism out of the monasteries.
2. The Counsels of the Gospel are for everybody, not only for monks.
3. Franciscans and Jesuits are not monks.
4. Franciscans are Friars, and the world is their monastery.
5. Jesuits are the storm troops of the Catholic Church, and ready to be sent where the Holy Father wishes to send them.
6. The Counsels of the Gospel are for everybody, and if everybody tried to live up to it we would bring order out of chaos, and Chesterton would not have said that Christianity has not been tried.



FARMING COMMUNE

July 4th.

We brought out a truckload from the city. Besides the five children there were nine adults and our much abused truck carried all without protest. The children remain for two weeks, at the end of which another five will come out. These children visited our little place in Staten Island last year. One advantage of having the place in Staten Island was the plentiful room in the house. Our little five room place here is very crowded, notwithstanding the fact that many of the men sleep in the barn, in two small tents and in an old carriage shed. John Cort is sleeping in the pig pen. Mrs. J. has the hardest job of all putting out three meals a day, to a crowd which may, at the last moment, be doubled. There has never been less than twenty here and many times there have been as many as twenty-nine.

Old Friend

Professor McNeil, an old friend, drove out in the late afternoon with a carload. None stayed overnight but they probably could have been taken care of some way or other. It did us a great deal of good to hear Professor McNeil say that there had been a noticeable improvement. There is so much more to be done that we can hardly appreciate what we have accomplished already.

July 11th.

All adults have stopped drinking milk since the arrival of the children. The only time milk is used by the adults nowadays is at breakfast on the cereal.

The big attraction to the visitors is John Griffin's flower garden. It is beginning to have flowers in it and John can foretell, almost, to the minute, when a new flower will appear. To really appreciate the difference John's garden has made in the appearance of the place, one should have seen the place before John became interested. Tin cans, garbage, and all kinds of junk rested there for many a day before.

Flowers, as beautiful as they are, do not seem as important to us, when we are hungry, as vegetables. These are coming along fine and by the end of the month we will have enough to supply the house here and probably some for Mr. and Mrs. O'Donnell, who live right outside of Easton.

Bug G-Man

We have people from all parts of the country and we manage to learn something from nearly every one. John Curran, from Maine, helps with information on potatoes and tomatoes. As a committee of one for the destruction or annoyance of our insect friends he certainly has no peer. If John doesn't become muscle bound from pumping the spray gun by the end of the summer we will give

credit to the prunes he has for breakfast. There will have to be an explanation.

July 19th.

The truck made another trip to New York. We brought in five children and brought out another five. Besides the children we had another capacity load of adults. John Dreisoner, of St. Louis, and Sam Earnshaw, of New Hampshire, are going to Pittsburgh, to meet Miss Day and drive her to the many coal and steel towns in that district. Joseph Hughes, of New York State, has gone back to New York, and will try to make connections on some steamship line. Joe may be a sea-dog of many years experience, but his place on the farm here can never be filled. Everyone, without exception, hopes to see Joe often in the years to come. We'll make a land-lubber of him yet. We wonder why the shipowners force men like Hughes to strike when it is so easy for such ship owners to settle the requests of the rank and file.

Folled

July 26th.

Mr. William Callahan, of the staff, came out here expecting to proceed on to Camden with one or two of us. The stopping of the strike changed his plans. All that hitch hiking for naught. Bill has not been able to stay for any length of time out here. Just when his hands begin to get tough he has to go back to the big city.

The vegetables are coming along fine and we are living part of Peter Maurin's suggestion which is "to eat what you raise and raise what you eat." We are now getting all kinds of vegetables from the garden.

John Filliger, of Connecticut, has gone over to our good friend, Dr. Koiransky's, again. Dr. Koiransky appreciates John's help as much as we do. Between Paul Toner and John Filliger there has been more constructive work completed than that done by all the rest of us combined. The way John handles any and all of the farm tools would win the admiration of any farmer, who knows his business.

August 1st.

Miss Day is back and plans are made to do a great deal of canning. The tomatoes are ripening fast and we will have enough to eat, give away, and can. They should bear well by the middle of next week.

Acting on Father Houlihan's suggestion, may we advise anyone interested in visiting the farm that a map will be sent to those dropping in or writing in to the office. This map has complete directions from the circle, in the center of Easton, to the entrance of the farm.

JAMES F. MONTAGUE.

CANADIAN CATHOLICS BUILD FOR NEW LIFE

Fifteen Men Make Homes and Gardens While Living in City

Reprinted from Social Forum—Canada

KING CITY, ONT.

No one who visited the nucleus of five families in 1934 could have foreseen the growth which Mount St. Francis, our back-to-the-land settlement at King, has made. It is only necessary to be absent a few days to notice that progress has taken place.

After a long and severe winter, there is a great deal to be done on the land during these early summer months. From Easter up to the present ploughing, discing, harrowing has been in progress. Acres of potatoes, both early and late varieties, have been planted. Also, strawberries, tomatoes, cucumbers, young

fruit trees, grain and feed for the stock. Twelve hundred day-old Plymouth Rocks arrived from a hatchery on April 1, and have been ably handled by a member of the community. In spite of very changeable weather and several severe and weird electric storms there is now a marvelously healthy batch of well over eleven hundred birds. One member of the community is keeping bees. He has a goodly crop of hives in the corner of his acres and will produce the honey which is an ever increasingly valuable food.

New Recruits

Fifteen prospective settlers have already been chosen to fill this year's quota. These men are driven to the community daily. They work on the ground and in building their houses. In the evening they return to their city homes. One can imagine with what joy and hopefulness their wives and children must listen to the stories which they relate of the little homes they are helping to materialize.

For a while it seemed as though the continued lack of rain throughout May might be harmful for the seeds, and earnest prayers were offered during Rogationtide and the Mass of the last Sunday in May was offered for rain. Before the day passed a gentle rain was falling and since then the thirsty land has been well watered.

Every week the mothers meet and knit garments for the many babies or braid rugs for their own homes. Each week the doctor comes from a nearby town and a health clinic is held.

