

CATHOLIC WORKER



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Price One Cent

Cops Murder Six Pickets In Chi Riot

Use Guns Immediately in Complete Failure to Respect Life

A few days ago six men were shot dead and 105 were wounded outside the Republic Steel Mills on the South Side of Chicago. They had formed a mass picket line of 1,500 men from the Republic and several neighboring mills, and were marching toward the plant when the slaughter occurred.

Two days before, I had taken that walk myself, with a Chicago representative of the Catholic Worker, Sam's Place, where the fatal march started, is a tavern which the Women's Auxiliary of the steel union had rented for a relief kitchen and the dining rooms of which the CIO had been using for headquarters. It is a low rambling building on a narrow, badly paved road leading down to the Republic Mill which stands between swamps and the Calumet River. On all sides are swamps for blocks, the workers' houses beginning at least a mile from the plant.

Meeting

I sat in the tavern where the men and women had gathered to march that fatal evening. It was around five when I was there, and the sun was shining over the swamp, and on a cleared place outside the strikers were playing ball, perhaps indeed some of them who were to be dead or wounded two nights later in this ruthless war which capital has declared against labor. The tavern was quiet and orderly, and in the kitchen, some of the women served me a cup of coffee.

There was Mary Grubish, Mrs. Koch, Mrs. Telec, Mrs. Jespersen, Esther Ban and Mrs. Penova. They wrote their names down on a sheet of paper, because they were all Catholics and they wanted me to send them the paper.

They were all wives of striking steel workers and this was the first strike they had ever been in.

Like Civil War

Over on Houston Avenue, a few miles away, strike meetings are in progress every afternoon but here near the plant, the pickets are changed every few hours and food is served to some hundreds every (Continued on page 2)

CATHOLIC WORKER PREVENTS UNITED FRONT, SAYS WARD

Head of League Against War and Fascism Says Our Paper Has Prevented a Popular Front of Students and Workers in This Country; Such Blame Is Praise

That THE CATHOLIC WORKER has been the deciding factor in preventing an alliance between Catholic workers and students and the American League Against War and Fascism, which is Communist controlled, was a statement made at a meeting on Fascism and Religion, held at the chapel of the University of Chicago last month, which Jewish rabbis, Protestant ministers and many students attended.

Present at the meeting were Dorothy Day and Arthur Falls, the latter representing the Chicago branch of THE CATHOLIC WORKER, and it was because of their unexpected presence that the statement was made.

Dr. Harry F. Ward, head of the American League, and teacher at (Continued on page 7)

Easy Essays :-:

By Peter Maurin

UTILITARIANS FUTILITARIANS TOTALITARIANS

I. Utilitarian Philosophers

1. After a century of Protestantism, England and Scotland saw the coming out of a philosophical thought known in history as Utilitarian Philosophy.
2. While Luther and Calvin discarded the authority of the Church the Utilitarian Philosophers discarded the authority of Divine Revelation.
3. They tried to convince themselves and convince other people that the Church and the Bible were a handicap, rather than a help, in man's striving towards the good life.

II. Futilitarian Economists

1. The Utilitarian Philosophers, Hobbes, Locke, Hume, were followed by the Futilitarian Economists Adams Smith, Ricardo.
2. The Futilitarian Economists thought that religion has nothing to do with business.
3. They thought that everything would be lovely if everybody took in each other's washing.
4. They thought that everybody should try to sell what he has to sell to the highest bidder.
5. So people started to think of time in terms of money, and ended by shouting: "Time is money."

III. Harold Laski Says:

Harold Laski, professor of Political Science in the London School of Economics, has this to say:

1. "In the Middle Ages the idea of acquiring wealth was limited by a body of moral rules imposed under the sanction of religious authority.
2. After 1500 those rules were evaded, criticized, abandoned.
3. New concepts were needed to legalize the new potentialities of wealth.
4. The liberal doctrine is the philosophical justification of the new practices."

IV. Liberals and Liberators

1. The present would be different if they had made the past different.
2. The future will be different

Pitt Priests Do Fine Job

Three splendid actions were taken last month by two Pittsburgh priests assisting the drive of the Steel Workers Organizing Committee of the C.I.O. to unionize the steel industry.

Speaking twice at packed SWOC meetings of employees of Jones & Laughlin Steel Company, Rev. Charles Owen Rice, one of the founders of the Catholic Radical Alliance, pointed out the significance of the collective bargaining election held there May 20th and (Continued on page 6)

PRAY and WORK



—Ade Bethune

if we make the present different.

3. To make the present different one must give up old habits and start to contract new habits.
4. But to give up old habits and start to contract new habits one must be a fanatic about something.
5. And liberals are so liberal about everything that they cannot be fanatics about anything.
6. And because liberals cannot be fanatical about anything they cannot be liberators, they can only be liberals.

C.I.O. Gets Approval By Rome

Vatican City Paper Praises Progressive Policy; Scores A. F. of L.

(The following is a translation by Stephen Johnson of an article appearing in "l'Osservatore Romano," semi-official organ of Pope Pius XI at Vatican City, Rome. It should be of special interest to those who are trying to discredit the C.I.O.)

The old and new order of things have come to terms since the Supreme Court declared the "Wagner Act" constitutional. Old constitutional conservatives, feeling mortally threatened, have accepted this progressive legislation and refused to stage a knock out, finish fight with a victorious President.

From the economic-social view point, the event has no less importance.

Old in Europe

But the "Wagner Act" goes further; it endorses union organization, seals the principle of acceptance of a unionism that may well become a decisive factor in every sphere of American Social evolution. Indeed the base of the "Wagner Act" is that the giver of work may no longer refuse to bargain (Continued on page 2)

V. The Age of Treason

1. Pope Pius IX and Cardinal Newman considered Liberalism the greatest error of the 19th Century.
2. Modern Liberalism is the logical sequence of the so-called Age of Enlightenment, sometimes called the Age of Reason.
3. When Modern Liberals gave up the search for truth, they sponsored nationalism as well as capitalism.
4. The appeal to prejudice took the place of the appeal to reason.
5. And the Age of Reason was superseded by the Age of Treason, as is pointed out by Julian Benda in a book entitled "The Treason of the Intellectuals."

VI. Fascism and Marxism

1. Now that economic liberalism is dying out, modern liberals find themselves on the spot.
2. They try to escape, from what they consider to be an untenable position.
3. In their attempt to escape the shifting sands of liberalism, they look for authority; not the authority of the teaching Church, but the authority of the political State whether it be the Marxist State or the Fascist State.
4. Fascism is a stop-gap between the dictatorship of Bourgeois Capitalism and the dictatorship of Marxian Socialism.

VII. Capitalism, Fascism, Communism

- In an article published in the Christian Front, Charles P. Bruehl says:
1. "Those who fondly believe that Fascism will save the world from Communism, are laboring under a fatal delusion.
 2. The Ideologies of those two are closely allied.
 3. They have too much in common and their differences can be readily effaced.
 4. The three, Capitalism, Fascism, Communism are three in a chain.
 6. Imperceptibly one passes into the other.
 6. All three are fundamentally materialistic, secularistic, totalitarian."

ACTU Taking Hold in N.Y.C.

Going into its fourth month, the ACTU (Association of Catholic Trade Unionists) increased its membership to 60 and the number of unions represented to 17, elected officers for the first year, and held meetings in six different union groups as well as two general membership meetings, here at the C.W., 115 Mott Street.

The first Friday night meeting on May 23 was a real success, about 50 attending, and Father John Monaghan of Cathedral College speak (Continued on page 6)

Idea of "Living Family Wage Unknown Here

Pope's Demands Observed In Europe, Ignored By America

What is a living family wage? How much is it in dollars and cents? How does it compare with the wage that American labor is getting at present? We should know the answer to all these questions if we are really intent on "re-constructing the social order" along Catholic lines.

Leo XIII told us in 1891 that the workman's wage should be sufficient "to maintain himself, his wife, and children in reasonable comfort," and, if he is economical, "to put by a little property."

In 1931 Pius XI told us that "in the first place, the wage paid to the workman must be sufficient for the support of himself and of his family." Again, the economical man should be able "to attain to the possession of a certain modest fortune."

Dollars and Cents

Out in San Francisco, California, investigators figured that in November, 1935, \$37.50 a week would keep a man, wife, and three children in comfort reasonable for a carpenter, mechanic, or what is known as the "blue-shirt" worker.

This brand of comfort includes food, shelter, clothing, leisure (movies, etc.), automobile, insurance, carfare, medical care, union dues, and charity.

Education Is Public

For a clerk, or "white-collar" worker, the same investigators (Heller Committee for Research in Social Economics of the University of California) figured \$46 a week necessary for the same items. For "an executive" \$115 a week is apparently necessary for "reasonable comfort" for himself, wife, and two children.

In New York

On the other hand, we find in New York that 897 families of "blue-shirt" and "white-collar" clerical workers, averaging 3.66 individuals per family, spent an average of \$1,839, or \$35 a week, over a year's time between 1934 and 1936.

The average family was \$96 in debt at the end of the year, had 1.62 members working, of which the chief earner made \$1,357. No (Continued on page 2)

CIO UNION HOLDS HOPE FOR WORKERS IN STOCK YARDS

Catholic Organizer in Chicago Asks Help From "Catholic Worker" to Offset Communist Propaganda Distributed at Union Meetings.

The stock yards in Chicago are organizing, and the newly formed union has affiliated itself with the Committee on Industrial Organization. In spite of the fact that Pope Leo XIII set forth the principle in 1891 that workers should organize in order to achieve justice for themselves and their fellows, and these principles have been repeated up to the present day,—organization of workers in unions of their own choosing has not been permitted in the stock yards of Chicago up to the present day.

A picture of conditions there was drawn by Upton Sinclair in his great book, "The Jungle," which caused such a furore of public opinion that it achieved a great reform. But this was many years (Continued on page 6)

Riot

(Continued from page 1)
 day. Usually there are only eight or twelve pickets on duty and we went over to the picket line that afternoon to survey the scene. Three taverns at the gates had been closed and what few bystanders there were out there at the end of the carline were standing around by parked cars.

"My brother's on strike," one young boy told us, "and my brother-in-law is one of the policemen on duty here." A peculiar war in which brother is set against brother. "They haven't got more than a few hundred men in the plant," the kid said. "They're burning trash to keep the smoke coming out the chimneys. Some guy who wandered into the plant drunk the other night said there weren't more than a few hundred around, sleeping in and pretending to keep things going. They say they're going to have a mass picket line at the plant gates tonight to protest the mill still going."

Stealing

That was the second mass picket line that had been formed and broken up by the police, a picket line to protest against the use of strike breakers who were stealing the jobs, the work, "the living capital" as Cardinal Manning called it, of the steel workers. The Republic Mill was the only one still working.

Of all the mills in Chicago, the Carnegie-Illinois had signed an agreement with the union, but the Youngstown, the Inland and the Republic had refused. And the Republic had kept on working.

It was the stealing of this living capital of the workers which led to the third picket line which resulted in such a tragedy.

It was around seven in the evening, the papers say, that the line started out. The temper of the police had been ugly right along. The Friday before two of the policemen had voiced their temper in obscene language, regardless of a woman present. To them, so indoctrinated by our capitalist press, strikers and their sympathizers are not deserving of any consideration.

The line of marchers had not trespassed on company property which is enclosed in "riot fences." They had been marching along the road. All the first accounts of the riot agree that the police tried to halt the march and the marchers insisted on their right to picket. Then a brick was thrown and one policeman started firing.

Before ten minutes were up, six were dead or dying and the field around was strewn with wounded. In all, although accounts differ, thirty were shot, six were killed, and about seventy-five suffered broken bones from the riot clubs of the police.

Unarmed

The strikers were marching unarmed. The police had riot sticks three feet or more long, tear gas and their guns. Their attitude of hostility is plain when it is admitted that they started right in using bullets instead of the tear gas which has always been effective. If they had not thought they could get away with it, they would never have started firing into a crowd of unarmed men.

The attitude of the steel employers has always been that they were above the law. An incident related by Father Terleck of St. Peter and Paul's Church, South Chicago, is illuminating.

"Some months ago there was an explosion in the Carnegie-Illinois plant," he said, "and they locked the gates and refused to let the police in."

Father Terleck is housed in a frame building like the homes of his steel worker parishioners. His Church is a poor one but kept free from debt by his devoted people. He has never accepted "help" from the steel companies and on one occasion when Carnegie-Illinois sent him a letter asking him to list for them all his parishioners who were steel workers so that they could help him as they helped other agencies by the "alms" the Holy Father so strongly objects to as a substitution for justice, he tore up the letter and did not even trouble to reply.

He does not have to be grateful, thank God, for money which is stolen from the workers, for money which now in the case of Republic Steel, is stained with blood.

C.I.O. Approved

(Continued from page 1)
 collectively with the representatives of labor, nor discharge a worker because of his union affiliation. These principles which now seem old in European social life, and which syndicalism has profoundly affected, have remained foreign to the American economic Liberal mentality, which is as conservative and traditionalist as when the country was still in its pioneer days.

The legislative success of the principle of union representation parallels the practical build up of unions. Such growth has its origin from an internal split. As a matter of fact the old American Federation of Labor is increasingly yielding ground to the Committee of Industrial Organization which is a branch that has cut itself off from the old Federation. The workers of late years had shown that they were tired and distrustful of the methods of the Federation guided by the well known William Green, who had restored a system of ready "collaborationism" viz: demands presented and staging of visibly large strikes; which in fact were merely formal demands with the strikes oftentimes concluded by a surrender in face of the demands of employers. Vice president of the Federation, John L. Lewis grew weary of the movement and founded the Committee, a union organism more flexible, more uncompromising and with an operative framework no longer according to the old and ineffective principle of classification by crafts but rather according to the principle of the productive branch of every large industry; hence in accord with the European principle of the vertical union which unites all the workers of a certain industry regardless of their occupation within that industry. Up this street unionism advances with a powerful front presented to employers.

Big Strikes

John Lewis, head of the C.I.O., setting to work without delay, has seen his strength increase tremendously since his severance from the old Federation. The first hard battles were not unsuccessful and the clamorous advances from General Motors to Chrysler and now Ford have made all big industry sit up in astonishment. Tremendous 40-day strikes like those of the 100,000 workers in the Automobile Industry have resulted in successes won by the unions which have been given recognition by the employer class, who not only have accepted the principle of workers representation but likewise their demands.

Hence American unionism has a great future and the actual Lewis-Ford encounter will be a landmark. The unions have also gained another victory in the legislative field in accordance with the principles always upheld by Roosevelt; viz: State intervention in the labor struggle.

It is to be noted that American unionism differs radically from labor-party trades unionism in its having no political character; politics being governed by other interests, local and regional. Nevertheless the help which the Lewis union organization gave towards Roosevelt's re-election prompts the thought that in the future the unions may exert a decisive political influence.

This would be a new aspect, however indefinite it may be now, of the progressive strides which American unionism is making.

Every creature is a word of that divine poem, a sacred hieroglyphic, a kind of sacrament, a visible sign that contains a fragment of the idea of God.

Mgr. Landrieux.

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 "THE SAINT FRANCIS
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**NEW BRANCH OF C. W.
 OPENS IN CHICAGO**

**Colored and White Work
 Together in South
 Side Center**

The Martin de Porres branch of The Catholic Worker opened in Chicago a few weeks ago, at 4105 South Wabash Avenue, in a rickety old frame house, one floor of which has been rented. There is a colored family living upstairs, and the first floor which the new branch occupies was formerly a lodging house for men where one could get a bed for fifteen cents a night.

At present, a student from Loyola and two full time members of the Catholic Worker group are occupying the place and are working to clean it up, with the cooperation of colored students from St. Elizabeth's High School and white students from St. Xavier's College. And in the neighborhood there are a host of children who are delighted with the gardening activities in the vacant lot adjoining and assist with coal shovels, sticks and rakes, cleaning it up and transplanting a few clumps of iris and cultivating another few clumps of golden glow that are there.

Priest Joins In

One of the most welcome workers was Father Luis of St. Elizabeth's Church who peels off his coat every afternoon and joins in for a time with the others, washing windows, cleaning walls and plastering. It is a project dear to the heart of Peter Maurin who wants "the workers to become scholars and the scholars workers."

Just so simple a job as cleaning up the new quarters provides many a lesson which cannot be learned by study clubs. St. Francis says that we cannot know what we have not practiced. But by this steady hard work, students who are used to the comforts of life are learning how hard it is for the poor to keep decent and clean; they are learning first hand the housing situation in Chicago where in this area 25,000 families have been moved when their homes were torn down, and no housing ready for them to move into. When they hear that forty thousand or so more houses are due to be demolished they feel keenly, from their very presence there the plight of the poor. And on the other hand, the poor are learning how to work on what they have and better their condition in order that they may have the built up morale and the courage to try to achieve better things instead of sinking into despondency and hopelessness and seeking distraction in vice.

Activities

The new quarters takes the place of study clubs on race relations and housing. While the children work there is conversation and indoctrination. And one spring evening as we sat on the steps to rest after a few hours of work, some of the little girls sat together with their arms around each other and sang hymns. To the gay tune of "Jesus Is My Only Friend," one little girl tap-danced, and the gay smiles and enjoyment of them all as they sang, "Mary, Don't You Weep, Don't You Moan" must have lightened the sorrowful Mother's heart.

We invite our Chicago readers to visit the new quarters and to help in building it up. We need furnishings and we have no truck to transport them. The boys stationed there who are giving their full time to the work need food and supplies. They are covering the Housing situation, attending rent meetings, stockyard meetings, steel mill meetings, distributing literature in addition to helping clean up the new place. And they are depending for their daily food on just what St. Joseph will send.

The branch on Taylor Street with its lectures and work for the children will go on as usual and is filling a need which is evidenced by the large groups attending the meetings and study groups.

"The posture of Christian society in face of Communism is not only the posture of one who carries in his heart eternal and absolute truth; it is also the picture of the culprit who has failed to live this truth; who has betrayed it."—*The Problem of Communism*, by Nicholas Berdyaev.

Family Wage

(Continued from page 1)
 family was counted unless there was at least one member who had worked 1,008 hours or at least 36 weeks during the year. Only 15 percent owned automobiles. (Figures from "Monthly Labor Review," January, 1937.)

Since this \$35 a week average was necessary for only 1.66 children, running into the red at that, it would seem that at least \$40 a week or more would be necessary for man, wife, and two children in the reasonable comfort of a New York clerk or truckdriver.

The Family Allowance

Another important thing about the doctrine of "the family wage," and something which is practically unheard of in America, although it is now law in France, Belgium, Italy, is the idea that when a man gets married or has a child, he should receive an increase in pay.

This idea is based on the more fundamental Catholic doctrine that it is not only man's right, but his



—Ade Bethune

duty, other things being equal, to raise a family. If he is doing a good job, pulling his weight in the world, he has an absolute right to ask additional payment to meet additional family needs.

This theory is in absolute opposition, of course, to the Margaret Sanger, birth-controller's dogma that having children is not a right, but a luxury, permissible only for those who have won from the world, or robbed from the world, the necessary purchase price. It is, of course, unthinkable that the world might be considered to owe a man that purchase-price.

It is perhaps significant that "the family allowance" has become law only in Catholic countries. The law came, however, only after a large body of public opinion had been built up by "personally responsible" people, employers and workers.

Christian Pioneer

Leon Harmel, the famous French Catholic employer, started the ball rolling in 1875, according to Father Miller's Commentary, "by instituting a fund from his own resources out of which he supplied a weekly allowance to those families in his employ who needed it. His plan was successful, and many employers in France followed his example.

"Thirty years later it was enlarged and perfected by the formation of 'Federations of Employers,' each employer paying a tax into a pool, out of which the allowances were paid. In 1926 there were in France alone 176 of these pools, with 11,200 member firms; they were existent also in 27 other countries, but Great Britain and the United States are far behind in this respect.

"In January, 1922 (57 years after Harmel's first step—Ed.) the Governments of France and Belgium made the payment of these family allowances obligatory. The allowance itself covers one-third the expense of child-rearing, and lasts until the child is 12 or even 16 years old; the government in France allows almost twice as much for the fourth child and those following as for the first. The total figures are astounding: the amount expended yearly in France alone is said to be 900 million francs, distributed among two-thirds of all the wage-earners in the country."

How Far to Go?

We have seen that somewhere around \$40 (\$2,080 a year) is the minimum required to keep man, wife, and two children (the average American family) in the "reasonable and frugal comfort" demanded by Leo XIII and Pius XI.

"How far are we in the United States from this standard?" asks Father Haas in his splendid new pamphlet, "The Wages and Hours of American Labor" (Paulist Press). "Taking \$2,000 a year (approximately \$38.00 per week) as sufficient to buy only the essential necessities of life, at least 60

Usury and Capitalism

ESSAYS OF A CATHOLIC, by Hilaire Belloc; Macmillan Company, 1931.

Here is an old book worth re-reading. It is full of Belloc logic, Belloc bitterness and bounce, and it contains one of the best, most clarifying analyses ever written of that murky subject, Usury.

It also contains a splendid general diagnosis of the economic disease under which we live, Industrial Capitalism. Filling out the book are a representative assortment of the author's best tirades on modern heresies and superstitions.

"On Usury" gives us what we badly need, a clear-cut definition. According to Belloc's assured interpretation of the authorities, usury is "interest on unproductive loans." "Just as no man worthy of the name would think of asking his friend for interest on a \$10 loan needed to pay a debt or a doctor, so no amount of word-juggling can justify the hold-up game that constitutes such a large portion of modern loan-finance. "Taking advantage of your brother's need" is cheap chiseling, and no mistake.

Until Such Time

On the other hand, if a loan were sufficiently productive, it would be possible for the lender to charge 500 percent interest and not be unjust. As a matter of fact, usury is so thoroughly wound up in our present regime, it is nearly impossible to prevent its practice in the use of our own money. But, as Belloc says, there is all the difference in the world between tolerating a recognized evil until such time as we can correct it and practicing that evil as a normal and natural thing. So let's keep our eyes open for the opportunity to mend our ways.

"The Faith and Industrial Capitalism" makes a point that Pius XI later brought out in "Quadragesimo Anno" that there is nothing essentially evil about Capitalism, if we define it as "that economic regime in which are provided by different people the capital and labor jointly needed for production."

percent of all families are in greater or less degree below the necessity standard.

"... we have such conditions as average weekly earnings of \$12.55 in cotton goods... \$17.50 in boots and shoes... \$18.38 in lumbering and saw-mills... \$13.96 in hotels. . . . We disregarded the palpable fact that a yearly income of \$600 or \$700 (allowance made for seasonal slack, broken time, going from job to job, and illness) prevents the worker's family from buying sufficient goods, and causes short time, low earnings, and complete or partial unemployment of other workers, with the result that both those at the beginning and at the end of the revolving chain are forced on public relief."

A Road to Travel

"For 1926 average weekly earnings in all manufacturing industries were \$22.36; in automobiles they were \$28.78; in coal-mining they were \$22.57; in metalliferous mining \$24.08; in non-metallic and quarrying, \$18.76; in crude petroleum producing, \$29.55. In public utilities they were \$30.14; and in trade \$22.98 (wholesale \$28.37 and retail \$20.86). In the service industries they were \$16.14 in laundries; \$13.58 in dyeing and cleaning. In Class I railroads (where longer hours, more skill and greater organization obtain) they were \$32.20; and in building construction (private) \$25.91." (Figures from National Bureau of Economic Research, Bulletin 63, December 21, 1936.)

Whether or not we take these or any of the other figures as strictly accurate, it must be obvious to everyone that America has a long road to travel before there will be possible here "the decent life" that men have a right to expect in return for sweat and blood and honesty. But that road must be travelled, and we must travel it.

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—Pope Pius XI (Forty Years After).

THE CATHOLIC THEATRE

By EMMET LAVERY

A few days after this column appears the curtain will go up at Chicago (June 15-16) on the first National Catholic Theatre Conference. And when the curtain comes down we will have given collective action to the Catholic theatres of this country through one simple association dedicated to the rapid advancement of common standards.

True, there are many who stand on the sidelines and who prophesy that it can not be done, that the time is not ripe for a Catholic Theatre! But they overlook the fact that we already have Catholic Theatres and that what we are seeking is a more vigorous coordination of that theatre interest. And while it is true that many Catholic efforts at collective action have seemed to fail in this country because of some inherent—almost racial!—distaste for unity in the arts, this is one occasion when we will not fail. We may grow slowly at first but we will grow!

Note: For a realistic appraisal of even the material advantages which await a Right Wing theatre in this country, consider the commercial as well as artistic success of the Left Wing both in New York and Hollywood. There was a day—remember?—when it required rare courage for a New York manager to offer a Leftist play that was definitely Communist. But today it would require rare courage for a New York manager to offer a Leftist play that was definitely Catholic! The reason: the Left Wing has so impressed New York and Hollywood (impressed, not converted) that it is not only fashionable to be Left Wing but even intellectual. Oh, definitely!

Jesuit Dramatists

Every day more information comes to hand of the tremendous material available as the focal point of any Catholic theatre which gives a place to historical drama in its repertory. And when the Federal Theatre issued its stimulating analysis of the plays of Calderon, the suspicion began to dawn in the mind of this correspondent that we have all been too presumptuous in assuming the only Catholic theatre of importance is the one we can see at the moment. Isn't it possible that the libraries abroad might yield up rare good plays that have been forgotten for centuries?

Your correspondent's hunch in this respect was confessed a few nights ago while talking at dinner with Rene Fulop-Miller, whose *Leo XIII and Our Times* is the May choice of the Catholic Book Club. Fulop-Miller pointed out that while in Paris working on his *Power and Secrecy of the Jesuits* he found the scripts of priceless old dramas in various archives.

And whose plays were they? They were written by Jesuits for Jesuit theatres in a day when the only vigorous drama in many countries was that which was preserved in the Jesuit theatres. The prize of the lot, incidentally, was one on the Don Juan legend, believed to be the first competent dramatic treatment of the theme!

As soon as Fulop-Miller supplies a few addresses, your correspondent

Reaching the Masses

"The working class has left the Church because the Christian world has left the working class. That the masses may live with Christ, Christians must first live with the masses. . . . The strength of Socialists and Communists comes less from their ideology than from the fact that they live with the masses. . . . And it is necessary to bind oneself to them. You can live with a man without binding yourself to him. . . . To apply the social doctrine of the encyclicals effectively there is one essential—to live with the masses."

—Jacques Maritain.

hopes to pursue a few of these plays—to say nothing of a few translators!

"Sheking"

This department's quest for good Passion Plays has brought to light a very fine drama by William Thomas Walsh, 1 Covent Hill, New York City, which has been produced by the Catholic Theatre Guild of Waterbury, Conn., the St. Thomas' Little Theatre, Chicago, and the Newman Club, University of North Dakota. Done in five acts in flexible blank verse which merits comparison with that of Maxwell Anderson, the play deserves the attention of any theatre with a sense of standards. Its title is *Sheking* and it is motivated with a fine regard to psychological approach instead of slavish fidelity to the usual stereotyped patterns.

Can We Do It?

One of the best analyses of Catholic perspective in the theatre comes from a correspondent who writes: "People say 'Why, you would need \$50,000 or \$100,000 to start such a project.' I say we should humbly take a leaf from the notebook of the Communists. They hire an old ramshackle theatre somewhere and all go shares; the actors sleep on cots back of the wings and take part of the gate if there is any; if not, a ham sandwich. Certainly if people can manifest such unselfishness and common sense in propagating the devil's cause, we Catholics ought to be ashamed to sit around and say we can't act out the Passion of Christ for this modern world because we aren't rich enough. We can probably forge a more sincere and therefore more vital and great art from our poverty than from all the thousands the Catholic millionaires would give us, if one can possibly conceive of a Catholic millionaire giving thousands to anything so 'impractical' as the theatre! But Henri Gheun and his friends did the thing in Paris. Why can't we do the same thing here?"

We Can

There's only one answer. We can. And we will. And we have far more equipment to begin with than any Communist theatre and a potential repertory as wide as any in the world. We serve too a living theatre, for it is a truisim now to linger at length on the current rebirth of theatre vitality in America. But we might well consider that important matter of courage.

Fulop-Miller, speaking of pictures a few nights ago, said to me:

"You can't expect a film producer with a million dollars to be very courageous!"

And Fulop-Miller is right. Caution comes with a million dollars but not courage. So let's be thankful we have the courage. Let somebody else have the million.

On the Boards

So many good productions are on the boards in Catholic theatres this spring it is possible to mention only a few of them—and to suggest that next spring will see this vast theatre interest coordinated in great regional festivals.

Especially noteworthy are the production of *King Richard II* by Loyola University at Chicago under the direction of Charles Costello and the production of Costello's own play, *Padre Carillo*, at Loyola Community Theatre, Chicago; an exhibition of stage arts at Immaculate College, Immaculate, Pa.; a new play, *Cinderella's Grandmother*, written and directed by Fred J. Karem, at the Catholic Theatre Guild, Louisville, Ky.; and the production of Margaret Cleary's original choral drama, *St. Joanne d'Arc*, at Mundelein College, Chicago.

Of the latter production *Stage reports*: "In this choric drama the author herself takes the leading role against the background of the choir which, in a series of tableaux, sometimes acts as the jury, sometimes the prosecutor, and sometimes the heavenly voices."

(To be continued)

Boston Letter

By JOHN HAGES, JR.
328 Tremont St.,
Boston, Mass.

MEETINGS AT 328 TREMONT STREET

Tuesday—8:30: Round table discussions.

Thursday—8:30: Lectures and open forum.

Saturday—7:30: Class on the Liturgy conducted by Harold Bridges.

Dear Editor:

May has certainly been a banner month for the Catholic Worker in Boston. During the month we sold and distributed nearly 15,000 copies of the paper at churches, rallies and lectures. We started off on the right foot by distributing copies at the rally in Symphony Hall for the Loyalists in Spain on April 30th. The next day being May Day we distributed more papers on Boston Common as well as added a little clarification of thought to the Communists talking there.

Record Sales

On Sunday, May 2, we sold at the Immaculate Conception on Harrison Avenue and at St. Joseph's in Roxbury, at the former church we sold 2,600 copies of the paper and at St. Joseph's 2,300. These two marks are the highest that we have so far reached at any church in Boston. Our gratitude and thanks go to Fr. Archdeacon, S.J., and Fr. Ring for their splendid cooperation. On Monday we sold at Fr. LaFarge's lecture at Symphony Hall after which we met and talked with Fr. LaFarge. The next Sunday we sold at St. Vincent's and St. Peter and Paul in South Boston. We were well received at both these churches as well as at St. Augustine's and St. Cecilia's. On May 16th we sold in Malden at the Sacred Heart church in Jamaica Plain at Our Lady of Lourdes as well as at St. James and St. Joseph's in Arlington and Belmont. Sunday May 23rd we distributed a few thousand papers at the Textile Workers' meeting in Lawrence where John L. Lewis opened his drive to organize the textile workers. The paper was well received in Lawrence, one of the priests, Fr. Juras, of St. Francis' taking 600 copies to distribute to his parishioners. In the morning we sold at the Immaculate Conception in Everett where we received splendid cooperation from the pastor and his curates, as well as at the Mission Church, Holy Trinity and Immaculate Conception in Cambridge where we sell every month.

Lectures

In addition to selling the paper we have had lectures every Thursday night. April 29th Fr. Casey, S.J. spoke on St. Thomas Aquinas, May 6th Fr. Loeffler, S.J. spoke to us on the Theological Basis for the Lay Apostolate, May 13th John Griffin lectured on the new Christian Social Order and on May 27th Miss Margaret McGinnis spoke on Medieval Art. After each lecture Compline was sung by the entire group.

Due to the death of his uncle, Fr. Hennessey was forced to discontinue the class on the encyclicals which we were accustomed to

CATHOLIC WORKERS' SCHOOL



The following meetings, to which all are cordially invited, are held regularly during the week at "The Catholic Worker" headquarters, 115 Mott Street, New York City:

Tuesday, 8:30 p.m.—Discussion of Labor Encyclicals, led by John C. Cort.

Wednesday, 8:30 p.m.—Lecture and Discussion.

Friday, June 18, 8:30 p.m., and the third Fridays of July and August—Meeting of Association of Catholic Trade Unionists.

Saturday, 2 p.m.—Meeting of Association of Catholic Trade Unionists.

"A STORY OF LAND AND SEA"

It is twelve years since poverty, ignorance, and despair, held sway in Dover. It is twelve years since the spark of cooperation fired a simple people to take the ordinary mechanics of living into their own hands for their own good. It is twelve short years since these 55 Nova Scotia fisher families learned to express socially the unity manifest in their semi-monthly gathering for Mass at the village chapel.

In 1925 Dover's only claim to world attention was that it was the terminus of the transatlantic cable, but when Father James Tompkins came to Dover as pastor he found the fifty-five fisher-families unaware of the significance of that fact and equally unaware of any way out of their terrible predicament. For these men were suffering terrible hardships and the Great Depression was soon to cover the world. The prices they were getting for their lobsters were getting lower and lower. And to aggravate the situation further was the fact that most of Dover's inhabitants could neither read nor write.

Father Tompkins got to work immediately. Guided by this progressive priest a few men came together and learned to read and write. They in turn gathered others and soon the little village of Dover was literate.

Together

The ground work of learning finished, Father Tompkins introduced his parishioners to cooperation and the following year was taken up with an intensive study of simple economics and the Rochdale principles of cooperation.

The first fruits of study was a fine modern road the men built together through their little village.

Together the neighbors saved a meager \$125 and then together the villagers built a lobster canning factory to prepare and market their catch. By means of the factory the fishermen of Dover sold their catch at the highest price.

The factory profited. Spurred on by this success, the cooperators turned the profits of the factory into the building of two large boats. Together they now fished. Together they marketed and prepared their catch. Together all worked for the Common Good.

And with an abundance of material goods gained by neighborly cooperation came a change in the spirit of Dover's Catholic people. They now were truly Catholic. Through cooperation they had learned the difficult task of translating the spiritual into the material.

hold at his rectory on Tuesday evenings. This class will be resumed when Fr. Hennessey returns from a much needed vacation. To Fr. Hennessey goes our heartfelt thanks for it was he who took us in when we were without a house after leaving Washington Street and gave us the use of his church hall for our meetings until we were finally established at 328 Tremont Street. May he have a pleasant trip, a good rest and return safe to his flock.

Liturgical Class

On Saturday night a Liturgy class is held under the direction of Harold Bridges. The program of this class as well as what it has accomplished can best be expressed by Mr. Bridges himself.

"We have made the beginning of what we hope will grow to be a full program of liturgical study and activity. At the regular Thursday meeting during Easter week an introductory lecture was given and this has been followed by a class which meets every Saturday night at seven thirty. The subjects treated at these meetings cover some range but have all been treated in an elementary way—a necessity at this stage. However if the group continues to grow as it gives promise of, we shall be able to separate the rankst beginners from the more advanced and branch out in several directions.

"It would be desirable to have a talk at one of our regular meetings each month on some aspect of the official prayer and worship of the church. We hope that several classes may soon be meeting—one in liturgical Latin, one for those just beginning to use the Missal, studying the history and present form of Mass with special emphasis

CATHOLIC RADICAL ALLIANCE

The Catholic Radical Alliance has arrived at the point where it has the physical resources to open a House of Hospitality and center of information. Such a House is gravely needed in this vital industrial center. The Alliance, however, cannot proceed because the personnel has not yet been acquired. The original movers of the Alliance have been priests. Obviously their duties would not permit them to be resident indoctrinators.

What is wanted in Pittsburgh is a layman in good health thoroughly imbued with the Catholic Worker ideal, who is willing and able to start putting that ideal into practice by living and working in a Pittsburgh House of Hospitality. We are hoping and praying that such an individual will be sent us by St. Joseph and the Blessed Mother.

It was on Monday evening, April 18, that the program of the Catholic Radical Alliance was first announced by Rev. Charles Owen Rice. It is a program for putting the Pope's Encyclicals and the Gospel teachings on charity and social justice into action. It is more or less a restating of the program of the Catholic Worker. The announcement was made at an open forum. These forums had been held in Pittsburgh since the middle of Lent.

Action

As first steps in practical action, the forum was retained, and Wednesday evening class to indoctrinate workers were started. The forums have been held in the Pittsburgh Lyceum, whose use has been freely given. Rt. Rev. George Barry O'Toole, Rev. Carl P. Hensler and Fr. Rice have addressed the forum. The closing forum was held Monday, May 17. Herbert Sullivan, M.D., was chairman and Magr. O'Toole spoke. This last forum was held in Commemoration of the Anniversary of the Encyclicals and the Alliance was tremendously fortunate in having Peter Maurin float into town in time to be the chief speaker. Peter made a great hit and his sallies were well received by close to 200 listeners. Stephen Johnson was with Peter but did not speak.

On Saturday, May 15, the exact Anniversary of the Encyclicals, the Alliance sponsored a radio program on station KDKA. St. Agnes Choir supplied music, directed by Earl Scanlon. John Collins of *The Pittsburgh Catholic* announced. Fr. Rice spoke on the "Dynamite of the Encyclicals" and answered questions asked by Lawrence Sullivan, Duquesne University student. Also by way of Commemoration of the Anniversary an explanation of the Encyclicals by Fr. Hensler was carried by one of the local dailies.

May Day

On May Day a group of the Alliance members distributed Catholic Workers in West Park at a Leftist (Continued on page 7)

on our participation in it and a class in Gregorian chant, but for this more men are needed. While we are on the subject of the chant it should be mentioned that we are well on our way to singing the whole of Compline, which it is our custom to pray after all our meetings."

House of Hospitality

So much for our program of clarification of thought which is of course augmented by many splendid pamphlets and periodicals as well as by the encyclical letters of the Pope. Our house of hospitality is receiving many much needed repairs and improvements and we are in hopes that it will soon be habitable on all floors. We are feeding all who come to our door as well as providing twelve men with a night's lodging. This has led to a constant drain on our food supply and we hope that our many friends will help us again as they have in the past. We have a special need of canned milk, coffee and sugar as well as many other kinds of canned goods. Clothing of all types and description can always be put to good use.

We wish to thank all those who have assisted us spiritually and materially, both priests and lay people for without their assistance we could have done none of the things we have accomplished. All we ask is their continued prayers, help and advice.

THE CATHOLIC WORKER

(Member of Catholic Press Association)

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200

THANK YOU, FELLOW WORKERS!

Our grocery bills are paid, and our printing bills are now paid, thanks to the generous response of our readers throughout the country. During the month we sent out a letter to our friends and fellow workers and they showed their faith in the work we are all doing by their response. From little villages, from farms and from big industrial centers, our friends replied and we can face the summer with renewed courage. For such friends we thank our Lord and our Lady and St. Joseph, and we thank our Lord for our Lady and St. Joseph.

Gratitude is one of those emotions that warm the heart and lift it up to our Lord, and our readers have done that for us too, in making us feel this gratitude to them for their help. It serves to show that they feel this to be their work in which they are taking very active part. Not only are they helping to feed those who come to our doors and keep the crowd of propagandists together that are giving their time and strength, but they, too, all over the country, are spreading the work.

Out in Chicago, when I attended a mass meeting of the steel workers, I had no sooner stepped into the huge hall where the afternoon meeting was being held when I was greeted by three friends of the paper who were steel organizers, who in turn introduced me to others who were reading the paper. Out in front of the hall, The Daily Worker, with a special Chicago page on the steel situation was being sold. The Communists have their daily, and they are twenty years ahead of us in building up their machine to indoctrinate the people. But the evidence shown of the interest and familiarity of the strikers with THE CATHOLIC WORKER made me feel a great sense of gratitude at the immense strides we had taken in the last four years,—the ground we have covered in reaching the workers of this country.

And not only the workers of this country, but workers all over the world.

Hilaire Belloc, Dr. Grimley and other European readers have heard so much of the Catholic Worker movement in Europe that they visited us when they came to New York, and not a month passes but the office receives callers from different European countries.

War threatens in Europe and there is labor war throughout the United States. And THE CATHOLIC WORKER has a gigantic task in trying to reach the workers with its message of peace founded upon order.

Until we recognize Christ in His poor, the despairing workers will continue to listen to Marxist, materialist philosophy. Until we recognize the dignity of labor, until we give to labor a philosophy of labor, the worker will accept the materialist philosophy of Marxism. Unless we preach love for our brothers, a love strong as death, there will be class war and hatred. We beg all our friends and readers to help us by passing on their copies of THE CATHOLIC WORKER and sending in subscriptions for their friends. Write for half a dozen extra copies to distribute to your friends and fellow workers.

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
- 5—Distributism

Day After Day

I must keep a more careful record of places and persons even if it means sitting up in bed writing after an 18-hour day.

For instance, there is in this place, so many details of which I do not want to forget but will unless I write them down.

It is the first rectory I've ever stayed at and it is a great privilege to be here. The door bell rings day and night, its parlors are cluttered up with people, everyone works from dawn till way after dark, and everyone is very happy.

We are on the South Side in an uneven neighborhood which has good and bad houses, but mostly slums. Around on Michigan Avenue, the houses are beautiful, but, across the street, are some little houses so awful that it is hard to believe temples of the Holy Ghost are housed there.

Fr. Drescher, the pastor here, pointed out one house which some children had pushed over on themselves, and he had waited hours while the fire department extricated them, to baptise them. Neither child was hurt badly, strangely enough.

Father and I were walking around the neighborhood looking for a little house for another branch of the Catholic Worker for his side of town.

"I cried when I got home that day," he said. "I don't know what was the matter with me. I never do that."

It is a joy to be with such priests as Father Drescher. He and Father Luis, Father Jansen and Father

My Brother's Keeper

These hands are small, these pockets bare,
This heart is faint, and yet I dare
To offer here upon my knees.
As precious gifts to You all these.

I feared the night, I shunned the sun
Before this offering was begun.
Behold me now the fearless reaper!
I am become my brother's keeper.

VIRGINIA RANKIN.

Boarding are all so gay. Father Drescher is the pastor but he is like an older brother. They are free and happy with one another.

He used to be a missionary in the Philippines and as we sit over a good breakfast of liver sausage and toast and fruit and coffee he tells us of living conditions there.

"At first we were allowed three dollars a month to live on. All we had were rice and leaves most of the time.

"Later when I had three sisters come out for teaching we were allowed ten dollars. You couldn't buy anything. Money wasn't much good. When some of our kind friends sent us clothes, we could exchange them for food, fish and chickens. Sometimes we had grasshoppers, locusts they were, cooked, first in salt and water, and then served with a little vinegar and lard. They were delicious. We liked it. They eat dogs there, too, and say they are very good but I never ate any. We never had any bread until I began to bake some. We just had rice, and to keep our teeth in chewing habit, we had water buffalo meat. Fresh it was tough, but dried it was worse. And sugar cane to chew on, too. Between the meat and the grasshoppers, I preferred the grasshoppers.

Making Bread

"My bread was very good. We used a five gallon can as the oven, putting the coals and charcoal in the bottom and making an oven on top. We put the bread in an empty sardine tin. I sent some to the sisters and they said it was better than theirs. But I didn't have much time for gardening or baking. I had to go on horse back and on rafts, in all directions, to reach my people.

"During the war about 28 of us Germans were arrested and shipped back to the United States—I don't know what for. All of us were confined to a fo'castle (there were six priests among us) and it was terribly hot. When they shut off the ventilating system to rest the ma-

(Continued on page 6)

Offertory for The Feasts Within the Octave of The Sacred Heart

Let them trust in thee who know thy name, O Lord: for thou hast not forsaken them that seek thee: sing ye to the Lord; who dwelleth in Sion: for he hath not forgotten the cry of the poor.



A Snapshot of Peter Maurin, Co-founder of THE CATHOLIC WORKER, and Author of "Easy Essays."

CHRIST THE VICTOR

Arranged by ADE BETHUNE

1—No Man Can Serve Two Masters

You cannot serve God and mammon.

He that is not with me is against me.

Do not think that I came to send peace upon earth. I came not to send peace, but the sword, and a man's enemies shall be they of his own household.



—Ade Bethune

Every one of you who does not renounce all that he possesses cannot be my disciple.

If your right eye scandalize you, pluck it out.

If your right hand scandalize you, cut it off.

Every tree that does not yield good fruit shall be cut down.

You are the salt of the earth. But if the salt lose its savour wherewith shall it be salted? It is good for nothing anymore but to be cast out.

Enter at the narrow gate. How narrow is the gate, and straight the way that leads to life! And few there are that find it.

Follow me. I am the Way, the Truth, the Life.

2—Deliver My Soul!

Loose not my soul with the wicked, nor my life with bloody men; their work is injustice, their right hand full of bribery.

Instead of praising their works I have followed a painful road for the sake of Thy Word. I will not gather at their bloody meetings; I will not even remember their name.

Rise up, Lord. Catch him and beat him! Deliver me from the hard-hearted! Deliver Thy sword from the enemies of Thy hand! Deliver me from my persecutors for they are stronger than I. Their belly is gorged with Thy earthly goods; they have an abundance of children; and they will leave their inheritance to their offspring.

But as for me, I shall come to Thee with my justice alone. My food shall be the vision of Thy beauty.

3—Fear Not.

Fear not. For the Word of God is living and effectual, and more piercing than any two edged sword; reaching unto the division of the soul and the spirit, a discernor of the thoughts and intents of the heart.

For nothing is covered that shall not be revealed, nor hid, that shall not be known.

My kingdom is not of this world. If you had been of this world the world would love its own.

But because you are not of this world, but I have chosen you out of this world, therefore the world hates you.

The hour is now come that you shall be scattered, every man to his own.

You shall be hated by all men for my name's sake.

And whosoever kills you thinks that he does a service to God. If they have persecuted me, they will also persecute you.

In the world you shall have distress but have confidence; I have overcome the world.

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith..."
Rev. Edward F. Murphy, S.S.J.

LETTERS FROM OUR READERS

LIKES ACTU

Redemptorist Fathers,
Box A,
Oconomowoc, Wis.

Dear Editor:

Many thanks for the kind boost you gave my commentary on the Q.A. ("Quadragesimo Anno"—running in The Liguorian—Ed.) in the April Catholic Worker.

May I, in turn, commend you on the ACTU? It is something actually commanded by the Pope in Q.A.—but quite unknown in this country until you started the good work.

And the article on the "Truce of God" sounds like something of St. Francis brought up to date.

God bless you—prosperé, pro-cede, et regna!

Sincerely,

RAYMOND J. MILLER, C.S.S.R.

ON DISTRIBUTING

Saint Paul, Minnesota.

Dear Miss Day,

After your visit to Saint Paul many of us were inspired to really get out and do something as Catholic Workers. We had about one hundred copies of THE CATHOLIC WORKER, some of them old, and as the factories were closed on May Day, because it was Saturday, we decided to distribute them the day before.

We chose the Ford Plant in Saint Paul and started planning. We had a group of six, and I must admit that when we actually made up our minds to go out, we were frightened. One of the girls said she knew the Lord wanted us to go because she had prayed all morning for rain, and when we set out the sun was shining more brightly than it had all spring. All the way to the plant we encouraged each other and planned our speeches. One of our young friends remarked that it would be easier if we didn't look so "darned collegiate."

Thrusting the first paper at a worker was an ordeal, but once it was done we all had courage. The men were splendid and kind, and the papers went like hot cakes until an official came out and "very politely" asked us to leave the grounds.

Hordes of men were just beginning to go off shift, so we went out and stood on the curb and handed them WORKERS through their car windows. We were delighted to find these Communists on the curb distributing May Day announcements. We exchanged papers with them and proceeded to get our literature in the cars before they did, as we were two to their one.

Several Ford Plant men took our CATHOLIC WORKER and refused the Communist pamphlets. One man even asked for two of our papers. The only unpleasant thing that really happened was having one young fellow tear a paper up and throw it at us. It made us fighting mad to see him tear up Ade Bethune's lovely illustration of Christ and all the rest of it, but we consoled ourselves with the thought that the boy was very young.

Our papers ran out much too soon, but we have ordered more and plan to keep on distributing them. I don't think any of us have had such a feeling of satisfaction as we had when we walked home, all quite tired but almost bursting inside to think of men reading THE CATHOLIC WORKER through our efforts.

Incidentally, we saw the first Flicker any of us had encountered this spring. When he whirred out of the brush our hearts soared right with him.

We hope that your readers who are planning to distribute papers will "take it from us" that distributing CATHOLIC WORKERS is sheer joy.

Sincerely yours in Christ,
VIRGINIA RANKIN.

There is nothing more useful than to look at the world as it really is—and at the same time look elsewhere for a remedy to its troubles.

—From Rerum Novarum.

Another C. W. Branch

182 Methuen St.,
Lowell, Mass.,

Dear Editor:

You will be interested to know that we are about to begin a branch of the Catholic Worker here in Lowell, Massachusetts. We are now looking about to find a suitable place for our headquarters where we hope to be carrying on the work within two weeks.

As you know many of our local people have been interested in the Catholic Worker for some time and particularly since your visit to our city last summer. Many have visited the Boston House and distributed the paper. But your last visit has inspired us to the determination of opening a branch of our own to more fully serve the cause of the worker. Our good friend, Rev. Emile Bolduc, O.M.I., has given us great encouragement and assistance in taking these first steps and we fully realize that his help is a great asset to our cause.

Clarification of Thought

About seventy per cent of the population of Lowell is Catholic. The largest percentage of these are industrial workers. We believe that the greatest need presently is the clarification of thought and the instruction of all in the Catholic viewpoint. With this in mind we are about to conduct a series of discussions at the Knights of Columbus on the problems of labor and the applications of the encyclicals of the Popes in regard to labor. Many representatives of the local labor unions will attend. We hope that Mr. John Cort will find it possible to talk to us at one of these meetings. Mr. Arthur Shean of Boston will lead the first discussion on "The Story Behind the Encyclicals." We hope that this is but the beginning of much greater work along this line among our citizens.

During the past week we have the workers from the Boston headquarters speaking before two of our church groups and selling the paper at St. Michael's Church. We shall strive to circulate the paper by our own group throughout all the parishes of the city in the near future.

We know that this is but a small start in the direction which has been pointed. There is much to do particularly in the performance of the "Works of Mercy" but as opportunities present themselves we shall do our best. We hope and pray to God that we shall be able to write you of really great accomplishments in the near future.

Sincerely,

RAYMOND A. SULLIVAN.

FR. CURRAN LETTER

New York

Dear Editors:

I can already hear the hammers pounding the Catholic Worker over the open letter in the May issue addressed to Father Curran in connection with the anti-Communist rally in the Hippodrome some weeks back. It is purely coincidental, of course, but in case you have not read the Commonweal of the issue of May 14th, I would like to draw your attention to two paragraphs from Monsignor Ryan's article reviewing the encyclical, "Atheistic Communism," promulgated by the Holy Father in March:

"These touching illustrations (referring to that part of the encyclical which denounces the Communist system rather than Communist persons) of the charitable heart of the Holy Father are in pleasing contrast to the violent utterances of some speakers who would refute Communism by 'three feet of rubber hose.'"

"Fourth, the prominence given to the practice of economic and social justice among the methods of fighting Communism, is of the greatest practical importance. If speakers on Communism would give as great a proportion of their addresses to constructive economic reforms as the Pope gives of his encyclical, they would not be criticized as mere 'red baiters' or as defenders of economic injustice and reaction. The Catholic speaker or

RETORT

April 29, 1937

Dear Editor,

We have read with interest the article appearing in the May, 1937, issue of your paper anent the Anti-Communist Meeting at the Hippodrome on April 13th.

It is not to be expected that we will all agree on the best method of procedure in advancing the cause of our religion and in overcoming our enemies. In this land of ours there is plenty of room for differences of opinion.

1. You state that Governor Smith showed an utter lack of knowledge



—Ade Bethune

of Communism. Why do you think that?

2. Why should not Mr. Harvey have been invited to a patriotic mass meeting?

3. If there were fisticuffs outside the Hippodrome that evening—and this is the first we have heard of it—is there any reason to blame Father Curran or this organization for that? As a matter of fact, two lady members of our organization had literature taken from them and were assaulted by Communists on 42nd Street after the meeting.

These few thoughts are given you preliminary to a fuller reply by Father Curran upon his return from a speaking tour in the Middle West.

Very sincerely yours,
WILLIAM J. F. CLARK,
Secretary,

Amer. Assoc. Against Communism.
Ed. Note: To date, we have received no written reply from Fr. Curran.

ACTIVITY OF CLERGY

May 24, 1937

Dear Editor:

I am trying to gather as many instances as possible that refer to the activities of the Catholic clergy in industrial conflict in the United States from 1900 to the present. No doubt, many of your readers know about such cases. I would appreciate it if they share their knowledge with me. The particular information I am trying to get at present is:

1. The name of the prelate or priest;
2. The location and approximate date of the dispute;
3. Any other information that can be obtained.

With every good wish, I remain, Gratefully in Christ, the Worker, (Rev.) PAUL STROH, C.S.S.R. Holy Redeemer College, 3112 Seventh Street, N.E., Washington, D. C.

writer against Communism who merely denounces is not following the method of the encyclical."

With best wishes,

Yours very truly,

J. P. KELLIHER

"Pray as though everything depended on God, and work as though everything depended on yourself.—St. Ignatius Loyola.

"May Day" in Detroit

One hundred and fifty men gathered in this city's Times Square to commemorate and augment the "solidarity" of labor. The day was bright with sunshine, and the delicate first scents of new grass and budding trees accented the mildness of both the day and the strangely casual manner of speakers and auditors. Banner of the usual guarded import bobbed above the heads close to the speakers' stand, with turkey red predominating in the color scheme. But despite whatever remote or ominous significance one might have read in the demonstration, the afternoon passed quietly. Indeed an onlooker experienced a kind of pity as he noted the furtiveness and dejection in the faces of most of the assemblage.

Good Work

A squad of six youths, headed by a stalwart Encyclicalist named Flannery, were busy handing out copies of THE CATHOLIC WORKER, The Catholic Action Bulletin, leaflets on Spain, and other material that harmonized more particularly with the solidarity of brotherly love and the leadership of Christ and His Blessed Mother.

This squad was sent by Rev. Clare A. Murphy, director of diocesan study clubs and culture circles in Detroit, and it was notable that of the six hundred pieces of literature distributed scarcely any were to be found after the meeting closed. Many were seen eagerly reading or folding their copy for later reference. A good afternoon's work was done for "counter evolution."

Mr. Flannery, a retired police officer, encountered in his rounds an old friend in the Inspector in charge of the police detail on duty, who greeted him with the startled exclamation: "In the Name of God what are you doing here?"

H. B. S.

FROM INDIA

St. Mary's College
Kurseong D. H. Ry.
India.

Dear Editor:

I have been a reader of your "Catholic Worker" and I have come to realize how useful it will be to me, to my students and to my friends. For it is just the sort of paper for our people. Socialism and Communism are steadily gaining ground in India, especially among the poor and the laboring classes, as is to be expected. And the "Catholic Worker" has for its aim to counteract false ideas and to propagate correct ideas. It is thus bound to do a lot of good. The literature that comes from abroad is generally unsound and false, and our own Catholic Press is yet too young to counteract the evil effectively enough.

Send Your Copies

I wish very much to secure, if possible, several copies of the "Catholic Worker" to circulate among those who are in need of such literature. As you will easily understand, I am not in a position to subscribe. May I therefore, kindly request you to introduce me to some of your readers who might remail their copies, when they are done with them, to my address. The grateful return I can make is a prayer and a grateful remembrance in my Masses.

Excuse me for the trouble I am giving you, and thanking you in anticipation. God bless both you and your work.

Yours sincerely in Christ,
LOUIS C. MASCARENHAS, S.J.

P. S. Will you publish my request for some of your readers to send me their copies. Thanks.

"RUBBER HOSE"

May 15, 1937

Dear Editors:

I enclosed a little check to help you keep the idea of charity to the fore in Christian Social Action. The use of "3 feet of rubber hose" is not so effective as hot coffee and a sandwich when one is out of a job and cold.

A WESTERN BISHOP

PITTSBURGH ACTU

St. Agnes Church
3221 Fifth Avenue
Pittsburgh, Pa.

Dear C.W.'s:

Next Monday at the Catholic Social Forum I am introducing a comprehensive plan "of immediate, practical, detailed action against Communism and other forms of social injustice, such as Capitalism."

There will be three points to our program: 1) For the Poor—a House of Hospitality. I have one in mind. 2) For the Students—Intensive Study Club. 3) For the Workers—organize a Pittsburgh ACTU.

The St. Vincent de Paul director, Father Tom Lappan, is very much behind this. Will write more in detail later. Right now I ask for practical advice on the ACTU business.

Sincerely,

Rev. CHARLES OWEN RICE.

P.S. We have had a steady attendance of about 100, at our Forums.

Ed Note: Since the writing of this letter Father Rice and friends have organized the Catholic Radical Alliance to carry out the above program. We congratulate them on their exemplary zeal and activity.

We understand, however, they have had some difficulty interesting CIO workers in the ACTU because the latter thought "Trade Unionists" meant "craft unionists" and therefore A. F. of L. We would emphasize that nearly half of our membership are from CIO unions, namely the United Electrical and Radio Workers, the Auto Workers, United Retail Employees (including the Department Store Workers), and the Bookkeepers, Stenographers, and Accountants Union (sometimes called Office Workers). Several other unions represented are now considering secession to the CIO. We also have one independent union represented, the Civil Service Forum.

New Guild Order Held Practical

That the new guild social order proposed by Catholic leaders is practical, is maintained in an article in the current number of *The Guildsman*. Other articles in the same number treat on the causes of land tenancy, a vindication of Arthur J. Pentz, endangering the Catholic program, the people's foreboding of evil, the replacing of the present unjust economic regime, the new regime in Spain, and the responsibility of Catholics for prevailing conditions. *The Guildsman* is published monthly at Germantown, Illinois. Subscription, \$1.50 a year.

Recognize Christ

In the needy and poor we recognize the person of Jesus Christ, our Lord Himself, Who though He was rich, as says the blessed Apostle, became poor that He might enrich us by His poverty. And that His presence might never seem wanting to us, He so effected this mystic union of His humility and His glory that while we adore Him as Being and Lord in the majesty of the Father, we might also feed Him in His poor, for which we shall be set free in the evil day.—St. Leo the Great.

From St. Alphonsus de Liguori: "War brings such evils with it—such harm to religion and the innocent—that in practice it is hardly ever justifiable."

Easy Essays

By
PETER MAURIN

PUBLISHED BY
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Staff Artist of The Catholic Worker
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Bedtime Story

Once upon a time there were two men who lived together in a little house by the sea-shore on the edge of a thick jungle. They both liked each other very much, and there was never any quarrelling or bad feeling between them.

Now these men, who were young and just starting out in life, had different occupations. One of them used to go every day into the jungle to hunt wild animals and gather fruits. The other went towards the sea to fish and dive for pearls and gather oysters and clams.

After some time it happened that the man who went every day to the sea and was working all day in the sunshine and open air became very tan, so that he did not look like the same man.

The other man, who worked all day in the shade of the thick jungle trees, remained white as before, and could not understand this change in his companion.

Soon the white man's attitude toward his tanned friend changed very considerably. He was superior and scornful. Sometimes he wouldn't talk to him at all. Then he started taking his food and wouldn't allow him in the same part of the house. He started insisting that his former friend (for, of course, they were friends no longer) should spend most of his time waiting on himself. Then one day he called him, "Nigger."

But the strangest part of the story is that actually the tanned man was exactly the same under the dark brown skin as he had been before. And naturally he could never understand why his friend had become his enemy.

Stock Yards

(Continued from page 1) ago, and there was no success in organizing the workers when the employers were so bitterly opposed to it.

No Security

Wages and hours have been bettered somewhat but still the work is seasonal and no worker knows how many hours of work he will have a day. Wages are 62 1/2 cents an hour for men and 52 cents an hour for women. There is one week's vacation after two years of work, two weeks after five years.

German, Irish, Lithuanian, Polish, Slovaks, Bohemians and Negroes make up the nationality of the workers and there are many colored workers. The miles upon miles of little frame houses throughout the West Side, many of them poor to an extreme, testify to the depressed condition of these workers.

Canning

So far there have been only two mass meetings, both of which representatives of the Catholic Worker group in Chicago attended. There were several thousand workers at each meeting. The two organizers who came to the editor of the paper and asked the cooperation of the Catholic Worker in indoctrinating the worker as to Catholic principles and teaching as to organizing and unionizing the men must remain anonymous, for if their names were known they would lose their jobs.

The woman organizer in an interview with the editor was telling of conditions during the depression when "home relief beef" was being canned at Armour's where she worked.

"Twenty of us women put up 28,000 cans a day," she said. "It was during the drought and there were diseased cattle. I myself got hog itch, breaking out from shoulder to wrist. They threw the meat in a big vat with steam pipes running through it, and it changed the color but did not cook the meat. A lot of the spoiled meat was spiced. Many a time they kept stuff around until it spoiled, but they would not give it away to the poor of the city."

The workers at the yards are joining up with the union at a great rate and we urge those who are holding back that they study the teachings of the Holy Father in regard to Catholics joining labor unions. He says that the worker has the moral duty to join with his fellows in unions and that he is neglecting his duty if he allows himself to be exploited.

"All property, the more common it becomes, the more heavenly it becomes."

ACTU

(Continued from page 1) ing on "Unions and Unity," so eloquently in fact, that a number of our Italian neighbors came in from the street to listen.

No Back-Scratching

Emphasizing the point that the ACTU must strenuously resist the temptation to become exclusive, in the sense of concerning itself only with the welfare of Catholics, Father Monaghan went on to show how the American labor movement has never had a philosophy of labor, other than the Marxist philosophy, and that for a group of zealous, self-sacrificing, and truly Catholic trade unionists there is a tremendous field.

Officers elected at the same meeting for the coming year were Martin Wersing, of Utility Workers' Local 1212 of the United Electrical and Radio Workers, president; R. Philip Jiggetta, of the Relief Workers' AWPRA, vice-president; John C. Carr, of The Catholic Worker, secretary; Julia Losacco, of the AWPRA, treasurer; and Edward Squitieri, of Local 1212, U. E. & R. W., educational director.

Lowell Branch Starting

A new branch of the ACTU is under process of organization in Lowell, Mass., where John Carr, secretary, spoke last Sunday to an interested group of prominent union men and women, who have the strong and influential support of Father Bolduc. Lowell readers are urged to get in touch with Raymond A. Sullivan, 182 Methuen Street, Lowell.

The Saturday afternoon meetings of the New York ACTU have been suspended during the summer to the third Friday nights of June, July, and August. Chapter and group meetings will take place more frequently, also at 115 Mott Street. For the general membership meetings prominent speakers will be obtained.

Group meetings were held during the past month in the Con Edison Chapter (Utility Workers), the AWPRA Chapter, among members of Coastwise Checkers Local 1346, the Teamsters' Union, the Newspaper Guild, and the new National Maritime Union.

Julia Losacco reported on activities of the AWPRA Chapter at the May 23rd meeting. She and John Mella both spoke in defense of the AWPRA when it was attacked at the last monthly meeting of the Oscanam Guild, organization of Catholics in the Relief Bureau.

Utility Workers

Ed Squitieri of the Con Edison Chapter reported on activities of the Utility Workers group and the publication of Vol. 1, No. 1 of their organ, "Power and Light," first official publication of the ACTU. Nearly 10,000 copies of this little, four-page paper were distributed to plant and office workers at ten different points in the Con Edison system. Owing to the generosity of Father Monaghan and the loyal support of the members, "Power and Light's" initial printing bill has been paid off, and Vol. 1, No. 2 is scheduled to appear next week.

The aim of the first issue was to offset the company's attempt to discredit the CIO and Local 1212 as "Communist outfits" and to expose the A. F. of L. union for what it is, a sell-out to the company, no better than a company union. Again Catholics were urged to join the union as part of their obligations to fulfill the duties proclaimed by Pius XI and as a necessary contribution to the welfare of their fellow-men.

On the Waterfront

Activities of the ACTU in regard to the Donahue Case in Coastwise Checkers' Local 1346 are related elsewhere in this paper. The ACTU has made a real start in rank-and-file movements to fight corrupt forces in both this union and the Teamsters, and it is hoped that both these groups will pick up strength over the summer.

The following are centers of organization or prospective organization and persons to be contacted throughout the country:

Pittsburgh, Pa.: Rev. Charles Owen Rice, St. Agnes Church, 3221 Fifth Avenue, Oakland Station, Pittsburgh.

Chicago, Ill.: Dr. Arthur G. Falls, 4655 Michigan Boulevard, or C. W. Headquarters, 1841 Taylor Street, Chicago.

Philadelphia, Pa.: Paul Toner, 267 Rochelle Avenue, Philadelphia. St. Louis, Mo.: Cy Echale or Don

Pitt Priests

(Continued from page 1) explained the Catholic stand on labor.

Needy strikers will be given food and clothing by the Pittsburgh St. Vincent de Paul, according to an announcement, possibly unique in America, by Rev. Thomas B. Lappan, diocesan director.

Church with Labor

Father Lappan asked headquarters of both the CIO and SWOC to notify him of any cases where labor conflict was causing physical distress to the workers, their wives or their children.

Defending on Catholic grounds the worker's rights to join a union of his own choosing, Father Rice went on to uphold his right to strike if unjustly treated and emphasized the fact that in the whole struggle of the workers to secure justice, the Church was solidly with them.

He pointed out that when he, a priest, spoke at a union meeting, he was only obeying the recent appeal of Pope Pius XI for the priests to "get into the front line trenches" where the critical issues of the day are being fought out.

At the end of his speech at one of the meetings the entire audience, only partly Catholic, rose and remained standing until Father Rice had left the hall. The next day the CIO union won the election by approximately 17,008 to 7,000.

In announcing the decision of the Pittsburgh St. Vincent de Paul to help strikers, Father Lappan said:

"We are ready to use all our resources to relieve any such hardships. We are not going to stand by and see hunger and suffering used as weapons for the settlement of differences between employees and employers. We shall not inquire into the 'reasonableness' of the strike, or the religion or politics of those who are affected. Wherever there is distress, we shall do our best to supply whatever is needed."



—Adm. Bethune

Gallagher, C. W. Headquarters, 3526 Franklin Avenue, St. Louis.

Boston, Mass.: James Marra, John Magee, or Arthur Sheehan, C. W. Headquarters, 328 Tremont Street, Boston.

Worcester, Mass.: Michael C. Sullivan, 58 Florence Street, Worcester.

Tacoma, Washington: H. M. Ross, Tacoma Typographical Union No. 170, Tacoma.

Bellingham, Wash.: Harry Oberlatz, 1316 High Street, Bellingham.

Indianapolis, Indiana: Clemens Greshamp, 3319 Boulevard Place, Indianapolis.

Pontiac, Michigan: Ralph W. Zimmerman, 193 Chandler Ave., Pontiac.

Important news for the ACTU is the appointment of its president, Martin Wersing, as chairman of field representatives, Utility Division of the United Electrical and Radio Workers, which is opening a drive to organize utility workers on a nation-wide basis. Brother Wersing left last Monday for a survey tour of the East and South with a group of organizers whom he will place at strategic points as district organizing offices are established throughout the region from New York to the Gulf of Mexico.

Day After Day

(Continued from page 4) chinery, some of them fainted. There were very few weeks. We had beans 78 times. Everybody got thin but the priests and they got fat. Yes; it was a hard life."

The house here is big and the pastor gave me his room because it is the only one with a private bath. The windows look out on a gnarled sycamore tree, which grows so well in city back yards. There are some shrubs in the tiny back yard, but the grass is trampled down by the police dog and the puppy, a mongrel called Valentine, whom Father says Martin de Porres sent him for a pet. The police dog is a watch dog, not a pet, but the little cur wags his whole hind end and is a friend of all. I can see why Father never ate dog meat.

The rooms are large, but the furniture is very poor and the rugs worn down to the nap. When they need any "new" furniture they go buy it at the Catholic Salvage Bureau around the corner. Fortunately for them there are no ill advised though loving parishioners to smother them in gifts such as oriental rugs.

May Day

The cooking is good and we like to go out to the kitchen where Mrs. Lorenz holds sway. She comes from Louisiana and has two daughters who are nuns. On Sunday nights, or when we come in late, we meet down there because we love kitchens, priests and all of us.

The procession for May Day was a happy occasion in the church across the street. The church was filled with flowers, and all the little girls and boys who had made their first Communion that morning and all the school children filled the church. And before the statue of the Sorrowful Mother there was a big pot of roses, bought for her by a Negro girl who had been homeless one time last winter but now had a job and could afford to pay for roses out of her eight dollars a week salary! May Our Lord and the Blessed Mother bless her!

Blossoms in the City

Two members of the Catholic Worker who are leaders of the South Side branch are working here with Father Drescher in the parish, two Elizabeths and we have enjoyed being together these few weeks.

While we were looking for a place this afternoon we passed little ramshackle frame houses all bent and leaning, and the front yards were planted with lettuce, radishes, golden glow and iris, and even some rows of corn. On one street, here in the heart of the slum, there was an apple tree in bloom and a parrot out in a bush in the front yard. Wish we could find a place on that street, but there is great difficulty in finding any place around here. It is so congested with several families and sometimes dozens of families living in one house. Many of the worst places have been torn down and there is no new housing to take their place.

St. Louis

Three of us from St. Louis started out before five one morning (it was the octave of the Ascension) to go to the Convent of the Precious Blood at O'Fallon, Missouri, for High Mass at six. We had time to recite Litanies as we sped along at sixty miles an hour, and the nuns, novices, postulants and aspirants were just starting Prime when we arrived.

In the chapel, surrounded by noble trees and lawns, were the robed women, and the beauty within completed the beauty without. I have never heard Mass sung so, with such clear, pure and hearty singing, not the thin, attenuated singing one is accustomed to associate with women's voices and Gregorian.

Liturg

Purity was a positive virtue there in that chapel. There was strength, joy and love strong as death there.

And I thought as I listened that if Mass were offered up in only one place in the world, as Thomas a Kempis suggested, so that all the workers would flock to assist, it would be offered with just such beauty and glory.

I thought too, how there at this liturgical center of America they had made most truly the Mass the crown of the day. The morning took

its rightful place. As emphasis. Matins, Lauds, Prime, led up to Mass, followed by Terce and Sept, and then the great work of the day was done—surely as perfectly as it is ever done in this imperfect world. The rest of the day is relatively unimportant and declines to nightfall when God's creatures sleep.

I thought of the city, of the world, and how life begins at dusk, and I realized as never before that the life of the Mystical Body is a glorious day.

Breakfast

Fr. Hellriegel was our host at breakfast and it was a hearty meal as it should be after such hearty singing. We sat long at the table.

Fr. Hellriegel the chaplain of the Convent, is a mountain of strength and of energy and has that happiness of one who does well what God wants him to do.

After being up since four thirty, we ate heartily of bacon and eggs, home made bread and butter, and there were sausages, cheese and green topped onions on the table, of which Father ate tea before I could get the plate and take half a dozen myself.

Speaking to the nuns was a great pleasure and they are all going to pray for the Catholic Worker. Their power house there supplies us with the energy we need for our work.

The students at the high school were farmers' sons and daughters and it was good to talk to them too. We will have there one more C.W. group I hope.

Speaking

So many places covered this trip and so many different audiences. In St. Louis I spoke before our own group twice, before several High Schools; before one group of workers in an enameling plant and before 600 steel workers.

The last crowd were just organized by the C.I.O. in Granite City, Illinois, and, though the town allows no negroes after dark, white and colored were in the same hall, in the same union; this is something the C.I.O. has achieved which the A. F. of L. failed in.

(We stopped at a coffee shop in St. Louis with a colored member of our group and the A. F. of L. waitress said it was a clause in the contract that she couldn't serve colored. Don Gallagher one of our own, waited on us instead.)

Father Lyons

We picked up Father John Lyons at the rectory of St. Louis one afternoon and went with him to General Hospital number 2 where the colored of St. Louis are taken care of. Twenty-five thousand patients a year pass through the hospital and Father Lyons is there every day to visit the sick and console the afflicted. He instructs, baptizes, gives the last sacraments of the Church to the dying.

He is seventy-five now and this has been his life. For a long time he was stationed in Chicago where he did the same thing at the county hospital day after day. And now he is down in St. Louis; there are three priests in charge there, doing eight hours duty each, doing the work which he started.

"R" Schools

Father Lyons is stationed at the colored Church in St. Louis and his special interest is in starting what he calls "R" schools among the colored. "R" stands for Religion, and knowing how difficult people are about coming to recitories and to churches for instruction, he has started many of his little schools in the homes of the colored themselves. It may be classes for children in the basement of some home on Saturday or weekday afternoons; it may mean evening meetings in the home of some Catholic colored woman or of one of his converts. We visited one of these homes one evening, and the gathering reminded one of primitive Christianity—instruction going on in the bosom of the family and becoming very close and homelike. Father Lyons thinks far more important his work in starting these "R" schools than the weary hours of visiting that he does daily and nightly in the hospital. He wishes other priests to follow this technique which is so simple and effective, and he had issued many pamphlets on the subject, begging the money to get them printed.

(Continued on page 7)

St. Louis Letter

By CYRIL ECHELE
8529 Franklin Ave.,
St. Louis, Mo.

Friends of the CATHOLIC WORKER in St. Louis had a five-day visit from Dorothy Day during May. Miss Day spoke to twelve different groups. Among others, she spoke to a meeting of 500 C.I.O. workers at Granite City, Ill., and to a mixed audience of friends of the CATHOLIC WORKER at International Institute in St. Louis. All who heard her were impressed by her humility, zeal, and untiring energy. One of the St. Louis group told me she had never met a person who could make her want to do so many things. I believe this is one of the marks of the true leader: To make you want to do something rather than to make you do something.

The members of our St. Louis group have been talking a great deal during the month about the ideas of leadership and personal responsibility and how we can put them into operation within our own group. Some of us believe that we have not been paying enough attention to these basic ideas of the CATHOLIC WORKER in the work of Christian Reconstruction.

St. Louis ACTU

A great weakness of our work in St. Louis has been absence of appeal to the workers. Most of us being students, we have confined our work to agitation among students and middle-class people. This is unfortunate because the Holy Father says in his latest encyclical that we should go to the workers with the Christian message without delay. They are most in need of it just now. We have prospects of making a more definite contact with the working class in St. Louis just now. At our last meeting we had present a delegation of workers from a local C.I.O. unit, who were somewhat perturbed on account of the "drive" of Communism in the labor field today. We hope to gather these men together with one of the local C.I.O. organizers whom we know and form a unit of the Association of Catholic Trade Unionists, a branch of the one formed at the CATHOLIC WORKER in New York.

At one of our meetings in St. Louis we had as speaker Father Smith, colored priest from Louisiana, who was giving a mission in St. Louis. He gave us a survey of the work of colored priests in the United States.

We have been devoting a great deal of attention lately to agitation and advertising and ticket-selling for Father Purvey's lectures in St. Louis on Friday evening, June 11. We hope St. Louis people will respond wholeheartedly to this lecture. Tickets are on sale at our headquarters at 526 Franklin Avenue or at the Cathedral School Hall on the evening of the lecture.

Ward on C. W.

(Continued from page 1)

Union Theological Seminary, is said to consider himself a Christian Marxist, but since, as Lenin says, "atheism is an integral part of Marxism," he evidently does not believe in the Divinity of Christ.

Dr. Ward being a professor in a theological seminary, has been of great help to the Marxists in gaining the support of Y.W.C.A.'s and Y.M.C.A.'s and other church groups throughout the country to the Communist-dominated League. It was a strange and wonderful thing at this meeting at the Rockefeller-endowed University to hear condemnation of economic dictatorship. One felt like commenting that the sincerity of all concerned would be more evident if they were thrown out of such temples rather than welcomed in them to express their sympathy with Soviet Russia in scarcely veiled terms, while they condemned Fascism in Italy, Germany and Spain.

When Dr. Ward said that "there are present this evening the national representative and the local representative of that force in the Catholic Church which has prevented a united front between workers and students," he meant it as a condemnation, leaving it to be inferred that it was within our power to swing the workers and students of our faith toward the united front, and that because we

Day After Day

(Continued from page 6)

Visiting the Sick

It was good to go with him on this afternoon to the hospital. It was an experience one never forgets. The saintly old man of seventy-five, still so vigorous and full of energy and zeal, going from bed to bed and approaching his friends with childlike faith that God would give the desire when he was so ready to satisfy the need.

"Did you ever think of becoming a Catholic?" he would say again and again with great and generous directness. "Do you know anything about the faith? Can't I tell you something about it?"

Day by day he visits and finds out the faith of each patient who comes in.

"You see Father here at the strangest hours," one old Negro said. "Any time of the night I just open my eyes and there he is."

The hospital itself is a terrible place, not only for its human woe. They have built another hospital for the colored into which they are soon going to move, but for a long time they have been housed in an ancient medical school with huge loft-like rooms, crowded together with little air or sunlight. Children are in the wards with the adults, but these at least have beds near the windows. The black heads stand out stark and hauntingly beautiful in their gaunt suffering against the white of the sheets and the dingy white of the wards. The Negro has learned the "art of acceptance" as Romola Roland calls it.

Greatest Gift

It is too late now to think in terms of social justice for these dying ones. One can work for their race and for better conditions for all. But for these men, lying there dying, what can one offer?

Father Lyons knows that he has that which means beauty and joy and peace to them. He realizes that he alone in his role of priest, can give them the greatest gift this world has to offer. He can bring to them Christ Himself. And he so wants to give them what he has been empowered to give, that he is tireless in his efforts.

Love, St. Ignatius says, is an exchange of gifts. This son of Ignatius, Father Lyons, has indeed a heart full of love.

Right Radicalism

Extreme individualism is just as evil as its opposite extreme, Communism. Both systems are equally at fault. Neither is a satisfactory substitute for the prosaic middle course—which in this case is the really radical course. Its name is Christian Charity.

Today the real problem is not how to feed, clothe, and care more efficiently for our numberless needy, not how to put charity on a better business basis, but rather how to reawaken in the hearts of men that personal love of our neighbor which distinguishes true Christian charity from impersonal professional philanthropy. "By this shall all men know that you are My disciples, that you have love one for the other."

Is it not more Christ-like to give our own old coat than to refer a beggar to a relief bureau? Is it not closer to the Christian ideal of charity to feed the hungry at our own table than to send them to a soup kitchen? Perhaps we have forgotten the value of the cup of cold water given in His name.—The Catholic Courier.

refused to do so, we would be responsible for Fascism when it arrived in this country.

Called upon to speak, Miss Day quoted from the encyclical on the Church and State in Italy, to show the condemnation of Fascism and quoted from the new Soviet Constitution to show the impossibility of a united front with those who would "allow freedom of religious worship and freedom of anti-religious propaganda," which would mean condemning the child to an education which was atheistic.

"Rather we would advocate an 'unpopular front,'" she said, quoting Peter Maurin, "where there could be a possibility of united action between the agnostic, who recognized The Common Good, the Jew who recognized God, the Father, the Protestant, who believed in the Incarnation, and the Catholic, who believed in the Mystical Body, which includes all."

Pittsburgh Group

(Continued from page 3)

demonstration. Marcellus Kirsch headed the group. Mrs. Byrne of the Catholic Ladies Forum had several of her fellow members along and Mrs. O'Connor had members from her study club. Mark Kirsch has followed up the Leftist contact by attending their meetings and giving out the Catholic Worker. Lawrence Sullivan and Frank Hanrahan have been with Mark.

A Study Group

The Wednesday Classes have been held in the rooms of the Catholic Ladies Forum downtown Pittsburgh. Rev. R. A. McGowan's "Toward Social Justice" is the basic text. Frs. Rice and Hensler have been conducting the classes. Msgr. O'Toole and Rev. John McDonough are scheduled to give lectures before the present series of classes ends. At each class, copies of the lecture in question-answer form are distributed. Before one of the forum's Barnard-Iddings Bell's "A Catholic Looks at His World" was broken down by Fr. Hensler and copies of the "breakdown" distributed to the members. The mimeographing has been attended to by Sister M. Maura of the Mercy Order. Around fifty people have been attending the classes. Rev. Thomas Lappan of the Pittsburgh council of the St. Vincent de Paul Society has been putting the full resources of the society behind the movement.

Catholic Organizer

On Wednesday, May 19, Fr. Rice went to Aliquippa. Joseph Timko,



—Ade Bethune

subregional director of the SWOC fight for organization of the steel workers in the district containing this company owned town had invited him to talk to the workers.

It was the eve of the plant elections to determine who would represent the workers, the SWOC or the company union. Fr. Rice spoke before overflow crowds at the Romanian Hall and at the Sons of Italy Hall in West Aliquippa. The attitude of the workers was enthusiastic. The organizers most of whom are Catholic were found to be friendly and intelligently Catholic. One thousand copies of the Catholic Worker were distributed at the two meetings and were accepted with interest and enthusiasm.

Joseph Timko, sub-regional director of Beaver Co. for the SWOC, turned out to be a magnificent Catholic character. There was something rock-like in the man. He was a coal miner, has been out of the pits less than nine years. He is a student of the Encyclicals and knows Christian social and economic teaching. He is a follower and admirer of the Catholic Worker. His job before he came to Pennsylvania was organizing in the coal fields of "bloody" Harlan County, Kentucky. His eyes light when he talks of his evenings spent with the lonely, courageous Benedictine stationed in that center. Timko is a rugged, earnest Catholic. Harlan miners are of the "Bible Belt." They at first did not know his religion. He talked to them of the religious side of the struggle. He quoted Christ's words. He gave them the Catholic teachings of the Gospels and the Popes and the Fathers without telling them that it was "Roman Catholic" stuff. He won their confidence and when later on it was found out he was a Papist, their confidence was his in spite of all. He told Fr. Rice that if only some Catholic laymen would go down into that section they would find the fields white for harvest. The priest they fear and mistrust, the laymen could get their confidence as Joe Timko did.

Rev. Thomas Lappan, director of the Pittsburgh Particular Council of the Society of St. Vincent de Paul, when the steel strike started and bade fair to continue, informed the strike leaders that the Society would aid in feeding and sheltering the victims of the strike as soon as the necessity arose.

MARIE CONNOLLY.



Ethics of War

(The following is taken from a talk given before The Catholic Worker group of St. Louis by Lee Carter, a member of the group.)

Whatever may have been the circumstances in times past—and it is no part of our argument that all wars have been evil per se—no one can deny that modern warfare involves such universal, indiscriminate death and destruction that our whole strength must be thrown on the side of the advocates of peace. Now it seems that as long as we keep our advocacy of peace sufficiently vague and general, as long as it is confined to pious phrases no one is irritated. Peace societies, Kellogg Pacts and magazine advertisements are accepted as worthy but futile gestures. Everyone agrees that war in general is wrong but it turns out that any particular war is right; in theory war is terrible and not to be justified but in actual practice it is admirable.

It seems almost too apparent to need repeating that just the opposite is true: War, in theory, can be justified but modern war as an actuality can hardly be defended on any grounds.

Cardinal Faulhaber said, on the occasion of the opening of the Disarmament Conference in 1932:

"We live in a period of transition; and just as in other questions, so, too, in the question of war and peace a change of heart will be effected—even the teaching of moral theology in regard to war will speak a new language. It will remain true to its old principles, but in regard to the permissibility of war, it will take account of the new facts."

What these new facts are everyone knows: The bombing of women and children from the air, the widespread slaughter of civilian populations by gases, cannon and bombing planes, the slow starvation of entire sections and countries, the killing and maiming not of thousands but millions of young men, the warping of the lives of those who survive the scientific tortures of the campaigns, the brutalizing and deterioration of faith and morals for long after the war is over. The peace which follows a modern war, far from being a good which might compensate in some measure for the preceding evils, simply perpetuates the heritage of hate, suffering and injustice and sows the seeds for the next war. These facts are too plain to question.

Such anomalous organizations as "The League against War and Fascism" by its activities belies its name, which would more aptly be "The League for War against Fascism." In the other camp the so-called Rightists summon us to a holy war against the Red Menace. Unfortunately many Catholics are seduced into this second camp and conceive of the struggle against the errors of Communism as a war of extermination against those who appear to be followers of Marx. Needless to say, this is not the Christian conception of the eternal struggle between truth and error. Such an attitude produces two very serious consequences: First, it predisposes otherwise intelligent individuals toward any excuse for a war so long as the battle cry is "Down with Communism"; second, it produces an insensibility toward the very real evils in our industrial system which have been denounced just as vigorously by the Popes as by Marx and Lenin.

To those who are girding themselves for a crusade against Communists, or for an assault on Fascism, let us ask where in the blind collisions of international rivalry will you find your pure ideal? Where are the forces of righteousness with which you will ally yourselves? Will the Catholic fight the battle of Hitler or Japan or Mussolini? Will the Communists rally around an imperialistic Russia headed by a dictator who has not

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.

only abandoned Communism but is killing off the Communists? Let the militarists prove their case, the burden of proof is on them. Here in America they are spending almost as much for armaments each year as for the entire government relief program; let them name the enemy and tell us how or why this country is likely to be invaded. Let us ask those who are horrified at the doctrine of non-participation in war to be specific and point out when and where this purely defensive war is apt to take place. Let them establish the actual possibility of a nice, clean-cut conflict in which one side will be free from all aggression and provocation; in which all possible means of arbitration will be exhausted; in which the rights of non-combatants will be protected; and which will result in the establishment of a definite and lasting good, not otherwise obtainable, of sufficient magnitude to compensate for the evils of the war. In a word, let's be realistic. It is your iron-jawed military man, your jingo statesman and their enthusiastic followers who are true romantics when they plunge into a "war to end wars," when they bow down blindly before such incantations as "national honor," a "place in the sun," "our national destiny," the "red menace."

A real Christian and Catholic attitude would be an enthusiasm for the ideal of the Peace of Christ combined with a hard-boiled, critical view of the motives of those who would disturb that peace. This type of pacifism is rooted in reality and is given life and vigor by a high objective. It may demand heroism but it will be the heroism of common sense. It will place its reliance on a burning conviction of the injustice and folly of war and on the image of peace which is the chief characteristic of the Christian gospels. The ideal, of course, will never be fully attained but who shall say that the fight should not be made, or that it is more hopeless than the struggle against economic injustice or any other social evil. Here is a field of action for radical Catholics, for those who are a part of the Catholic revival and who are bringing the traditions and dogma of the church to grips with modern problems. It is pioneering work because it involves a profound change in our attitude toward war and an attack on errors which have become respectable with age.

There is, after all, only one way to look at this whole problem and that is to consider Peace as the normal thing, the positive good, and War as an abnormality, an evil which must always be justified. The ethical principles which make a resort to arms justifiable have been agreed upon. If, as I have tried to show here, these principles cannot possibly be complied with by the political powers which seem about to plunge the world into another war, then we cannot cooperate with the war party in any degree. We cannot support armament programs, campaigns of hate against certain nations or parties, nor involve ourselves with the warring factions of foreign countries. If and when the issue comes and this country is involved in another unjust, futile and costly war those who believe this way will have a moral obligation to refuse to participate. We have played the other fellow's game too long, we have shut our eyes and compromised with forces which represent the very opposite of Christian ideals. Either those ideals are right and worth striving for or they must be cast aside in favor of the Machiavellian doctrines of force, expediency and the supremacy of the state. I do not see how there can be a middle ground.

"The Church teaches (she alone) has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and nations must conform to the eternal law of God."—POPE PIUS XI—Ubi Arcano Dei.

THE LAND

There Is No Unemployment on the Land

AN ACADIAN VILLAGE

By Henry Wadsworth Longfellow
Arranged by Peter Maurin

I. The Village of Grand Pré

- In the Acadian land,
on the shores
of the Basin of Minas
distant, secluded, still,
the little village of Grand Pré
lay in the fruitful valley.
- Vast Meadows
stretched to the eastward,
giving the village its name,
and pasture
to flocks without number.
- Dikes,
that the hands of the farmers
had raised
with labor incessant
shut out the turbulent tides.
- But at stated seasons,
the floodgates opened,
and welcomed the sea
to wander at will
over the meadows.

II. West, South, North

- West and south
there were fields of flax,
and orchards and cornfields
spreading afar
and unfenced
over the plain.
- And way to the northward
blomidon rose
and the forests old,
and aloft
on the mountains
sea-fogs pitched their tents.
- And mists
from the mighty Atlantic
looked on the happy valley
but never
from their station descended.
- There,
in the mist of its farms
reposed the Acadian village.

III. Village Houses

- Strongly built
were the houses
with frames of oak
and of hemlock.
- Such as the peasants of Nor-
mandy
built in the reign
of the Henries.
- Thatched were the roofs
with dormer windows.
And gables projecting
over the basement below
protected and shaded
the doorway.

IV. Matrons and Maidens Sat

- There
in the tranquil evenings
of summer,
when brightly the sunset
lighted the village street
and gilded the vanes
on the chimneys,
matrons and maidens sat
in snow-white caps,
and in kirtles
scarlet and blue and green,
with distaffs,
spinning the golden flax
from the gossiping looms
whose noisy shuttles,
within doors,
mingled their sound
with the whirr of the wheels
and the songs of the maidens

V. Reverend Walked He

- Solemnly down the street
came the parish priest.
- And the children
paused in their play
to kiss the hand
he extended
to bless them.
- Reverend walked he
among them.
- And up rose
matrons and maidens,
hailing his slow approach
with words of affectionate
welcome.
- When came the laborers
home from the field.
- And serenely
the sun sank
down to his rest
and twilight prevailed.

VI. Free From Fear

- Anon from the belfry,
softly the Angelus sounded.
- And over the roofs of the village
columns of pale blue smoke,
like clouds of incense
ascending,
rose from a hundred hearths
the homes of peace
and contentment.
- Thus dwelt together in love
these simple Acadian farmers
—dwelt in the love
of God and man.
- Alike were they free
from fear
that reigns with the tyrant
and envy,
the vice of republics.
- Neither locks
had they to their doors
nor bars to their windows.
- But their dwellings
were open as day
and the heart of the owners.
- There the richest was poor
and the poorest
lived in abundance.

VII. Benedict Bellefontaine

- Somewhat apart from the village
and nearer the Basin of
Minas,
Benedict Bellefontaine
the wealthiest farmer of
Grand Pré
dwelt on his goodly acres.
- And with him,
directing his household,
gentle Evangeline lived,
his child,
the pride of the village.
- Stalwart and stately in form
was the man of seventy
winters;
- Hearty and hale was he
an oak that is covered
with snowflakes;
- White as the snow
were his locks,
and his cheeks
as brown as the oak leaves.

VIII. Evangeline

- Fair was she to behold,
that maiden of seventeen
summers;
- Black were her eyes
as the berry that grows
on the thorn
by the wayside.
- Black, yet how softly they
gleamed
beneath the brown shade
of her tresses.
- Sweet was her breath
as the breath of kine
that fed in the meadows
when in the harvest heat
she bore to the reapers.
at noontide,
fagons of home-brewed ale.
- Ah! fair in sooth
was the maiden.

IX. Fairer Was She

- Fairer was she,
when on Sunday morn,
while the bell
from its turret
sprinkled with holy sounds
the air,
as the priest
with his hyssop
sprinkles the congregation
and scatters blessings
upon them.
- Down the street, she passes,
with her chaplet of beads
and her missal,
wearing her Norman cap
and her kirtle of blue
and the earrings
brought in the old time
from France,
and since, as an heirloom,
handed down
from mother to child
through long generations.
- But a celestial brightness,
a more ethereal beauty
shone on her face
and encircled her form,
when after confession,
homeward, serenely, she
walked
with God's benediction upon
her.

Archbishop Stritch Invites C. W. Editor To Speak at Meeting

THE CATHOLIC WORKER staff was proud of the honor accorded their editor last month by the invitation of Archbishop Samuel Stritch of Milwaukee to speak at a monster mass meeting which was the climax of a Catholic Action conference. The speakers at the meeting were the Archbishop, Father Haas, who has been a labor mediator in 300 industrial disputes, and Dorothy Day. Their speeches will be printed in pamphlet form.

The huge auditorium seats 10,000 but an overflow meeting had to be held in another hall.

Father Haas pointed out that centralized industry had not been efficient in that it had to lay off fifty per cent of its workers during the depression. He urged patience on the part of the public towards labor, which has just begun in this country to organize and had still much to learn about corporate action.

The Archbishop's address held an invitation to all workers, Catholic and Communist, to heed the teachings of the Church in regard to labor.



X. Firmly Built

- Firmly built
with rafters of oak
the house of the farmer
stood on the side of a hill,
commanding the sea.
- And a shady sycamore
grew by the door
with a woodbine
wreathing around it.
- Ruddy carved
was the porch
with seats beneath;
- And a footpath
led through an orchard wide
and disappeared in the
meadow.
- Under the sycamore tree,
were hives
overhung by a penthouse,
such as the traveler sees
in regions remote
by the wayside,
built over a box for the poor
or the blessed image of Mary.

XI. There Stood

- Farther down
on the slope of the hill,
was the well,
with its mossgrown bucket
fastened with iron,
and near it
a trough for horses.
- Shielding the house from storms
on the north,
were the barns
and the barnyard.
- There stood
the broad-wheeled wains
and the antique plows
and the harrows.
- There were the folds
for the sheep,
- And there, in his feathered
seraglio,
strutted the lordly turkey,
and crowed the cock
with the selfsame voice
that in the ages of old
had startled the penitent
Peter.

XII. Bursting With Hay

- Bursting with hay
were the barns,
themselves a village.
- In each one,
far over the gable,
projected a roof of thatch.
- And a staircase
under the sheltering eaves,
led up
to the odorous corn-loft.
- There, too,
the dove-cot stood,
with its meek
and innocent inmates
murmuring ever of life.
- While above,
in the variant breezes,
numberless noisy weather-
cocks rattled,
and sang of mutation.



FARMING COMMUNE

Jim Montague, farm manager and Helen Brennan who has been helping on many fronts of the Catholic Worker for the past two years, were married on May 31 at St. Bernard's Church, Easton, Pa., and left for a visit to Jim's home town in North Carolina in a Chevrolet donated by one of our readers. Mike Gunn has written the farm article this month.

As we write this little foreword, Luke Finnegan and John Filliger came in and reported the purchase of a horse called Jim; also a one-horse mowing machine and a wagon. Tomorrow we buy lumber, cement, and start work on the foundation of a little chapel where most of the prayers will be of thanksgiving.

For a long time I looked forward to installing poultry on the Farming Commune. On the 16th of May I arrived on the farm and found that the poultry stock consisted of one hen, one drake and one three-day old chick. The baby chick died the next day. I innocently asked, "What do you keep the drake for?" They answered, "Why what should we do?" I replied, "Why, cook him for dinner, of course." The pained look that expressed itself on the faces of all caused me to inquire, "Why what was wrong with my suggestion?" Then I learned that Mr. Drake is the oldest inhabitant of the farm and the general pet of the community. He half runs, half flies after the dogs to meet all visitors, a source of much merriment that eats and fights with the cats, and only a hardened sinner like myself would dream of killing and eating the community mascot.

Many times I had promised to put the poultry end of the farm on a sound basis and now I felt that it was up to me to make good. The splendid poultry house twelve feet by twenty built on the slope of a hill, ideal in every way, set me off to a good start.

Building a Brooder

We wanted as many good chicks as possible at the cheapest possible price. The younger they are, the cheaper they are, so they could not come too young for us. However, baby chicks must be kept warm and brooder stoves cost money. (It is unnecessary to remind our readers that we are always broke.) After explaining to Mr. O'Connell, the community carpenter, what we needed, he built a fine little brooder four feet square and two feet high, a little sliding door in front, and a little window on the side so that we can see the thermometer and be assured that the chicks are getting the right temperature. An ordinary kerosene lamp was then placed inside in the middle of the brooder and a piece of tin suspended from the cover of the brooder, reflecting the heat down to the chicks. A layer of peat moss was then spread on the floor of the brooder and all was now ready for the chicks.

A Good Job

We then bought 200 day-old chicks, Barred Rocks, for sixteen dollars. Never was I better pleased with chicks, for during the first week none died, and now at the end of the second week we have

SOCIAL RECONSTRUCTION, so much desired, must be preceded by a profound renewal of the Christian spirit, from which multitudes in every country have deplorably sundered themselves. Unless such a renewal takes place, all our efforts will be futile, and our social order will be proven to have been built on shifting sand, not upon enduring foundations.

—Pius XI.

196 healthy chicks. I am now preparing to leave the farm and I feel happy and pleased as everything is in order so that anyone can take care of them with very little work. The double-sided hoppers hold more mash than they can eat in a week. The run has been levelled off and covered so that neither hawks nor cats can get at the chicks.

The house is divided and prepared for the separating of cockerels from pullets. Nest boxes have been built and roosting bars installed, so that everything is prepared for future developments.

A New Cow and Three Goats

Father Bogacki sent three goats which arrived in good condition. After all had sampled the goat's milk from the first milking, the rest of the milk was saved for Mr. and Mrs. O'Donnell's children.

A fine pedigreed Holstein heifer was donated by a friend from Hawthorne, New York. Luke Finnegan who is in charge of the livestock on the farm sincerely thanks Father Bogacki and our friend from Hawthorne for their generous donations.

Everyone expressed great surprise with the work of Bill Evans in sinking a well. After digging twenty feet, Bill was greatly surprised to strike water as he had not expected to find any until he reached forty feet. At present, the well holds about 200 gallons of water during a dry season. It is a Herculean task for one man. He throws the dirt on to a platform and then climbs the platform and throws the dirt right out of the well. To shovel ten feet is no easy job.

Space does not permit us to give the details of the improvements of the farm during this last month. Periodic visitors to the farm express great satisfaction at the continued progress on the Farming Commune.

Conditions for Right Use of Machinery

The following rules for the regulation of machinery are suggested by Arthur J. Penty, English architect and Guildist. There is room for argument on the fourth and fifth, but it is difficult to see how reasonable men can question the others. Thus it is even more difficult to see why so many reasonable men continue to take a virtually unrestricted use of machinery for granted, as an inevitable fact of our economic life. That way lies madness—as Charles Chaplin proved literally in "Modern Times."

(1). The use of machinery should be restricted where its use conflicts with the claims of personality—that is, it should not be allowed to turn men into robots.

(This would exclude the assembly-line style of production, at least as at present constituted—Ed.)

(2). It should not be allowed where its use is injurious to health.

(3). It should not be allowed to create economic disorders like unemployment.

(4). It should not be used where it conflicts with the claims of the crafts and arts.

(5). It should not be allowed to multiply commodities beyond the point at which natural demand is satisfied—that is, beyond the point at which sales need to be artificially stimulated by advertisement.

(6). It should not be allowed to trespass seriously upon the world's supply of raw material.