

# CATHOLIC WORKER



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## EASY ESSAYS

by  
PETER MAURIN

### Charity and Poverty

#### I. Fallacy of Saving

1. When people save money that money is invested.
2. Invested money increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings a slump in business.
5. A slump in business brings unemployment.
6. Unemployment brings more unemployment.
7. More unemployment brings a depression.
8. A depression brings more depression.
9. More depression brings red agitation.
10. Red agitation brings red revolution.

#### II. Wisdom of Giving

1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to help business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime is to reduce taxation.
7. So, give your surplus to the poor for business' sake for humanity's sake for Christ's sake.
8. And don't forget that "when man dies he carries in his clutched hands only that which he has given away in his lifetime," as Jean Jacques Rousseau used to say.

#### III. Then and Now

1. In the beginning of Christianity the hungry were fed, the naked were clothed, the homeless were sheltered, the ignorant were instructed at a personal sacrifice.
2. And because of that, speaking about the Christians the pagans used to say: "See how they love each other."
3. Speaking about the Christians: the pagans do not say today "See how they love each other," they say on the contrary "See how they pass the buck to the taxpayers."

#### IV. Better and Better Off

1. The world would be better off if people tried to become better.
2. And people would become better if they stopped trying to become better off.
3. For when everybody tried to become better off nobody is better off.
4. But when everybody tried to become better everybody is better off.
5. Everybody would be rich if nobody tried to become richer.
6. And nobody would be poor if everybody tried to be the poorest.

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## Is War Necessary?

Don Sturzo, Exile From Fascist Italy, Discusses Current Cases And Finds It Is Not

By DON LUIGI STURZO

Is war sometimes necessary?

Those who believe in a "holy" war in Spain to crush the "Reds" and who support it by their propaganda certainly think that the Spanish Civil War is necessary.

We do not. We do not believe in the necessity of any war, whether waged in the name of religion or in the name of the nation, in the name of right or in the name of fatherland.

Is war sometimes inevitable fate? There are those who believe in the fatal inevitability of war. No one wants it, but war breaks out over a bagatelle, like a powder cask into which has fallen a small, half-extinguished match. So some think that the war of 1914-1918 was fatally inevitable.

We do not. We do not believe in the fatality of war. To our mind every war not only is not necessary and not inevitable, but it is voluntary. Austria's war on Serbia in 1914 was voluntary, premeditated. Men, certain men, be they few or many, are responsible for war, for every war, even when they say they do not want it.

Let us examine these responsibilities.

First of all, remotely, a responsibility lies on those who admit of war as a legitimate means of settling international disputes. This conviction leads to a consideration of war as a lesser evil, as a political necessity, to justifying its use, to defining its juridical and moral features, to so training the young that they will be morally and militarily fitted for war.

This is a general responsibility, which is bound up with the political system in which we live.

#### Distinction

We must, however, draw a distinction. The small States, in very great majority, do not want war. They arm themselves (as best they can) only to defend their political and moral personality in the event of a general war. Thus Holland, Belgium, Switzerland, the Scandinavian countries, Czechoslovakia, Austria, Portugal. . . .

The United States do not want war, in spite of a big navy, maintained as protection.

The States bound to the League of Nations in a general way do not want war and seek the peaceful settlement of conflicts, as has happened with Turkey and Egypt (States in majority

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## War, The Great Utopia

"If This Be Treason . . . ."

The following remarkable editorial from L'Osservatore Romano, signed "T" (for Count De La Torre, the Editor) is given in part. The editorial is a recall to the thought and words of Benedict XV for peace. It describes the created war atmosphere in which men today are being forced to live, and against which, none can protest without jeopardizing his life. This war atmosphere is, we are told, the "Great Reality" and Peace is only a "grand Utopia." War is the "Great Utopia," however, according to the editor who has the ear of Pope Pius XI. The article is featured also by the progressive French papers, "La Cite Chretienne" and "Temps Present." Translated by Stephen Johnson.

" . . . Nor is it enough to declare that war is inevitable; a theory of it must be made and a system of politics. An Ethic, too, must be evolved for it. The theory is: progress by effort, sacrifice, the bow always stretched, even while sleeping. The ethics are heroism and glory.

Hands have been put on the Gospel to demonstrate that Christianity cannot mean actionless quietism, a selfish pacifism, but rather, combat and renouncement evaluated by endurance, domination of the adversary—divine alchemy, which from death distills life. The Gospels are made to be as a mine of judgments from which to prove the deadly necessity of war.

And St. Thomas' teaching on unjust war and just war is quoted True; but the fact remains that either the judge is the party in the case or again that decisions already made are given judgment.

And yet, all the politics and ethics of the "great Reality" are buttressed and draw their sustenance from the righteousness and the doctrine of love, so much so, that the "great Utopia" peace is made out to be a wrong thing; to be a cultivation of heresy.

#### Waste of Time?

But carry the cause before the tribunal of which the Gospel is the Code and the Aquinian the procurator-general, that is something else again; that would be mixing politics and religion; indeed, it would be substituting the scales of justice for the sword—a pure waste of time, most inappropriate and dangerous.

Well, even so, in the remembrance of Him Who is still the Father between His warring sons and following the example of Him who has gathered together and increased His heritage, we remain unalterably faithful to the "great Utopia." And we are so, because we believe in the Redemption, in its teaching of salvation which has opened to souls the way of salvation for eternity and which in time has restored nations to health.

It is not possible for us to imagine that the words and sacrifice of a God on behalf of human brotherhood have been, in their turn, a Utopia, or that to prevent their being a Utopia, violence must of necessity be—to which Christ opposes charity.

We are so, because history attests that if humanity has not always soared straight like the eagle to the heights, nevertheless in all the recurrences of stops and recessions, uncertainties and errors, the alignment-stones which direct its titanic spiral have not been destroyed.

We are so in the name of intelligence rather than of loyalty, because if peace was a deceit, it is illusory to make a pretense of its assurance without the experiment of arms. Friendly relationships,

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## More Houses Of Hospitality Are Needed

C. W. Editor Tells Of Those She Has Visited

#### DAY AFTER DAY

Sitting up in the Chicago Cisca (Chicago Inter-Student Catholic Action) offices, writing my copy for the March issue of the paper. Being just one day out of the hospital I still feel rather vague and floating. Some speaking engagements brought me out from New York, engagements I was not able to keep, and the visits I intended making to Milwaukee and Detroit to our centers there must be postponed until April, God willing that I keep another speaking engagement the first part of that month. It is very hard to make plans in this uncertain life.

Thanks to John Bowers and Dr. Arthur Falls, of the Chicago Catholic Worker group, I was in good hands during my week's illness. John got me ensconced in the Little Company of Mary Hospital out in Evergreen Park where we made four new friends, Fr. Commins, Sister Dorothea, Sister Solace and Miss Gardner, my nurse; and Dr. Falls visited me daily and operated on my abscessed throat. I had a solid week when I was unable to read, speak, or think even,—only to endure what Fr. Martindale calls "that mystery (of pain) which no philosophy, yes, and no religion, has adequately explained."

#### New Plans

Al Reser and Ed Marciniac are opening a House of Hospitality near Hull House to feed the hungry and shelter a few of the homeless. . . . The important work of caring for children and families continues at the Taylor Street headquarters. John has charge of this work and of the Maritime group which has been meeting Monday evenings now for the past two years. Antoinette covers labor and Communist meetings with literature, and a group are selling at the Cathedral (at the invitation of Monsignor Morrison), every Sunday. Also at St. Peter's.

#### Pittsburgh

Passing through Pittsburgh on my way out here, I made my first visit to the House of Hospitality (Continued on page 4)

## Martyr

Mourn with us the death of Father Gerard Donovan, first Maryknoll martyr. Mourn his death, who died so young, but rejoice that a new martyr is added to the roster of those who, in the past, have given true witness. Father Donovan fought the Christian fight, used the Christian weapons and won the Christian victory. A native of Pittsburgh, Father met his end on a bleak, scrawny Manchukuo hillside. Alone, without the solace of priest or dear ones, he died the Christian way. Would to God his fellow Christians in other parts of the world would learn the lesson. He died praying and loving. The Christian way. How many die cursing and hating? Do we sound sentimental? Perhaps, we do. But we do know that his IS THE CHRISTIAN WAY, and no amount of rationalization or sophistry can lessen the virtue of it. We pray for him and we pray for those who die in battle. We mourn them both, but we rejoice for him.



## Pittsburgh

Catholic Radical Alliance  
901 Wylie Avenue  
Pittsburgh, Pa.

The Catholic Radical Alliance is deeply indebted and thankful to St. Joseph and to all other friends without whose assistance we would have been unable to carry on; and for the many gifts—including the long-sought-for truck.

Prayers continue however; now we pray that success may be the result of our efforts to obtain a six-story building which is in the offing; for the capital (we hate to use the word) to purchase stock and equipment needed on the farm; for a mimeograph machine; and for Christ's blessing on all our efforts—especially on our initial attempt at farming.

Wonder if we should sponsor a "lucky name" contest to name the two "piggies" that Father Rice and Father Hensler have promised to buy for the farm? What a pair they should make! And we do hope that they will work as hard to get fat as Father Rice and Father Hensler work for the CRA.

The number of Catholic Workers sold and distributed is growing and the number of "Ambassadors" fed daily remains between four and five hundred.

Members of the Alliance, after discussion and study, will begin to make plans for the establishment of an ACTU and of a council for the unemployed in Pittsburgh. Any advice or assistance that can be given concerning this work will be appreciated.

EDWARD J. MALONEY

## Killing and Suicide Mark Poverty Scene

Victim of Poor Relief System Kills; B'lyn Edison Is Murderer Of Workingman

Desperation for a person's loved ones is likely to produce strange results. During the month of February a desperate relief client ended his own life and another ended the life of the official entrusted with the care of the poor. "Nothing can excuse their acts"; we can hear from some enlightened and horrified watchers of the class war that is waged all around us. We won't disagree, it isn't in our hearts to argue the matter. But we can understand the agony that led to these acts.

In Hoboken, city of burlesque and, before repeal, the best beer obtainable, a hard-bitten Overseer of the Poor, holding on to the standards of former years, did what he thought to be his duty. Hoboken was always a prosperous city. There were very few poor. And among the hard working German population, poverty was considered a result of shiftlessness. A war-made town, Hoboken never seemed to realize that the war prosperity had left it. So the Overseer of the Poor had the distasteful job of dealing with a class considered as pariah. Hoboken kept the same Overseer right through the depression. Politics, some call it. No matter.

### Overseer, Too, a Victim

Joseph Scutellero, was a carpenter. Victim of the failings of a vicious capitalist system, he had seen his family sink lower and lower. He had once been prosperous. Had held public office. But now, he had to listen to Harry Barck, political holdover, tell him when he complained that his lights were about to be turned off. "Use candles." It was as nothing to the Overseer. It was the climax of everything to the carpenter. He lunged forward with a sharp weapon, and the Overseer was a victim of the capitalist system. The remark was a casual one, probably did not even express the Overseer's real feelings, but Scutellero saw it in years of privation for his family, scores of humiliating episodes of the same character, days of hunger and nights of worryful waking, the hundreds of little things that finally lead to unpremeditated but unfortunate results.

Far more tragic is the case of Michael J. O'Sullivan. Cocky, fighting little Irishman in 1935, he helped to unionize the workers

## Boston

Jane Marra  
328 Tremont Street  
Boston, Mass.

During February the Catholic Worker in Boston carried on against the odds of cold weather and increased demands made upon us from all sides. Every morning sixty to seventy-five men come to the House for their morning meal of oatmeal and coffee. Many of them realizing the need we are in come with boxes and pieces of wood which they have picked up on the street. This helps us to feed the furnace which is such a large affair that we cannot afford to burn coal in it. We thank all our readers in and around Boston who have made it possible for us to continue this work. The girls of the Junior Campion Group from the Girls' Catholic High School in Malden sent in a donation of money and clothing, one of our good friends in Roxbury sends in coffee, sugar and evaporated milk every week, one of our members traveling throughout Nova Scotia sent us enough money to almost pay our rent, another friend in Cambridge ran a bridge party to help us out and one of the men who left returned and gave a donation of three dollars. You who have sent in money, food and clothing, you who have prepared the meals, washed windows, swept floors, sold papers and given your time and patience to teaching Christian Doctrine to the children of the neighborhood have enabled the work in Boston to go on. We would like to write you all a personal letter but to buy stamps for more than two thousand letters is beyond our means especially with so much food to be bought.

### Siege of Prayer

March is the month of St. Joseph and during that month we intend to lay siege to his shrine. We urge you, our friends, to join us in a month of prayer to the patron of Catholic Workingmen. This month we especially need his intercession for we expect to buy a farm in southern New Hampshire. Here we shall establish a farming commune similar to the Catholic Worker farm in Easton, Penna. We have three expert farmers with us now, a poultry man, a dairy man and a tree surgeon. We also have two good carpenters who will be able to build all the necessary buildings which will have to be added from time to time. The farm which seems most practical to us is one of fifty acres without a house but with an exceptionally large barn which can be fitted out as a temporary dwelling for about fifty people. There is enough standing timber to build several rough dwellings as the need arises. The cost of this farm is only six hundred dollars but for us it might just as well be a million. Nevertheless we have faith that St. Joseph who has never failed us in the past will not fail us now. The farm is now a necessity for we are overcrowded here in the city and we have men who are willing and able to work on the land. Won't you, our readers, help us to get this farm and the stock and equipment necessary to run it. At least pray to St. Joseph harder than ever this month that he will aid us in his own special way.

of Brooklyn Edison Company and was fired for his efforts. This month, broken and heavy-laden, he hanged himself with (most unhumorously) an electric cord.

### Denied His Rights

As the last breath sped from his wracked body, the great utility combine stood guilty of murder. For it was not Michael O'Sullivan who placed the noose about his neck, but the Brooklyn Edison Company. It is bad enough that such corporations take no heed of the obligations imposed upon them by virtue of their ownership of so much wealth and the dependence of the workers upon them, but they refused to allow the workers the right of organization. O'Sullivan knew his rights. He knew his duty to his fellow workers. For this knowledge, he was fired. Michael O'Sullivan was thrown out of work because he did his duty, fired without regard to Brooklyn Edison's other responsibilities, a wife and six children. Brooklyn Edison knew about them. They

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## Clothes For The Poor

The Father Olier Guild is a group of Catholic laymen who staff a store at 11½ Washington Street, New York City, where clothes are received and given out to the needy poor without any red tape. The store is open from 7:30 P.M. to 9:00 P.M., every evening except Sunday.

These men give their time and their strength to the work of clothing the poor. But to continue their work they need your help.

If you have any clothes or shoes to spare, please send them to the Father Olier Guild at 11½ Washington Street, N. Y. C. If you would prefer to have us call for the clothes or shoes, please send us a card with your name and address. God bless you. . .

## Valiant Is The Word

By Dorothy Day

(In "The Interracial Review")

This is the story of Iola Ellis. Mrs. Ellis lives and works in Cleveland, Ohio. She was born down in Greensboro, Alabama, and went to public school until she was fourteen. Then she went to Tuskegee Institute. Her father, a self-educated man, was private secretary to Governor Slay on a big plantation. When he left the employment of the Governor he became editor of "The Cotton Farmer," which was published by the colored tenants of the Delta-Pine-land Company in Boliva County,



ST JOHN OF GOD

—Ade Bethune

Mississippi. Mrs. Ellis assisted her father at his work when she left school.

When she was eighteen their work was destroyed by the flood. She then became supervisor of the colored schools of Shelby County, Memphis, Tenn., and worked there for nine years. She married at the age of twenty after leaving school.

### Lynching

Then there was a lynching in Memphis.

"They cut off the head of the poor dead body and dragged it down Beale street," she told me. "The fingers and toes were displayed in the windows of shops. That was in 1923. My husband could not stand it. He could not stand the sight of a white man for a while. The horror was too much for him. We decided to go North."

### Determined

After every lynching there is an exodus toward the North.

"So we went North to Cleveland. . . . My mother and father were with us, too. We had no children and I was helping my sister educate hers. These two girls came up from the South to live with us. I was determined that they go through Catholic schools. But I needed employment to help support them, and I kept trying to find a job. I had become a Catholic by then, and I was praying hard,

# Catholic Union of The Unemployed

The fourth regular weekly meeting of the Catholic Union of the Unemployed was held Sunday, February 27th. The first three meetings were given over to inviting the unemployed to come and discuss the conditions among the unemployed and the filling of questionnaires to determine the talent represented. Among our members there are to be found the most versatile of workers. There are woodsmen, masons, cobblers, plumbers, farmers, construction men, gardeners, clerks, bookkeepers, painters, carpenters. This is typical of the type of man's God-given ability to benefit himself and mankind that is slowly deteriorating along with the bodies and souls of the men who possess these talents.

It is meant to put these abilities to proper use immediately upon procurement of a building where we can set up a cooperative shop. A representative has been to see the relief officials in charge of relations between the relief administrators, the unemployed and relief clients. The actual task of serving as liaison and bringing grievances to attention will be undertaken this week.

### Land Movement

The members attending show a keen interest in their new found union. They have contributed much in the way of bringing to the fore the actual plight of the homeless individual on relief in crowded flophouses; or the worker unable to obtain relief in face of all the intricate residence laws. The ages of the men show that they are for the most part those who are too old to seek employment and still not eligible to old-age benefits. Being aware of this was, no doubt, brought ready response to the talks on the land movement and farming in communes as a way of life. The C.U.U. is happy to report the starting of a group in St. Louis. We have secured a chaplain and the support of many of our priest-friends interested in the problems of the unemployed. The need for a building is the real obstacle right now. A representative is negotiating this week with the proper officials of the city. The city, we hope, will look upon our request as a just one and see fit to give over a place where many who roam the streets can be given a place where, with the proper direction, can be self-sufficient and regain their proper place in society.

### Crowded

Quarters are needed, too, because of the readiness of the unemployed

every day, making novenas and asking our Lord to help me.

### Refused

"But the only job I got was pushing a mop in a police station. I stood first in the Civil Service examinations for Social Service work in the City Hospital but I was refused on account of color. So I had to go on pushing a mop. That is the kind of work that I have continued to do now for many years.

### Prayer

"I thought to myself, 'Well, if the Lord answers my prayer that way, that is probably the work He wants me to do.' So I've been doing it. . . . But I must confess that every now and then I go and pull a sit-down strike on the Lord. When I'm in trouble or out of work, and I say, 'Lord, I'm just going to sit here until you come and help me.' And He usually does.

"Anyway, when I prayed for a job, I didn't say what kind. So if the Lord sends me jobs, night work, scrubbing, working at the end of a mop—it's a job anyway, and I'll take it."

### Hard Time

Dora Bessie and Iola Somerville were the nieces Mrs. Ellis has educated. She had a hard time getting them into a high school after they had finished with the parochial school.

But Bishop Schrembs came to her aid found a school for them, and helped them through it. He didn't stop at the high school, but got them on to college too, and now one of them has already grad-

to come in large numbers at the slightest call. Our present meeting hall at 115 has been crowded to the last inch of space. Here is evidence of the eagerness of the unemployed to band themselves together. The men coming to the meetings appreciate the principles the C.U.U. is grounded on. They know the errors of unemployed organizations in the past, whose objectives were none too wholesome, and merely used the unemployed as instruments in bringing about their ends. Because of the labor-market (slave-market) that is represented in the neighborhoods where the unemployed congregate, we feel the necessity to be the medium between those who would give work and the unemployed.

### Exploited

Many come to the Bowery and other centers of poverty to exploit the unemployed and, knowing their condition, offer them work with long hours at serf wages. This, too, is done by organizations posing as religious and charitable institutions. The two main railroads in the East have their shipping agencies in this neighborhood. They are continually calling for men to work on the road-beds at niggardly wages, while living under the most wretched conditions in railroad cars. The pay is inadequate, the food terrible, the work hard. When a worker pays back four dollars to the commissary for getting his job, his board bill and other undue and unjust charges he might net a measly two or three dollars at the end of the first week.

### Bargaining Agent

The relations divisions in the relief administration have set aside time for committees from the CUU to bargain for the needs of the members.

The CUU is welcomed into the field as representatives of the unemployed, because of the manner in which we intend to transact business. We have been informed by those who have dealt with unemployed organizations, of the futility of trying to browbeat officials into giving unjust and excessive demands. Rather than use mob psychology and invade the relief offices with committees of 1,000, the CUU will effect a new kind of relations technique. We have been promised every cooperation because of our intention to negotiate with reason—not emotion in making just appeals in behalf of the unemployed.

Tim O'Brien

uated from the Notre Dame Ursuline College and is a substitute teacher in a Cleveland Public School.

One of the girls is twenty-three and the other nineteen.

### New Members

As I write this story a press release from Communist Party headquarters has just come through through the mail. They speak of the twenty-three thousand new members which have been enrolled in the Party, fifteen per cent of them Negroes. I think of the interview I wrote for the Catholic Worker, January issue: an interview with a young Negro girl in New Orleans who told of Communist recruiting in the little towns in Louisiana.

### Brave Struggle

Although this little story of Mrs. Ellis, and her brave struggle to educate her nieces needs no editorial comment, it leads one to meditate on the necessity of raising up leaders—Negro Catholic leaders.

If, as the Holy Father points out, leaders of working men must be workers themselves, then most assuredly the leaders of the Negro and the converters, if one may use that word of the Negro, must be Negroes. And how many of our Catholic higher schools are opened to the Negro?

### Uncompromising

Mrs. Ellis had to go to the Bishop to get a higher education for sister's children. But how many women have the strong spirit, the uncompromising spirit, of Mrs. Ellis? God love her, valiant champion that she is of Negro educational rights.



## C. W. Is Fortunate In Having Don Sturzo's Articles

### Some Comments About This Brave Priest's Efforts And Exile

Don Luigi Sturzo, though in exile, is one of the most important voices in the Church today and we may well listen to him according to Bishop Boyle of Pittsburgh, in a conversation last week with the editor of The Catholic Worker.

In regard to his former political activities in Italy, Fr. Sturzo himself writes, "Those few ecclesiastics who occupied themselves with politics did so as free citizens, as happens in every state in the world, from France, where four priests were deputies, to Germany, where a priest was minister for several years, and Austria where Monsignor Seipel was Chancellor. Such priests neither intended to represent the Church nor to prejudice her interests by their activities."

George Seldes, in "The Vatican Yesterday, Today and Tomorrow" gives the following account of Father Sturzo:

"In a copy of Machiavelli's Prince, there is the maxim, 'Only the armed prophets have conquered and the unarmed have always failed.' Rifles and bludgeons carried Mussolini into office; unarmed, there then existed a greater prophet in Italy, the Reverend Father Luigi Sturzo, who but for the violence of his political opponent would probably rule the nation today. The very antithesis of Mussolini in appearance, character, behavior and thought, Don Sturzo is a Christian philosopher who has been likened to Savonarola, a radical social reformer, a pacifist, candid, fearless, brilliant and above all else an honest man. He is a man of the South, fanatic in his belief in human liberty, fiery in his struggle for his people, the poor and oppressed peasants whom he loved as brothers. Thin, almost gaunt, his eager, passionate sincere face is also distinguished by a strong nose and deep brown eyes, candid and radiant, betraying a spirit on fire with the great idea of Christian brotherhood. In his hands, restless, febrile and imperious, he seemed always to be molding a new universe."

### Without Warfare

"This active, dogmatic and fearless priest at about the age of forty was elected mayor of his little Sicilian town, Catagirona, when the war ended; in 1922 he was in Rome, as usual without money, without luxury, without official power, but enforcing his will upon the ministry which ruled the nation; and one year later he was re-elected in a monastery, on his way to foreign lands and exile."

In 1919 Don Sturzo issued a national appeal to form an independent political party inspired by ideals of Christian democracy. "The new party went into the elections with a threefold program, liberty, religious, educational and administrative; the moral and social defense of the working classes; a decentralized state with municipal and regional autonomy. It opposed post-war nationalism, experiments in Bolshevism and state Socialism, and surprisingly received 1,100,000 votes, carrying 98 seats in the Chamber of Deputies, becoming the second largest political party."

"Don Sturzo went from triumph to triumph. It had been his idea to forestall radical revolution by peaceful parliamentary revolutionary ways; he hoped to emancipate the peasants from rural slavery as bad as Russian serfdom, and to save the land from Socialism or Communism. . . . His followers occupied Argentine Altabella in the name of Christ and Christian Communism, dividing it to each according to his ability. In Calabria, the emancipation of the peasants gained tremendously. . . . At Catagirona he collected a fund and paid for 2,000 acres of land which he divided among the poor. He demanded the partition of big estates, a complete agrarian reform in Italy, but he opposed violent seizure and illegal confiscation. . . . 'We want the factories, we want the land, but without warfare,' sang

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# Is War Necessary?

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Mahommedan) when they wanted the modification of the clauses of certain treaties.

In spite of this, granted the system of armaments, granted the widespread opinion that war can be legitimate and necessary, we find unhappily a situation in which war is considered as possible, as near-at-hand, as fatal.

That is the present case.

But this case is not free from fault.

- (1) The disarmament promised in the Treaty of Versailles was not carried out.
- (2) The pacification of Germany and the other vanquished countries did not receive the care it should have received from the economic and political standpoints.
- (3) The dictatorships were favored when they should have been opposed, since it is the dictatorships that prepare wars of prestige.

### League Failed

(4) The League of Nations failed in its duty in the various cases of violation of the Covenant: Corfu, Wilna, the Bolivia-Paraguay war, the occupation of Manchuria, the Italo-Abyssinia War, the Spanish war, the new Japanese war in China.

Everything is interlinked. War is a punishment for the violation of morality and right between peoples, and comes not as a blind fate but as an ethico-social consequence. Just as the consequences of individual faults extend to the personal and family life itself of each person. The drunkard and the lecher who destroy their health and disturb their families, the miser who withers into himself and spoils his social relations, experience the personal and social "nemesis" of their faults.

For war to cease to be the price of the moral faults of governments and peoples needs (as in the case of personal faults) a conversion and an expiation. To avert the effect, men must abjure the cause.

Is this possible? Yes. The Christian spirit must flow through social and political life in the same way and with the same efficacy as through personal and family life.

It leads us to attribute importance to moral values in the relations between peoples also, to seek peaceable solutions, to avoid the massacre of war.

### Revolution

The great moral revolutions, (and this will be one of them) start from small and hesitant beginnings, and through the faith of the few. Faith that war is no longer legitimate (because it is avoidable), no longer necessary (because it is not legitimate), no longer fatal (because it is not necessary), that is the faith we need to-day.

Arbitration, amicable negotiations, the international organization of Peace are enough; why would there be recourse to war?

If war comes, it will be because few believe in peace and the many think of war.

When in 1934 I visited Spain, I heard on many sides: "Things cannot go on as they are, we need a *coup de force*." I said to many: "With such feelings, you will have civil war." If the Spaniards had believed instead in the Cortes, in the voting-slips, in the parties, and tolerated each other mutually, alternating in government, that is to say, if they had not believed in war, war would not have come about. Is not the anti-Christian persecution in Germany worse than what was happening in Spain between February and June in 1936? But in Germany civil war has not come because no one thinks of it.

In the United States of America there is no war because no one, until now, thinks of it.

LUIGI STURZO

# War, The Great Utopia

(Continued from Page 1)

ententes, pacts, alliances, would all, prior to being a deceit, be first of all a mark of disconcerting naivete.

WE ARE FOR PEACE BECAUSE WE BELIEVE THAT WAR IS A "GREAT UTOPIA."

The twenty tormented years which separate us from the World War prove it. Europe and the rest of the world have not known sleep on the battle-field of struggle. These years have suffered as from an incurable wound. If the flag-bearers of the horrible duel had read the immediate future, they would have not engaged in that which is not yet finished, since out of the hecto-tombs of lives and wealth, peace has not been able, even from sheer exhaustion, to take root.

The past agony has but multiplied lusts, intensified the fever, inflamed passions, created dreams of reprisals, fertilized the luxurious crop of poison gangrening every place where violence passes and triumphs.

Peace has not brought its fruits into the arts of peace required by the needs of existence. In the workshops, in the fields, in the very bowels and the atrophied nerves of the enfeebled civil organization, the fires of revolution have serpented along the frayed edges of religious and economic despair like flames through earthquake ruins.

### Realist and Utopist

Not many days distanced the deaths of Ludendorf and Kellogg. One has been called a man of war, the other a man of peace. One has been called the realist the other the Utopist. But Adolf Hitler, a week later in his New Year's speech, declared that he had restored peace to his country prostrated by war.

Yet Kellogg had lived long and enough to see circulated freely without even any cards of identification this thing, war, the condemnation of which he had obtained.

Confronted by civilized conscience, another name has been sought by which to call that war which has not been declared. Kellogg had lived long enough so that he could see the "great Utopia" bound to a moral and juridical authority which, in proportion as it is advanced, war would recede. Like Benedict XV, he named the triumph of right as an idea, an ethic, a law which customs and habit would translate into arbitration. . . .

St. Thomas Aquinas said, that for the practice of virtue, a certain amount of goods was indispensable. . . . Cardinal Manning said that God's commandments could not be preached to men with empty stomachs.—Abbe Lugan.



## Easy Essays

By PETER MAURIN

PUBLISHED BY SHEED AND WARD 63 FIFTH AVE., NEW YORK GRAMERCY 7-7177

Illustrations by ADE BETHUNE Staff Artist of The Catholic Worker 112 Pages, paper-covered, 75c Order From SHEED and WARD

"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 Del.



## Houma Priest Says His Piece On Lynch Filibuster

### Father Drolet Minces No Words In His Sermon About It.

Since the beginning of the present session of Congress, on January 6, twenty-two legislative days in the Senate were devoted to an un-democratic filibuster on the anti-lynching bill. A large part of the content of the filibustering speeches was wholly unrelated to the issue; the speakers were primarily concerned with consuming time and augmenting the legislative jam in order to defeat the purpose of the majority of the Senators who were committed to vote for the bill.

During the filibuster, Father J. A. Drolet of Houma, La., denounced it as "un-democratic and un-American," and charged that "elected public servants" had ignored "the considered, favorable opinion of Southern gentlemen on the need of some form of national anti-lynching legislation."

In our opinion Father Drolet and not the filibusters spoke for the real South.

Nearly everyone will admit that a brief and limited filibuster, conducted by a minority of the Senate, may serve the salutary purpose of arousing public opinion against the hasty enactment of ill-considered legislation. However, there can be no justification for a long and protracted filibuster-marathon in which wholly irrelevant matters are discussed for hours solely to deny members of the Senate the right to vote upon the issues before them.

The Review is convinced that the proponents and advocates of the anti-lynching bill should take an active part in calling attention to the grave abuses permitted under the present un-democratic and archaic rules of the Senate.

A democracy must defend its right to function!

—From Interracial Review.

## Christian Democracy

From an Article entitled Christian Democracy, by Father John La Farge, S.J., March issue of INTER-RACIAL REVIEW:

Christian Democracy is for a people—in the full sense of the word—as against a proletarian society of nothing but landless wage-earners.

It is for interracial justice as opposed to racial discrimination in every form.

It is for industrial and economic justice as opposed to the exploitation of human beings.

It is for widely distributed property as opposed to the concentration of wealth in the hands of a few as well as to expropriation and absorption of property by a centralized government. It is for co-operation as opposed to regimentation; for law as opposed to the rule of physical force and political expediency; for liberty as opposed to license; for properly constituted legal authority as opposed to mob rule and dictatorship; for action that builds and unites as opposed to class warfare that destroys.

As the basis for all this it is for the human person as a child of God, a brother of Jesus Christ and a temple of the Holy Ghost. It is for society as God has planned it and man needs it.

Manfully carried out the Catholic interracial program will be a powerful agent for the establishment of Christian Democracy in the world today, and Christian Democracy will ensure interracial justice.

### Cardinal on Capital

"It is above all for labor that I claim the rights of property. Nothing is so much a man's own as his labor, his skill, his activity. There, in the strictest sense, is true capital. For money-capital is only dead capital, receiving its life and vital activity from the industry of the workers."

—Cardinal Manning—1874.



March, 1938.

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## THE CATHOLIC WORKER

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200

## St. Joseph

Remember March 19 and offer up thanks to God most especially on that day in honor of St. Joseph, patron of *The Catholic Worker*. We urge all our groups throughout the country, and all our friends and fellow workers, to receive communion without fail on that feast day, and to go to Joseph with special prayer and thanksgiving.

In this love and dependence on St. Joseph, we are following the example of the Blessed Mother of God herself, who was given into his hands by God, to depend on him for care and protection for herself and the Child. From his hands she joyfully accepted poverty as a vocation; on occasion she knew destitution, — hunger, fatigue and homelessness, as on the road to Egypt. But she had him, St. Joseph as her companion, and she and our Lord Himself accepted from his work worn hands, their daily needs.

In these last five years while *The Catholic Worker* grew from a small circulation to its present one of 115,000, St. Joseph has been with us. We have continued in poverty, and in debt from the very beginning but we go on with the assurance that St. Joseph will see to it that our daily needs are supplied us. Right now we are in debt to the extent of \$5000 but we are unhesitating in our faith that he will take care of us. We are asking him for special help during this month of his, help in building up our farming commune, help in finding other farms for our unemployed, and a city hospice for our Catholic Union of Unemployed.

"Turn again, O God of hosts, look down from heaven and see and visit this vineyard, and perfect the same which thy right hand hath planted."

## Thoughts On Lent

Lent is a time of hardship, voluntarily undertaken, in penance for our sins and the sins of the world. We repent because we are sorry that God is not sufficiently loved, by ourselves and by others. We repent because men do not love each other; because they do not love Christ in each other. We repent because in injuring each other we have injured Christ. We express our repentance by voluntarily undertaking hardship for this coming period of forty days, for the love of God and for the good of our souls and bodies. We are stripping ourselves of superfluities and even of essentials in order to be ready for combat, for the spiritual combat which is ours and will be ours these revolutionary days.

We practice penance in preparation for Holy Week when Christ's sufferings are commemorated. He thirsted on the Cross. Is it not right that we should deny ourselves? He hungered and endured sleeplessness and fatigue. We will share those sufferings more consciously this coming Lent.

## Love of Christ

It is impossible to understand Lent without love. Even those with no faith in the supernatural, like Eugene Debs, the great Socialist leader, understood that love which embraced suffering, and in his case it was a love for suffering humanity.

"While there is a soul in prison, I am in prison," he said, and he endured persecution and imprisonment for his cause which he thought would promote social justice.

A woman will voluntarily undergo hardship for her child and with the hardship undertaken there will be an increase of love. A man will make heroic sacrifice for his wife and family, enduring a discipline which would be impossible for him without love.

Love and penance go together and with the one will come an increase in the other.

Lent then becomes for us a time of joy, since the human heart is made for love and can find no greater joy.

As St. Paul says: "Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter. But in all these things we overcome, because of him that hath loved us.

"For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## Day After Day

(Continued from Page 1)  
there which had opened since my last call there. 901 Wylie is up a hill from the railroad station and is maintained by a staff of six, recruited from the men themselves who dropped by. Bunks are piled in one corner and statues of St. Anne, St. Anthony and St. Joseph are in the two windows which look out on a dingy, slum street. Around the corner there is an Italian Franciscan parish on Fernando Street, and the Epiphany parish is down the block on Washington Street.

## Little Way

It was a grey cold day, the morning I arrived, just in time to have coffee with the first of the line that was forming outside. A huge pot of soup, made of beef stock, with plenty of vegetables and rice, was boiling on the stove; the serving took from ten until noon. The men come in and sit down to their meal and knowing that others are waiting, they are quick and do not take time for conversation. I could only sit there on the window sill, out of the way, and pray God to bless these men who were coming to our Catholic Worker centers in Milwaukee, St. Louis, Detroit, Boston and New York, for those bare essentials to keep life in them. There is always so little we can do. There is always the



—Ade Bethune

complaint—"but we are only feeding them!" from some members of the groups in different parts of the country. It is right never to be satisfied with the little we can do, but we must remember the "little way" of St. Therese,—we must remember the importance of giving even a drink of cold water in the name of Christ.

Cardinal Manning wrote in a letter to a friend, "The existence of hunger, nakedness, misery, death from insufficient food, even of starvation, is certain, and as yet no agency reaches it. How can any man hinder, or discourage the giving of food or help?"

We must live from day to day, and continue with courage to do the little immediate jobs of feeding the hungry and giving out Catholic literature. Let us forget all this talk of the "opiate of the people." Let us give out leaflets, the *Catholic Worker*, to all those we come in contact with.

A good proportion of those being fed in Pittsburgh are Negroes, and it was good to see the colored and the white sitting down together, breaking bread together. Most of the men were purplish with the cold, and some were ghastly pale. A few were without overcoats but some were hanging on to creased trousers, even to gloves! Many were old and looked beaten by life, and I thought of our farming commune and Mr. O'Connell, seventy years old, clambering around on top of the chicken coop as he was the day I left, hearty and active and full of fight.

## Every Parish

Every parish should have its Works of Mercy Center, where the poor are fed daily, without question, in name of Jesus Christ who Himself was hungry and homeless at times on this earth.

Proceeding with faith, and with simplicity, we will be able to continue, if we do not question and

## Secret for the Feast of St. Joseph

We render thee our due service O Lord, humbly entreating thee to preserve in us thy gifts through the prayers of blessed Joseph, spouse of the Mother of thy Son Jesus Christ our Lord; on whose venerable festival we offer unto thee this sacrifice of praise.

## Ode To Writing Men

(After reading various journals, books, and magazines, religious and secular, during the Christmas season.)

'Tis peace on earth again,  
Gentlemen.  
So, safe within your lofty wall  
Of noun and verb and particle  
Of verse and editorial  
And article,  
Be merry.  
See each Whimsy has its space,  
See each Fancy hangs with grace,  
See each Thought is pinned in place,  
And be merry.  
(That distant whirring  
Is the World stirring.  
That rumbling beat  
Is the tramp of feet.)  
Yes, be merry.  
Pass the cup and pass the wine  
(The wine of vanity is mellow)  
And hail the day and hail the vine  
For Christ's a rare, good fellow.

Ah, be merry.  
Carol, song, and toast compose,  
And, of course, some sterling prose;  
(Dear Christ, You are the least  
Guest at Your feast)  
And so merry  
Till day breaks. . . .  
Yes, till day breaks  
Over the world's massed, hollow faces,  
Over the white, fanatic faces,  
Over the filthy, blood-stained places,  
Till day breaks. . . .  
Pass them a verse, gentlemen,  
As you pass the wine,  
(The wine of vanity is sweet)  
And throw them a line,  
Gentlemen,  
A well-turned line.  
'Tis peace on earth again.  
Be merry!  
Toast the rich and toast the fair,  
Toast the well-fed everywhere,  
Safe within your lofty wall  
Of noun and verb and particle,  
Of verse and editorial,  
And article.  
(The tramp of feet becomes a thunder  
Beyond the wassail door,  
And suffering that cried for succor  
May cry no more,  
But take its plunder. . . .  
Poor, starless brood,  
Starved of Christ  
And starved of food,  
May take its plunder  
And cry no more!)

Be merry, gentlemen.  
'Tis peace on earth again.  
MYLES CONNOLLY.

"It is a grave error to believe that true and lasting peace can rule among men as long as they engage first and foremost in the greedy pursuit of the material goods of this world. These, being limited, can, with difficulty, satisfy all, even if no one (which is hard to imagine) should wish to take the lion's share. They are necessarily unsatisfying, because the greater the number of shares the smaller the share of each." — (Christmas allocation of Pope Pius XI, 1930.)

recognize that it is Christ in us who is doing the work, and not we ourselves. Of course, we do not know where the money is coming from or who will support it. Let Divine Providence take care of that.

In Pittsburgh, Miss Burns and other women from the Catholic Forum contribute the food every Thursday, coming themselves to the center to do the work as an exemplification of personal responsibility. Meat shops contribute scraps and soup bones and daily donations come in to continue the work.

In the evening before I caught my train to Chicago there was a debate between some students from Mt. Mercy and from the John Carroll University of Cleveland on

## Interview with One Unemployed

The welfare of the unemployed in urban centers often depends upon the generosity of politicians, city, state or federal government relief agencies or private charities. Some still entertain hopes of economic reform while some display a spirit of defeat. Living under doubtful will of governments and private charities naturally is of extreme harm to the moral physical and spiritual life of unemployed workers. Those working are insecure and are subject, any day, to the same plight.

You might ask my objection to being supported in the manner mentioned. Many ask—what more does a man want when he has food and shelter? Let us then spend a day with an unemployed worker and see what he is confronted with. I do not mean those out of work and living in their homes but the homeless unattached individual who must roam the streets and spends his entire day in search of food and clothing and shelter. This is the story of one of the men who comes to us mornings for what we have to offer.

## "Religious" Services

I have been up since five this morning. It was raining and a dismal morning. I can't understand being put out on the street at such an ungodly hour. These people who preach to the public and tell them of the great work they are doing sure keep me guessing. After walking most all yesterday, I was tired and sure felt like turning over this morning when the "crumb boss" started to whack us over the feet and rout us out. It would not be so bad if they let us turn in a little earlier. But instead I had to get in at six o'clock to get a seat for the religious services. Service begins at eight and we had to listen to preaching for two and one-half hours. Even sleep through services was impossible. The smell, coughs of colds, boring eyes of visitors, the boomer. The threatening tone of the sermon gave me the creeps. The preacher then offered the invitation to come and be saved as they call it. I know if they all felt like me they were in no mood for salvation. Sleep was the big issue now. I would rather starve myself than go forward and kneel down and acknowledge this victory for the preacher. It certainly was no victory for God. These men were actually selling themselves body and soul, putting themselves on display for the visitors. They were not wholly at fault though when you figure they might be allowed to get a chance to mop up the place or some other job which would be returned with a fairly decent meal which the inside group partakes.

I come here to the breadline most every morning. The time passes and the coffee perks me up. The few minutes I get near the

(Continued on page 7)

compulsory arbitration. Discussion groups round table discussions, also have a great part to play in our work, and are indeed part of a Works of Mercy program. "There can be no revolution without a theory of revolution," Lenin said, and to understand the personalist revolution we need to work for clarification of thought. Conflict of ideas, endless discussions, which seem to lead nowhere, truly lead to development of a program and an understanding of the part each can play in the Catholic revolution in which we are taking part. We learn to take from each other what we can get in the way of cooperation, we learn the art of human contacts, we learn to "be what we want the other fellow to be," as Peter Maurin puts it.



# LETTERS FROM OUR READERS



II. JESUS RECEIVES HIS CROSS



I. JESUS IS CONDEMNED TO DEATH



III. JESUS FALLS UNDER THE CROSS

**Dayton Workers**  
Chaminade High School  
108 Franklin Street  
Dayton, Ohio

Dear Editor:

We are enclosing a check for six dollars for the December and January issues of the Catholic Worker. We have received three hundred copies of each issue.

The C.S.M.C. unit of Junior A, of which Victor Smith is president, has been making a rather detailed study of Communism. As a result of this study the boys determined to present the Catholic viewpoint of our present labor conditions to the workman of Dayton. That is how we came to apply for the Catholic Worker. Our only regret is that we have not enough money to finance a much larger distribution of your very fine paper.

One of the Senior classes learned of our work and is now considering uniting with us. If this happens we will be able to increase our number of subscriptions.

Just last week there was a meeting of the "Socialist Labor Party of America" in one of our larger downtown hotels. If we had had a hundred or more copies of the Catholic Worker we would have distributed them at the meeting.

In Dayton Communism is quiet despite the fact that there are three nationally known industrial plants here, namely: The National Cash Register, The Frigidaire, and The Delco Products Co. Here, we realize, is a proper field for the dissemination of Catholic thought on labor problems. However due to our inexperience, we lack channels of action into which we can direct our interest. Could you, perhaps, give us some suggestions. May our divine Savior and His most holy Mother bless the work of the Catholic Worker and its staff.

Sincerely yours in Christ,  
Brother Maurice Miller, S.M.,  
Class Moderator.

## On The Negro

Dear Editor:

Enclosed is a small donation towards your breakfast fund.

Thank you for the notice you are giving the question of Negro discrimination. One of the blessings our family has known is the friendship and service (in the same sense that we as teachers serve) of three generations of a Negro family, and we have always deplored the real and thoroughly dependable prejudice shown them by many of the people of our own faith.

Sincerely,  
E. S.



IX. JESUS FALLS THE THIRD TIME



X. JESUS IS STRIPPED OF HIS GARMENTS



XI. JESUS IS NAILED TO THE CROSS

## STATIONS

The Stations of the Cross used on this page are the work of M. Dominico Ursuline of Salzburg, Austria.

### Indian Missions

St. Michaels Mission  
St. Michael, North Dakota

Dear Editor:

Our Mission turns to you for help for our 160 Indian children who are hungry and cold. They also need the lasting influence of the Mission school for a thorough instruction in our Holy Faith. Won't you please help us with a small donation?

The prayers of our Indian children will be with you daily and help you when distress, sickness, and even death enter your home. After death you will not be forgotten, for we continue to pray for



VII. JESUS FALLS THE SECOND TIME

those who have been our benefactors.

St. Michaels Mission is located on the Devils Lake Reservation which comprises five hundred square miles. Most of the Sioux Indians on this Reservation are baptized for the Missionaries were here seventy-four years ago. But that does not mean that they are practical Catholics. Our Missionaries have to circulate the Mission continually to keep in touch with the Indians. They find them in their huts and hovels often sick and dying from want and over exposure; they instruct those who cannot come to the church or school they baptize when the baptism cannot be performed in the



VIII. JESUS COMFORTS THE WOMEN

church. Whenever possible they rectify marriages.

But our chief feature is the Little Flower School at the Mission which was built for 100 children but 150 or so use it.

We receive no support from Government, State or County and so we have to beg from hard working Catholics who keep the Mission going.

Sincerely yours in Christ,  
Fr. Edward, O.S.B.

### Distribution

Dayton, Ohio.

Dear Editor:

We received your papers, both the December and January issues, and passed them out at the Delco Products, a subsidiary of the General Motors Corp. We intended to sell them but they didn't go so well, so we passed them out. The



IV. JESUS MEETS HIS MOTHER



V. SIMON THE CYRENE HELPS JESUS

### Farm Commune

Dear Editor:

We are very much interested in your work, but being poor ourselves and trying to help the poor our who are around us, we are not in a position to express our sympathy to much advantage. The enclosed two dollars may be of some little assistance to you.

We have cows, hens and pigs too. None of them are named. We also have two horses. But we have something that you have not got. We have eleven sheep, three of them pure-bred Shropshires. These provide wool from which we make clothing for the poor and for ourselves. We spin, knit and weave from this wool. Of course the eleven sheep do not provide all the wool we use. We also buy in large quantities.

Our purpose in telling you about this project is to interest you in sheep, as they are easily raised on a farm. They feed outside until the ground is covered with snow, that is they graze on the grass. They are not fussy about winter quarters, as their backs are well covered with wool and they herd together. Almost any kind of shelter suffices. Then there are lambs to be looked forward to in the spring, the nicest little things that you could think of. Sometimes, yes, even frequently in a flock of sheep, twins and triplets appear. Besides furnishing you with wool, you could have an occasional breakfast of lamb or mutton chops, a roast for dinner, and if you were Scotch, you would be sure to have haggis for supper. I hope that by this time next year, you will have the sheep. We only got ours last year, but we were buying wool from the farmers around here.

Now, we must close. Do not use our name if you happen to publish this. We shall remember you in our prayers.

Devotedly in our Lord,  
Sister Readers.

class agreed to pay for them.

I noticed when we passed them out that all the men we gave them to, took them, and either began to read them, or fold them up and put them in their pocket. Only three or four out of the 600 papers (December and January issues) threw them down or tore them up. This was very encouraging to us.

We are going on distributing your paper and hope to hear from you soon.



XII. JESUS DIES ON THE CROSS



VI. VERONICA WIPES THE FACE OF JESUS

St. Mary's College  
Moraga, California

Unusual interest in Catholic action was indicated this week by the announcement that over 70 subscriptions have been received for the Catholic Worker, militant publication edited by Dorothy Day in the interests of justice. January and February issues have been distributed to local subscribers.

De La Salle, residence hall for upper division students, has subscribed 95 per cent, according to Jack Henning, in charge of campus circulation.

Associated Students, as a result of action of the Executive Council, have subscribed and editions are placed regularly in the student library.

A drive will also be opened among lower classmen, who have not yet been contacted.

".... It is shameful and inhuman to treat men as chattels to make money by, or look upon them as so much physical or muscle power."  
—From Rerum Novarum.



XIV. JESUS IS LAID IN THE TOMB



XIII. JESUS IS TAKEN DOWN FROM THE CROSS



## Association of Catholic Trade Unionists

A motion "to extinguish electric lights and burn candles on Friday evenings (to be known hereafter as 'Black Friday'), as a protest against mass lay-offs by the Consolidated Edison Company" was unanimously passed at a meeting February 11th of the ACTU (Association of Catholic Trade Unionists) at CW headquarters, 115 Mott Street.

The tragic suicide on February 21st of Michael J. O'Sullivan, employed for 12 years by the Edison Company and laid-off for union activity in 1935, and the desperate plight of his widow and seven children, gave new impetus to the ACTU's campaign against the ruthless labor policy of one of America's richest and most powerful monopolies.

Following a visit to the O'Sullivan home in an overcrowded Brooklyn flat, collections were taken up at the ACTU meeting of February 25th and at sessions of the Fordham Workers School, and the help of Catholic Charities was secured through Father Edward Swanstrom.

Further attacks on Edison's industrial tyranny are expected next Sunday afternoon when Father John Monaghan, ACTU chaplain, and John Cort, secretary, speak at a symposium on "Utilities" to be held by the Greater New York Newman Clubs at 3:30 o'clock at Corpus Christi Church, 529 West 121st Street, Manhattan.

### Helps Mistreated Unionist

The ACTU assisted the righting of a wrong by putting pressure on the Bakery and Confectionery Workers' Union (A. F. of L.), which resulted in the latter reinstating Mary Levi, syrup worker expelled after an unfair trial on the charge that she was instituting a company union. The union's New York executive board reversed the decision of David Goldberg, local dictator, when it was made clear that Miss Levi's only crime had been to oppose the calling of a strike at the Giroux Syrup Company on the ground that it was unjustified by the facts. Her attorney was Bernard O'Connell, member of the faculty at Fordham Workers School.

### Catholic Employer?

The assistance of the ACTU was offered by George Donahue, editor of The Labor Leader, ACTU organ, in speaking to Local 1224 of the United Electrical, Radio, and Machine Workers (CIO), who are engaged in a long-drawn struggle to gain collective bargaining rights in the union-busting domain of the Metropolitan Engineering & Device Companies.

Thomas Murray, a Knight of St. Gregory and chairman of the arrangements committee of the National Catholic Industrial Conference held in Brooklyn January 25-26, is president of both companies. Mr. Murray's time is mostly spent as receiver for the IRT Subway, and it is hoped that the ACTU's calling to his attention exactly what is going on in his own back-

yard, will produce the proper Catholic results.

George Donahue spoke from the floor at the recent Open Forum of the Jesuits' Crown Heights School of Catholic Workmen, in a strongly-worded criticism of Catholic employers and labor-leaders who, in Cardinal Mundelein's words, "cry out against Communism and themselves practice social injustice." He also decried the reactionary attitude of portions of the Catholic press and the terrible indifference and apathy of the average Catholic workman or woman towards union organization.

A motion was subsequently made by John Cort, and unanimously carried, that the chairman appoint a committee to draw up a resolution urging Catholic employers to recognize labor's rights and Catholic workers to take advantage of those rights upheld by the Popes and protected by American law, said resolution to be submitted to the next Open Forum of the School. A resolution was also passed protesting the appointment to city office of Simon Gerson, Communist.

### Fr. Monaghan Makes Stir

Father Monaghan created considerable stir in conservative Catholic circles when he declared that "Labor is Radical and Right" before 1,500 Newman Club members at their recent convention in the Waldorf-Astoria, and added that "the workman is morally bound to organize to maintain his individuality and to be able to bargain freely to get what should be his—the fundamental necessities that God meant he should have."

Point out that it was "a reflection on the Catholic Church because the Church had given labor too little leadership," the ACTU chaplain urged his 1,500 Catholic college-student listeners to "put aside snobbishness" and help labor organize into unions.

### "Labor Leader" Speaks Up

Issues of The Labor Leader, weekly mimeographed publication of the ACTU, upheld and endorsed the National and State Labor Relations Board; the WPA expansion program to make work for 1,000,000 unemployed; and the work of the active young Catholic Union of Unemployed, which is under the able direction of Tim O'Brien.

Articles and editorials in the ACTU organ also attacked the corrupt conditions in the Longshoremen's Union, poorly concealed by the red-baiting of its Catholic president, Joseph P. Ryan; attacked the Industrial Mobilization Bill; pointed out that if Harry Bridges, West Coast longshore leader, was a Communist, the members of his union remove him, and the same for leaders of the East Coast National Maritime Union.

### Odds and Ends

Appeals were made for funds for a war chest to carry on the fight for civil liberties and labor's right to organize in Hague-ridden Jersey City; also appeals for a good second-hand mimeograph ma-

## Akron, Ohio

St. Francis House  
196 E. Crozier St.  
Akron, Ohio

The rag and mop brigade began operations at St. Francis House, 196 East Crozier St., Akron, Ohio, on Monday, February 14, and on Washington's Birthday there was still much to be done before opening could be expected. Saturday, the 19th, was a red letter day, as Monsignor O'Keefe, pastor of St. Mary's Church, walked over in the rain, bringing sunshine and new confidence with him. Most of the group are of his parish. Providence sent a zealous carpenter who will connect the gas stove, and do other needed work. Men handy with hammer and paint brush have also appeared. Basements have been scoured for old furniture, and a number of men have promised food for the hungry when we open—probably toward the end of February.

There seem to be quite a few Russians in the neighborhood. In fact, the Ukrainian Greek Catholic Church of the Holy Ghost is only a couple of blocks away. The hope has been voiced that we can get a few ikons to symbolize our unity with these good people. A Russian Orthodox young man has promised to visit us.

We have colored neighbors also. Our landlord, Mr. James Smith, and his family have an apartment at the back of the store, and they have been very kind and helpful.

In the midst of preparations for the opening day, the intellectual and spiritual aspects have not been overlooked. A fast growing group meets weekly for round-table discussions of liturgical and social questions. Some are planning to enroll as Franciscan Tertiaries.

All in all, things have been coming our way fast,—doubtless because Carmelites in far-off California, a young man studying for the priesthood in Cleveland (who will be ordained in April), a crippled youth in another Ohio city, and many others, have been praying for us. Truly the "constant prayer of a just man availeth much!"

W. Q.

chine, or money for same.

The ACTU has been trying to help out the domestic workers, some of whom work 70 to 80 hours a week for pin-money, with efforts directed toward bringing unity among the three or four small, struggling unions in the field.

The second ACTU Dance on February 19th, held in Trinity League Hall due to the kindness of Father Paul Ward, C.S.P., editor of Wisdom, was a considerable success, with about 100 attending.

The second ACTU Corporate Communion will be held at Father Monaghan's church, Corpus Christi, at the 10 o'clock mass on Sunday, March 13th. Breakfast will be Dutch Treat in a local restaurant.

**Protest the Sheppard-May Bill**  
Write Your Congressman

## Houma, La.

Andy Thomson  
St. Francis House  
Houma, Louisiana

Dorothy Day's prayer certainly came true during the past month. When she visited the House (we were on effete Main Street then), last November, she wrote in our guest-book: "May God bless you all, and send plenty of people to help you, and plenty of people to be helped." Last month we managed to give food, lodging, and a little clothes; to forty-eight suffering members of the Mystical Body. Coffee and sandwiches to several others. One night, during one of those cold spells, we were twelve in number, with only three blankets to serve as combination covers and mattresses. Three cots, two mattresses, that is the extent of our sleeping facilities. Needless to say, 10 slept on the cold damp floor that night. Newspapers substituted for mattresses.

It is hard to have only that to offer to tired, cold, perhaps sick bodies for a night's rest. Please send us small mattress those pads you are not using. 703 Lafayette is the address, of call 447 and we will be glad to come to your place to get your gift. Even if there is no comfortable spring and bed beneath the pads, they can be placed right on the floor, or on the counter, and give more comfort than old papers alone. There is also the small matter of a cook-stove. When will we receive one from you, and be able to return Father Drolet's, which we have been using for both cooking and heating?

### Clothes

Other needs: clothes, especially men's; an iron to press our laundry; blankets and a couple of sheets.

Jack came down from Illinois with a good suit and enough change to tide him over a few days while he looked for work here. Ran out of funds soon, got a job cutting cane, ruined the suit in the process, and after 30 days of work, still found it impossible to save anything from the wage. Result—picked up often by police as a vagrant. Said if there were more Hospitality Houses, there would be less crime in the country. Also, that the farmers, cutters, cannery and croppers should organize into real unions. To which, with the Holy Father, we add a fervent "Amen."

John got here on Sunday, hungry and cold, his face disfigured with a bad skin eruption. Shunned as if he were a leper, he couldn't get work or food, and thought he'd try our place. (Unimportant things like that repel us, we who are all supposed to be "other Christs" to one another!) He stayed a couple days, rested body and soul, and then to the hospital for treatment. Enjoyed the meagre hospitality.

Harry, seaman, just released from the hospital, was dead tired on arriving here, no money or friends. If it had not been for the H. of H., he said, he'd have had no place to stay, and most likely would have gotten sick all over

## Chicago Readers!

Just before leaving Chicago, I paid a visit to the new house of hospitality on 628 Blue Island where the room is so large that thirty beds can be permanently set up, and a front room permanently left as a meeting place and recreation room. Al Reser and three young transients are occupying the place right now and sleeping under their overcoats, due to lack of blankets. There is an urgent need of beds and blankets and a cooking range so that a pot of soup can be set going on the fire. There is need of paint to freshen the place up. In fact everything is needed and we beg our Chicago readers to communicate with the Taylor Street branch and bring help. Surely everyone has a blanket to spare. Surely we have enough Chicago friends to contribute the basic necessities for Christ in His poor. Please help right away, and God bless you.

D.D.

again, as it was an awfully cold night to sleep out. His contented snoring, from back in the "sleeping quarters," almost broke up a perfectly good Study Club meeting.

Marion lost his business by helping too many customers during the darkest days of the depression, then lost his home for non-payment of taxes, and now is looking for work himself. Kind and very appreciative, he thinks the Catholic Worker—House of Hospitality idea is a great thing. He hopes to meet George Putnam, at the C.W. place in Los Angeles, if luck in rides comes his way.

Our Catholic Workers' Study Club is laying particular stress on the interracial justice part of its schedule, as a result of the shameful exhibition of Hitlerian views on race that some U. S. Senators have been perpetrating in Washington. Such unChristian demagoguery cannot but play right into the hands of the Communists, who continue to make a determined bid for the victimized Negro; and it is a heart-rending departure from the evident mission of Catholic South Louisiana to be a beacon-light of Catholic Justice and Charity to the rest of the South.

We believe that the results of the recent subscription drive for "Catholic Action of the South" in Houma during Catholic Press Month are a fitting answer to some who have opposed the distribution of the Catholic Worker on the grounds that it somehow competes with the diocesan paper. It would appear on the contrary that the wide distribution of the C.W. creates interest in the diocesan paper on the part of many who knew nothing of the Church's interest in the labor problem. Last year, some 80 people subscribed to our "Catholic Action"; this year, after friends of the C.W. had distributed C.W. by the hundreds for several months, there are over 400 subscriptions to "Catholic Action" in Houma.



IN SANCTITATE ET DOCTRINA



## C. W. Is Fortunate In Having Don Sturzo's Articles

(Continued from page 3)  
the Catholics. And everything was coming their way,—without warfare. . . .

### Pacifist

"Both men (Mussolini and Don Sturzo) came to the crisis of their careers in 1922. Mussolini, by force and intrigue destroyed whatever armed opposition was left among the radicals and obtained a promise of neutrality from the army. His squadristi descended upon town and village, burning, looting and killing. Catholics as well as Socialists were always the victims. Italo Balbo's squadristi stoned the Catholic clubs and centers and murdered Don Minzoni, the parish priest of Argenta. Fascism advanced with fire and the sword, but Sturzo could only raise his crucifix. True servant of the Vatican and faithful to his own belief in pacifism, he could only fight as a son of the Church. At the time of the Conclave in 1922, Sturzo, with the greatest party in Parliament and with the Roman question uppermost in national affairs, was at the height of his power. . . . In June, 1923, Sturzo was forced to resign.

"The achievements of the Catholic Party at the time of Mussolini's seizure of power in October are thus listed by its founder, Don Sturzo:

1. Entry of the Catholic masses into political life after half a century of abstention.
2. Adoption of proportional representation in Parliament.
3. Opposition to socialism and general political strikes. Collaboration with the Liberals and Democratic Liberals, brought the question of freedom of schools to public and Parliament. Contributed to solution of agricultural and economic problems. Supported administrative decentralization. Supported solution of Yugoslav problem. Realized the Fascist peril and took stand against armed violence. In 1934 when Seldes' book was published, he states that during those years, Don Sturzo was the strongest man in Italy and "even now second only to the dictator."

### Priest and Leader

Since these stirring days Don Luigi Sturzo has been living in England, but his voice is still heard. Articles from his pen have been published in Blackfriars in England and The Commonwealth in America. And now the Catholic Worker hopes to print regularly comment on world affairs from his pen. We wish the name of this great leader and great priest to be known to every Catholic Worker in the United States, to every student, to every seminarian, to every priest and nun. In addition to being a man of God, Don Sturzo is a man of the poor. We consider ourselves honored that he writes for The Catholic Worker.

### PRAYER

"It is easy to pray. Prayer is the heart's desire, and the heart always knows how to desire. . . .

"Prayer is the great channel of grace. The two movements of prayer, to feel my misery and to feel the goodness of Jesus, are the two movements of aspiration and respiration. Set forms are sometimes needful to maintain the respiration and to keep distractions away."—Trappist.

## Catholic Worker Theatre

The nucleus of a Catholic Worker Theater has been studying for the past few months, and hopes to present sometime after the Easter holidays, some play readings and a short play. We have a very capable director, but so far, only a few have evinced enough interest to take advantage of the really splendid course in technique. Catholics, interested in the theater, and anxious to contribute to the Catholic theater are invited to join us at THE CATHOLIC WORKER on Wednesday evenings. Further information may be had by writing to THE CATHOLIC WORKER THEATER, 115 Mott Street, Miss Louise Caulfield, Secretary.

## Milwaukee

1019 N. Fifth St.,  
Milwaukee, Wisc.

It is more than four months since we started to propagate the teachings of the Catholic Worker and to perform the works of mercy at Holy Family House. We are following this two-fold program, for although the poor of the city can be fed by others, we cannot forget the spiritual effects of the corporal works of mercy. We cannot leave the man on the street to the Salvation Army or the Communist Party. While we may never know the spiritual results of much of the corporal assistance, we have already seen more than one man return to the practice of his Catholic religion because he was helped by Catholics.

To the poor who come to us every night, we have been giving coffee and dry bread. As the winter progressed, the number of these ambassadors of Christ has increased until about fifty of them regularly crowd the small, low-ceilinged room.

Besides feeding the hungry as well as we can, we have distributed clothes given for the needy. Although we are able to house only four men, one Catholic family have helped shelter the homeless by taking two "other Christs" into their own home.

### Activities

Subscribers to the paper and friends who cannot practice the Works of Mercy directly, can help, as many have done, by supplying some of the food for Holy Family House and aiding us to pay the bills. We have to buy 15 loaves of bread every day, and we use 20 pounds of coffee in a week. Lately we have had no milk for the coffee.

Our propaganda activities are varied. We have sold the Catholic Worker in front of churches and at public meetings; spoken to interested groups, non-Catholic as well as Catholic; joined with other groups and individuals in sponsoring two public meetings: the commemoration of the fiftieth anniversary of the Chicago Haymarket labor martyrs, and the Conference on Constitutional Civil Liberties.

At Holy Family House we have concentrated on the general meeting every Sunday afternoon at 2:30, and have also held PAX meetings on Wednesday nights. The house is open every night. We would welcome a larger attendance at the discussions, and the cooperation of all our friends in the work.

## B'klyn-Edison Is Guilty of Murder

(Continued from page 2)

know everything about O'Sullivan. Labor spies are efficient. So for three years Brooklyn Edison starved these seven people. Starved and humiliated them. Laughed at their rights, and scorned their pleas. And finally, penniless, broken, crazed by the constant spectacle of crying hungry children and the prospect of a bleak future, O'Sullivan became a victim, also, of a vicious capitalist system.

### Corporation a Murderer

We hesitate to pass judgment upon Harry Barck. Poor, miserable, uninformed individual, he acted because he knew no better. He was not essentially bad. But we do pass judgment upon Brooklyn Edison Company. The corporation is essentially evil. It is organized for the purpose it accomplished in killing Michael O'Sullivan. And the men who run it are not the poor, ward-healing wretches like Barck; they are educated, efficient business men.

Some of them, we are sorry to say, are Catholics.

## ST. TERESA PICTURE BOOK

The Story of St. Teresa of Lisieux

By A. de Bethune

Catholic Worker Staff Artist.

Published by

SHEED and WARD

50 Cents

63 FIFTH AVENUE, N. Y. C.  
GRAMERCY 7-7177

Order from Sheed & Ward

## Interview with One Unemployed

(Continued from page 4)

stove help. I go to the different flop-houses and sometimes sit around using the newspapers to hide my face so the clerk won't kick me out while I read the ads. The clerks seem to single me out somehow and I must get out.

### Bowery Day

I practically give up the idea of looking for a job. Keeping warm and saving my bum shoes are the main thing now. Too bad if it snows or rains any more. My next stop is Cooper Union library and warm up and try to read books when I know I can't, the letters seem to just jump all over the place. After this I start walking slow so as to get as far as 25th Street at eleven and if the line isn't too big I might get a bowl of stew before one o'clock. I have no city card but sometime you can just follow the crowd in and get away with it. Then the trek downtown. I have been doing this for three weeks and know every store window and its contents by heart even to the good eats in the deli-



caterers stores along the German section of third Avenue.

I probably will spend the afternoon waiting around on the Bowery waiting for a car to roll up and look for someone to work for them. This place is quite a labor market. Many people who need help come to this neighborhood to get men because they know they can give any wage in exchange for work. I took one job carrying plaster out of cellars for 25 cents an hour for 4 hours. With this I had a good feed—a flop and a pack of real cigarettes. But I suffered a loss in ruining the only clothes I owned. In this same area the street is a regular open market place. Here the scavengers come and buy the last cherished possessions of the unfortunates. I have seen these shysters buy a good suit of clothes as low as two dollars. Razors are bought and sold for a nickel. Now and then a man takes off his shoes in a doorway and tries on a pair he has bargained for. What a life. The bootleggers who sell the twenty-five cent booze are right there watching the sales to see if they can make a sale.

### Sleeping

All during this part of the day I must make plans as to where soup or coffee is being handed out and decide what mission I will go to. One that I definitely will not go to is the place where you must sit all night on a chair after listening to preaching till about twelve o'clock. Here we are let out at midnight to tend to our personal comfort and given a ticket to admit us back in. If we feel the need to go out during the night we may do so—but then we are not allowed to return. Another place I don't like is the place where we sleep on papers on the floor and let the visitors from the sightseeing buses look us over. These people are out slumming and some are half-drunk getting a big kick out of the whole thing. On their way out they kick in some money for the 'great work.' The man who conceived this beastly form of business built himself a nice mansion in an exclusive town not far from New York and had a large following throughout the country. People actually called him a saint, etc. If summer were here I could at least roam out to the country but the weather is against me.

## What Is Propaganda?

Reprinted by permission of "The New World," Catholic paper of Chicago.

An eastern Catholic paper complained about an anti-Nazi meeting in New York which would listen to no denunciation of Stalin and Communism. It concluded that Hitler has allies in his work of persecution, these being people who favor the denial of human rights unless they are directly concerned. That a speaker on behalf of Loyalist Spain drew applause seemed significant.

The same paper denounced the greetings to the Spanish Loyalists signed by some Senators and Representatives. Anti-Catholicism was blamed in part. Above all it is terrible that propaganda should be thus utilized to array people against the Church.

In its same issue the paper called attention to the warning to the workingman by Father Ignatius Cox, S.J., to stop, look and listen to the propaganda directed to draw us into an economic alliance with Britain and France and Russia in a boycott against so-called aggressor nations.

To complain about the use of propaganda whether that propaganda seeks to line up American sympathies on the side of Loyalist Spain, or to have them see only the faults of Dictator Hitler or to commit us to an alliance with any foreign power, is fair enough. When Catholic papers talk about the use of propaganda, however, an examination of conscience may not be out of order. What about the case of Germany, Italy and above all, General Franco and Rebel Spain?

By and large the Catholic Press has been as zealous in spreading propaganda in favor of Franco and Rebel Spain as any supporter of Loyalist Spain has been in the cause of Franco's enemies. For one thing, the very paper which scored propaganda in favor of the Loyalists branded as a palpable fake the story of the recent air raid in Barcelona when many children and innocent non-combatants were killed. It was such a "fake" that another Catholic paper in the east deplored the raid and no news agency, Rebel or otherwise, has denied that it took place. To call such a news report a palpable fake may not be propaganda—it is something worse.

Nor has there been any notable cessation of the use of propaganda in favor of the Rebels. We have the case of the Newsletter issued by the Catholic Book Club (United States) issued from New York carrying a message from General Franco expressing his pleasure for the great work the Catholic Book Club has done to spread the truth about the struggle in Spain throughout the United States. Candidly the letter admits that since the outbreak of the Civil War in Spain it (the Catholic Book Club) has been definitely committed to a victory for Catholic Nationalist Spain. The reproduction of Franco's letter carries the intimation that its work is that of spreading the truth, that all equities lie with Franco, that truth is on the side of the Rebels and that Catholics should feel encouraged that Franco recognizes their aid and should lend their support to the Rebel forces in the conflict.

Then we have the case of the eight-page rotogravure publication of the American Spanish Relief Fund. A news dispatch informs us that it presents "a photo-factual message" of the conditions in Spain thus showing the need "for action in aid of Spain's destitute children." The front page included a picture of the Pope and the Primate of Spain. Other pictures deal with horror scenes. The plan of the Fund is stated "since no Catholic agency on a truly national scale had attempted to aid the destitute victims of the Spanish Civil War, it seemed incumbent as a clear duty on the organizers of the American Spanish Relief Fund to extend its activities and create a National service whereby Catholic help could be forwarded to Spain.

The Relief Agency has a queer

sense of relief work. The picture of the Pope and the Primate of Spain leave no doubt as to whose sympathies are enlisted and who is to benefit from this enterprise. Franco and the Rebels. Virtue lies upon their side.

Or we have the case of the "uncensored notes of an interested, independent bystander," a writer for the Queens Work. He does not want to break the "united Catholic front" on the question of the Spanish War but he feels that there is a distinctly grayish shade to our stand. He wants to find the truth.

His dilemma is produced by the fact that to authors, both of whom he believes to be deserving of consideration, are convinced of the justice of the Loyalists cause. Nor did they see anything of persecution of the Catholics in Spain by the Loyalists. But "Jane Anderson, with her horror stories about the Loyalists and her crusade for the justice of Franco's cause leaves him wondering. The three people who contribute to his bewilderment were eye-witnesses to Spanish activities, yet they disagree. The truth, he feels, must lie somewhere. We infer that the truth must lie with Jane Anderson because he informs us that an article by her will shortly appear in the Queens Works. This, of course, proves (we assume) that she has the correct version.

Viewed in the friendliest possible interpretation, all of the foregoing are example of current propaganda to stir up Catholics on the side of Franco. They are just a few of any number of examples which could be cited. Richard Teutsch, in his column, tells of a letter from Shaemas O'Shea in the New Republic of February 2—a most interesting analysis.

Now if it is wrong for propaganda to be employed by those favorable to the Loyalist cause it is just as wrong for those who sympathize with Franco to stoop to the same means. Or if it is permissible in Franco's case it must be so in the case of the Loyalists and the obvious thing to do is to stop complaining about the tactics of those who favor the Loyalists and to get down to taking sides in earnest fashion. After all, it is only the American Catholics and the Catholic Church in America especially who can suffer from ill-considered activities. A small price to pay if selfish interests can have their way.

When the Spanish Civil War broke out we urged that American Catholics reserve their judgment and favor neither one side nor the other. We pointed out that a deluge of propaganda did not present the truth. The fact of the matter is that we are still deluged with propaganda and the truth is just as far away as ever although some undeniable facts have come to light to dispel the impression sought to be created by some that the Spanish disorders are a religious war. Communism against Catholicism. In spite of this, however, Catholics, individually and collectively and some segments of the Catholic Press, continue their attempts to stir us up on behalf of Franco and continue to paint the conflict as a struggle between the forces of religion and the forces of Communism.

American Catholics have no business in taking sides in Spain, either in favor of Franco or the Loyalists more especially as time begins to prove how Franco sympathizers have tried to dupe up and are still trying. The Spanish people will work out their own destiny. And some of those who have shouted most loudly about our Constitution and avoiding foreign entanglements, might do well to ask themselves if they have not been hard at work to side-step our traditional foreign policy in getting us involved in a struggle that we know little of and that is probably none of our business.

"If I do not turn myself toward you," he said, "I neither interpret the evangelical doctrine nor faithfully represent the Divine Master. Be proud, you who work with your hands."

Pierre Cardinal Gerlier  
Addressing a group of workers



# THE LAND

There Is No Unemployment on the Land

## John Bull Looks Landward

By Lloyd R. Shaw

During the last three years a new and extremely interesting development has taken place in the establishment of unemployed men on the land of England. The government is spending the sum of \$5,000 per unemployed man to settle him and his needy family on the land. The work is being carried out under the direction of the Land Settlement Association, which was set up by the government in 1934. Already hundreds of families from the distressed areas are being rehabilitated in this way. Co-operative buying and marketing are features of the scheme, and other co-operative organizations are among the main purchasers of the products.

The main type of holding being created is known as the "full time holding." Full time holdings, with dwelling-houses, vary in size from 3 to 10 acres each, and are designed to provide the occupants with an economic livelihood. Such holdings are equipped on the most modern lines for the production of market garden produce, pigs and poultry.

### More Every Week

Up to date the Association has acquired 26 estates for full time holdings, covering over 11,000 acres of land in different parts of England. Over 1,000 families, comprising a total of several thousand people, have already been set up on small holdings, and new families are reaching the settlements every week. The Association is mainly financed by governmental funds provided through the Commissioner for the Special (Distressed) Areas.

The tenants are drawn only from the ranks of the unemployed in industrial areas, many of them having been continuously idle for four, five or more years, and having lost in consequence the art of steady work and acquired a dependence on outside relief. Thus for the great majority it may fairly be said that the Association has to provide not only a house and several acres, but a new mode of living altogether.

The chief features of the organization may be briefly outlined.

### Selection

All men accepted for training are carefully selected. This is necessary because of the heavy investment involved in each case. The selection is made by a selection committee, which is generally formed in each county. It tries to select men who are capable of real hard work, and who appear to be likely to succeed in such a scheme. During the first and second phase of his training, the man receives the usual unemployed assistance allowance.

### First Phase of Settlement

After their selection, the men arrive at the estate to commence the first period of training, which lasts three months. Training begins with a few weeks general work about the settlement to restore the physique. The improvement in the men's appetite and appearance in this period is very marked. During this time they learn how to keep pigs and poultry, and also gain an elementary knowledge of horticulture. At the end of the first three months' training and before the man is joined by his family his case is again reviewed. Any man wishing to give up or not showing signs of making good, is returned to his home or assisted to find other employment.

### Capital

A scale of capital equipment is carefully worked out for the type of holding held by each man to the value (on the average) of approximately \$1,500, excluding dwelling-house and permanent outbuildings, such as glasshouses and pigeries, but including such items as livestock, feeding stuffs, tools,

poultry, appliances, fruit trees, bushes, seeds, etc. The nature and amount of capital is determined on the basis of what is necessary to ensure a fair living return to each man.

The trainee being entirely without funds, the whole amount is advanced by the Association on easy terms of repayment. The average holding requires altogether about \$5,000 to establish. Of this, at least \$3,500 representing land and dwelling-house, can properly be regarded as a permanent asset upon which a fair rent and a charge for amortization are paid by the tenant.

### Second Phase of Settlement

The second phase of the work lasts one year. During that time the man and his family are settled on the estate, and his struggle has begun. At the start of the second phase, the trainee is issued with the regulation number of pigs (30 in number), and poultry (400 or 500 hens), farm implements, etc. All the supplies are obtained from the Central Farm on his estate.

### The Central Farm

This Central Farm is a very important part of each estate as it acts as a service department. All supplies to the men are issued from it, at a price slightly higher than cost (enough to cover such expenses as transportation). The Central Farm will have quite a number of breeding sows, and a large number of incubator houses for poultry. Any cultivation required to be done on a man's holding is performed by the Central Farm employees, and the expenses of this is debited to his account.

Thus the Central Farm does for them collectively what no one of them could do for himself. It provides them, even though they work individually in small units, with the full organization of the "big farm." They are in this way able to compete on even terms with their strongest neighbors.

### Retrials

Before the third phase of settlement, the Association again considers each case before granting a tenancy. The number of retrials is not unduly large, representing 17 per cent in all cases to date. Only 3 per cent of these retrials, however, have taken place after six months of training.

### Third Phase of Settlement

The third phase consists of a man coming off the dole (receiving no assistance from the government), and really starting for himself. The Association assists him for a time in his financing of living expenses, however, by letting him draw on his profits in anticipation.

### Co-operative Buying and Selling

No man does any individual buying or selling. All sales and purchases on the estates are made centrally, thus ensuring for the tenants, on the selling as well as on the production side, the benefits of large-scale business, with its resultant cheap buying and best selling. Pig and poultry sales may be made at local auction markets. One of the estates delivers over 11,000 dozens of eggs per month to a huge co-operative society situated near by.

The individual records are kept by trained accountants at the office of the Estate, who make out monthly debit and credit statements, statistical, and census reports.

### Summary

These five factors—selection, training, capital equipment, Central Farm services and co-operative marketing—have never before been operated together in a land settlement scheme. They seem to offer what is required by the men for whom the Association is responsible.

It is too early yet to offer tenta-

## Detroit

Helen Storen  
1414 Bagley  
Detroit, Mich.

February 26, 1938.

The Honorable Frank Hague,  
Jersey City, N. J.

Sir:

The following expression of opinion was unanimously endorsed by the Catholic Worker Group of Detroit, and at the direction of the Group, I forward it to you.

The Catholic Worker Group of Detroit condemns the administrative policies of Mayor Hague, of Jersey City, New Jersey, particularly in regard to the treatment of the C.I.O. Union in that city.

(1) Because such treatment is un-American.—It denies the constitutional rights of the working man.  
(2) Because it is un-Catholic.—The Pope has pointed out the duty as well as the right of the working man to organize.

(3) It abets Communism.—The suspension of the constitutional rights of the citizens of Jersey City is construed as a failure of the democratic form of government.

Yours in Christ,

Mary Grace Donnelly,  
Secretary.



—Ade Bethune

tive conclusions upon the success of the men who have become independent tenants. The longest established of them has only had his holding for a comparatively short period. But the signs are good and, provided market conditions are reasonably satisfactory and the men and their families work hard, live economically, and put back into their holdings the maximum possible from the proceeds of sales, the Association has every confidence of their success.

### Other Types of Holdings

Besides the full time type of holding, the scheme calls for the establishment of two other types, namely "part time (group) holdings," and "cottage homesteads."

Part time holdings, without dwelling-houses, are usually about one-third of an acre each, in size and designed to provide part time occupation for unemployed or partly employed men. These holdings, which are normally "grouped" in lots of twelve to twenty, offer opportunities for growing vegetables and keeping poultry.

Cottage homesteads, added in 1937, are designed for the benefit of older unemployed men with adolescent families. The cottage homestead is a development of the part-time holding, providing about half an acre of land with dwelling-house attached.

### Sources

Contents of a letter from Jock Dodds-Forrests, an accountant on the Crofton Hall estate of the English Land Settlement Association, January 16, 1938.

Pamphlets, recently issued by the Land Settlement Association Ltd., Broadway Buildings, Broadway, Westminster, S.W.1, England.

(From both of which several excerpts are included.)

From "The Extension Bulletin."

**Protest the Sheppard-May Bill**  
Write Your Congressman



## FARMING COMMUNE

Last March we had our worst winter weather of the year, so we still feel the worst is yet to come, we hope not. It's kind of hard for us to even think about winter during some of the spring weather we have had this past month. On two occasions it was definitely reported that there were spring birds warbling (if spring birds really do warble), in the vicinity of the farm. Even if these were only unfounded rumors, it was certainly cheering. Most of us are sick and tired of hearing nothing but crows caw cawing all over the place.

From the Boston Catholic Workers come two representatives who were quite welcome. John Magee came back to visit and renew any arguments which he might have been unable to settle during his stay here this summer. John Kelly accompanied Magee and took in the farm for the first time. They made good time via the gloved thumb route. Forty miles from Boston in Southern New Hampshire lies a fifty acre piece of land for sale for only \$600. It is principally woodland and has only one building on it. However the building is good. They were told that the spruce and pine on the place could be sold for \$1,300. If this lumber is worth that much to a sawmill then it is certainly worth much more to the group. The house will accommodate twenty-five. \$200 down will tie the deal and the remainder can be paid off like rent. The best we can contribute to the appeal is our prayers and this we gladly do.

### Residence

Mr. O'Connell, being helped by John Filliger and Gerry Griffin, has completed the transformation of a chicken house into the future residence of John Filliger. John F. has moved all of the cattle, horses, and goats down to lower farm across the lane from his new home. Bessie, Rosie, and Molly are the cows, Prince and Jim our horses, whole George is our only remaining goat.

The chickens are ably attended to by Mr. Boyle and remain on the upper farm. The sow, which is to be bred, is also on the upper farm and will be moved to a spot which John Filliger will fix to raise pigs. Raising pigs is going to be John Filliger's specialty. Mr. Boyle feeds the sow now when he takes care of the chickens. Thus John Filliger doesn't have to come up and down the hill. Our unusual luck with poultry can be traced directly

to the splendid care given to them by Mr. Boyle. Recently when egg production slowed up all over the country our chickens also were guilty but snapped out of it sooner than some of our neighbors' chickens.

Mr. Boyle's time is well occupied from morning until night with various necessary jobs he has taken on like a true personalist. Just to show his versatility he baked a cake for the first time last week and it was a success. Since then he has baked a few more. There has never been any left over as yet.

### Culinary Aptitude

Mrs. Montague, being in N. Y. City for awhile, we have been cooking the lunch and supper. Mr. Boyle, being the chef, was assisted sometimes also somewhat by your correspondent. Arthur Durrenberger runs the kitchen at the lower farm and isn't so bad, himself. Mr. Boyle and his staff will take on Arthur in everything but the Jello field. The special the past month was a secret concoction which Mr. Hergenhan told us how to make. Everyone liked it. Even the dish washer praised it as only one pot was used. Hamburger, potatoes, and onions were cooked together in such a way that each made the other taste better. A few more meals and we shall contribute much, no doubt, to the culinary world. Our first book on this subject will be "Fifty ways of cooking potatoes, all of them boiled." It should be a best seller.

The Rural C.W. Press has practically started. Gerry Griffin will be in charge, ably annoyed by Stanley Vishnewski. Stanley had a new wisecrack last week but we've forgotten it. It's just as you wouldn't like it anyway. Stanley has poison ivy every summer and that is a cheering thought to all of us. He has been watching us suffer from his punk puns for a long time. Although his suffering from poison ivy can't be compared with our present torture we shall try to use our imaginations and think it is.

Arthur Durrenberger turned plumber in February and piped water to the barn on the lower farm. While at it he fixed the pipe so John Filliger may have running water in his home, also. Arthur's ten-year-old son has been consistently vowing them at our parochial school. He has been on the honor roll nearly every month.

James F. Montague

## Charity and Poverty

(Continued from page 1)

7. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

### V. Human to Man

1. To give and not to take, that is what makes man human to man.
2. To serve and not to rule, that is what makes man human to man.
3. To help and not to crush, that is what makes man human to man.
4. To nourish and not to devour, that is what makes man human to man.
5. And if need be to die and not to live, that is what makes man human to man.
6. Ideals and not deals, that is what makes man human to man.
7. Creed and not greed, that is what makes man human to man.

### VI. What Saint Francis Desired

According to Johannes Joorgensen, a Danish convert living in Assisi:

1. Saint Francis desired that men would give up superfluous possessions.
2. Saint Francis desired that men would work with their hands.
3. Saint Francis desired that men would offer their services as a gift.
4. Saint Francis desired that men would ask other people for help when work failed them.
5. Saint Francis desired that men would live as free as birds.
6. Saint Francis desired that men would go through life giving thanks to God for his gifts.