

# CATHOLIC WORKER

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## EASY ESSAYS

by  
PETER MAURIN

### Peace Preparedness

#### I—1638-1938

1. In 1638—France and Sweden were helping Protestant Germany and Sweden against Catholic Germany and Catholic Austria.
2. In 1938—Protestant Germany is helping Catholic Spain.
3. In 1638—Germany was divided in 300 principalities.
4. In 1938—Germany and Austria form a united nation.
5. After 300 years the French policy of 1638 to keep Germany divided has proved to be a complete failure.

#### II—Ethiopia and Austria

1. France believes in colonial expansion and denies to Germany colonial expansion.
2. France went to Tunisia with Bismark's approval who did not deny to France colonial expansion.
3. The Treaty of Versailles reduced Germany's colonial expansion as well as continental expansion.
4. The colonial expansion of Fascist Italy in Ethiopia and the continental expansion of Nazi Germany in Austria is the result of the colonial expansion of both France and England.

#### III—France and England

1. President Wilson stood for a Peace Treaty without annexations or indemnities.
2. Clemenceau and Lloyd George wanted to have their way and kept President Wilson from having his way.
3. In 1919—Clemenceau and Lloyd George had their way and now Mussolini and Hitler have their way.
4. France and England who have failed to revise the Treaty of Versailles talk about good will while Italy and Germany talk about force.

#### IV—Disarmament of the Heart

1. The Pope Benedict XV and Aristide Briand spoke about the disarmament of the heart.
2. France and England who refused to follow Wilson refused also to follow the Pope Benedict XV and Aristide Briand.
3. They are increasing armaments in the fallacious hope that they will preserve peace by preparing for war.
4. Before 1914 they prepared for war and got it.
5. Nations have too long prepared for war; it is about time they prepared for peace.

#### V—A Practical Question

Archbishop McNicholas says:

1. Governments have no fixed standards of morality and consequently no moral sense.
2. They can scarcely settle the question of war for Christians.
3. Christians see and know the injustice of practically all wars in our modern pagan world.
4. There is the very practical question for informed Christians who acknowledge the supreme domain of God.
5. Will such Christians in our own country form a mighty league of conscientious non-combatants?

WE HAVE FOUND  
THIS MAN  
PERVERTING  
OUR NATION!

HE STIRS UP  
THE PEOPLE!

SAYING THAT  
HE IS CHRIST  
THE KING!



—Ade Bethune

## A Mighty League

### N.M.U. Strengthens Position by Curbing Comrades

For the first time in the history of the National Maritime Union which represents most of the 45,000 Atlantic and Gulf seamen, a leader has come out definitely against the Communist members of the union, who are trying to spread their philosophy among the seamen. At the same time Joe Curran denounced those who had brought the issue up in a sheet called "The Rank and File Pilot," calling the editors "pie card artists," stooges of the ship owners, and remnants of the old A. F. of L. Pointing out that this inner-union fight did not indicate a sign of weakness in the N.M.U. Curran urged all members to keep to the straight line of working for the union rather than wasting energy on factional fights.

In regard to the Communists, whom he had in a previous statement acknowledged to be of help in the past in working for unionism and justice, he said, "They are almost as bad as these 'Pie-cards.' They spend most of their time fighting the opportunists. They have political ambitions and it is evident from the way they are working that it is only a means to an end for them. They spend most of their time recruiting members for the party instead of aiding and bettering the conditions of the seamen. . . . If any party is going to try to inject the interests of their party, I believe it must be stopped."

Curran suggested a probe of the staff of the Pilot, the seamen's paper, and of the editing of the paper.

From our first contact with the seamen in the spring of 1936, when we housed about fifty of them during the strike, and in the winter months of 1936-37, The Catholic Worker has consistently kept out of union politics, giving what aid it could to men who were fighting for justice and suffering want for their convictions. We fed over a thousand a day, and we did not inquire into their political convictions. If, of our own knowledge, we had been convinced that the majority of them were communists we would have fed them just the same, knowing as we did the atrocious conditions on board ships and the justice of their immediate

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### Archbishop Urges League of "C. O.'s"

"There is the very practical question for informed Christians who acknowledge the supreme dominion of God and the Divine toleration of governments that reject and ignore God: WILL SUCH CHRISTIANS IN OUR COUNTRY FORM A MIGHTY LEAGUE OF CONSCIENTIOUS NON-COMBATANTS? The organization of such a league deserves the serious consideration of all informed Christians who have the best interests of America at heart. Let us resolve to pray daily and hourly that our country will be preserved from the horrors of war."

This fervent and energetic plea for world peace and for the formation of "a mighty league of conscientious non-combatants" against war by Christians was made by Archbishop John T. McNicholas, in a letter read at all the Churches in the diocese of Cincinnati, the Sunday prior to the opening of the Lenten season.

#### Significant

Significant and momentous is this pastoral. It comes at a time when "liberals" and communists are linked together and are endeavoring to associate the Church with fascism and war. At a time when Catholics feel that to be a conscientious objector is to be unpatriotic, un-Catholic — anathema. It also comes at a time when our modern war propaganda machines are beginning to unleash their venom to arouse hatred and race prejudice in order to mould a mass mind desirous of war. They would have us believe there is no alternative—either war must be waged to save peace and democracy, or face complete domination by Fascism.

Significant, therefore, to our war minded leaders who as before are trying to involve us in another modern war on "ideological" grounds, and particularly to these Catholics who abhor Catholic conscientious objections is the following statement of Archbishop McNicholas: "The duty of prayer for Catholics is so urgent and binding because they must consider the justice and injustice of war. GOVERNMENTS THAT HAVE NO

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### Share-Croppers Come North To Tell Story

Sharecroppers Henrietta McGhee and Myrtle Lawrence had but one more hour to spend in New York when I shook their strong hands and sat down to an informal interview. They were to leave the Big City with its well dressed, well-fed crowds to return to their native southland and to resume the struggle to free the tenant-farmers. They had been here for National Share Croppers week and glad to be among people who were interested in their problems.

Mrs. McGhee is a charming, colored mother of thirteen children. The children are in Memphis with her son-in-law who is working and is the only one that can provide any care for the large family. Because she was active in the Southern Tenant Farmers Union, Mrs. McGhee was evicted. Upon her return south she will go to Memphis instead of Arkansas where she knows the difficulty she will have getting employed. The neighboring land-lords would inquire into her last employment and upon finding out about her activities refuse her a chance to secure work.

#### "We Ain't Aworryin"

Mrs. Lawrence is white and part Indian, mother of six and grandmother of nine children. Mrs. Lawrence too is an active union member and goes south to take up where she left off knowing the risks involved. She displays a militant spirit. She lives in the adjoining county to Mrs. McGhee. Both women have walked eighteen miles to see one another regarding Union matters.

The personalities of both these heroic women were obscured by the "hand-me-down" clothes so out-moded and shapeless. Mrs. Lawrence explained:

"We ain't got another string of clothes with us but we ain't aworryin."

The life in their eyes and the zealous way in which they received me made me forget about the clothes. Informality was their usual order so Mrs. McGhee removed her ill fitting shoes to stop the "pinch." Mrs. Lawrence helped herself to a dip of snuff and placed the tin cuspidor within "shootin' range. I lit a cigarette and we got down

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### Distinguished Visitors Mark Past Month

#### DAY AFTER DAY

This month, on the feast of St. Joseph, we started sending out our appeal, which we find necessary to do about twice a year. I wrote it down at Fr. Joachim's place at Silver Springs, where I was staying with the Missionary servants for a few days to hand over my finished book to them. (Conversion.)

I wrote the appeal in a little room right off the chapel, then I took it in and read it to our Lord, St. Joseph and the Blessed Mother (though the flesh of Jesus was the flesh of Mary, I list St. Joseph first because he was the head of the house.

So now I can tell our creditors with complete conviction that our bills will be taken care of within a month.

Last time we sent out an appeal the printer called up, and Julia told him, as we tell our creditors, Edison, Telephone company, printer and grocer,—that St. Joseph will take care of it immediately.

Whereupon Mr. Carroll, the head of the firm, having received the message from his secretary, wanted to know "who this man Joseph is who's paying your bills?"

Bill Callahan is on the road. Peter is also on the road and occasionally we get a postal from him, "I am in San Antonio. I am going to Amarillo. Your fellow worker in Christ's kingdom, Peter."

We don't know where to reach him. (does he really think that he is minding my order to keep in touch with us?) and he is supposed to speak in Washington, to the seminarians. Will anybody who sees him tell him he has an engagement and to please keep it, no matter how fertile the field he finds stretching out around him?

#### Who's Who

John Curran is down at the farm, recovering from a long drawn out attack of grippe and cold (he has been carrying on correspondence just the same) and Jim Schneid has gone to Troy to help with the work up there for a few weeks. Gerry Griffin is helping our carpenter (he knows nothing about carpentry, but he is willing, says Mr. O'Connell) and that leaves only Joe Zarrella taking charge of the office. Tim O'Brien is busy day and night with the CUU and John Cort, Pat Whalen and Martin Flynn likewise on the ACTU. Herb Welch and Cy Echele are out selling papers every day, and John Melia's on the job pounding an adding machine all day. They all take turns on the coffee line and Jim Braisel, general

(Continued on page 4)

It has been our custom to call for volunteers at this time each year to distribute copies of THE CATHOLIC WORKER on May First. On that day there will be demonstrations all over the world, by every known variety of left movements. May First is also Our Lady's day. Our volunteers will place themselves under her patronage, under her banner, sally forth to bring to these taking part in these demonstrations some measure of light to offset their materialist idealism. They will not venture forth to fight, but rather to plead the cause of truth.

Volunteers should get in touch with the C.W. representatives in their own cities (a list is given elsewhere) or with the CATHOLIC WORKER, 115 Mott Street, N. Y. C.

## Volunteers Wanted for May Day Distribution



## St. Louis

Donald Gallagher  
3526 Pine Blvd.  
St. Louis, Mo.

The above is the address of the new Catholic Worker House of Hospitality. It opened Thursday, March 31st. For two weeks the old home was renovated and prepared by the "ambassadors" who have been staying with us at the old headquarters on Franklin Avenue. The new house is dedicated to St. Louis, King of France, who journeyed through France founding hospices for the poor and unfortunate, to whom he himself personally ministered in the name of Christ.

The 200 or more men who have been fed in the morning at the old address will continue to be given food at the new house. A few of the men will live in the house, keeping it in condition and assisting in ministering to the needy. Old clothes or furniture or food—all will find good and immediate use. St. Louisians are invited to come and visit at the new house with the Catholic Workers who will continue and increase their activities within the "College Church" parish.

Some weeks ago St. Louis experienced a distressing relief crisis. The regular relief agencies were crowded to overflowing and scores of men had been sleeping out. The Catholic Worker did its part in a small way to alleviate the distress. We publicized the deplorable situation trying to make people realize; several members attended the special relief conference at the mayor's office. One week we provided shelter for 200 men for seven nights. We raised more funds and annexed a vacant store next door. Over 20 men slept on "Hoover blankets" each night as a temporary shelter. For weeks now over 20 people have had supper with us every night. Formerly we would have thought it an insuperable and terrifying task to try to feed and shelter even two or three persons regularly. Now it seems that the more responsibility we take on, the more comes to us in the way of support and encouragement.

Each morning we read a chapter of the Gospel to the men after coffee is served. In the evening we read for 15 minutes. In the mornings talks have been given on the Social Encyclicals, on C.W. history in New York and in St. Louis and its program. On Sundays we have had inspiring talks on the spirit of Christianity by a young seminarian.

Besides our regular Thursday night meetings, innumerable meetings have been held, explaining the Catholic Worker to many new friends. Joe McDonald of Fordham University, N. Y., was here for several months and was of invaluable service to us. At one special meeting Joe taught us how to chant compline. In the midst of all this tremendous activity it is very necessary that we keep and quicken the liturgical spirit by prayer, reading of scripture, and doing merciful works consciously as works of mercy, otherwise all this effort and material aid will be eventually meaningless. Realizing this 10 of our members have enrolled in the League of the Divine Office.

In February a local unit of the Catholic Union of Unemployed was formed. At a meeting in March Mr. Emil Frei spoke on "Honesty in Catholic Art." He told us of the necessity of making Catholic art a true expression of Christianity.

So after more than two years of struggle and experiment, each stage of which has contributed immensely to the present, the headquarters is almost as busy as the center in New York.

## Easy Essays

By  
**PETER MAURIN**

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**ADE BETHUNE**  
Staff Artist of The Catholic Worker  
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## Boston

Our Lady of Perpetual Help  
House of Hospitality  
328 Tremont Street  
Boston, Mass.

Over two hundred men pour through our kitchen each morning, receiving coffee and sandwiches. The number has steadily increased and shows no sign of decreasing. It takes about five pounds of coffee, forty loaves of bread and six cans of milk, besides sugar and apple butter, to meet the demand daily. The eighteen men, staying at the house, take turns, three at a time, in serving the ambassadors. It means getting up at 5:30 A. M. and staying on the job until 9:30 A. M. The donations to support all this come in just fast enough to meet each day's demands, although occasionally St. Joseph falls behind a day or two.

The farm we hoped to get in New Hampshire faded out of sight when we went to buy it. Someone else was ahead of us. So the past three weeks have been given over to a continued search for a farm within our means. There has been a good response to our appeal for aid but we still need a thousand dollars. About ten men are ready to start work on the farm when we get it. We believe it will be a real step forward in our work. The Farm Commune idea is not altogether new to Boston. Bishop Fenwick, second Catholic Bishop of Boston, founded one for fifty families. This is now the town of Benedicta, Maine. We hope that he is interceding for us from his high place in Heaven.

The local A.C.T.U. is gaining momentum. It hopes to start a workers school as soon as sufficient teachers, both lay and priests, can be found, who are able and willing to give their time to give lectures along labor and encyclical lines.

The Boston C.W. was guest during the month to the Associated Study Clubs of Boston, an interfaith group, comprising more than twenty organizations interested in the spread of consumer cooperatives.

Speakers from our group addressed the C.W.L. in Worcester, the Chesterton Club Forum, Worcester, the American Associates, St. Alphonsos Society, Roxbury, and Associated Study Clubs during the month.

Ed. Willock has been doing a fine job of propaganda recently with his window posters, explaining the encyclicals. These posters are changed twice weekly. They attract tremendous attention and are a good method of indoctrination.

Over thirty children from the neighborhood attend the Catechetical School daily. Some of these will soon be baptized, while others will receive their First Holy Communion.

The Providence C.W. group, which is planning to open a place April first, visited Boston C.W. this month and garnered as much information as possible, concerning the running of a House of Hospitality. May they prosper as we have done.

ARTHUR SHEEHAN

"....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*.

## CATHOLIC WORKERS' SCHOOL

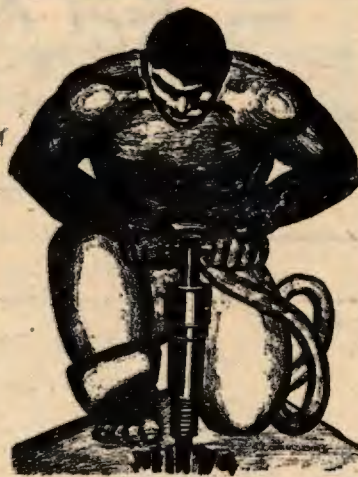


Monday night: Workers' School, 8, 9, 10 P.M., eighth floor, Woolworth Bldg.

Wednesday night: Speech and dramatics class, 115 Mott St. rear bldg., dining room.

Thursday night: General Meeting at 8:30 P.M., 115 Mott St., store.

Fridays, second and fourth of month, ACTU meetings, 8 o'clock, 115 Mott St., store.



1. Mr. Flores had been working a jack-hammer for the city for about eight years before his health broke down. Officials of his company would not consider his request for transfer to less hazardous work, and three years subsequently he was dead. (Ed. Note: This story and other pictures will be found in sequence on pages 4, 6, and 8.)

Covarrubias the artist whose four fine pictures illustrate the Mexican worker story, makes his living sketching passersby in the Mexican market place in Los Angeles. He gave them to our friend George Putnam for us to publish.

## Maritime Union Under Curran Curbs Comrades

(Continued from page 1)  
demands. We think of men as creatures of body and soul, and brothers of Christ. If they are hungry, we will do our best to feed them. If they are fighting for justice, we will help in any way we can.

Covering as we do the entire United States with *The Catholic Worker*, and speaking at union and unemployed meetings all over the country, we cannot pretend to know the details of disputes between employer and worker, between members of the unions themselves.

But we can always present the positive teaching of the Church on social matters, spreading the encyclicals by pamphlet and by word of mouth. This we consider the most positive contribution we can make to the labor movement in this country. Of course in a broad issue such as the fight between the CIO and the A. F. of L., we can easily judge and point out the superiority of the CIO type of organization to that of the A. F. of L., and the honesty of its leaders. Dishonesty, and dictator tactics of the old-time leaders like Joe Ryan stand out like a sore thumb. The new leaders are proving themselves now. In the last two years, the gains made by the N.M.U. are outstanding. No one can deny it.

It is good to see a leader strong enough and honest enough to stand out against the Communists who undoubtedly with legal and material aid have tried to buy up and dominate unions. The work which they have done is undoubtedly good, but for a wrong reason. They have too often used Christian means for an un-Christian end. "Atheism is an integral part of Marxism," according to Lenin.

Trotskyites, I.W.W.'s, Communists and A. F. of L. (strange bedfellows) are all doing their share to try to dominate the seamen's unions. The CIO is fighting a tough fight and we are for it.

## ST. TERESA PICTURE BOOK

The Story of St. Teresa of Lisieux

By **A. de Bethune**

Catholic Worker Staff Artist.

Published by

**SHEED AND WARD**

90 Cents

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# Migratory Workers

Many look upon the transient worker as a hobo, a tramp, a fugitive from justice or some kind of malcontent. You have seen them on freight trains and thumbing rides along the highways. You may have had them come to your back door to beg food. You wondered about where they would spend the night or from whence would come their next meal. You have seen them lonely and wandering up and down the streets in the Bowery and Tenderloin districts of our bigger cities. Let us look into the reasons for the presence of this large army of roving workers. Let us try to get a fair slant on what kind of people they are.

Some of the reasons for their being itinerants are the search for work, the collapse of industry in their home town, ill-health, inadequate relief (or no relief), an escape from inactivity due to depression and some because their special line of work calls for travel.

### "Wagon Wheels"

Some are real pioneers who have enough initiative about them to get up and move on to greener pastures when the state of affairs at home prevents good living standards. There are those who are transients because for years they have been following the harvest, working in the amusement world, railroads, mills, building bridges and highways, lumber camps, sailing the seas, dispossessed farmers and 'boomers' in many other industrial fields which are now closed and furnish no work.

We are told the period of expanding to new frontiers is over and the workers who contributed so much to the industrial revolution are now cast upon the scrapheap with the rest of the idle. The frontiers are still there to furnish a livelihood for thousands of workers but under our present set-up the state protects the right of individuals to absorb all the land and resources. Machinery in both industrial and agricultural fields has done no good.

### No Representation

The migrant has no congressional representation and therefore is of no value to legislators. He is the last one to be considered when laws are passed, having to do with the well-being of our citizens. People with roots in a community generally become antagonistic to the "outsider" and demand he go back to where he belongs. There are thousands who belong nowhere. This may sound peculiar but it is true.

The settlement laws are the main barrier between the transient and his welfare. Some states will not recognize a person as a resident if he has been gone a year though he might have lived and paid taxes to the state and his immediate community for many years. The machinery to administer relief in most states and cities excludes the non-residents. Two states at this time provide relief for the outsider. In one the limited provisions call for municipal lodging house or flop-house fare. There are people in this class in New York City eating two meals a day and very poor ones too. Many are aged and weak.

### National Problems

When such a condition exists the welfare of the Transient becomes a national problem. The WPA, Social Security Act, relief laws, Unemployment Insurance agencies provide no benefits for anyone without residence. Right now there is pending an amendment to the Social Security Act (the Voorhis amendment) which would provide care for the migratory worker. The transient is entitled to this relief. When he does find employment he pays into the Social Security fund and State Insurance funds. To col-

### 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.

lect insurance without resident status—that is something else.

When the cold legal structure of states and the Federal Government fail to provide for our transient population he must then go shift for himself as best he can. This accounts for the thousands traveling on freight trains at night, sleeping in barns, police stations, Salvation Army hotels, missions and doorways. Many manage to panhandle 25 cents to sleep in a filthy flop house with chronic drunks, sickness, not fit for a dog to live in.

### Indispensable

Legislators seem to forget the transient is a citizen as important to the commonwealth as the citizen who has a vote. The transient is necessary to the well-being of industry. Your favorite seasonal resort would not open were it not for the transient worker. The railroads depend upon this type of worker to maintain road beds and do special construction work. You would never enjoy a circus were it not for the migrant worker. They are vital to the work of our time. What's more, they are men. They pay taxes though they get no return. The food markets, of the country adequately furnish our needs only because of the vast army of migratory farm and harvest hands.

The lack of concern for this class of people has dangerous possibilities for the Union worker. If they are not provided for by the State they are available as a field of cheap labor. Their morals and health of these travelers are seriously impaired. Thousands roam around without medical attention. It has been proven thousands of them are tubercular or are infected with venereal diseases. Constant exposure has given many of them consumption. You can't keep healthy sleeping in police stations, missions, box-cars and living on the soup and coffee diet.

### Family Life

There are families—yes, women and children, roaming around by the thousands as migratory workers. Since the floods and drought periods thousands of families have joined this roving army. Large-scale farmers in the west and in the tenant-farm regions through the south could only expand because of roving help. There is a startling amount of back-breaking child labor among the transient families, especially during harvest times.

Who shall take up the cause of the migratory worker? Will the federal government ever get around and really admit the challenge exists? We should remember first our traveling army is composed of human beings. They too are our brothers. They played a great part in building the country we so proudly hold up as a pattern to other lands. The welfare of man should be given precedence over the frigid technicalities of the law. The laws that are so harmful to the real "forgotten man," the transient, are man-made to destroy man.

## Angry

Dear Editor:

Look, for once a modern industrialist breaks down and tells the truth. I found this in the Reader's Digest, July, 1935, and think you should have it.

"I often tell my people that I don't want any fellow who has a job working for me; what I want is a fellow whom a job has. I want the job to get the fellow and not the fellow to get the job. And I want that job to get hold of this young man so hard that no matter where he is the job has got him for keeps. I want that job to have him in its clutches when he goes to bed at night, and in the morning I want that same job to be setting on the foot of his bed telling him it's time to get up and go to work. And when a job gets a fellow that way he'll amount to something."—Charles F. Kettering, General Motors' Research Director.

Can one stop gnashing teeth long enough for comment?

ARKANSAS.



## Exploitation of Connecticut Farm Labor

### Some Statistics On Sweat-Shop Land Factories

Connecticut labor laws do not cover farm work, which in general is quite justifiable. Therefore, they do not cover tobacco "farms," which is not quite so justifiable. For these are farms only in name. In reality, they are field-and-shed factories, many of them absentee-owned, by companies controlling chains of such plantations. Most of the problems incident to factory labor are present, complicated further by the necessity of housing thousands of workers, of all ages and both sexes, herded together for a few summer weeks.

In 1932 an investigation was made by the Labor Departments of Connecticut and Massachusetts, assisted by the Connecticut Department of Health and various civic organizations. This revealed a deplorable situation: long hours, low wages, unsanitary and indecent living conditions, and wide-spread child labor. As a result of this survey, most of the employers agreed to cease employing children under 14, and some of them made real efforts to improve the conditions of their workers. Each summer, since 1932, the Department has made a survey of the field. Its report for 1937 has just appeared.

#### Female Labor

Twenty-seven plantations were visited, employing a total of 4,000 workers. On two occasions a member of the Growers Labor Committee accompanied the investigators. Child labor is undoubtedly being reduced; transportation of workers in trucks and buses is more carefully controlled; wages are slightly higher and more attention is being given to housing and maintenance.

Living conditions are still unsatisfactory. Company operated boarding houses, although improved, are sometimes described as fire-traps. It is encouraging to read that when one company learned the conditions under which its girl workers were living in private boarding houses, the board of directors immediately decided to build a company house for them. It is in private homes that the worst conditions are to be found. The houses are dirty and swarming with flies, toilets are filthy, no arrangements are made for garbage disposal, there are seldom any washing facilities other than an outside well or the kitchen sink.

Girls employed in the sheds sewing leaves to laths for drying now get 35 cents an hour instead of 30. Experienced sewers make \$2.45 to \$3.20 a day, a gain of 35 or 40 cents over last year. Boys in the fields get \$2.00 to \$2.50 a day, while older boys who drag loads of leaves out to the wagons get \$2.25 to \$3.00. The field-worker's job is a hard one. The humid air under the tents is often over 100 degrees; on the first picking the boys sit on the ground, and hitch along between the rows, picking with both hands; on the next picking they kneel; on the third, they stand and bend down; on the last, reach over their heads.

Working hours are higher than would be permitted in factories: 9 hours a day, 54 a week. The longest weekly schedule was 57 hours.

### 35 Cent Summas

Havre Boucher, Nova Scotia.  
Dear Editor:

The intellectuals who tend toward Communism have begun to think. This is one of the conditions of a Christian resurgence. For the study of man in relation to social forms and formulae should lead to the study of man himself, to a knowledge of integral man, to the man that has been unacknowledged in the forms of materialistic capitalism. The great exponent of integral man is St. Thomas. To meet the modern hunger to know man, there ought to be, on the street, 35-cent editions of the Summa Theologica in English.

GEORGE BOYLE, Editor,  
"The Extension Bulletin."

## Opinions of Don Sturzo on Capitalism vs. Corporatism

(Report of a speech of Fr. Luigi Sturzo before the People's Peace and Freedom group of England.)

Don Sturzo began by saying that while all wished the present capitalistic system to be changed, all were not agreed on what exactly must be changed, what should be put in its place, and what methods should be used. Economy had two characteristics: it was a means of life and it was a secondary social form which could not be considered in isolation, but must be related to the primary social forms (the family and religious and political structures). When the economic factor dominates the others, the balance of both individual and collective life is destroyed.

In no period of history, not even in the Middle Ages, do we find an economic equilibrium that can be considered satisfactory from all standpoints. And all we can do today is to put forward those reforms which correspond to the conditions of the moment to the most urgent needs.

Today there is a general outcry against capitalism, which, the result of unconstitutional individualism, has led to so many evils that it must stand condemned. Capital, however, is necessary in some form to every economic undertaking; therefore what must be changed is the abuse of capital.

#### Program

From these premises on, Sturzo showed how economic reform could be accomplished in three stages. First, every economic undertaking, farm or factory or what not, must be a human unity, based on the co-interest and moral co-operation of masters and workers, and bringing satisfaction in the work. Co-interest between capital and labor should lead to workers' co-partnership in the smaller undertakings, in others to a co-operative system, or to municipalization or nationalization. It was important that the door should be left open to all three solutions, and for the growth of one out of the other.

Moral co-operation between master and workers would be achieved through eliminating irresponsible capital and speculation, by restricting share-holdings to those directly interested in the undertaking, all other capital to take the form of loans giving no right to ownership or control. This transformation would call for careful study. The spirit of family and moral co-operation created by such measures as have been suggested, would do something to alleviate forms of work that held no satisfaction in themselves, as in mass production.

In conclusion, in all types of undertaking, from the family craft to the nationalized industry, labor must be an associate with an equal moral interest, either as share-holder, or co-operator or citizen. On the other hand, the representative of capital must be directly responsible and not irresponsible.

The second stage of reorganization is offered by the Trade Unions and Employers' Associations, guaranteeing respective interests; these would no longer function in an atmosphere of class war, but would seek to realize the moral and economic unification of undertakings.

The third stage is the Corporation. This is an organ representing all the factors of production, trade unions and employers' associations, while the consumers' interests would be defended by representatives of the borough or county councils in local corporations, by government delegates in the National Council of Corporations. There would be cooperative councils in the various towns and counties, with the National Council at the centre, for modern corporatism is as complex as modern economy.

#### Three Alternatives

The corporations would have as main task the supervision of production so as to prevent dishonest competition, limitation or stimulation of production according to

## Troy, N. Y.

St. Benedict Joseph Labre House  
406 Federal St.

The St. Benedict Joseph Labre House of Hospitality has been opened at 406 Federal Street, Troy, N. Y. Since opening the House we have been able to put the Catholic Workers on many newstands in Troy and the surrounding towns. A study club has been organized and great interest has been shown by those participating. The study club will take in a detailed study of the Papal encyclicals, the proper books and reading matter and finally the manner in which the members will go about the proper application of what they have learned.

The most important report we can make is that we have actually been able to practice the corporal works of mercy. Though we have not had a large number of Ambassadors come to our doors we were able to help those that did. We were able to do this because of the charity of local friends who sent us food. With a further display of Christian charity by our Troy friends and readers we hope to be able to take care of all the needy that may come to us. In this respect we appeal to those in this vicinity to send us their surplus clothes and if possible food.

There is need here for a full time worker since your writer is here temporarily from New York. Many thanks are due Mr. Galvin, Bill O'Neal and Fred Ferris for their splendid help in getting the house under way. We are indeed grateful for the guidance of Msgr. Glavin and Father Hinds. Father Hinds spoke at our first regular Thursday meeting. The public is invited to attend these meetings.

We ask the Troy readers to come and visit us at Federal Street, especially on meeting nights. When the place becomes known we will have many of the poor coming to see us. We can only keep up the work we have started when we have the cooperation of all Troy Catholics. We ask your remembrance in prayer.

Sincerely in Christ,

JIM SCHNEID

real demands, control of prices, so that these would be remunerative without burdening the consumer, distribution of labor to avoid unemployment. But it is impossible to establish *a priori* a sure and infallible plan. The organs must be created, trial made of their functions, and the new economic structure built up by piece.

Today, Don Sturzo concluded, there are three alternatives to capitalism: Communism, State Planning, Corporatism. After ruling out Communism and State Planning—the latter because it implied control by bureaucracy and tended to a totalitarian concentration of economic life in the State, Corporatism remained. The so-called Corporate States had little in common with it but the name, since freedom of organization was lacking and there economy was completely subordinated to the aims of the State. But the true corporatism, though not pretending to be a panacea for all evils, was the small seed of a future, organic democracy.

## A Mighty League

(Continued from page 1)

FIXED STANDARDS OF MORALITY, AND CONSEQUENTLY NO MORAL SENSE, CAN SCARCELY SETTLE THE QUESTION OF WAR ON MORAL GROUNDS FOR CHRISTIANS, WHO SEE AND KNOW THE INJUSTICE OF PRACTICALLY ALL WARS IN OUR MODERN PAGAN WORLD."

Further denouncing modern war and the "war-makers," the Archbishop said: "There are materialistic capitalists and industrialists, thinking only in terms of prosperity, who wish war as a means of enriching themselves. Communists and many radicals would welcome war as a means of overthrowing the present order of society. There are politicians, having no vision and no knowledge of philosophy of politics and of the history of wars, who are incapable of taking a long-range view of things, and who think of another war as a means of advancing their country and the present capitalistic system. Such men do not deserve the name of patriots. They are blind and they work not for the preservation but the destruction of their country." "There are many groups," the Archbishop warns us "enrolled under the banner of peace who wish to deceive the public. Peace for them means war. Measures to promote peace mean subtle deceptive propaganda and ensnaring action which will lead to war."

"Many agencies should be suspected. The mask of deception should be torn from them. They are wolves in sheep's clothing. For all these agencies working for war, directly or indirectly, openly or secretly, hypocritically or with honest but mistaken convictions, we should pray that God may change their hearts and enable them to see that the best interest of our country and of the world can be attained only under the conditions of peace."

#### Responsibility

In speaking of President Roosevelt who seems suddenly to have had a change of heart in keeping this country out of war, and of the cataclysmic results of another modern world war, Archbishop McNicholas urges us to pray "especially for the President of the United States who, until recent months, seemed adamant against committing this country to war. His is the terrifying responsibility which involves not only the interests of the citizens of the United States but probably those of the whole world. If our country and England decide on war, then there must be a world war; and God only knows the tragic results for us and for all people. Chaos, anarchy, a thousand forms of social injustice are inevitable."

"THE OBJECTIVES OF WAR ARE NEVER ATTAINED. Another war, especially a world war, will let loose upon our country thousands of undreamed of evils that will curse generations yet unborn. It is our obligation to pray for all civil authorities that may steadfastly walk in the path of peace, and that they may resist all efforts of European and Far Eastern powers to draw them into bloody conflict."

We feel it fitting to repeat Archbishop McNicholas' request to his people: "At this time when the na-

tions of the world seem to be in a mad competition in preparation for war let us implore the Lord Christ, the Prince of Peace, to grant to the whole world and especially to keep our own country in the ways of peace." We trust that all readers of the Catholic Worker will join with the people of the Archdiocese of Cincinnati in this prayer.

#### Encouraged

We of the Catholic Worker, and Pax (a group of Catholic Conscientious Objectors), are tremendously heartened by the ringing words of Archbishop McNicholas. For a year now Pax has been actively working to create groups of Conscientious Objectors. Exactly what Archbishop McNicholas urges us to do. But progress has been slow. Mainly, because of the severe reprisals and harsh criticisms we received. Our position was to extreme—un-Catholic. The issuing of this pastoral encourages us to redouble our peace efforts. It will strengthen us against any future criticisms.

It would seem that there are hundreds of thousands of Catholics who are ready to follow the courageous leadership Archbishop McNicholas has given. Had we the resources, we would distribute this remarkable Lenten letter by the million!

## Chicago

Helen Farrell  
Holyrood House  
1841 West Taylor St.  
Chicago, Ill.

March has been a month of accomplishment for the Chicago Catholic Worker both at its headquarters, Holyrood House, and at the new branch and House of Hospitality at 868 Blue Island Avenue. Neighborhood activities received a new impetus with the arrival of the first day of Spring. Plans are already under way for more extensive summer school activities for the children. Warm weather brings even larger numbers to the Maritime Supper and Sunday Seminar.

On Sunday afternoon, March twentieth, James B. Cooney of the New World staff, author of the feature, "Keeping Pace With the News," spoke at the forum at Holyrood House. His subject, "The Freedom of the Press," was an enlightening exposition of the nature and purpose of newspapers and caused lively discussion from the floor. We are grateful to Mr. Cooney for his kindness in speaking to us.

Marieli G. Benziger arrived the evening of the same day and told us of almost unbelievable conditions in Germany. We greatly appreciated the invaluable information she gave us and also were delighted to have been given the chance to make her our friend.

#### Sermons

The Very Reverend Reynold Hillenbrand, Rector of St. Mary of the Lake Seminary and the Reverend John M. Hayes, our Spiritual Director are given a series of Lenten sermons on economics at Holy Name Cathedral on Wednesday and Sunday evenings at eight o'clock. Chicago readers of the Catholic Worker are urged to attend these talks on economic problems in the light of Catholic teaching.

The new branch at 868 Blue Island Avenue has received its share of spring cleaning. The boys have spent innumerable hours scrubbing and calcimining the walls. Generous friends have contributed beds, blankets, money, and food. We are particularly indebted to Sister Mary Claretta, O.P., for the gift of a hand-sewn comforter, the work of her mother, and to Miss Shugrue for making it possible for us to have a gas-stove.

The paper continues to be distributed at meetings throughout the city. Now, however, they are being sold at Sunday Masses at Holy Name Cathedral, Saint Peter's, Five Holy Martyrs, and St. Cyril's, as well as at every other possible opportunity.

Catholic Workers are giving extension talks each Tuesday evening during Lent at the Christian Arts Guild in Evanston, Illinois, another opportunity to spread Catholic Worker principles which we appreciate.

## BECAUSE I AM BLACK...

Because I am black, must I keep  
outside the Gates,  
Must I dwell in the Outer Dark-  
ness forever more,  
Shut from the Heart of Love by  
human hates?  
Can I, who cannot love man,  
learn to adore  
The God-Man Whose children have  
wounded me sore  
And pushed me from even the dog-  
sought crumbs on the floor?

What can I know of the gentle  
Head from the ruthless hand  
and foot?  
How can I learn the Truth of the  
Vine from the Branches that  
cover the Root?

Yet here and there some branch is  
fair and offers me grateful  
shade,

And few were there to help Him  
bear His Cross in the world  
He made.

It is not His yoke will weigh me  
down, but the yoke of the  
world, His foe;  
And I will forget His faithless  
friends as I arise and go  
To my Father's House inside the  
shining Gates—

Though black, I will dwell with-  
out in the dark no more.  
Close to the Heart of Love, no  
human hates

Can quench the fire in my  
heart, which has learned to  
adore

The God-Man Whose children have  
wounded us sore  
He on His Cross, and I with the  
dogs on the floor.

CYNTHIA SHEPHERD



April, 1938

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## THE CATHOLIC WORKER

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## "FEED MY SHEEP"

Jesus was a man as well as a son of God, and His followers loved Him as a man. They loved the truth and love and goodness they found in Him, those positive virtues; not because He gave them a hard rule of life. They could only contemplate that because they loved Him and wanted to do as He wished. They loved Him and wanted Him, and the crowds followed Him so that He had a hard time ever withdrawing from them. And He was often weary as a man is, and had to rest. It is good to think of Him resting at the well while His followers went on to get food in the little town below. It is good to think of Him curled up asleep in the boat. He shared our sufferings in every little way, and sometimes the suffering of fatigue is most deep misery. I think of those wandering transients who have no homes, who are condemned to wander from place to place, hungry and cold and tired, with no place but a hard park bench to lay their heads. The benches along First Avenue, and all the little parks of the East Side are beginning to be crowded again.

He was a man, and He shared every suffering with us. They understood that, and they loved Him as a man. But they fled when He was taken and Peter himself, who said desperately, "Lord, thou knowest that I love Thee," denied him three times and then ran away weeping at his own cowardice and failure.

They understood His human suffering and His disgrace, but they did not understand His suffering in the garden of Gethsemane, when He crouched on the ground, borne down by the weight of the sins of the world. How could they understand unless the Holy Spirit taught them?

That horrible night of agony he bore the weight of all the sins that had been committed and that were to be committed throughout the world. He bore the sins of a Hitler, a Stalin,—he took on himself the meanest and the most hideous of crimes, seeing them all, guilty of them all, and suffering the penance to the uttermost farthing for them all.

## Suffering

Other men have suffered horrible deaths, by slow torture, by fire, by the knife. Every excruciating indignity that men can suffer, has been endured by men, inflicted in the torture chambers of a Hitler or a Stalin, or on the field of battle, or at the hands of a sadist mob. The three hour's agony on the Cross was but a fraction of the suffering Christ endured. The blackness of hell, unimaginable torture of mind and body were His from the time He set foot in the garden (and his disciples slept) until He had given every drop of His blood.

To some extent His disciples suffered with Him. They suffered the confusion and hopelessness of lost men, their leader lost to them as they thought forever.

What joy then they knew when they found Him again, in the upper room where they had locked themselves away in fear of the mob, along the road to Emmaus, by the seashore, each time He sat down at meat with them. "They knew Him in the breaking of bread." Bread is the staff of life,—without bread we cannot live. Bread is a symbol of life. Each time we share our bread with our fellows we feed Him. He told us so.

When therefore they had dined, Jesus said to Simon Peter, "Simon, lovest thou me more than these?" and Simon said, "Yea, Lord, thou knowest that I love thee."

And he said to him, "Feed my lambs."

He saith to him again, "Simon, son of John, lovest thou me?"

And Simon said to him, "Yea, Lord, thou knowest that I love thee."

He saith to him, "Feed my lambs."

He saith to him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved, because he had said to him the third time, "Lovest thou me?" And he said to him, "Lord, thou knowest all things; thou knowest that I love thee."

He said to him, "Feed my sheep."

It was the last command He laid on him,—the command to love and feed our brothers, and through Christ all men are our brothers.

Abbe Lugan said that you can't preach the gospel to men with empty stomachs, and Christ showed throughout His life on earth that he thought of temporal as well as spiritual needs. He fed the multitude and He fed His disciples, with His own hand serving them, even cooking for them. When He raised the little girl to life, He told her mother to "give her to eat." When He cured St. Peter's

(Continued on Page 6)

## Day After Day

(Continued from Page 1)

handy man around Mott Street (he has a sly wit, so Miss Clements calls him impudent), fills in everywhere. Dan the bursar is on hand from nine to nine, and Frank and Kate Smith keep the circulation part going. Stanley has deserted the street apostolate for the time being to be a drawer of water and hewer of wood on the farm. But Big Dan is always out, making himself seen and heard (very much heard) on the streets of New York.

(Somebody was talking about the hordes of young men around the CW and what do they do to make themselves useful. Hence the above accounting, rather sketchy.)

## Peter's Fault

They do indeed look like an awful swarm crowded into one of the little offices when there are visitors and interesting conversation going on. Then other times visitors come and there is no one around,—everybody is off performing one or another of the works of mercy and over the telephone come calls for this one or that and they cannot be found.

It's all Peter's fault. He says that journalists must make history as well as write it, so we do not really consider ourselves to be editors anchored behind desks from nine



2. His wife sought compensation from the city company but was turned down. She tried to get action on her case by showing from the hospital records that she lost her husband through sheer negligence on the part of the city construction company. The hospital authorities actually reported Mr. Flores' death as due to typhoid fever.

to five. We are out and around, and our friends knowing these irregular habits don't mind calling to find out when to reach us. Many of our visitors come at ten or eleven at night, and some we find waiting for us when we get up in the morning. One young priest coming into town early one morning (he was from Duluth) saw the line and just stood on it. It was the surest way of finding one of the crowd. Up to ten they're not in the office but on the line or in the kitchen.

## Guests

Last month the office was filled from morning to night. Most illustrious guest was Prince Lowenstein of Austria, a person we all liked immensely though one of our crowd who'd spent a good deal of his past as a transient worker and familiar of Bowery and Skid Row inhabitants was rather stiff necked on meeting him though he said after he left "he's a prince all right," spelling it with a small letter to compliment him. We grieve with him now at the fate of his beloved country. The Catholics there too are going to have to "complete the sufferings of Christ."

The Baroness de Hueck spent a few weeks with us (she also is a familiar of the least of Christ's children).

Father Tompkins from Nova Scotia was a visitor and a stimulating one, and we promised him when we got the money we would get out a pamphlet on the works of mercy brought up to date to include credit unions and cooperatives. He told us that in the Middle Ages bridge building and such like public works carried indulgences with them and could be considered works of mercy.

## From the Epistle for the Feast of St. John of The Cross

For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom know not God, it pleased God by the foolishness of our preaching to save them that believe.

## Bureaucracy

One poor fellow came in from jail where he had been for ninety days for fighting with his boss who had fired him off a WPA job. He was getting back to work again, a blacksmith's job, and while he was talking to us he was showing us papers, cards, documents of all kinds in his pockets. And we thought, Here we are becoming a country where it is necessary to have "papers." A man must show where he lived, where he worked. He must identify himself. He must show, even, that he was born. Europe is used to regulations and registrations and everybody must have papers of one kind or another, but we were free up to this time of the bureaucracy of the old countries. And now we too, in building up and accepting a permanent proletarian class, a class of dispossessed ones with no property of any kind, are docketing, registering, the great mass of our poor. My heart bled for him as he fumbled in pockets, pulling out torn and soiled envelopes, mysterious documents without which he would be condemned to the slow starvation of the transient.

## Transients

We don't believe in mercy killings. We don't believe in liquidation of undesirables, yet in effect that is what we are doing all over the country with our transients. Slowly but surely they are being starved out of existence. And naturally the more they hunger, the more unfit they are to produce, to work by the sweat of their brow for the fruits of the earth.

There is the healthy sweat of manual labor, that sweat which comes with the glow of hard purposeful work. And then there is that cold sweat of exhaustion, of fear, of insecurity and of hungry weakness. And the sweat of the sufferings of the unemployed is the incense, the offering of the industrialist to his God.

## Meetings

We have had some good Thursday night meetings this winter, one notable one was the night Mortimer Adler spoke from eight to twelve to a group which was so large we had to move out of Mott Street to the Parish Hall, and when we had to move out of there, everybody trailed back to the office for coffee and gathered in circles to continue discussing. And then last month there was the meeting of Fr. Meeus, Chinese citizen, though a Belgian, ordained by a Chinese Bishop, dedicated to a lifetime of work in China. He was doing some missionary work in New York for a few weeks before going back, sailing around the world through the Suez Canal, to get back into war-torn China. He showed pictures of China at work and at play, and when he got through with his presentation (like those who have the hardest work, he was one of the gayest young priests we have ever seen), we showed him pictures of our farming commune at Easton.

## At The Farm

George the goat is the pet of all. When you go into the barn in the morning you find him sitting on the back of Rosie or Bessie, the cows, and when the dogs approach him, he rears up playfully on his hind legs, and leaps joyfully at them.

He has a fondness for shoe laces, and at this moment mine are pretty well chewed and I'm always forgetting to get new ones. We bring him into the kitchen to visit, and he leaps from couch to table, and nips at books and magazines. He showed a special love for Berdyaev's *Bourgeois Mind*, but Gerry

said that it was because it had a yellow cover.

## Intensive Cultivation

Rosie will calve this month, Molly in June. And we are looking forward to many pigs later in the summer, which means pork chops next winter. Our aim is to raise more and more food, to intensify cultivation so that every inch of available space will be producing food, for use, not for the market. Pork chops and bacon, sausage and scrapple (the colored sisters up in Harlem enjoyed our scrapple a few months ago) lard and French fried potatoes, sweet potatoes, tomatoes, squash, celery, peas and beans. The delightful list could be prolonged into a column. It being fasting time, not only for Lent but all the year round at the Catholic Worker, such listing is fun.

When I was on the farm last week finishing my book, I planted peas, radishes, swiss chard, cabbage and tomatoes, dill, sage and parsley, the last five indoors.

Bill Evans has sowed a hot bed, and Arthur Durrenberg a cold frame. We want everyone who visits the farm to put in a garden-patch, so this year there will be many individual garden patches, and there will be the incentive of individual effort as well as communal effort, and the pleasure of the giving of our own patch to the common table. How pleasant it is to give!

Last year the common garden patch was so big that it was anything but rewarding for the individual to get out and do any weeding. You could break your back all morning on weeding a row of carrots, and then it never showed. There is apt to be mutual recriminations, a shirking of the dull work of weeding when the field is too large. So we are trying a slightly different system of work.

We are all praying for the appeal to be successful to buy more tools, seed, and the immediate food we all need to keep going down here as well as on Mott Street.

## Murals

The store where we serve a thousand breakfasts every morning has undergone a transformation. Ade Bethune spent her vacation from work in Newport where she has been studying stone cutting, decorating the walls with murals, and visitors from the neighborhood have been overwhelming us with their enthusiasm. St. Benedict Joseph Labre in rags and tatters is seen on his journeyings; St. Paul is comforting St. Peter in jail; St. Benedict is planting beans, the Holy Family are busy at their household tasks; St. Joseph and our Saviour at the work bench and our Lady with her needle; Blessed Martin de Porres is feeding a bowl of apricots to a sick man and St. Francis is sweeping a room.

One of the neighborhood visitors said that it looked as though Blessed Martin were ladling out a spoonful of Boston baked beans and they would not be good for the sick man. So Ade decided the bowl was filled with apricots.

We are overcome with gratitude for the marvellous piece of work that Ade has done and if her work touches the hearts of our guests as it moved us, it will be accomplishing astonishing things. Someone said once that a picture was worth ten thousand words and I well believe it.

God must be pleased. As He placed all that was Beautiful and True and Good in the humblest of surroundings on this earth, so Ade has given us all that she had of that Beauty, Truth and Goodness, for those least of God's children who come to us each day.



# LETTERS FROM OUR READERS

## Negroes

Dear Editor:

I feel that you are the most logical person to write to, to air my latest grievance which is rankling within me at an uncontrollable rate.

I have just finished reading the last issue of the Catholic Worker and I noted what you said about allowing Negroes in our Catholic colleges. One of the greatest mistakes the Church is making in this country is to overlook this problem.

The Negro is allowed in all (so far as I know) of the non-sectarian and state universities where Communism is rampant but the Catholics hold aloof for fear of being contaminated. It is nothing less than tragedy.

Therefore my point in writing you is to suggest that you stress the remedying of this great injustice to our fellow creatures in the pages of the Catholic Worker. The heads of our colleges simply must take their ostrich-heads out of the sand and view this Negro situation in the light of true Christian charity.

More power to you and your great work, Miss Day.

Yours for a greater Catholic democracy,  
Jane Francis O'Shaughnessy.

## Real Worker

Chicago, Ill., March 17, 1938.

Dear Editor:

I have distributed your publication since it has started, and will and can distribute about ten thousand copies each and every month. How and where?

In 1910 Mr. John Connelly originated the idea of dissemination of Catholic literature in Chicago, in fact in the United States.

I have had the pleasure and honor of performing this work with John Connelly for long years and up to the time of his death in 1935. Since his death I have taken control of this work.

We have and do maintain racks in all the railroad stations in Chicago, the hotels in Chicago, especially the principal ones such as the Palmer House, Morrison, Sherman, etc. Some since the year of 1910.

Also many hospitals and jails. Mainly the Cook County Hospital with 3,000 patients, the Veterans Hospital with 1,750 patients and a personnel of 800. Sanitariums, etc. I can use 28,000 pieces of literature each and every week.

Last year the St. Vincent De Paul Society has distributed more than 600,000 copies of literature to hospitals in the Chicago area.

I handle most of the literature for the St. Vincent De Paul Society, and all of the literature for the Chicago Chapter of the Knights of Columbus with a membership of 35,000 in the Chicago area.

The Clisca (Chicago Inter-Student Catholic Action) is contributing all of their reading to me. I have started the idea of dissemination of Catholic reading and collecting amongst the Catholic high schools, grammar schools and colleges in the Chicago area.

Nearly one hundred and fifty churches contribute their reading matter to me. I was instrumental under the auspices of the Knights of Columbus in Chicago to subscribe for 500 copies of your Catholic Worker when you have started printing it.

Doing this work of dissemination of Catholic and secular reading matter since 1925 and during the last thirteen years, I have visited many hospitals and have organized workers in this work.

I now distribute about 150 copies of the Catholic Worker each month. Have been since you have started your paper.

During the year of 1938 I will need 750,000 copies of reading matter, rosaries, prayer books and religious articles.

I know that I can be of service to you.

Will you help us to attain this goal?

Sincerely,

FRANK S. ESTIS  
1925 South Troy St.  
Chicago, Ill.

(Editor's Note:—We are sending Mr. Estis 1,000 papers a month for free distribution and are sorry we cannot afford to make it 10,000.)

## British C. W.

3, Lavender Gardens,  
West Jesmond,  
Newcastle on Tyne,  
Northumberland,  
England.

Dear Comrade in Christ:

Greetings!!!! from the Newcastle-on-Tyne British "Catholic Worker" Group.

How are you? How's Peter Maurin, we hope GOD spares him to you and to us for we have come to look upon you all in New York as



very dear friends. In fact you are all dear and near to us here in N-C for we are united by the very closet of ties... CHRIST.

I have been going to write to you for many months now and to tell you how much your editorials, and Peter's "Essays" are appreciated and propagated here. I am a personal friend of Bob Walsh of the British "C.W." and we are trying to fight the fight as you have shown us how. Although we may never see each other in this world, we fight that fight TOGETHER.

I should be very grateful if you could possibly send me some back numbers of the N. Y. "C.W." as I have lost all the ones I had by lending them out to local Catholic Press Exhibitions.

Thanking you personally for the way you have literally changed MY life, and assuring you of my constant prayers for you and all at the NY House.

Yours in Christ the Worker,  
JOHN GERARD O'KANE

## From Detroit

Dear Editor:

This month we successfully disposed of one hundred copies of your splendid little paper which I call, "David's Sling," and we now feel sufficiently bold to attempt the sale of four hundred copies for March. The idea of spreading Catholic propaganda among industrial workers in this parish alone, has been of slow growth; but I do believe that the idea has "caught on" at last.

And we have not forgotten your Hospitality House on Bagley Street. The C.S.M.C. unit has ordered 100 pounds of rice, 100 pounds of barley, 100 pounds of beans, 1 bushel of potatoes, 1 bushel of onions to be sent to Mr. Lynch to make soup for his "Brothers Christopher." We shall also send Catholic literature in a few weeks.

Very sincerely yours in Our Immaculate Mother,  
Sister Mary Noreen, S.D.

## Our Editors

Dear Editor:

May I have the privilege of the floor to put some questions on a point of information? I am an ignorant man seeking information. Do you think that our most Catholic editors of our Catholic Press will now shout paeans of joy and give glad acclaim to the Austrian Bishops' statement as quoted in the New York Times:

"... The thousand-year-old longing for the unification of the German people has now been fulfilled. ..."

Will they now cheer for Hitler who has accomplished this "longing" for unification by the rape of Catholic Austria? Will they fling taunts of "Red" at any Catholic who disagrees with them if they do? Will they say to such: "Now that the Austrian Bishops have spoken, the case is finished, for Catholics?" They said so in the case of Spain. Why not in the case of Austria? Did they have any pity for the Catholic Basques? Will they have any for the Catholic Austrians?

Will we hear a chorus of "Amens" from our ultra Catholic Editors and other "prominent" Catholics to the following:

"... We joyfully recognize that the National Socialist movement has produced pre-eminent accomplishments toward the national and economic reconstruction as well as the social welfare of the German Reich and people, particularly for the poorer classes. ..."

Will our Catholic Editors now "joyfully recognize" a movement for National Socialism and its Führer? Isn't Hitler a savior of the poor? A second Vincent de Paul? A Daniel come to judgment? I am breathlessly awaiting their decision. They will have the blessing of the Austrian Bishops, even if they don't have that of the Holy Father. He was all wrong, you know, in keeping a representative at Madrid. Wasn't he? Incidentally will our Catholic Editors come to consider Chancellor Schuschnigg as a traitor to his country? I wonder. Hitler will most likely declare him such and then declare that he has committed suicide. Heil Hitler!

"... We are confident that the National Socialist movement will avert the danger of atheistic and destructive communism. ..."

Now what is sauce for the goose is sauce for the gander, to my way of thinking. So, if, as our Catholic Editors told us that American Catholics must accept the collective voice of the Spanish Bishops and endorse General Franco because he averted communism in Spain, won't they now logically have to tell us that we must endure Hitler because the collective voice of the Austrian Bishops is "confident" that Hitler will avert communism in Austria? Franco has squashed communism in Spain. Hitler will squelch it in Austria even if he has to squelch Catholic Austria to do it. What matter! Didn't General Franco send a congratulatory message to Hitler? Isn't a congratulatory message to Hitler and his National Socialist movement in order?

I felt sleepy and fell a-dreaming. I dreamt that it was a few years hence. Abyssinia had become a fat goose ready to be plucked by the British Empire. The Mediterranean was no longer a democratic sea. It had become a Fascist lake. Then I saw a war declared "for democracy," the rights of minorities and the freedom of the sea (Mediterranean). The democracies of the British Empire, France, America and Russia are in alliance. I was present at the annual Catholic Press Convention. I heard a Resolution read. It ran like this as I recall it:

WHEREAS, our country is in a just war for democracy, the rights of minorities and freedom of the sea, and

WHEREAS, Catholics are always on the side of the oppressed, and

WHEREAS, the Abyssinians, the Basques, the Austrians and the Manchurians are oppressed minorities; therefore be it

RESOLVED that the Catholic Editors of America in Convention assembled join with all other liberty loving Americans in denouncing the dictators Mussolini, Franco, Hitler and the Mikado. Be it further

RESOLVED, that in view of the undivided, unmistakable loyalty manifested by our Catholic citizens who are now called to fight shoulder to shoulder with atheistic communist Russia in this most just war, we respectfully request that when the Peace Treaty is signed in Rome or Madrid our Government will then use its good offices in trying to prevail on the communist government of Russia to allow freedom of religion to its people, and, be it further

RESOLVED that regardless of



—Ade Bethune

this request we again reiterate and affirm and pledge our loyalty to America and proudly say that it is second to none.

The Resolution was passed with the Catholic Worker protesting. The C.W. was denounced as disloyal, dangerous and seditious. Someone called out "Reds," but whoever it was, was quickly reminded that the communists were now our allies. I saw CW offices wrecked and its editors in jail. I seemed to hear choruses of songs by marching men. They were shouting they wouldn't come back till they hung Mussolini in Rome, Franco in Madrid, Hitler in Berlin, the Mikado in Tokyo. Most of the marching soldiers were Catholics. Then I saw a raised platform on a street from which some speakers were addressing a big crowd. One was a very "distinguished" Catholic, I believe he was a Knight of some sort for he wore a bright sash with a cross; another was Earl Browder. They were selling Liberty Bonds.

Yours Sincerely

STEVE McKEON.

## Reaching the Masses

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

—Jacques Maritain.

## Providence Pronouncement

Problems confronting the Negro in the light of the Encyclicals—thus the Catholic Interracial Conference at Providence may have been subtitled. Four hundred Catholics and non-Catholics, Negro and white, lay and cleric, assembled at Providence College, heard the experts and brought forth the "Providence Pronouncement," a series of six statements making Interracial Justice an integral part of collegiate Catholic Action.

The most interesting feature of the conference was the "hearing" a colorful technique developed by the Catholic Interracial Conference in several recent conferences. A simple court procedure is employed, judges preside, and witnesses are called to testify. In the case of the Providence Conference Rev. John La Farge S.J., was the witness called upon to state and verify principles contained in the Encyclicals applicable to the Negro's problem. Charles H. Houston, attorney for the National Association for the Advancement of Colored People, presented the case for the Negro and explained his position in relation to certain principles. Father La Farge would then be asked by the "Interrogator" if "this particular indictment" (naming some loss of a human right) has a bearing on the teachings of the Encyclical.

The "Providence Pronouncement" follows:

"1. We are gratified at the extent to which the Encyclical amply supports the entire Catholic Interracial Program.

"2. At the same time we are deeply impressed by the fact that the policies of the Encyclical, fully carried out, would completely solve the problems confronting the Negro in America.

"3. We believe also that no action can truly be called Catholic which excludes interracial justice from its program of justice and charity in human relationships.

"4. We urge therefore that all Catholic collegians should make a thorough study of interracial justice in the light of this great Encyclical.

"5. We further urge that Catholic collegians should insist that the Catholic interracial program be included in every manifestation of student Catholic Action which bears upon these principles of the Encyclical.

"6. We recommend likewise that the individual conduct of every Catholic collegian should set an example in the field of race relations in accordance with the natural law of justice, the American tradition of equality of opportunity and the Divine precept of charity towards all men."

Providence College is one more addition to the swelling bandwagon for interracial justice that threatens (we hope) to sweep the country.

## Red?

Fairhurst Lumber Company  
Tacoma, Washington

Gentlemen:

The continued delivery of your paper to the party and address shown on attached mailing cover is NOT desired, is not being paid for and has been requested stopped!

Your entire production is, in my opinion, a hoax and camouflage,—it is the most poorly and thinly disguised sheet of Communist, rabble-baiting literature it has been my misfortune to see. It is the more disgusting because, it seems to me, some decided Communists or ex-Communists have stolen the raiment of the Church and are feeding their false economic doctrine to children—your paper is a disgrace.

C. J. FAIRHURST, Sec.



## Association of Catholic Trade Unionists

Showing signs of new growth with the return of Spring, the ACTU moved last month into new quarters, prepared a new and permanent constitution and announced plans for a new, printed version of its weekly publication, *The Labor Leader*.

Other action during March was the voting down of a resolution protesting the appointment of Simon Gerson, a Communist, to city office by Borough President Isaacs, and the reversal of that vote a week later in a special ACTU meeting; the staging of a successful mass meeting with the combined Newman Clubs of New York at which an overwhelming majority of the 1,000 students and workers present passed a resolution protesting the mass lay-offs and anti-labor policy of the Consolidated Edison Company; announcement of a series of mass meetings on unemployment to be jointly sponsored by the ACTU, Catholic Union of Unemployed, and the WPA General Employees Organization; support given to Joe Curran, head of the National Maritime Union, in his announced intent to stop Communist attempts to control the union; and the holding of the Second ACTU Corporate Communion.

The new ACTU headquarters is at 191 Canal Street, just around the corner from *The Catholic Worker*. The most striking feature of the new quarters, which also houses the office of *The Labor Leader*, is the splendid mural painted especially for the ACTU by Ade Bethune, CW staff artist. About 25 feet long by four high, it depicts in striking style the basic Christian concepts of the Brotherhood of Man and the divine Humanity of Christ.

The central figure is our Lord, dressed as a Nazarene carpenter, standing in the middle of ten miscellaneous persons, all clasping hands in fellowship. The ten figures include every variety of worker, young and old, men and women, white and black, clergy and laity, with the Holy Father, Pius XI standing out.

In first turning down a resolution protesting Gerson's appointment and then passing it, the ACTU revealed considerable difference of opinion in regard to what constitutes effective tactics in opposing Communism. There was no one who supported the appointment, but a number who maintained that protesting the appointment would simply strengthen the Communists by unreasonable persecution.

At the second meeting, however, a majority voted for the protest on the ground that Isaacs had betrayed those who elected him and that therefore such a protest was justified and necessary.

At the mass meeting of Newmanites, ACTU members, and general public on the subject of "Public Utilities," held in Corpus Christi Hall, a major sensation was created when Father George Ford, pastor of the church and chaplain of the Newman Club Council, spoke from the floor and denounced a group of Newmanites who opposed the anti-Edison resolution as "a bunch of reactionaries" who in no way represented the Newman Club membership.

Another act of the meeting was to authorize a resolution to be sent to Special Assistant Attorney General John H. Amen, who is conducting the federal action against Local 807 of the Teamsters Union on a charge of labor racketeering. The resolution urged the federal prosecutor to be alert against being used as a union-busting agency by boss truckmen desirous of beating down the union.

Reorganization of the ACTU on the basis of a revised constitution was decided at the first March meeting and a constitutional committee elected to combine in a permanent document the old provisional constitution, working rules passed from time to time, and new provisions, aiming at a sounder more efficient and self-sustaining organization. The committee presented its first draft at the second March meeting; and it is expected that the new constitution will be ratified at the second meeting in April on the 22nd.

The most important change in ACTU structure made in the course of the year was the elimination of intra-union chapters, owing to the danger of creating unnecessary antagonism on the part of non-Catholics against what might appear as an organized and exclusive Catholic clique, and the even greater danger of the ACTU being used by opportunists as a political football in union elections.

Father Monaghan preached at the Second Corporate Communion of the ACTU in Corpus Christi Church on March 13, pointing out that the real test of our Christian Faith was not in the moments of exaltation, but in "the valleys of reality," in the Gethsemanes and Calvaries of life, the hard, dull periods when doubt, suffering and the weakness of man obscure the Heavenly Vision.

He also decried the callous ignorance, greed, and apathy of those employers and employees who were responsible for the critical state of the nation, the only solution for which, he said, was the intelligent organization of labor and capital with a view to the mutual recognition of universal human rights and duties. Afterwards there was breakfast in a local restaurant.

## Akron, Ohio

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

Four hundred and thirty-one meals since opening on Ash Wednesday—an average of almost forty a day. Such was the record of Akron's new Catholic Worker center up to March 12, and there is no sign of a let-up. Our prayer is that there may be no let-up, but rather an increase. Like other Catholic Worker centers, we began with the thought of homeless and unemployed men coming in for refreshment and cheer on their long, hard journey—but in our case the Ambassadors of God have been for the most part His little ones, and in this we feel especially blessed. It makes our task a merrier one. We like the youngsters, and they seem to like us. They entertain us, and we try to entertain them. Their laughter shows that we amuse them at least.

Greetings to St. Francis House in Houma! We had not noticed that our name was the same as that of our "big brother" in the South till we saw them side by side in *The Catholic Worker*. "St. Francis!" is our greeting when we meet, which the answer "Pray for us!" transforms into a prayer. We had a round-table discussion on St. Francis on Saturday night, March 12. (Only, the table isn't round, but long and rectangular.) Discussion groups meet almost every night—with liturgy, farming communes, labor and other social problems in the foreground. Akron readers and their friends are welcome. There will be someone there even if no discussion has been arranged. And, none need be afraid to bring us a "hand-out." We're not sensitive, and you can't hurt our feelings that way. "Give all, accept all" is our motto. We have received much, but can use lots more. Every day we see dire needs, for clothes, food, medical care, and many other helps. Have mercy on Christ in His little ones! W. Q.

"The trouble with the Catholic Church in the past" the Cardinal said, "has been that we too often were allied with the wrong side. 'Selfish employers of labor have flattered the Church by calling it the great conservative force and then called on it to act as a police force while they paid but a pittance of wages to those who worked for them.'"

"Of course, there is danger of Communism in our midst. The Holy Father points that out to us. But don't let others use it as a cloak to cover corrupt practices when they cry against Communism and themselves practice social injustice when they fought against a minimum wage and girls and women are trying to live on 10 or 15 cents an hour."

George Cardinal Mundelein

## Pittsburgh

Catholic Radical Alliance  
901 Wylie Avenue  
Pittsburgh, Pa.

We are going to leave our little store room at 901 Wylie. We feel as if we were leaving home. So many things have happened in that little space of five short months. The number fed every day grew from five to 350; out-casts of society have grown to new manhood and responsibility; untold acts of true charity have been done by us and to us; stormy sessions in our meetings; inspired talks by members; Dorothy, Peter, John Brophy, others have spoken there, merriment shook the walls and angered other tenants many a night—but, now, we are moving, to a bigger place. May Mary and Joseph be kind to us in our new home. What ever disappointments, heart breaks, consolations, happiness we get we accept from God as he sees fit to give it. All we ask is that the



3. Friends inquired further through the Board of Health the same day and found no cases of such fever in the entire city. Later, however, it was possible to get a report from the Board of Health on ONE case of typhoid fever at about the time of Mr. Flores' death. Nothing has ever been done for Mrs. Flores and her family. Apparently her situation is one of countless others crying to Heaven for justice.

spirit of true charity may ever be with us and inspire our every action.

Our paper distribution is growing by leaps and bounds under Hil. 4,000 Catholic Workers, 300 Christian Fronts this month. Bob is doing splendid work managing the kitchen and the house. George is a marvelous provider. Thank God for such good workers. There are others, too, Eddie and Hank. All came to us, sent by the Holy Ghost as Steve says. He and Bill were alone at first and now they have all these helpers. They are thinking, Bill especially, of another House of Hospitality in Adequippa. Local K. of C. councils have been very friendly and helpful.

FARMING COMMUNE  
of the Catholic Radical Alliance  
Slickville, Pa.

Frank and his sturdy pioneers built an edifice of some sort and cleared the land during the past three weeks or more. Now they have moved up permanently. We can get the farm permanently for \$3,000—we now have about \$100. We have promise of a couple of hundred more, and are praying for some friend of St. Joseph to give us the balance. We are engaged now in buying stock and seeds. Any donations that could be handy on the farm, of anything, would be more than welcome.

## MURDERERS

He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

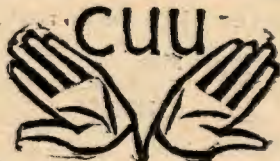
The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

He that taketh away the bread gotten by sweat, is like him that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.

When one buildeth up, and another pulleth down: what profit have they but the labor?

Ecclesiasticus 34.

## Catholic Union of The Unemployed



The last month was a busy one for the Catholic Union of Unemployed. Sunday meetings were well attended and brought much response from the member attending. We heard the troubles of the unemployed and underwent the task of trying to help each one in his particular problem.

The city, State and Federal governments refuse to take care of the needy. When the condition of the unemployed became acute and called for more aid the appropriations were cut 10 per cent here in New York. Medical attention is hard to get if gotten at all. A delegation reported in telling us of the eight to ten months' wait for teeth. Some had broken plates and others no teeth with which to eat their inadequate meals. The city refuses, even in winter weather to clothe the unemployed and relieve clients. Only through the co-operation of our friends at Father Olier Guild were we able to get some members shoes for their feet or an overcoat to enable them to face the bitter winds in their all-day search for work, food and shelter.

The idea of self-help and self-organization was brought out and many of the members proved their worth and willingness to help themselves. A number of churches were circularized asking permission for the unemployed to sell papers on the street after Sunday masses. This enabled many of the unemployed to have, at least, a good Sunday dinner and other of life necessities that are not forthcoming from any other source.

We have partaken in unemployed meetings with other groups and plan to urge unions to do something about the unemployed in their respective fields. We are co-operating in a joint action program with the WPA General Employees Organization (6,000 members) and the Association of Catholic Trade Unionists. The purpose is to make known the seriousness of the unemployment problem. A representative from each organization will speak in addition to priests and people serving in legislative capacity. The first of this series of three mass meetings will be held in Brooklyn. The subsequent two will be held in Manhattan and Bronx respectively.

The store at 115 Mott will be converted into a reading and social as well as educational center for the unemployed. Ade Bethune has painted the entire long wall with our favorite saints and the Holy family. St. Benedict Joseph Labre who led a life somewhat like many of our friends is first to be seen upon entry. Though our members may not be well dressed they often give us a chance to further ourselves in grace. If blessed Martin de Porres were alive today and living in the areas of oppression no doubt he would do much to bring about respect for his people and further our cause for attaining the brotherhood of man in Christ. For this bit of fine work we owe Miss Bethune many thanks.

In addition to exhibits furnished the Senate Committee on Unemployment by groups interested in transient welfare, the C. U. U. after our second meeting of the month sent further evidence of the plight of the unemployed. Our report on describing the condition of the migratory worker, the homeless unattached individual, the physical

state of the men, and increasing numbers coming to our breadline it is hoped this Senate committee will urge passage of the necessary legislation to benefit the large wandering army of unemployed throughout the land.

1. The CATHOLIC UNION OF UNEMPLOYED upholds the right of workers whether employed or unemployed, to organize into associations for mutual protection. We stress the need for the unemployed to organize and to work hand-in-hand with trade unionists in bettering conditions of all workers.

2. The long range aspect of our program includes: (a) A return to the land for the unemployed. The agrarian program furnishes an avenue to the guarantee of personal liberty. In farming communes as advocated by the CATHOLIC WORKER we can restore the Catholic tradition of working for the common good and not for profit. (b) Worker-ownership. This is to free the worker from wage slavery and cause an equitable distribution of the fruits of man's labor. (c) Public ownership of such units of our economy as cannot be operated for the common good with equal justice to worker and consumer, e.g. public utilities.

3. We do not believe in permanent relief or relief as a way of living. However, since relief is the only way of providing for the immediate needs of the unemployed, the transient, the aged and physically disabled, securing a maximum of benefits from the State for the unemployed shall make up an important phase of our work. We favor work relief rather than meagre home relief for those beyond reasonable hiring age. Because of the large force of impoverished migratory workers we hold to the need for transient relief on a national scale.

4. Cooperative hostels, parish cooperatives and workshops for the unemployed will be the first step from our immediate action program to our long range program. In such enterprises the unemployed can eliminate relief, become self-sufficient through application of their own God given talents and cooperation. Production will be for use of the common good.

5. The C.U.U. opposes discrimination against anyone because of race, creed or political belief.

We are opposed to enslavement of man to the machine, speed-ups, child labor, sweatshops or any other practice detrimental to the moral, physical and spiritual welfare of workers.

6. Membership in the C.U.U. is open to all unemployed workers and relief recipients without question as to their religious or political beliefs. We cannot, however, support the principles of any person or party whose ends would prove harmful to the right of religious freedom or would in any way endanger our civil liberties.

7. The principles as herein outlined are but steps to our final objective to bring all men back to Christ. We will follow the principles of social reconstruction as outlined by Pope Leo XIII, Pope Pius XI and comply strictly to the social teachings of the Catholic Church.

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

## "FEED MY SHEEP"

(Continued from page 4)

mother-in-law of the fever, He had her get up and prepare food for them.

All those men who come to us in New York and to our other groups throughout the country, come hungry in body and soul. We can show our love for Christ only through our love for "the least of these, His brethren."

So we pray our Lord in His suffering and in His joyful resurrection, to bless our efforts, however poor, and to move the hearts of our readers to help us "feed His sheep."



## Share Croppers Come North To Tell Story

(Continued from Page 1)  
to talking of the activity of the Union and the plight of the tenant-farmers. They were only too anxious to tell about existing conditions and as fast as one would stop the other would take up.

Taking turns, our friends told of the conditions of the share-croppers homes and how the land-owners seemed to do alright for themselves. Where Mrs. McGhee lived and worked she was one of fifty-nine families under the one owner. Her own house was best described in her own words:

"They ain't no need to go outside to look at de weather—it's outside inside."

### Racial Problem

The 'boss-man' had concrete driveways and all modern conveniences. In some cases Mrs. Lawrence informed us land owners controlled the destinies of one hundred families or more. When asked about the racial problem Mrs. Lawrence informed me:

"Some of us is white and some of us is black but we ain't got time to hate agin another when we gits hungry."

The spirit prevailing between the two women in front of me represented the new order of the day in the tenant-farm regions in their section of the country.

Here we were interrupted while some one gave Mrs. McGhee a letter. The letter was from her 36-year old daughter in Memphis (the oldest). As she read Mrs. Lawrence just sat and stared in suspense waiting for some word from down home. She remarked it was about time she heard from her young 'uns. Mrs. McGhee gave me the letter to read obviously:

"That's a pore hand writing—looks like chicken tracks on the paper. But still she is one of the brightest girls down there." I deciphered the small note which made inquiries after the mother's health and told of one of the youngsters being ill.

Both women sharply criticized the school system in their section. The little colored were not allowed to ride the school bus and of course could not walk the long distance. Some of the whites hadn't the clothes to go to school. Improvised dresses, they told me, were made of tote-sacks (cotton bags). No one could go to school during the time there was cotton-picking to be done. They know that ignorance has kept them pinned down to the mercy of the land-owners and they feel, too, the land-owners have much influence in determining just how much they will learn. Both are determined to continue the struggle to free the tenant-farmers. Knowing they will not benefit by their efforts themselves their primary concern is for their children. They are true pioneers and brave.

"We don't need book learnin' when we know what's in our hearts."

### "White Mouths"

This is the common sentiment growing among the share-croppers. But I was informed: "They keep us ignorant and hatin' each other that's why they put us down. But it ain't gonna be dis way for long."

Mrs. McGhee was evicted because she asked for a raise from sixty five cents to one dollar a day for picking cotton. She organized fifty six of the fifty nine families on her plantation. The whites and the colored united solidly behind the Union except three colored families. These Mrs. McGhee calls 'white mouths'. A white mouth is a Negro who speaks the language of the white boss in order to gain special favor. Sometimes they are coerced and have to be 'white mouths'. Both women when they talked of the white mouths, were sympathetic, knowing the reason for such action was because of concern for the family of the 'white mouth'.

All juries are composed of white land-owners. In one case recently they allowed one 'white mouth' to sit in. When asked about elections I was told: "If the boss likes someone that's runnin—we votes. If he don't like someone we don't." Most of the land-owners are deputy

## Milwaukee

1019 N. Fifth St.,  
Milwaukee, Wisc.

March 26, 1938.

Propaganda activity of Holy Family House during the last month centered around the mass distribution of *The Catholic Worker* after a civic rally on unemployment March 25 in the Milwaukee auditorium. Members of the local group passed out the paper along with a statement on the unemployment problem to more than two thousand workers. Unemployment in Milwaukee has become an increasingly acute problem, with thousands of workers recently laid off, as others have been all over the country.

The statement given out with the papers quoted Pope Leo XIII on the duty of the State to care especially for wage-earners, cited some general measures by which the government should give immediate aid and protection, and recommended the encyclical letters of Popes Leo XIII and Pius XI as offering a Christian social order which will be the ultimate remedy for unemployment.

The unemployment rally was ostensibly non-partisan, sponsored by the CIO and the Workers' Alliance. Herbert Benjamin, national secretary of the Alliance, was the main speaker. Most of the other speakers, however, had little to say about unemployment, but used the meeting to plug the Communist line on collective security and on united political action.

Of the literature passed out after the meeting, apparently with the sanction of the committee, *The Catholic Worker* was the only material not originating from the Communists. Flyers announcing a coming speech by Earl Browder were distributed openly by the Communist party. Other leaflets were given out under the name of different organizations: an announcement of a mass demonstration against Fascism, by the American League for Peace and Democracy; a leaflet advertising the May Day celebration, by the Wisconsin Workers' Alliance; and another publicizing the movie "The Return of Maxim," by the German-American Workers' club.

*The Catholic Worker* received permission from the chairman of the rally to give out the paper and statement. Many of the workers who received a copy were glad to see it, and praised the policy of the paper. Some were already regular readers.

Spiritual activity was not overlooked at Holy Family House. On the feast of St. Joseph, the Rev. Vincent M. O'Flaherty, S.J., of Marquette University, led the group in a day of recollection. About twenty persons, including a dozen of the ambassadors, participated.

During the month, friends of *The Catholic Worker* in Milwaukee and Wisconsin gave added material help. A Catholic institution in the city is now contributing food daily from its kitchen, including enough meat, potatoes, vegetables and soup to feed the ambassadors who come to the house every night. Other friends have donated some of the coffee and bread. A bakery gives bread and rolls every day. The staff and the ambassadors are thankful for all these material gifts and for the prayers which accompany them.

Leonard Doyle.

sheriffs and have the strength of the law to enforce their ruthless principles. In their own words: "You can't mess around once they knows you joined up with the Union. The boss-man is the law."

They were told it was time now to get ready for leaving and when getting their shoes and coats on they spoke of the day when the south would really be freed from slavery. They have been learning from the Union about cooperative farming. I was told the whites will no longer call the Negroes 'niggers' and the Negroes will no longer call the whites 'pore white trash'. The day of the land-owners, pitting the poor people at one another to further his own ends is fast disappearing. In short: "They ain't always gonna own us like an 'ole mule."

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

## Detroit

Helen Storen  
1414 Bagley  
Detroit, Mich.

Dear C.W.:

We didn't tell you in our last letter about participating in the U.A.W. unemployment march to the City Hall. Dan Scotus made up some wonderful C.I.O. and U.A.W. posters for our "stout-hearted" men to carry, along with the Catholic Workers to give away during the parade.

We are feeding about 500 people a day here now, and between the soup line and our meetings and classes (Liturgy, economics, parliamentary law and public speaking, children's classes), we are becoming very short of space. Say a prayer that we will be able to move to a larger place soon.

We have a Holy Hour once a month now at St. Leo's Church



—Ade Bethune

and we continue to say compline together at Catholic Worker, March 18-20, 10:30 every night.

We have been going around to various strike headquarters to see what we can do to help and also distributing the paper at various radical meetings. Sometimes we give away mimeographed sheets or pamphlets, too.

St. Francis is taking wonderful care of our little house, always seeing to it that we get what is necessary. (Example: one fine day our wash boiler, which served as our soup pot, sprang a leak, and almost immediately came a donation of a mammoth sop kettle—much better than the boiler).

God bless you all, and our common work.

Yours in Christ,  
MARY GRACE DONNELLY,  
Secretary

Feast of St. Cyril of Jerusalem 1938

The fellowship of men is a fundamental fact and through it alone comes the growth of personality.  
—Earl Adam.

St. Francis Says:

"And then the Lord gave me and still gives me so great a confidence in priests, who live by the rite of the Holy Roman Church that if they even persecuted me, I would for the sake of their consecration say nothing about it. And if I had the wisdom of Solomon and travelled in the parishes of poor priests, yet I would not preach without their permission. And them and all other priests I will fear, love and honor as my superiors and I will not look at their faults, for I see God's Son in them, and they are my superiors."

"And I do this because here on earth, I see nothing of the Son of the Highest, except His most holy Body and Blood, which the priests receive and which only they give to others. And these solemn secrets I will honor and venerate above everything and keep them in the most sacred places."

## Immoral Money Breeding

Rt. Rev. G. B. O'Toole, Ph.D., STD  
(Prof. of Philosophy, Cath. Univ. of America)

When the Editor asked me a short time ago for my opinion, as a Catholic theologian, on the morality of interest-taking, I thought of a lecture I delivered on the subject, June 2, 1937, in the Catholic Radical Alliance School at Pittsburg. I found I still had left one copy of the study-outline of this lecture, in question-answer form. Believing that it may serve instead of a formal article—which I have no time to prepare—I reproduce it here, amplifying one or the other point:

Q. What is the primary function of money?

A. To serve as a common measure of value or medium of exchange, that is to say as "the receipt for just as much given up for it as is afterwards got for it" (Soddy). In other words, it is or should be a receipt for goods of services delivered without immediate compensation in equivalent goods or services, "so that when one parts with anything having exchange value without needing anything in return immediately he can keep the money until he does; it is evidence that he has contributed some goods or services which society wants, and is a demand on society for an equal value of what he may require at any time the need arises" (Coughlin).

Q. What is money-breeding?

A. Money-breeding is the exchange of less money for more money, which contradicts the primary function of money as a fixed measure of exchange-value—it is "demanding a return of more than was received" (Pope Benedict XIV). An increase of wealth is possible within the sphere of production, but it is impossible for any wealth to originate in the process of commodity-circulation or exchange. "Therefore," says Aristotle, "money-breeding is most rightly detested, because the money itself is the source of one's gain, and it is not used for the purpose for which it was invented. For it was devised for the sake of exchange, but money-breeding multiplies it . . . it is simply money born of money; so that of all means of money-making, this is most contrary to nature." (Politics Bk. I, ch. 10.)

Q. What is the teaching of St. Thomas of Aquin regarding the morality of taking interest on loans?

A. He teaches that the use of money consists in expending it. A man may rent the use of a house and retain the ownership, because the house is something that survives its use and is not consumed thereby. But, from the nature of things, the ownership of money cannot survive its use and so the use of it is something inseparable from ownership and cannot be sold as a thing apart. Consequently, to charge extra for the use of money—over and above a return of the original amount—is equivalent to selling the same thing twice; it amounts to selling what does not exist. Hence St. Thomas concludes: "I answer that it must be said that to take interest for lending money is in itself (secundum se) unlawful, because it is to sell that which does not exist . . . and as in the case of ill-gotten goods . . . a man is bound to restore the money he has taken by way of interest." (S. Th., 2da 2dae, Q. LXXVIII, a. 1.)

Q. Why does St. Thomas say that IN ITSELF to charge interest on money lent is unlawful?

A. By this he means that it is wrong to charge interest ON THE SCORE OF THE LOAN ITSELF, but that it is not wrong when the extra charge is justified on the score of some consideration that has nothing to do with the essence of the loan-contract itself. Such a circumstance, external to the INTRINSIC NATURE of the loan-contract, is called an EXTRINSIC TITLE, because it is a separate consideration that entitles the lender to charge interest on other grounds than the loan itself. Among these extrinsic considerations or titles are especially the following: (1) RESULTING LOSS to the lender, who for this reason is entitled indemnify himself; (2) GAIN FOREGONE by the lender, who is then entitled to the same remuneration he would otherwise have received; (3)

RISK OF losing the whole or a part of his PRINCIPAL, which the lender incurs when the borrower cannot furnish sufficient security; (4) Liability to a PENALTY or FORFEIT imposed for deferring payment of the loan beyond the time agreed upon.

Q. What is the traditional teaching of the Catholic Church on this matter?

A. Taking interest on loans in the absence of any EXTRINSIC TITLE has always been severely condemned by the Catholic Church. Canon 13 of the II Lateran Council (1139) interdicts money-breeders from Christian burial. Clement V, by the constitution "Ex gravi ad nos"—in the ecumenical Council of Vienne (1311-1312)—ordained: "If anyone should fall into the error of presuming obstinately to affirm, that to practise money-breeding is not a sin, we decree that he is to be punished as a heretic." Finally, in his encyclical "Vix perveni" of Nov. 1, 1745, Pope Benedict XIV. cut the ground from under the feet of all the modern quibblers who defend the lawfulness either of LOW RATES of interest or of so-called PRODUCTIVE LOANS by declaring: (1) "That kind of sin, which is called usury, and which has its proper seat and place in the contract of loan, consists in this, that anyone should on the ground of the loan itself—which from its own nature demands that only so much be repaid as was received, insists on getting more back than (the borrower) received, and so contends that, in consideration of the loan itself, a certain gain is due him over and above the principal. Accordingly, all gain of this sort, which exceeds the principal, is illicit and usurious. (2) Nor yet may anybody for the sake of exonerating himself from that guilt avail himself of the pretext, that the gain in question was not exorbitant and excessive but moderate, not great but extremely small; or that the one, from whom he demanded that gain solely by reason of the loan, was not poor but rich, or that he did not propose to allow the borrowed sum to lie idle, but intended to invest it most profitably, for increasing his wealth or for purchasing new estates or for conducting gainful enterprises."

(To be continued)

## Aerial Bombing

Aerial Bombing. "Morality will never allow," says the *Code of International Ethics* (n. 174), "a belligerent to attack non-combatants directly, so that the enemy may be led, under pressure of its terrorized subjects, to give up the struggle sooner (bombing of open towns, poisoning of gas, bacillary infection, torpedoing of liners, etc.)" The reference, of course, is to a belligerent which has justice entirely on its own side—for otherwise no act of war is justified—and this moral prohibition would apply equally against reprisals in these forms of warfare.

The *Code*, however, (n. 175), proceeds to observe that the distinction between combatants and non-combatants is not so clear as in olden times. Today the whole nation identifies itself to a certain extent with its army, by active material and moral support. The *Code* would allow attack on vital elements of the (unjust) enemy's economic structure and would permit a blockade to exercise gradual pressure to induce his surrender, but condemns mass murder and extermination of a population which is given no time for repentance. "The civilian population has ceased to be 'innocent' in the sense of the older moralists." Surely, one must reject also the notion that the individual citizen may leave to his Government all responsibility for decisions that make for war or peace. In these days war is a pressing menace, far wider in its consequences and implications than formerly and demanding more overwhelming evidence of justification. Enlightened citizenship cannot reject its responsibilities and, by its influence on opinion and on government, should be the safeguard of peace.

From the *Christian Democrat*, published by The Catholic Social Guild, England, March, 1938.



# THE LAND

There Is No Unemployment on the Land

## Congressmen Co-operate On C. W.'s Plea for Chancellor

On the evening of Hitler's occupation of Vienna, the editors of The Catholic Worker sent letters to Congressmen asking that they get in touch with the State Department asking them to work for the safety of Chancellor Schuschnigg who at this moment of writing is about to be tried for treason. (It was only through action of the English and French Embassies who interceded for him that Chancellor Bruening was able to escape from Germany.) A few days later Secretary Hull issued his statement on the attitude of America in regard to the status of political and religious antagonists of Hitler, offering them asylum.

The following are some of the letters received in reply to The Catholic Worker plea:

United States Senate  
Committee on Commerce

"Receipt is acknowledged of your letter of March 19th, in the absence of Senator Pepper, who is now in Florida.

"I know the Senator would want to accede to your request if he were in Washington and I am, therefore, getting in touch with the State Department about Chancellor Schuschnigg and other Austrians.

"With all good wishes to you, I am,

"Sincerely yours,  
"JOHN DUSS, III, Secretary."

Congress of the United States  
House of Representatives

"Answering your letter of the 19th, certainly I will do anything and everything I possibly can to help such a great man as Chancellor Schuschnigg of Austria.

"It is really too bad that dear Austria and the good people of Austria had to fall in the hands of such people as Hitler and his gang.

"If I can be of any service or help in any way, please command me.

Faithfully yours,  
"SOL BLOOM."

Congress of the United States  
House of Representatives

"We are heartily in sympathy with Mr. Schuschnigg and the others there who have come under the power of Hitler but don't believe there is anything the Congress can do.

"Sincerely,  
"ED. V. IZAC, M.C.,  
20th Dist., Calif."

Congress of the United States  
House of Representatives

"I wish to acknowledge receipt of your communication dated March 19th and I am taking the liberty of referring your letter to the State Department.

"I appreciate your kindness in giving me the information contained therein.

"Sincerely yours,  
"JAMES A. SHANLEY, M.C."

Congress of the United States  
House of Representatives

"Permit me to acknowledge the receipt of your letters of March 19 to Congressman Tinkham in the interest of Chancellor Schuschnigg and to assure you that your letter will be placed at once upon Mr. Tinkham's desk for his attention.

"Very truly yours,  
"G. C. HAMELIN,  
"Secretary to Mr. Tinkham."

Congress of the United States  
House of Representatives

"I am interested as an American in seeing that no inhumanities are practiced on any of the contending groups in Europe but at the same time I don't want to participate in any discussion which might eventually lead to involving my own country in these unfortunate controversies that exist in Europe. I am sure that you, as an American, must agree with me in my attitude.

"Sincerely yours,  
"JOHN McSWENEY."

ditions under which the poor Mexicans work and during the short stay I found much of the expose to be true. They are underfed, live in the most wretched of hovels, and none but the much kicked around CIO seems to care what becomes of them. The CIO has some fine allies in Fathers Mann and Lopez and Miss Taylor, though, and in one Barney Egan.

Barney was, until recently, Regional Director of the CIO. He had a set-to with some of the Communist groups there and they succeeded in outsting him. He accuses (and is backed up by the others) a Communist combine including one Henderson, Austin Beasley, Willie Garcia and Emma Tennayuca (the Texas Passion Flower), of framing him. Readers in Texas and thereabouts will do well to write John Brophy demanding an investigation.

Father Mann did much to facilitate our Mexican trip. He introduced us to Jose N. who, wishful of visiting his folks in Mexico City, agreed to act as our guide. Jose



4. One of the most vicious techniques used by big business is the wholesale importation of Mexican families (through the cooperation of the railroad companies) into the fruit growing areas of the Southwest. Here because of their helpless circumstances they are forced to accept a wage far below a living wage for hours of unstable work as fruit pickers. The point is, however, that soon many men become discouraged and then bold enough to tackle the city. They drag their families into town only to find that the industrial work is paid equally unjustly. At any rate big business' search for cheap labor is ended.

is a member of the Gold Shirts, a Nationalist organization. He procured letters of introduction for us to General Cedillo who is master of the state of San Luis Potosi, a state in which all the churches are open and which is a refuge for priests expelled from other states. The story of the General really belongs to Harry who will write it in a coming issue of KEN. Suffice to say, that we were entertained by the general in his mountain army post, a strange place for your correspondent, a conscientious objector.

### Mexico

We arrived in Mexico City on the day that Cardenas announced the expropriation of oil properties. Contrary to reports, there seemed to be no ill-feeling against Americans of whom there were a great many in the city. Tenselessness is shown in the groups of armed men who prowl the streets late at night, bearing out the charge that Cardenas is arming the proletariat. Went to Mass at Guadalupe on Sunday and had a Mass offered for the C.W. The Cathedral was filled to overflowing by the faithful who come in family groups. There are few pews so the adults kneel on the floor while the children play about and act as though they considered the Church their rightful place in which to be at home. For the most part illiterate Indians, the pious congregation provided your correspondent with plentiful proof that Cardenas and his ilk of phoney liberals will never succeed in taking away from these folk the Faith that is so strong in



## FARMING COMMUNE

The feast of Saint Joseph, patron Saint of the Catholic Worker, heralded the advent of Spring and the exit of Winter.

Shedding overcoats, the weather being unusually warm, we went on a nature hike through the woods that surround the farm. Signs of Spring could be seen on every side. Trees were beginning to bud and we noticed our first butterfly. In the woods we found a Pussy Willow tree from which we took a few branches to decorate our house. Robbins, Bluejays, Swallows all lent their melody to the fact that Mr. Winter has finally left us.

Taking advantage of the warm weather Miss Branham, Mary Moriarty and Alice Wood drove from Baltimore to spend a few days with us. Society life was inaugurated with tea at four to which the community was invited. We soon became adept at the art of balancing a tea cup on one knee. Emily Post would do well to visit the Commune before she writes her next book.

Jealous of the purges going in Communist Russia, Bill Evans decided to have a private purge of his own. With the aid of pruning shears he purged the peach and pear trees of their dead members. Bill, if he should ever go to Russia, could get a job conducting a purge for Stalin.

Park benches for all park bench philosophers have been built. Evergreen trees planted and an outdoor aquarium stocked with gold fish constructed in the section which now will be known as Evansville.

Mr. Hergenham begs to announce that by the end of June he will have completed the house that he has been working on these last 18 months. Alone and unaided, he has built a house which would do credit to any community.

Mr. O'Connell, aided by Gerry Griffin, have finished remodeling the chicken coop and have almost finished a 9 by 12 foot cabin. Mr. O'Connell wants to build a workshop for the construction of furniture. Who said the days of craftsmen were at an end?

Hugh Boyle, "Personalist at Large," is doing a very fine job in the taking care of the chickens. From 85 hens he gets on the average of 65 eggs a day. Never having taken care of chickens before, and learning as he goes on, this is a fine average and would do credit to any poultry farmer.

It is the same with all of us who are members of the Commune. None of us know much about farming and we learn from day to day. John Filliger is the only farmer we have in the crowd. But on the whole, for beginners we are not doing so bad.

The Agronomic University has been functioning these last few weeks with Prof. Lavelle conducting classes in French, Esperanto

them. Father Parsons had asked us to offer a prayer for him at the Shrine. Harry reminded us, and so I take this opportunity of telling Father that we kept our promise.

I think there is little use in recounting the conditions under which most Mexicans live. They work a long, hard day and have little to show for it but beans and tortillas. The present government has failed miserably in any attempt to help the people as well as in its attempt to hurt them by its "socialized" schools. Asked for my opinion about the oil expropriations, I replied that if the government were a decent one, I'd exclaim, "More power to you." But the whole thing is so obviously the work of opportunists on one side and thieves on the other that it is silly to talk of right and wrong. There does not seem to be any hope in the near future for the Mexicans either under the present group or the others that aspire to lead.

and the Synthesis of Knowledge. Hergenham and Mr. O'Connell teach those of us who are interested, in the art of carpentry.

Arthur has been relieved as cook for the lower farm by Ruth who is spending a few days on the farm. Arthur has been poring over seed catalogues for the last few weeks, selecting seeds for the community gardens.

This year all the members of the Commune have planted small individual vegetable gardens. We hope to have a fair in the fall and award prizes for the best vegetables. Dorothy has planted a garden of herbs with musically sounding names.

John Filliger is busily at work plowing the fields for the main crops. We intend planting corn, potatoes and alfalfa to tide the live stock over the Winter months.

Paul Toner the other day was out in the field brushing Bessie, the helper. Mollie upon seeing this grew jealous and tried to push Bessie out of the way. Whereupon Bessie got angry and broke Mollie's horn. John had to rush into the barn to get cobweb to stop the flow of blood from Mollie's head. It seems that Bessie, who was born on the farm, resented the alien intrusion of Mollie, who was donated. However, latest reports from the barn indicate that they are living in harmony.

John Curran is spending some time at the farm catching up on the correspondence. John is looking for a truck which he can use to tour the country selling Catholic literature. This is an excellent idea and we hope that someone donates a truck by the use of one to John.

As soon as we get some printing supplies we hope to start printing pamphlets, etc. We have the hand press set up but lack the type. Our ambition is to print a pamphlet a month.

Reforestation work has also started on the farm. Every time a tree is cut down two must be planted. The waste of trees for the printing of cheap newspapers, books, etc., is a criminal waste. We hope all our members will join the clean literature campaign. Our slogan should be: Don't head these and save our trees.

We attend Mass every morning at St. Bernard's in Easton. Jim Montague driving us down. It is a wonder how many people can be fitted into the truck. At times we had as many as 18 people as passengers.

Every evening we pay a visit to our neighbors, the Smiths, and have coffee. In the near future we plan to have a barn dance. Mildred Smith has been sketching views of the farm. Mildred loves to wash dishes and usually takes three hours to do them.

We wish to congratulate the Catholic Radical Alliance for starting their Farming Commune which is located near Pittsburgh. Any day we expect to hear of the opening of the Boston Farming Commune.

Dorothy Day, in an article that she has written for the Commonwealth, on Houses of Hospitality, brings out the fact that there were 2,000 Lepor Hospices in France, to take care of the victims of Leprosy during the Middle Ages. Dorothy brings out the point that we should have the same number of Hospices and Farming Communes to take care of the victims of unemployment. I would suggest to our readers that they get a copy of this article and read it.

In closing may I ask for the prayers of our readers. We here are but weak human beings and unless supported by the prayers of our friends and enemies are bound to fail. We would appreciate receiving Spiritual Bouquets.

In Christ,

STANLEY

## Travelogue

### Man. Editor Goes "Day After Day" Through The South And Mexico

Real vacations are rare around the C.W. One usually combines his holiday with the chance to dig up information about social conditions in other parts of the country or does some incidental propagandizing on the road. And so, with a resolution to have a real holiday, but with the inner knowledge that he couldn't get away from the work no matter where he went, your correspondent set out for a vacation. With two companions, Harry, a writer for secular mags, and Dan, an artist, his destination was Mexico.

With Harry Sylvester it was a matter of work. A new Chevrolet that was to have its nose pushed in by a North Carolina mud bank was to make the trip, 6,500 miles in three weeks.

#### Father Terminiello

We stopped off in Alabama to see Father Terminiello at St. Teresa's Village. Father has seven sharecropper families on his project now. One family consists of an aged couple, worn out in the slavery of a sharecropper existence, and the others must take care of them. This is as it should be. I hope that when St. Teresa's Village becomes a flourishing community (as it must under Father's vigilant care) that there will be no "Home for the Aged." One of the cruellest institutions of our enlightened age is the regimented asylums in which we put our aged rather than take personal care of them. I suppose they are useless under a wage system as the capitalist would put it, but I am inclined to take another view of it. All men are entitled to a share of

the goods of this earth. And that share includes a home of one's own and the right to the integrity of his family. The fact that a couple has outlived its economic usefulness should make no difference. More power to Father Terminiello for his really Catholic way of doing things.

From Alabama we pushed on through to San Antonio, stopping only to see Father Drolet in Houma. Father Drolet is well known to all the seamen whom he helped so admirably during their strike last year. He recently startled the good people of Louisiana by a ringing indictment of the Anti-Lynching Bill filibuster.

In San Antonio we had intended to see Father Lopez who has done so much good work with the peon pickers. Father, it so happened, was out of town, but we had the good fortune to come across another priest of whom we hadn't heard before, but who is heart and soul in the labor movement. We went to the headquarters of the ILGWU thinking to find the whereabouts of Father Lopez. There we were greeted by Educational Director Rebecca Taylor and by Father Mann, a Redemptorist. At that moment they were engaged in discussing a proposed strike by an ILGWU local of Mexican girls who were earning \$3.50 a week. They demanded \$8.00.

#### "Dirt"

The population of San Antonio is nearly half Mexican. These people are treated by the Americans as so much useful but not too important dirt. A recent issue of "Focus" exposed the terrible con-