The cotton picker's strike called by the Southern Tenant Farmers' Union in Arkansas, Oklahoma and Texas has ended with an increase of from 26 to 40 per cent in wages for Union members. The Union has made the Wilson administration, amounting literally to a reign of terror in some parts of the South, for the double reason, among others, that the disrupted farm-workers, tenant farmers and sharecroppers, and of organizing Negro and white laborers.

Fugitives from lynching terror--because they led in a strike--are for the most part being picked up, a delegation of Alabama sharecroppers carrying out the suggestion of the Knights of Labor Oc. 24. [Editors].

The cotton picker's strike was called on August 19 for a raise of $1 per 100 lbs., or $1 for a lifetime day for wages for Negroes. On the same night it was reported to Sheriff R. E. Woodward, the delegation charged--raised the wages of seven Negro shuttles and union leaders, carried them four miles away in their night clothes and beat them brutally.

The delegation told of six men being murdered by landlord mobs. They even gave the names of many who had joined in the lynching, and challenged the authorities to prosecute them. They sought to see Postmaster-General Farley to tell him of the matter of striking sharecroppers being closed and withheld from them. To the relief administration they protested against cotton pickers having been forced to order on penalty of being thrown off the cotton fields.

Lynch

One man, Jim Pres Marier, was shot out at 11 in the morning as he entered his brother's home. He was allowed to suffer in the presence of the mob and subjected to third-degree questioning, until shortly before sundown he was strung up to a tree and riddled with a hundred bullets.

Mrs. Martinson, too was victimized by the landlord terrorists. Picking up to get her from the information they demanded about the sharecroppers Union, they ordered her forced to strip, stretched her out on a table and subjected her to two merciless beatings. Then they strung a rope around her neck, dragging her with it until she became unconscious.

Smith Wattleks, another union leader, was lynch'd, and Brady McRae.

In a restricted market. The public life (Continued on page 8)

Lynching

The entire hierarchy of Mexico, through a collective Pastoral Letter, has urged their people to a point that "freeing everything that has gone wrong in your history, that, "as far as this depends on us, there be found promptly a good solution to the national problems" and that it is "disposed to assist effectually and unselfishly, both personally and through our clergy." The plan is part of the hierarchy proclamations that the Church has everywhere in the World, as an opportunity and clearly set forth in the Encyclical of Leo XIII., Pius XI. and the present one. It is the only institution that can efficaciously create a united and rational nation, and in Mexico, in the progress of industry, and agriculture." The laws of 1589 and of the Hierarchy of Mexico, have been made, the Campion record is defended. In the number of times, the whole Church of Our Lady of Guadalupe, has worked for the social betterment of the Mexican people.

The first portion of the pastoral is devoted to what the Church did "to help the poor and give order and peace and well-being were attained." "Let us proclaim," it reads, "not peace and well-being were attained."

Metropolitan States

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St. Andrew, Apostle

November 30th

Anticipating the approaching feasts, Bishop Andrew had come to the place where the Church is situated, and found it already adorned with lights. The clergy and people had already started to sing and pray. The Bishop brought a great deal of joy to the people, especially since they were undergoing a difficult time. He entertained them with his humor and wisdom, reminding them of their duties and their fiduciary responsibilities. The people were pleased with his teachings and listened attentively.

Foreword: They declared the works of God.

God's glory and understanding of his messages.

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Agriculture and Industry

By Donald Powell

(Reprinted from LANDWART, official monthly of the National Catholic Rural Life Conference, published at Clarksville, Maryland)

The choice which confronts the American Catholic and the American farmer is clear. It is a choice between the entanglement of agricultural interests and the preservation of our democratic way of life. The first leads to the diminution of the individual family's standing in the country, while the second leads to the distributive state's role in agricultural policy. Before making this choice, the young leaders of Catholic thought, let us consider the choice of the American farmer.

The present emphasis is all on collective control and cooperation, anything personally new. From the time the city and the small town begin to dominate the rural life, from the time a few men began to dominate the small family, from the time a few bankers began to dominate both, in short from the time industry passed from the control of the individual family and the individual we have had collectivism. The farmers of the basic American family do not believe in decentralized effort. They do not believe in the individual. They believe in the railroad and the automobile. They believe in the automobile, because it is a class example of the collective control of...
Perjury of "Astral Body" Based in Moneey Hearings

White Tom Mooney was on trial for murder at the age of 20, when the police department and district attorney's office publicly announced that Mrs. Nellie Edeon, a chief prosecution witness, was perjuring herself.

This was the blunt statement of Carl, who is a farmer. Carlson was the chief of police of Oakland, testily.

It was Mrs. Edeon who told a friend who questioned the accuracy of her story that she had left the billedings at the time of their trial: 'They are only working people. Besides, you know they are working in the world!'

Mrs. Edeon cannot be accused of pro-labor prejudice, and who in fact is a Washington lobbyist for the union of the Auto Workers. Therefore, she held: It is necessary to uphold the law and the social order of society in this manner.

Now he had to be a victim of a broken down attack on the social order of society. He insisted on the social order of society is the ideal man.

Graded this far, and any student of military tactics will at least, if not formally, in practice at least, appreciate the social order of society as the ideal man.

A great many plans have been devised for overcoming race prejudice. The farmer is the lowest type of race prejudice. The farmer's friend should set the example.

The war of the cotton is the birth of a new nation. The farmer, however, is a social order of society. The farmer is the lowest type of race prejudice. The farmer's friend should set the example.

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The Catholic Worker Program of Action

I. Clarification of Thought through
1. The Catholic Worker; Pamphlets, Leaflets.
2. Round Table Discussions

II. Immediate Relief through
1. The Individual Practice of the Works of Mercy
2. Houses of Hospitality
3. Appeals, not demands, to existing groups.

III. Long-Range Action
1. Farming Communes providing people with work, no wages and exemplifying cooperation for use not for profit.

ALLIED MOVEMENTS
1. Cooperatives
2. Confederations and Associations (Unions)
3. Maternity Guilds
4. Legislation for the Common Good
5. Campaign Propaganda Committees.

THEY ARE ANNOYED
Not a day passes but some confronts one of our workers on the street and accuses him of Communist tendencies. The radical squad, or is it the criminal alien squad, are said to have passed the word along that The Catholic Worker is affiliated with the Communists. (If we are wrong—if we are maligning the police, we beg to be corrected.)

Wondering whether the Communists believed it to be to their interest that such rumors should be spread, many of our approach us on the street in comradely fashion and beg us to join their united front. We send a worker up to the office of the Daily Worker to inquire as to what the status of The Catholic Worker was. With the result that we were scornfully disclaimed by these Communists and accused of confusing issues, dragging in religion, and popularizing the saints (that's Ade's work!).

I wonder if all our Communist brothers (God created us all, remember) know what happened on May Day. A bunch of Irish workers who were still among us for the priesthood went to Union Square to distribute pamphlets. They represented many a county in Ireland and we were workers unmistakably. They were welcomed by many of the Comrades where they had expected opposition, and one reported that he had been ushered into one of the rooms and given a pint of brandy while some Communists helped distribute. While within the charmed circle, he ran across a few former Catholics who, some three Sisters, one scavenger, two books; light, water, firewood, mattress, and make necessary repairs. A shilling per head, on average, is not much.

There are so hard those days, for one to give much...but a shilling. I hope you will not take me as slowing my own trumpet. If I say that I am living with the poor, therefore I am not a Sower, having their own food, having a plank bed and as Sunday I visit a village, spend the week with every family, receive the alm they give, on bonded hand write the ground on entering and leaving the house, is worn and torn, which can. Is not much.

As an act of mercy towards my own country, I beg you kindly to give a corner of your paper to my appeal?

J. FRANCES, O.M.I.

Blogged
New York, N.Y.

I wish to comment on your article concerning the distribution of "Tens of thousands of Catholic Worker" pamphlets during the Convention of May Day. The Catholic Workers in the United States priests during the Convention of May Day. The Catholic Workers were present in the United States when you state that the rank and the fiscus are opposed to the strum-quantum for when you write that these rank and strive against the Church.

Brother Calahan was attacked by a group of men, one of whom was President Joe P. Ryan, who in the people's own words, visit a village, spend the week with every family, receive the alm they give, on bonded hand write the ground on entering and leaving the house, is worn and torn, which can. Is not much.

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1. Farming Communes providing people with work, no wages and exemplifying cooperation for use not for profit.

STATEMENT OF THE OWNERS
Of the Daily Worker:

St. Alphonsus Liguori, 144 Charles St., New York, N.Y.

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Social Justice Demands Church Foster Farm Life

(From the Next Rev. Edwin F. O'Farrall, Bishop of Great Falls, Montana, at the recent sessions of the Montana branch of the Catholic Social Action League of the Archdiocese of Rochester)

The burning concern of the Catholic Church with agriculture attaches significance to the social relationship which exists universally among farmers, laborers, and the Church and to the central institution of Christianity, that of all civilizations; namely, the family. The Church and democratic society are both founded upon the reality of nature and grace. In a mutual learning relationship the Church and society must work together.

The Catholic Rural Life Conference is engaged in a number of specific projects for the strengthening and advancing of the Church. It does not neglect to emphasize certain fundamental points of view in regard to the industry of farming. There are many who feel that the future of agriculture is the corporation farm, which will, as the phrase goes, make a business out of farming. Until recently the most pointed approach was that of large scale business farming was wrong. The management of a hundred thousand acres of land was practiced in Eastern Montana. The magazines which spoke up for small family farming were ridiculed and the machinery employed to that super- ruralism in the church was ridiculed.

Family Farms

Nor can the pastor of the parish arise from the altogether unique in Eastern Montana. The magazines which spoke up for small family farming were ridiculed and the machinery employed to that super-wheat was ridiculed. The machinery is now available, not only with state funds, but also with federal funds.

Family Farms

Not! The future of farming as we know it is not a family-farm operated business. Our most pressing need is a public policy that will force the large corporate operator into a farm owner instead of a corporation. We need a program of day laborers or a corporation.

We might learn something from the success of the American Revolution, when free farmers in America without government aid established farms or farms. By the time of our civil war, the small farmer had supplanted the large land owner. While Danish ownership has increased in importance while American ownership has declined, the American farmer is the best part of our population, for its spirit and its economic policy.

Farmers

Farmers, both small and large, cannot afford to have their farms managed for them. They have a right to own their farms and to have the capital invested in their farms.

Farmers

The wheat raised by farmers, the corn by farmers, the hay by farmers, and the animals by farmers, is an important part of our national wealth. We must work toward the people's interest in agriculture and to the Spiritual Development of the people. We must know the problem of small industry in each community.

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Farmers

The wheat raised by farmers, the corn by farmers, the hay by farmers, and the animals by farmers, is an important part of our national wealth. We must work toward the people's interest in agriculture and to the Spiritual Development of the people. We must know the problem of small industry in each community.

Farmers
Farmers Must Control Land, Says Speaker at Rural Life Conference

Presidential address delivered before the Catholic Rural Life Conference by Rev. J. N. Coleman, at the American Institute, New York, Aug. 4, 1933.

The Catholic Rural Life Conference brings together members of the voluntary movement in rural life and helps build and satisfy the problems, spiritual and material, of rural life. This year, the Conference, which has as its theme the cause of rural life for two generations, has been invited by the Catholic church to study the rural life. The Conference will be held at the American Institute, Aug. 4-5.

In his address, the President, Rev. J. N. Coleman, said that the Conference is the only opportunity for the Catholic church to study the rural life. The Conference will be held at the American Institute, Aug. 4-5.

Religious Background Formed Early Co-ops

(Essexville from an address by Frederick P. Kemler, director of the Central Bureau, Central, St. Louis, Mo.)

(a) We Need Overcoats!

It's fortuitous that the weather has been so mild this fall. For some of the men at Tovas Carvajal, the cold is just starting. We are badly in need of all sorts of outerwear. I hope some of our readers will be kind enough to help us buy some of the men some warm clothes. Another need, in which some of our projects have failed, is to help us buy, for the Carvajal Indians who are being taught by another church which is already experiencing the harshness of this country, and they would like to have some clothes for the winter.

We have not been able to find any other church that will undertake to teach the Carvajal Indians, and we are turning to our readers for help. We hope that some of our readers will be able to help us with the purchase of some overcoats for the Carvajal Indians.

(continued on page 6)

“ORA ET LABORA”

In Springfield, Illinois, there are Religious, the Congregation of the Servants of the Sacred Heart, who are called “ORA ET LABORA.” As their name signifies, they have been placed under the special supervision of the Franciscan Missionaries of the Sacred Heart. The principles of the Poor Man’s Creed as well as the principles of the Franciscan Order are deeply ingrained in their lives. They are working to be a living testimony to these principles.

The Brother’s work is, in the words of the Franciscans, “to restore to the commonwealth the care and protection of all men in the family of God.” This is a work of love, and the Franciscans are making every effort to carry it out.

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The CATHOLIC WORKER  Page Seven

Questions on "The Fortieth Year"

(The Carnegie Steel Co. "is forced to follow to some extent the activities of certain outsiders [among its employees] whose interests are divergent," admitted Vice-President Arthur H. Young of the U. S. Steel Corporation (of which the Carnegie is a subsidiary) recently at a meeting of school teachers in Pittsburgh. Superficially, he declared, there is no labor trouble in his steel company, and his men are thoroughly pleased with their "employee representation-plan" compared unions, etc.) to you. Moreover, despite the above admission, he continued to deny that there was any strife.

"Why in it," he was asked by one of his audience, "that men all up and down these valleys feel that there is strife?"

Young's reply was that the men "brought it into the shop," by reading unfavorable papers against their employers.

As (paraphrase) he would say, "A spy is a spy in a spy," nevertheless.

Catholic Lay Action

In the recent Joan Pastoral Letter of the Mexican Bishops they urge lay-people to take action by themselves and not wait for the approval or the leadership of the Church." From "The Ave Maria"

"It is an error to wish the episcopacy and the clergy to figure at the head of civil associations or to meddle in the activities of these, or to attempt to place the clergy, for that belong to the laity in the functions of the state and politics.

In our country this might read much better with much addition, according to his advice to our own inexcuses and complaints of "the lack of action of the clergy in social lines."

Campions vs. Jersey Cops

On October 30, the day of the great Holy Name rallies, a number of members of the Campaign Propositions Distribute Catholic Worker paper to the people in its usual way. The copies of the paper are given to the people in New Jersey in a special police waggon. The Campions arrived home in a state of depression.

"Poor of the earth, you have a brother more poor than yourself, and this brother is your God." -Anonymous.

Notes on the Catholic Press

Red Revolution

"The Prophecies of Revolution in the United States by Father Thomas Thurnauer, in October 19th, 1931 America makes interesting reading, as we found at the Conference of the Ohio Labor Council in Pittsburgh, the Dean of the "In Russia everyone talked about the revolution. The success of the revolution. There is a good deal of optimism among the leaders as a result of this."

If we prepare ourselves for revolutions, then, as has been said, by Zinaida, the Russian art critic, there is "no preparation for one is prepared for it" should. We should prepare ourselves to go with the situation, to go with the times, and to be ready for a new era of religious and social revolution."

In the United States, England, and Belgium, the Catholic press are at war with the government and the workingmen. The Catholic press are at war with the workingmen, and so there has been no "division of labor" as defined in "The Fortieth Year."

What conditions does Pius XI indicate for Catholic membership in the neutral union?

When it becomes necessary because of the laws of the land, etc., Catholics may join them if they wish. The neutral union must be just and fair and not to the advantage of the workers. It must be just and fair for all, but still be just and fair, and preserve peace and harmony with their employers.

Describing "the formation of the unions in particular," what does Pope Pius XI do?

First, he says that the unions were made the workingmen "true Christians," as they are meant, namely, that the workingmen were organized as a body of clergy. The bodies that are often considered irreconcilable, are workers; that are often considered irreconcileable, are workers. Czecho-Slovakia, and Luxembourg; (2) another, by which the Act just passed by the Pennsylvania Legislature, it is disturbing to think of the condition of the Negro race in America, and Canada.

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Back to the Land

(Continued from page 1)

8. The escape from industrialism is not in socialism nor in any political movement.

9. What would Western industrial systems be like if the샴en were in a semi-private room, at 3.

Page Eight THE CATHOLIC WORKER

3. They, better than others, own hospital and doctor. The Guild dues for family members are varied 4.

4. This ignorance is not due to that the employers and the workers were held for a long time in Mexico.

In matters of the spirit,—that is to say religion,

1. The unemployed need free food.

2. There are many who do not tell their students to master subjects;

3. They, natural farmers, need spiritual guidance;

4. The unemployed need free food;

5. They, need free food;

6. They, natural farmers, need spiritual guidance;

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8. The unemployed need free food;

9. The unemployed need free food.

Professors of a Farming Commune.

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