

# CATHOLIC WORKER



Vol. III. No. 6

NOVEMBER, 1935

Price One Cent

## Granger Catholic Subsistence Farms Show Progress

### Father Ligutti Tells of Organization at Rural Life Conference

(Excerpts from the address of Father Luigi G. Ligutti, of Granger, Iowa, at the Rural Life Conference last month.)

The Granger Subsistence Homesteads Project was conceived many years ago as a solution for a local problem, presented by miners living in the vicinity, part time workers inadequately housed with low industrial income. Its approval came on March 4, 1934 by the Subsistence Homesteads Division.

Here are some of its features:

#### A Summary of Facts

Total cost of project, \$175,000.

Number of homes built, 50; 33 six room houses, 12 five room houses, five four room houses.

Average cost per homestead, \$3,500 (this includes land, etc.).

Monthly payments for 30 years, \$4 per month per thousand.

Example: Five room, two story, modern house with lights, furnace, bathroom, running water, full basement, plus about three and a half acres of land—choice of small barn or garage; run on monthly payments will be about \$15.00. This will include principal and interest but not insurance or upkeep.

At the end of 30 years the homestead will be free of debt. Payment in full or partial payment can be made any time the homesteader is ready and able.

No down payment required.

Interest rate is three percent.

A homesteader must have an income of at least \$600 per year from some source before he is accepted.

(Continued on page 5)

## THE SOWER



By Ade Bethune

### Parish Guild Assures Care to All Parents On Co-operative Basis

The St. Thomas More Guild of St. Veronica's parish, the maternity guild organized by THE CATHOLIC WORKER, began to function last month, after several months of preliminary work.

It is taking care of about twenty-five family members. At first glance this may seem like a small number; but it actually includes, we believe, all those parents in the parish who are eligible for, and wish a family membership. This is a poor parish, and an old one, where newly-married couples do not settle from choice; so that there are, perhaps, fewer family members proportionately than would be found in other parishes.

We found the greatest spirit of co-operation among the people of the neighborhood—everyone, no

(Continued on page 8)

## BACK TO CHRIST!—BACK TO THE LAND!

By Peter Maurin

### 1. ON THE LEVEL

1. Owen Young says:  
"We will never have prosperity as long as there is no balance between industry and agriculture."
2. The farmer sells in an open market and is forced to buy in a restricted market.
3. When the farmer gets a pair of overalls for a bushel of wheat the wheat and the overalls are on the level.
4. When the farmer has to give two bushels of wheat for a pair of overalls the wheat and the overalls are not on the level.
5. Wheat and overalls must be on the level.

### 2. INDUSTRIALIZATION

1. Lenin said  
"The world cannot be half industrial and half agricultural."
2. England, Germany Japan and America have become industrialized.
3. Soviet Russia is trying to keep up with England, Germany Japan and America.
4. When all the world will be industrialized every country will be looking for foreign markets.
5. But when every country will be industrialized you will not have foreign markets.

### 3. MECHANIZED LABOR

1. Gandhi says:  
"Industrialism is evil."
2. Industrialism is evil because it brings idleness both to the capitalist class and the working class.
3. Idleness does no good both to the capitalist class and to the working class.
4. Creative labor is what keeps people out of mischief.
5. Creative labor is craft labor.
6. Mechanized labor is not creative labor.

### 4. NO PLEASURE IN WORK

1. Carlyle says  
"He who has found his work let him look for no other blessedness."
2. But workmen cannot find happiness in mechanized work.
3. As Charles Devas says  
"The great majority having to perform some mechanized operation which requires little thought and allows no originality and which concerns an object in the transformation of which

whether previous or subsequent they have no part, cannot take pleasure in their work."

4. As D. Marshall says  
"Previously the workman fashioned every article with his own hands, bringing to bear on it all the skill of the craft which was his; now all of this is done by the machine."

### 5. INDUSTRIALISM AND ART

- Eric Gill says:
1. The notion of work has been separated from the notion of art.
2. The notion of the useful has been separated from the notion of the beautiful.
3. The artist, that is to say, the responsible workman, has been separated from all other workmen.
4. The factory hand has no responsibility for what he produces.
5. He has been reduced to a sub-human condition of intellectual irresponsibility.
6. Industrialism has released the artist from the necessity of making anything useful.
7. Industrialism has also released the workman from making anything amusing.

### 6. FROM A CHINESE

- A Chinese says
1. I thought I had become westernized but now I am becoming repatriated.
2. The material progress of America had dazzled me.
3. I wished while there to transplant what I saw to China.
4. But now that I am home again I see that our two civilizations have irreconcilable differences.
5. Yours is a machine civilization; ours is a handicraft civilization.
6. Your people work in factories; our people work in shops.
7. Your people produce quantity things that are alike.
8. Our people produce quality things that are different.

(Continued on page 8)

## LYNCH TERROR FAILS TO STOP SHARE CROPPERS' UNION GROWTH

The cotton picker's strike called by the Southern Tenant Farmers' Union in Arkansas, Oklahoma and Texas has ended with an increase of from 25 to 50 per cent in wages for Union members. The Union has met with violent opposition, amounting literally to a reign of terror in some parts of the South, for the double crime of organizing the disinherited farm-workers, tenant farmers and sharecroppers, and of organizing Negro and white labor in one body.

Fugitives from lynch terror because they led in a strike for a few cents more for cotton picking, a delegation of Alabama sharecroppers carried their story to Washington Oct. 24.

### Strike

The cotton pickers strike was called on August 19 for a rate of \$1 per 100 lbs., or \$1 for a 10-hour day for wage hands. On the same night a lynch mob—organized by Sheriff R. E. Woodward, the delegation charges—raided the homes of seven Negro strikers and union leaders, carried them four miles away in their night clothes and beat them brutally.

The delegates 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 mail of striking sharecroppers being opened and withheld from them. To the relief administration they protested against cotton pickers having been forced to scab; on penalty of being thrown off relief.

### Lynched

One man, Jim Press Meriwether, was shot at about 11 in the morning as he entered his sister's home. He was allowed to suffer in the hands of the mob and subjected to third-degree questioning, until finally shortly before sundown he was strung up to a tree and riddled with a hundred bullets.

Mrs. Meriwether too was victimized by the landlord terrorists. Failing to get from her the information they demanded about the Sharecroppers Union, they ordered her 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 Watkins, another union leader, was lynched, and Ed Bracy

(Continued on page 8)

## Mexican Bishops' Pastoral States Social Program

The entire hierarchy of Mexico, through a collective Pastoral Letter, has just made declaration that "forgetting everything that has gone before," it desires most sincerely that, "in so far as this depends on us, there be found promptly a good solution of social problems" and that it is "disposed to assist effectively and energetically, both personally and through our clergy."

The joint pastoral of the hierarchy proclaims that the Church has a real social program, as opportunely and clearly set forth in the Encyclicals of Leo XIII., Pius X. and Pius XI.; the Church is the only institution that can efficaciously create and aid the moral sphere; and the Church in Mexico, prior to and since the Laws of Reform, has worked for the social betterment of the Mexican people.

The first portion of the pastoral is devoted to what the Church did "to solve in so far as possible, the social problems of other times."

"Let us proclaim," it reads, "not only the innumerable churches, many of them impressive works of art, erected for divine service, and the seminaries and religious houses, true centers of culture and social good, but also the numerous hospitals and welfare institutions scattered in all sections, the houses of refuge, schools, orphanages and asylums, and so many other buildings, used today for very different purposes from those for which they were built; and no less those honored and beneficial guilds of artisans which contributed so much to the progress of industry, the splendor of art and the social and economic welfare...."

### Record Is Defended

"We wish, therefore, that there be set forth in this document that the Church, while she could—that is, while she remained free—did much for the true welfare of the Mexican people;... no one is ignorant of the fact that while the Church could intervene freely in society, there were less evils, they were repressed more efficaciously and more peace and well-being were attained."

Even when the Church was deprived of the use of many of her rights by the Constitution of 1857, the Laws of 1859 and of the Re-

(Continued on page 8)

## "I Was Racketeer for Capitalism," Says Butler

The New Deal is aiding and abetting the high command of the U. S. army and navy in putting over a dangerous program of military expansion.

That is the charge made by Maj. Gen. Smedley Butler in the second of a series of articles appearing in the November issue of Common Sense Magazine. The two branches of the service have just completed the largest and most ambitious peace-time maneuvers in their history, Butler writes, and the government has helped them by liberal allowances of public works and other funds.

It is little wonder that big business likes the army and navy, he claims, for they conduct factory surveys, note production capacities, hand out generous contracts and serve the corporations abroad. During his 33 years of service, the general confesses, he was "a high-class muscle man for Big Business, for Wall St. and the bankers.... In short, I was a racketeer for capitalism."

"Thus I helped make Mexico and especially Tampico safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the Natl. City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street. The record of racketeering is long." (FP)

## Mexico

On Dec. 11th, the Feast of Our Lady of Guadalupe, the Campion Propaganda Committee will stage a mass demonstration before the Mexican Consulate in New York City. Every reader of THE CATHOLIC WORKER is urged to take part in this most important event. The demonstration will be preceded by a Solemn High Mass, probably in the Church of Our Lady of Guadalupe on Fourteenth Street. Those who witnessed the grand spectacle last year will surely be there again this time, and we confidently expect a hearty response from the many friends we have made since then.

When complete preparations have been made, the Campion Propaganda Committee will notify by card, all those who will write or phone, indicating their intention of participating. Address inquiries, 144 Charles Street, or call Watkins 9-0653. TWO THOUSAND LAST YEAR! MAKE IT THREE THOUSAND THIS YEAR!



# AGRICULTURE AND INDUSTRY

By DONALD POWELL

(Reprinted from *LANDWARD*, official quarterly bulletin of the National Catholic Rural Life Conference, published at Clarksville, Maryland.)

The choice which confronts the American Catholic (and the American people, for that matter) is the choice between the centralization of agriculture and industry and their decentralization. The first leads to the collective state and the second leads to the distributist state. Before considering the choice made by leaders of Catholic thought, let us first consider the choice of the American people.

The present emphasis is all on collectivism. Nor is this emphasis anything particularly new. From the time a few railroad men began to dominate the railroads, from the time a few steel men began to dominate the steel industry, from the time a few bankers began to dominate both; in short from the time any industry passed from the control of the small individual owner, we have had collectivism. The leaders of the basic American industries do not believe in decentralized effort. They do not believe in the rugged individualism of the Peddler from Palo Alto. They believe in collective effort. Just now, they are whining because they fear that the control of collectivism will be taken away from them. Their quarrel is not with collectivism. What they want is the privilege of uninterrupted enjoyment of the wealth produced by collective effort.

## Disease or Asset?

A case can be made out for collectivism in that it produces goods more cheaply in terms of money than they can be produced by individualism in the same terms. The automobile is a classic example. If one man, or a very small group of men, were to make it, it could be bought only by the very rich. Yet mass production, a corollary of collectivism, makes it very cheaply. Catholic leadership can, of course, take the stand that the automobile, modern plumbing, the dynamo and various other creature comforts are social diseases rather than assets; but I look for no such attitude on its part, particularly since this leadership has, up to the moment, given no inkling that it is willing to give up electric lights or shower baths.

The case against collectivism is that it is the most expensive economy in terms of man; it destroys the individual. Moreover, this is true whether the collective control is in the hands of a Morgan or a Mussolini. Mr. Morgan's underlings do as they are told or starve to death. Mr. Mussolini's minions do as they are told or are exiled. Collectivism is expensive in terms of man. The laborer at the belt in an automobile factory, the laborer, who for eight hours a day, keeps turning nuts on

bolts is not a man but a cog in a machine. Whether the cog is owned by an automobile manufacturer or by the people (in government ownership) is unimportant. A cog is a cog, no matter who owns it.

## Cogs or Men?

Catholic leadership must, then, make up its mind whether it prefers cogs or men. If it prefers cogs, then its job will be the urging of higher wages, better working conditions and increased leisure, so that the ill effects of making a mechanism out of a man may be partially overcome. If, however, it prefers men, then its job will be to get men away from the automobile belt and back to the farm belt. In fine, it will urge that particular economy which gives the fullest measure of encouragement to man's creative faculty. Its job will be the creation of a Catholic state within an industrial society. As I see it, this state must be based on agriculture, supplemented by the handicrafts and the small business. I am fully aware that such a notion is considered a sentimental yearning for feudalism and the middle ages. But I cannot help it. I think that man's most important faculty is his creative faculty, and I can't find much room for it in a factory.

A mass movement from the factory to the farm is not necessary. A start can be made with isolated individuals. Before agrarianism, there must be a tradition of agrarianism. A group without this tradition would probably fail. Perhaps, indeed, the best start can be made, not with the factory-hand, but with the sons and daughters of the present farmer. This may mean the scrapping of the present generation, but I can see no help for it. Moreover, something can be done to prevent the sons and daughters of the present farmer from leaving the land. It ought to be possible for the son of a farmer to buy a farm in the vicinity of the one where he was born. On many farms, the son is practically in the position of a laborer and what should be his share of the profits of the farm has gone into the education of his sister. The end result is that the son becomes disgruntled and moves to the city, while his educated sister, finding no particular use for her education in the country, also goes to the city. Both become cogs in an office or factory.

## In Terms of Tomorrow

The son, who, for lack of opportunity, has moved to the city, finds himself part of an economic order which places an extreme burden on the family. In the tradition in which he was reared, marriage and children are considered normal. In his adopted environment, marriage is still considered normal; but the normal consequences of marriage are considered all but abnormal. His sister, also transplanted to the city, finds the competition for the male somewhat keener and is lucky if she marries at all.

If Catholic leadership is sufficiently foresighted, it will stress not so much the reform of the present industrial order, but the reconstruction of a new social order. Its thinking will be in terms of what is best for the individual, the family and the race, not today, but tomorrow. What Catholic leadership seems to be engaged in at the moment is patching a leaky roof. What it might do is to get back to earth and build anew on a stable foundation.

In conclusion, it seems to me that the major portion of the energies of Catholic leadership should be devoted to maintaining its people on the soil and encouraging them to return to it.

"Take care with all solicitude of offending brethren for they that are whole need not a physician, but they that are sick"—St. Benedict.

The daily practice of the Works of Mercy is the kind of apologetics people do not have to apologize for.—Peter Maurin.

## Social Sermonettes

### The Mystical Body and Equitable Nationalism

"We many are one body in Christ, and members each of the other." Rom xii.5.

**Introduction:** Even tiny children the world over are being imbued with the sentiment: "My country, right or wrong, but above all, my country!" This unbounded exaltation of country over morality is a hateful sin: "The Church teaches... that not only our acts as individuals, but also as groups and nations must conform to the eternal law of God."

—Pius XI.

#### I. Patriotism is Virtuous:

"Patriotism—the stimulus of so many virtues and so many noble acts of heroism when kept within the bounds of the law of Christ."

—Pius XI.

#### Nationalism is Vicious:

"Love of country becomes an added incentive to grave injustice when true love of country is debased to the condition of extreme nationalism."

—Pius XI.

#### II. False Love of Country:

Why should Christian Americans be taught to dislike, distrust, and look forward to warring with Japanese, who are or can be Christians as we? "Is Christ divided?"

I Cor 1, 13.

#### Christian Love of Mankind:

St. Paul said Christ was "the Head of every principality and power" (Col. ii, 10). He loved Jew, Gentile, Greek, barbarian, American and Japanese enough to die for each.

#### III. Christ's Vicar says:

"Christ left the Eucharist in the Church as a symbol of that one body of which He is Himself the Head, and to which He would have us, as members, attached by the closest bonds."

—Leo XIII.

#### Christ's Apostle Says:

I exhort you...to work worthily...bearing with one another in charity, careful to keep the unity of the Spirit in the bond of peace: one body and one Spirit... one Lord, one faith, one baptism: one God and Father of all, who is above all and throughout all and in all.

Eph. iv, 4-6.

Gerald Ellard, S. J.

## 1935 Lynching Record Aids Anti-Lynching Bill

The lynching record of 1935, with a recent victim, Lewis Harris, of Vienna, Ga., being lynched September 28 for "being intoxicated," is the strongest argument in support of the federal anti-lynching law, according to the National Association for the Advancement of Colored People.

The association's statement said: "One of the main arguments used against the Costigan-Wagner bill last year was that lynchings would not happen if the law would act to punish accused persons. All intelligent people know that there have never been any delays in the South when colored people are accused of crime. In many cases victims were lynched before the law ever got a chance to act in their cases. The killing of Ellwood Higgenbotham by a mob at Oxford, Miss., September 17, even while a white jury was trying to arrive at a verdict, proves that mobs do not want to give the law a chance. The only method of checking mob violence and lynching which remains to be tried is federal action such as is taken in the crime of kidnapping. As long as mobs know that they have no one to fear except local officials, they will continue to lynch persons for even so trivial an offense as being intoxicated. The N.A.A.C.P. intends to push the Costigan-Wagner bill in the next session of the Congress, and we believe the shameful lynchings of 1935 coupled with the total indifference of state officials toward movements to seek out and prosecute lynchings will be the strongest aid to the passage of the federal law."

## Catholic Seamen Ask for Justice, Not Protection

The progress of the world wide movement of the Apostolate of the Sea becomes more evident every year. Already last year's congress in Hamburg had been a great success and shown that a new life animated the Apostolate of the Sea, especially in France, Germany and Holland.

His Grace the Lord Archbishop of Westminster presided over the congress himself and showed in every possible way that he looked on the Apostolate of the Sea as a movement very dear to his own heart.

The Grand Rally held recently in London, England, showed a splendid list of speakers, among them Fr. Vincent McNabb O.P., Fr. Martindale S.J., and Mr. G. K. Chesterton. The foreign countries were represented by a wonderful and enthusiastic appeal of Mr. Jean Raynaud, the famous young leader of the French movement de St. Malo, and Fr. H. A. Reinhold, ex-chaplain and secretary general of the German Apostolate of the Sea, who emphasized the idea that the Apostolate could no longer remain a domain of charitable and well meaning gentlemen and ladies, but that out of a "society for the protection of seamen" there had to come a movement of the young seamen on the line of the French JOC and JMC.

### Workers' Rights Upheld

It was very courageous of Mr. Gannen to invite Captain Coombs, the non-Catholic leader of the British Mercantile Marine Officers League, a man who is not a favorite of the big ship owners and very strongly advocates the rights of his fellow-workers. And indeed his vigorous speech caused quite a sensation through his outspoken criticism of 'capitalistic mentality and injustices among the employers of seamen.

He produced some facts which were quite contrary to what Sir Runciman had stated in the House of Commons some days before. The rally fully sympathized with him and showed that Catholics stand on the side of justice and Christian principles. His appeal to Catholic Seaworkers not to fight the symptoms of the moral and religious disease but to get to the roots and give the seamen other conditions was echoed by applause from the sailors who were present and from the priests and delegates.

### Changes Needed

The discussions were not quite satisfying in all ways. There are still too many centers of Apostolate of the Sea who keep up the untidy exterior of their institute and try to nurse and pet grown-up men. Among SVP representatives above all the idea of Catholic Action, Apostolate of Seamen by seamen, is still superseded by the protective type of care, mostly because the staff is old and because the spirit of SVP though admirable in itself is not that which is needed for this new work. It is not only the poor and destitute seafarer who is the object of the Apostolate but the self-respecting and capable worker on the sea. Fr. Ivor Daniel, Fr. Martindale and Fr. Reinhold very vigorously advocated a change of mentality.

Fr. Ivor Daniel had great publicity for his frank criticism of present type of seamen's agencies of

"They have slept their sleep; and all the men of riches have found nothing in their hands."

—Psalm 75:6.

"Nor is it wonderful, that he who does not believe a God who promises, should not believe a man who has experienced the truth of the promises. Therefore, we are considered insane who affirm that the cross of the Lord is sweet, who magnify the delight of poverty, who extol the glory of humility, who proclaim the delights of chastity. The prophet also is considered insane along with us, who says he has been delighted in the testimonies of the Lord as in all riches."—St. Bernard—"To the Clergy and People of Franconia"—1st Sermon.



LORD-HELP-US-TO-BE-CHRIST-BEARERS

By Ade Bethune

all denominations which are rejected by all seamen with some self-respect and a manly character. Educational work among them, training of really apostolic leaders of seamen, instruction in the doctrine of the Church and a struggle for just and better conditions were the chief points of all younger delegates. The appointment of Fr. J. J. O'Donnell for New York was heartily greeted by the assembly.

H. A. R.

## African Missionary Forms Native Co-ops

Missionaries in South Africa are furthering the temporal interests of their charges as well as the spiritual.

Father Bernard Huss of the Mariannehill Fathers and former principal of Saint Francis Training College for Natives at Mariannehill Natal, Union of South Africa, has had remarkable success in forming Co-operative societies among the natives in Natal. There are thirty-five societies with a membership of 3,300 natives and deposits amount to ten thousand pounds. The funds are derived from native sources alone, there being no state subsidies whatever. It is by activities of this sort that the charge of missionary exploitation of native peoples may best be refuted.

## OUR OWN ETHIOPIANS

As one reads of Hitler's efforts to brand the Jews of Germany, of Mussolini's conscienceless disregard of Ethiopian rights, of Mexico's frightful devastation of Catholicism, of Russia's horrible curtailment of human liberty, one almost instinctively breathes a prayer thanking God that we Americans "are not like the rest of men." Nonchalantly we strut along the path of self-conscious righteousness, smug in the conviction that America alone is the land of the free and the home of brave.

One paper which has come to our desk carried a cartoon of Hitler with outstretched arms and hands dripping with red blood, scowling at Uncle Sam, also with outstretched arms, but with hands dripping with black. Were we to examine America's efforts to brand the Negro, America's conscienceless disregard for Negro rights, America's frightful stultification of Christianity, America's horrible curtailment of Negro liberty, we Americans might find it more apt to pray, "Lord be merciful to me a sinner."

—The Colored Harvest.

## St. Andrew, Apostle

November 30th

**Antiphon:** When the Blessed Andrew had come to the place where the cross was prepared, he cried out and said: "O good cross! long desired and now made ready for my soul! With great confidence and joy I come to thee; do thou then with gladness receive me, the disciple of Him who hung upon a tree."

**Versicle:** They declared the works of God.

**Response:** And understood his doings.

**Let us pray:** We humbly entreat thy majesty, O Lord, that as the blessed Apostle Andrew was eminent as a preacher and ruler in thy Church, so he may unceasingly intercede for us with Thee. Through our Lord Jesus Christ, Thy Son, who with Thee in the unity of the Holy Spirit, livest and reignest forever and ever.

**Response:** Amen.



## Conscientious Objection Duty of Christians

"A Christian, . . . , can hardly join in a modern war with a safe conscience. He may be exempted from the obligation of making up his mind about the validity of the cause—that being the duty of public authority—but nothing can excuse him from sin if he carries out operations that are essentially and intrinsically evil. . . . *Everything considered, a Christian nowadays has to be a 'conscientious objector'.*"

The above excerpt from a speech of Father Raymond O'Flynn before the Catholic Truth Society in London, states clearly and unequivocally the stand that must be taken by every thinking Catholic when the question of war will arise. Whether we agree that he may take the voice of public authority as a criterion of the war's validity is beside the point. There are certainly objections to this; but the manner in which modern wars are conducted, the horrible, inhuman techniques of maiming and killing, the attacks on civil populations, the shooting of deserters, and those who collapse from nerve-strain, is an ever sufficient reason why the Catholic should and must refuse to take part in any modern war.

### Immorality

To quote from Father Ryan's MODERN WAR AND BASIC ETHICS, "The air weapon, gas and flame are essentially offensive weapons, adapted by nature to attacks on large, densely populated, undefended and indefensible areas. Finally, it took the experience of four years of World War completely to impress upon the minds of military and governmental leaders the full meaning of the great Clausewitzian principle that the true objective in war is the will of the opposing people. This will, it is generally held, can best be broken by a determined attack upon the entire civil population of the opposing nation." Granted this is true, and any student of military technique will attest to it, how is it possible to justify any modern war? Our Catholic Ethics point out that to be justified a war must be waged without the commission of acts that are intrinsically immoral. The absurdity of a modern war living up to this condition is obvious enough; we Catholics must realize that the immoralities that are integral parts of modern war preclude the possibility of its being justified, and we must appreciate the fact that to take part in it is to condone the immorality, even help in the commission of the very acts that make the war unjustified.

COMMITTEE ON WAR AND FASCISM.  
CAMPION PROPAGANDA COMMITTEE.

"The end of divine grace is the perfection of the heart not of the mind."—P. Caussade.



By Ade Bethune

## Perjury of "Astral Body" Bared in Mooney Hearings

While Tom Mooney was on trial for his life 19 years ago, the whole police department and district attorney's staff of San Francisco knew that Mrs. Nellie Edeau, a chief prosecution witness, was perjuring herself.

This was the blunt statement of Capt. Walter J. Peterson, in 1916 chief of police of Oakland, testifying at the Mooney hearings.

It was Mrs. Edeau who told a friend who questioned the accuracy of her identification of Mooney and Billings at the time of their trials: "What difference does it make? They are only workingmen. Besides, there are too many working people in the world!"

Peterson, who cannot be accused of pro-labor prejudices, and who in fact is a Washington lobbyist for San Francisco shipowners and former head of an anti-union hiring hall, nevertheless gave testimony which further shattered the mass of perjury which sent Mooney to prison. Against every attempt to heckle him in cross-examination, he repeated firmly his statement that Mrs. Edeau had told him she could not identify Mooney and Billings, and that before and during the explosion she had been at Stuart and Market streets.

He told how he went to her home when she was being interviewed by Mooney's defense attorneys and charged her with contradicting herself, and how she had answered that her "natural body" was at Stuart St. but her "astral body" was at 721 Market St. (FP)

*A great many plans have been devised for overcoming race prejudice. Basic, however, to any attempt to combat prejudice is the recognition that prejudice is a sin, for the reason that it is a voluntary act, a deliberate closing of the mind to the truth. While the act of forejudgment, considered strictly in itself, is not a mortal sin, it may become mortal because of the evil effects foreseen and consented to.*

—Rev. John LaFarge, S. J., in *The Interracial Review*.

## Thoughts Pertinent to The Negro Question

Let every Catholic meditate on the following points:

1. Christ left with His Church a deposit of Faith.
2. Every iota of the aforesaid deposit, is, of course, true.
3. Every member of the human race should believe every iota.
4. Materially, at least, if not formally, the person who denies, or even doubts, even one iota, is to the extent of that denial or doubt, an anti-catholic.
5. One part of this deposit of Faith, however, is the doctrine of the Catholicity of the Church.
6. Materially at least, if not formally, he or she who denies, or even doubts, the doctrine of the Church's Catholicity, is, therefore, an anti-catholic.
7. But materially at least, if not formally, and in practice at least, if not in theory, the one who upholds, against the Negro, that species of unjust discrimination known as the "Jim Crow" system, denies, or at least doubts, the doctrine of the Church's Catholicity.
8. Therefore, materially at least, if not formally, and in practice at least, if not in theory, all those universities, colleges, seminaries, high schools, academies and grade schools, all those churches and chapels, all those hospitals, sanitariums, homes for aged and orphan asylums, etc., all those religious congregations, fraternities, societies, etc., all those clerics and laymen, etc., etc., who uphold the "Jim Crow" system, are anti-catholic.
9. Let us stop, look and listen.

EDWARD J. CURRAN,  
Rector of St. David's Church,  
Willow Grove, Pa.

—The Voice.

## Communism and the Negro

By Editor, *Interracial Review*

The increasing number of groups and organizations now interested in securing a greater measure of social justice for the Negro in America through a program of interracial justice, are confronted with the suggestion of forming a "united front" with the Communists. It is proposed that conflicting principles be ignored for the time being and that all groups interested in securing greater opportunities for the neglected Negro co-operate in a joint program of united action.

The Communists call attention to their indictment of the injustices, endured by the Negro and of the evils to be found in the present status of race relations in America. They are seeking with indifferent success to enlist the Negro into the ranks of Communism. In connection with their recent overtures in urging all groups to join with them in a "united front," they are making the same appeal to all who are interested in the cause of interracial justice.

### No United Front

It is unnecessary to point out that Catholicism and Communism are diametrically opposed in principles, methods and objectives. What possible justification can there be for co-operation between those who believe in God and His divinely revealed religion and those who avow atheism and would deny the right of religious freedom? Again, what method could be devised which would be applicable both to Catholics, who recognize the high destiny of all mankind and seek the brotherhood of all and the Communist who seeks to arouse group antagonism and class warfare? Furthermore, as regards Catholic groups, what common goal is shared by a group which seeks an era of social justice in the Kingdom of Christ on earth and the Communist who would subordinate man to the Godless totalitarian state?

But, even though it were possible to ignore every fundamental difference in principle, method and objective; the plain fact remains that Communism does not hold the answer to the problems now confronting the Negro. The many racial discriminations, all of which result from race prejudice are far reaching in their consequences. Segregation and the lack of opportunity stand as a barrier against the Negro's spiritual and material progress. The underlying cause of racial discrimination due to the hostility and indifference on the part of the white-group and the many hardships confronting the Negro will not be removed until there is mutual understanding and interracial co-operation. The extension of group hatred and class antagonism would necessarily further widen the gap between the two groups already too widely separated in interest and understanding for the common good of all.

### The Catholic Program

Many Catholics are beginning to understand that a great contribution can be made by the Catholics of America in the solution of this grave interracial problem. The more highly educated Negro, Catholic and non-Catholic as well, recognizes that in the inflexible teachings of the Catholic Church are to be found the very principles for which the race is striving and that in the Catholic interracial program there is offered a practical solution of the many interracial problems.

Obviously, it is first of all necessary to arouse the interest of the Catholic laity in the neglected American Negro group. At the same time it is necessary that Catholics understand the immutable and uncompromising teachings of the Church regarding Human Rights.

The possibility of arousing the interest, the understanding and the co-operation of the millions of American Catholics as the greatest single contribution to the settlement of this most important national problem, presents a challenge to the continued zeal of Catholic groups and individuals who are already interested in the establishment of interracial justice.

### The Interracial Review

*The Interracial Review*, which is published by the Catholic Interracial Council, is seeking to stimulate the interest of more Catholics in the cause of interracial justice through the Catholic interracial program, which is not only sound on principle, but is both practicable and entirely adequate for the task. We are constantly pointing out that there can be no compromise or co-operation with the method and technique of Communism, which seeks to arouse hostility of group to group and bitter enmity between man and his fellow-man.

*Ed. Note—The Interracial Review is issued at 220 West 42nd Street, New York City. Subscription, \$1 a year. A sample copy will be sent free upon request.*

BOB SYME.

## DAY BY DAY

### The Rural Life Conference

In reading the life of Lenin written by his widow, we were very much impressed some time ago at her account of what she terms a memorable meeting which was held in Paris one Sunday afternoon. Lenin had been living in exile all over Europe and gathering groups together wherever he could. It was just before the Russian revolution, and the meeting that took place was made up of some forty people.

We thought of that meeting of people who were so soon to revolutionize a huge country and influence the thought of the entire world, while we attended the meeting last month of the Rural Life Conference in Rochester, New York. Considering the size of most gatherings, religious and political, that meeting was small. There were probably under a thousand people there, but among those people were leaders of Catholic thought in America, and their findings and the work which will result from those findings will probably, over a greater space of time perhaps, do much to revolutionize Catholic thought in America.

Selections from the printed speeches that were available are reproduced elsewhere in this issue of THE CATHOLIC WORKER which is dedicated to rural life and co-operatives. Soon all the speeches delivered at the conference will be available in printed form, and will make a valuable pamphlet on the rural life movement among Catholics in America.

One of the speeches which was not available was that of Father James J. Tompkins, parish priest of Reserve Mines, Nova Scotia. He told of the co-operative movement in Nova Scotia, how it began with adult education and study clubs and proceeded to the actual work of establishing consumers and producers co-operatives.

Father Tompkins is an old friend of THE CATHOLIC WORKER and we recall the time when he visited New York a year ago, and he and Peter Maurin started a conversation at two o'clock in the afternoon which proceeded for twelve hours. It is true that it was interrupted by a meeting that evening (it was on a Sunday and Peter was due at a gathering in Brooklyn) but Father Tompkins was so interested in the talk he and Peter were having, that he proceeded to the meeting with his guest and they returned afterward to continue discussing until early the following morning.

In his talk at the Rural Life Conference, Father Tompkins called attention to the article, "Bourgeois Colleges" which appeared in the October issue of THE CATHOLIC WORKER.

Unfortunately the program was prepared too early to include a talk by Peter Maurin, but in addition to many discussions with the leaders of the movement, he was able to hold several meetings after the conference. He also spoke to Nazareth College where the Sisters of St. Joseph teach.

Dan Connolly, one of the Catholic workers from New York, got to the conference by hitchhiking and returned to New York on a truck, the ride being arranged by one of the members of the Campion Propaganda Committee of Rochester.

The latter committee which entertained the members of the Catholic Worker staff while they were in Rochester, has just been recently formed. There are four members now, all of them extremely active, distributing the paper, speaking before schools and organizations, and organizing study clubs throughout the diocese which will deal with sociological problems.

The Committee is made up of John Lennon, Martin Rooney, Barry Wilson and John Fox. Anyone in Rochester who wishes to participate in the work can get in touch with them through the Columbus Clive Center.



# THE CATHOLIC WORKER

A monthly, published and edited in New York City by  
DOROTHY DAY and DOROTHY WESTON

STAFF  
PETER MAURIN A. H. CODDINGTON  
ADE BETHUNE

Circulation  
MARTIN F. O'DONNELL

144 Charles Street, New York, N. Y.

Telephone Watkins 9-0653

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

Notify of change of address, giving both the OLD and the NEW. Requests for new subscriptions, renewals, change of address and discontinuance should be sent to this office (144 Charles Street) at least two weeks before they are to go into effect.

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



## Catholic Worker Program of Action

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

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

### ALLIED MOVEMENTS

- 1—Cooperatives
- 2—Workers Associations (Unions)
- 3—Maternity Guilds
- 4—Legislation for the Common Good
- 5—Campion Propaganda Committees.

## THEY ARE ANNOYED

Not a day passes but what someone 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, since many of them approach us on the street in comradely fashion and beg us to join their united front, we sent 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 are studying nights for the priesthood went to Union Square to distribute papers. They represented many a county in Ireland and were workers unmistakably. They were welcomed by many of the Comrades where they had expected opposition, and one reported that he had been ushered behind the roped-in lines and given a seat of honor, while some Communists helped distribute. While within the charmed circle, he ran across a few former Catholics who sheepishly admitted that they were no longer practicing Catholics. Before the afternoon was over, the missionary work had been done.

As we figure the matter out, many Communists like us, and many Communists hate us because many Communists like us. We hope we have made ourselves clear.

## THE EPISTLE

### Commemoration of All the Faithful Departed

Brethren: Behold I tell you a mystery: we shall indeed rise again, but we shall not all be changed. In a moment, in a twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall rise again incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. And when this mortal has put on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory! O death, where is thy victory? O death, where is thy sting?"

Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through our Lord Jesus Christ!

Response: Thanks be to God!

## LETTERS and COMMENT

### Poverty

R. C. Home for Aged,  
Jaffna, Ceylon.

I got a copy, an old one, of your CATHOLIC WORKER, from a friend who sends me her second hand papers and magazines. I was taken by surprise—the spirit of your paper has everything in common with mine. (I am enclosing a copy.) Would you not kindly do me the favor of counting me as one of your subscribers? The folder will explain my mission. I have placed myself and my services, unreservedly, at the disposal of my Bishop to bring alleviation to the poor distressed of our diocese. Three reverend Sisters of the Holy Cross are in charge of the Home. Their constitution does not make any provisions to go begging and I have assumed that part of the charge.

I must find sixty shillings daily to feed, clothe, and nurse sixty poor, three Sisters, one scavenger, two cooks; light, water, firewood, medicine, and make necessary repairs. A shilling per head, on an average, is not much.

Times are so hard these days, for one to give much...but a shilling. I hope you will not take me as blowing my own trumpet if I say that I am living with the poor, sharing their own poverty, having their own food, having a plank bed as one of them. Every Sunday I visit a village, spend the week there, visiting every family, receive the alms they give, on bended knees; kiss the ground on entering and leaving the house, as an act of humility and mortification, and to honor the poverty of Our Lord.

As an act of mercy towards my abandoned and homeless, may I request you kindly to give a corner of your paper to my appeal?

Wishing you ever expanding popularity and support to your most laudable cause.

J. FRANCIS, O.M.I.

Slugged

New York, N. Y.

I wish to comment on your article concerning the distribution of 'THE CATHOLIC WORKER' on the Chelsea piers during the Convention of the I. L. A. You are quite correct when you state that the rank and file longshoremen are opposed to the Ryan set-up but you are in error when you write that these rank and file struck Bill Callahan.

Brother Callahan was attacked by the thugs and "boys" of our "great" president Joe P. Ryan, who in desperation is trying to cover up his misdeeds on the waterfront. They are ready to physically attack anyone who exposes their crooked practices whether they are sellers of 'THE CATHOLIC WORKER,' the *Daily Worker*, the *Whip* or the paper of the Rank and File, the *Shape-Up*.

The police do nothing about it because they are under the control

of the Ryan machine and carry on his dirty work under the protection of the law.

What we need is more exposures of this rotten set-up in 'THE CATHOLIC WORKER.'

(Please don't print my name because I'll be next on the list to be slugged.)

DEAR EDITOR:

Some of my friends in reading THE CATHOLIC WORKER have asked, "What is the C. W.'s position with regard to Mgr. John A. Ryan, Father Haas and to Father Coughlin?" "What is the attitude of the C. W. to the occupational groups proposed in Quadragesimo Anno?" "What is the C. W.'s specific program for economic and social reform and reconstruction?" "What is the C. W.'s idea with regard to the government's role in such reform?" Now it is not exactly clear to me from reading the C. W. just what the answer is to these questions and I quote them with the suggestion that the editors have something to say in the future about them.

In talking with friends I have hazarded the opinion that there was no real divergence in thought between your organ and the distinguished clerics above mentioned, but that there was a difference in emphasis. Mgr. Ryan, professor and economist, is particularly concerned with the activities of the Government in aiding recovery and promoting reform. Father Haas, labor conciliator and social scientist, is particularly interested in the possibilities of extensive unionization. Now you and the editors of the C. W., I take it, are primarily concerned in bringing the fundamental social teachings of the Church to the worker. You are dealing with persons, not with collective society. In other words your philosophy of action is Franciscan. You would reform society by converting individuals to Christ, in practicing true Christian charity, in founding houses of hospitality, farming communes and so forth.

If this be the case, well and good, but I wonder if the worker doesn't feel that you are asking all of him. The victim of the capitalist depression is the worker, the object of social reform is primarily for the security of the worker, for his material, cultural and spiritual betterment. The worker expects something to be done for him, not by him. It is for this reason that the proposals of Mgrs. Ryan and Father Haas, concretely political and economic, are more apt to appeal to the worker than your Franciscanism. Granted that the worker may be of just as bourgeois a mind as the capitalist he envies and the consequent necessity of fundamental moral reform of proletariat and capitalist alike, would it not be good psychology as well as sound sociology to give more attention to the works of Mgr. Ryan and Father Haas?

Why not explain the Catholic social movement as being like a pyramid with such as the C. W. at the base with its personalism and the Ryans, Hasses and Coughlins at the top with their reform via politics and group action. Both are indispensable, I think, to integral Catholic action. Both are right as far as they go, and neither should forget that one complements the other. What do you think?

Francis L. Burke.

Anti-Rhetoric

Notre Dame Seminary,  
New Orleans, La.

Thanks for the beautiful card. The October issue is splendid, but we wish you had used a little discretionary censorship when copy-reading Father Rice's somewhat rhetorical article on Erin and The Negro. Such obviously perferoid and hyperbolic exaggerations are of no utility, and mar the otherwise splendid workmanship. I have reference to the phrase "our uncivilized South." Surely some form of distinction or qualification is in order there. We are trying to popularize your excellent paper here and you can well understand such slips are not particularly gratifying to anyone. The "North-

## YOU ARE THE BRANCHES



By Ade Bethune

erner" is more prejudiced toward the Negro than anyone else; race riots are peculiar to Chicago and New York. Our efforts here were set back a hundred years by Northern Republican carpet-baggers and their puppet Southern scoundrels.

JEROME A. DROLET.

Hanumantanpatty P. O.,  
via Uthamapalayam,  
Madura Dt.

Sir: Please acknowledge receipt of £2 towards a five years' subscription to the Catholic Worker, to be sent to the address above. If there is any surplus use it to further your work.

Kindly send the paper under a strong band, as it will have to travel much in the jungle.

With prayers,  
G. PICAUD, S.R.

"Man is a traveler; the starting point is sin; the end to be reached is God; and the God-Man is the road which leads to it."

—St. Augustine.

STATEMENT OF THE OWNERSHIP, management, etc., required by the Act of Congress of March 3, 1933, of CATHOLIC WORKER, published monthly at New York, New York, for October 1, 1935.

Before me, a notary public in and for the State and county aforesaid, personally appeared Martin F. O'Donnell, who, having been duly sworn according to law, deposes and says that he is the business manager of the Catholic Worker, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of Publisher—Dorothy Day and Dorothy Weston; post office address, 144 Charles St., New York, N. Y.

Name of editor—Dorothy Day and Dorothy Weston; post office address, 144 Charles St., New York, N. Y.

Name of managing editor—Dorothy Day; post office address, 144 Charles St., New York, N. Y.

Name of business manager—Martin F. O'Donnell; post office address, 144 Charles St., New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated, and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Dorothy Day, 144 Charles St., New York, N. Y.

Dorothy Weston, 144 Charles St., New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stocks and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stocks, bonds, or other securities than as so stated by him.

MARTIN F. O'DONNELL,

Business Manager.

Sworn to and subscribed before me this 24th day of Sept., 1935.

(Seal) MINNIE B. McAYOY,  
Notary Public, New York County,  
New York County Clerk's No. 15, Reg.  
No. 7 Mc 118. Term expires March 30, 1937.





## Social Justice Demands Church Foster Farm Life

(Sermon by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Montana, at the recent sessions of the Rural Life Conference at Rochester.)

... The burning concern of the Catholic Church with Agriculture arises from the altogether unique relationship which exists universally between the agricultural occupation and the central institution of Christian, nay, of all civilization; namely, the family. The Catholic Church and domestic society are bound together by a hundred ties of nature and Grace into a mutual league of both offense and defense. ....

While the Catholic Rural Life Conference is engaged in a number of specific projects for the strengthening of the country parish, 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, with the corporation farm, which will, as the phrase goes, make a business out of farming. Until recently the most popular illustration of the possibilities of large scale business farming was the operation under one management of a hundred thousand acres rented from the Crow Indians in Eastern Montana. The magazines were full of pictures of the super-machinery employed on that super-wheat ranch. The machinery is now rusted and the super-farm discredited.

### Family Farms

No! The future of farming as well as its past, is with the family-operated farm. Our most pressing need is a public policy that will transform the farm family operator into a farm owner instead of transforming owners into tenants or day laborers on a corporation farm.

We might learn something from Denmark. At the time of the American Revolution, when free farmers in America withstood Great Britain, the Danish peasants were serfs. By the time of our civil war when the plains of America were opened to universal ownership under our homestead laws to family farm operators, the Danish peasant had been freed and four percent of them had secured ownership of their farms. Today American farm ownership by farm operators has sunk from nearly one hundred percent to between thirty and forty, while Danish ownership has increased in the same period from four percent to eighty.

If we are to build up thousands of strong rural parishes, it cannot be on the basis of an impoverished population. Nor can the pastor of souls be indifferent to the economic conditions of the families to whom he ministers. He will be interested in the co-operative movement, especially in the financial co-operative known as the Credit Union, for the financial co-operative, as European experience has demonstrated, is the fundamental economic co-operative. He will encourage his people to the widest practicable diversification of products and to local self-sufficiency by the building up of small industries in each community. He will warn them against centering their hopes in the political promises of any party, but urge them to develop from their own experience a sound public agricultural policy, not in hostility to urban consumers but in keeping with the best interests of themselves and of the whole nation.

Above all, he will inculcate the teachings and practices of religion. He will never forget that unhappiness is at root a spiritual malady, which is not removed by a multitude of possessions. We must work untiringly for Social Justice, but we must never forget that the Gospel of Jesus Christ is able to remove a sense of frustration even from the victims of social injustice. While we may not be able in our lifetime to bring about a Christian organization of industry, we can bring to hearts and homes in our own parishes the peace and love of Christ, which surpasses in importance every other gift.

May the Catholic Rural Life

## Co-Operatives

We call your attention to a recent pamphlet issued by the Co-operative League, 187 W. 12th St., New York, entitled **THE CATHOLIC CHURCH AND CO-OPERATIVES** by Rev. Edgar Schmiedeler, O.S.B. This mimeographed pamphlet contains statements from Catholic authorities on the question of the co-operative movement, which is at present very little known throughout the east. The Co-operative League is a non-sectarian group. The officials have shown great interest in the work of the Nova Scotia co-operatives. To read more about the Catholic work which has been conducted in Nova Scotia by the two priests, Father Coady and Father Tompkins, see **THE EXTENSION BULLETIN**, published by St. Francis Xavier University, Antigonish, Nova Scotia. You will find there much material on co-operatives, handicrafts and the self-help plans.

## Striking New York Longshoremen Sent Back After Walkout

NEW YORK (FP).—Rumblings of the discontent of striking longshoremen in gulf ports echoed throughout New York harbor when 3,000 members of the coastwise local of the Intl. Longshoremen's Assn. walked out on strike. The men were sent back to work five hours later by Pres. Joseph P. Ryan, who told them he would start immediate negotiations with shipowners.

The walkout resulted both from the aim to raise wage scales and the workers' refusal to handle any scab cargo from the gulf ports. Ryan had previously issued an order that no "hot cargo" from the south would be handled by longshoremen in other ports. His action in sending the men back, however, resulted in scab-loaded ships being handled by the union men on New York docks.

Conference in the multitude of its projects for the economic, social, hygienic, recreational, and educational life of the countryside, never for a moment lose sight of its central purpose, which is to bring the Life of Christ into the lives of farm families that the Mystical Body of Christ may increase in our land.

## S. FRANCIS



By Ade Bethune.

## TOTALITARIANISM

Sometimes people imagine that because Fascism (or Totalitarianism) pronounces itself against Marxism (or Totalitarianism), that Fascism (or Totalitarianism) might be all right. And again, because the Church is against Marxism (or Totalitarianism), the Church and Fascism (or Totalitarianism) must be in perfect accord. The Church is against both Marxism and Fascism since the technique and principles of both "isms" is the same! We can place them in the same category and add "Capitalism" (or Totalitarianism) for good measure and to make it complete.

To restate the issue: The Catholic Church is against Totalitarianism (Capitalism, Fascism, Nazism, Marxism, etc.) because all represent the same principles and practices, which are fundamentally anti-Christian. Notice not "un-Christian" but "anti-Christian!"

### Capitalism

Modern industrial Capitalism rejects the spiritual side of man, sees in him, in fact, a creature who works and makes a profit for those few who hold the Capital—an animal to be cast aside when old, and to be sweated and pushed to the extreme when he or she is young and healthy. Man may murder to hold the property that by the Christian code he has stolen, usury is justified to increase his wealth and power, the newspaper and radio become means to propagandize, wars a source of profit and therefore to be desired. Religion to the Capitalist is a show to improve social position, a thing that he pays for and sees that he gets. The Capitalist is a mercantile Christian—or atheist; private property is stuff that only HE has a right to own and he is prepared to go to any limit to hold it. He believes in the war of one class upon the other "to protect life and property." A political party safeguards his interests, and the National Guard will protect him if necessary. Money under Capitalism is the biggest power in the State—in fact, IS the state and all must bow to it.

### Fascism

Fascism or Nazism is more obvious. Violent persecution to achieve its ends, merciless subjection of opposition ("abolished" in Italy, murdered in Germany), a thousand excuses on the ground of the "common good," vicious nationalism and propaganda spreading hatred of foreign countries (anti-British in Italy, anti-Marxism or anti-Japanese in America, anti-Semitic in Germany) to increase fear of the outside and hatred of others (class-war) are types of "Fascism." Fascism depends on the life of a powerful moneyed political party ready to murder to hold power and the powerful emotional forces of the radio and newspaper. Fascism holds the State to be supreme and the individual a mere pawn in the hands of those who rule. If the person complains he is destroyed as an enemy of the state. Internationalism is abhorred as the worst traitorism (Catholics are called "traitors" to the state in Germany, since the Church is International it is an enemy—hence the fable that the Pope is a Jew, etc.). Fascism supplies a continuous emotional stimulus which varies as the country. In Germany for instance it turns to anti-Christian, anti-Catholic, anti-Jewish and anti-Marxist stimuli, in Italy to a subtler anti-Catholic, and anti-any-foreign-country stimulus. The State under Fascism is the Boss with the Big Stick, the owner of all property, the master of all men, the Dictator, the alarmist and propagandist.

### Marxism

Marxism is a veritable parody of Christendom. Marxists speak of brotherly love, the common good, and co-operation, but at the same time they speak of a class-war waged in blood, the wiping of religion from the earth, and the seizure of all private property by the state. Again, man is considered merely an animal, a collectivist and not a person and the slave of the State. A Marxist is not a Communist—if he were he would be a Catholic. Marxists are not Communists, simply because they do not

## BOOK REVIEWS

**INTRODUCTORY SOCIOLOGY**, by Raymond W. Murray, O.S.C.; 423 pages. F. S. Crofts & Co., New York.

If religious conflict today does not center around doctrinal heresy it is in no small way due to the fact that modern religious thought is socially or sociologically oriented. Our age has been called the "age of social heresy." It would seem important for Catholics then to have a firm grounding in sound sociological principles and to realize the importance of their being applied to current problems.

This, Father Murray, who is professor of sociology at Notre Dame, has made possible in his "Introductory Sociology." Interestingly written and provocative, it need not alarm those who might fear what is essentially a textbook. The book, being what it is called—an introduction—traverses a wide field and deals in a surprisingly satisfactory way, considering the limited space available, not only with the anthropological, psychological, historical and religious backgrounds of sociology but with such vitally important topics as eugenic sterilization, population problems, racial issues, personality adjustments, crime and poverty, etc.

The reasonableness and vitality of Catholic ethics when applied to modern social problems is apparent throughout the work. There is appended an excellent bibliography of sociological literature and an index.

F. L. BURKE.

## A Baby's Chance to Live

Figures collected by the Children's Bureau of the U. S. Labor Department in seven cities indicate that a new-born baby's chances of life depend quite largely on his father's income.

If he had no income, 211 babies out of each 1,000 born lived less than one year.

If he earned between \$650 and \$850, the death rate of babies in their first year was 107 per 1,000.

If he earned more than \$1,250 a year the baby death rate dropped to 59 per 1,000.

High wages, low death rate; low wages, high death rate.

—From Social Action.

**A BETTER ECONOMIC ORDER**, by Rt. Rev. Msgr. John A. Ryan, D.D., 194 pages. New York, Harper and Brothers.

Outstanding among American Catholics is Msgr. John A. Ryan, whose influence for economic and social justice has long been felt among both Catholics and non-Catholics. Many are the works from his pen dealing with social reform and reconstruction, but this his latest is the most timely and significant.

Msgr. Ryan analyzes the causes of past depressions as well as the great one of 1929. He finds the causes to be essentially non-monetary; they are the results of unbalance between production and consumption. Too great a share of industrial profits went back into industry to build more plant, more productive capacity instead of going to the consumer without whom no industrial society organized for profit can survive. Similarly there was excessive saving on the part of the high income groups, savings which were invested in stocks and bonds to still further fatten an already overloaded capital structure.

Msgr. Ryan holds for recovery by means of better distribution of the purchasing power, a 30 hour week for industry, a vast program of public works and the issuance of non-interest bearing bonds to cover the cost of such works. He favors government ownership (with possibly private operation) of public utilities, mines and petroleum deposits, and advocates lower interest rates, and increased taxes on incomes, excess profits, and on inheritances.

Definitely rejecting historical capitalism, Msgr. Ryan examines other political orders—fascism, socialism and communism—which offer solutions to the social and economic problem and finds them all unacceptable. He pleads for what he calls "Industrial Democracy," a middle of the road program between historical capitalism and totalitarian communism and socialism. Industrial Democracy represents a practical application of the papal principles of social reconstruction as outlined in the Quadragesimo Anno encyclical.

F. L. B.

## SUBSISTENCE FARMS

(Continued from page 1)

He is not accepted if he gets more than \$1,200 per year.

### The Future

The possibilities of the Project are innumerable. What we shall accomplish is uncertain. What we may try can be suggested very briefly. From an economic viewpoint, we shall try to improve the condition of the homesteaders by educating them to the need of co-operation in all lines of endeavor.

A credit union should be very useful in itself and in its power of teaching. A possible co-operative factory for the processing of products is also to be considered. It would take up some of the local labor and employ particularly the younger members of the homesteads.

Adult education in horticulture and kindred subjects will be a necessity. The Iowa State College and the county agent have already volunteered to do all in their power.

For the women, the Home Demonstration Agent and the Extension Division of the Iowa State College have special plans and projects to work out. For the school girl, arts and crafts will be taught and there is a possibility of enabling them to earn a good living by working at home rather than to lose themselves in the glamor of the city lights. A nursery school for the pre-school children is also considered.

Pray and perhaps I shall be able to report to you at some future time that these ideals and dreams have become a reality, and if you will come to Granger anytime in the future, as Vergil states in his First Eclogue: "We shall have ripe apples, mealy chestnuts, and a wealth of pressed cheeses."

"They who possess wealth without virtue, do not dignify themselves with their riches, and wrongly are they called 'great.'"

—Aristotle.

A. H. CODDINGTON.



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

Presidential address delivered before the Catholic Rural Life Conference by Rev. J. N. Campbell, Ames, Iowa, on Sunday, October 27, 1935.

The Catholic Rural Life Conference brings together members of the hierarchy, priesthood, sisterhoods, and laity to confer on the problems, spiritual and material, of rural life. This leadership is interested in the cause of rural life for two general reasons. In the first place, the Catholic Church has need of a more rural-minded and more stable rural population.

At the present time not more than twenty percent of the Catholic population in the United States is in the rural districts; eighty percent of our people live in the cities. Now it is commonly held by statisticians on population trends that urban populations tend to die out. They say that city populations do not perpetuate themselves, and therefore that cities must be supplied with people from the rural districts if they are to live. If this be true—and we have no valid reason for doubting it—then an institution that has its roots largely in the city tends to become extinct rather than to grow in vigor and life. The Catholic Church in the United States should not ignore this fact nor be oblivious to the possibility of danger to her life in this nation because of her top-heavy urban population.

### Rural Philosophy

Unless our philosophy concerning rural life in this country is changed we shall not have the kind of rural population we need in order to live and be reasonably free. For years we have advocated a rural philosophy that would make farming a business rather than a home, a life. We wished to step it up into the class of industry.

Mass production was the order in industry and it proved profitable. So we thought it would be wise to introduce the same plan and order into agriculture. It was a mistake, of course, to advocate this, but no more of a mistake than that made by industry. Mass production is all right as long as it does not forget people and become a dollars and cents practice. But in our nation mass production has been a dollars and cents proposition. In industry this led to ownership by the few. To advocate ownership by the few in the rural districts would, in this machine age, eliminate numbers from the country districts.

### Mass Production

This philosophy of mass production in agriculture is a running after dollars and cents and a running away from the building of a rural civilization, without which a nation is spineless. This conference is not any enemy of the machine but when the use of machinery puts the livelihood of people in jeopardy or endangers the life of the nation we contend that it is a menace rather than a boon.

This conference has for years maintained that we must get away from highly capitalized farming; that high-priced land, and lavish and costly farm equipment are closing the door of land ownership against the many and turning the ownership of the land over to the few. We have also maintained that interest rates are excessive and injurious to the cause of farm ownership by the many. We have recommended, therefore, that the small or family size farm take the place of the large and highly mechanized farm and that interest rates be brought down to the lowest practical level, if possible down to as low as three percent.

### Farm Dictatorship

We have further recommended that the control of the economic order in agriculture be taken over by the rural people. The people whose living is immediately derived from agriculture should regulate the economic order in agriculture. The control of these prices was entirely in the hands of the pub-

lic outside of agriculture. They were largely in the hands of a few powerful monopolies who used agriculture and agricultural people to further their own ambitious purposes. Supply and demand always have their places in determining prices but monopolistic control of the nation's so-called economic order has at all times exercised a large influence on the making of prices.

Now that the eyes of the farmers have been opened and they behold somewhat more clearly their state of dependency, they are calling upon government to save them. The government, of course, was the only agency available that the farmers could turn to in their plight and that could, in part, stem the economic tide that was sweeping them from their homes. But farmers must not permanently put themselves under government direction and control. To do so would be to hand their economic life over to the caprices of politicians or, still worse, to an economic dictatorship. Control of agricultural prosperity should be vested in the hands of the farmers themselves, with the government standing by to give them whatever help might be needed to set up this control. Rural co-operation, then, is a necessity in order to safeguard economic freedom and economic security of agricultural people.

## Gallup Miners Given Forty-Five Years After Clemency Plea

With protests pouring in from all over the country at the parody of justice in the case of the ten Gallup miners being tried for murder in New Mexico, the best the prosecution could secure was a conviction of second degree murder against three of them, and acquittals for the other seven. The jury recommended clemency for the three convicted, as Judge McGhee with a bitterly vindictive tirade sentenced them for from forty-five to sixty years.

It was announced that the defense would institute appeals immediately, based largely on the Judge's speech, in which he declared that the defendants were Communists, hoped that no governor would ever release them, sneered at their possible appeal from his sentence and made charges of misuse of funds against the defense organization.

When Sheriff Carmichael of Gallup and two workers were killed during an unemployed demonstration last April, 601 workers in the town were held for questioning. Later the number held under arrest was cut to sixty, and still later to the ten who were tried. They were charged with first degree murder, although none of them was shown to have killed anyone, and defense attorneys have brought out that the bullets found in the victims of the shooting matched the guns of deputy sheriffs present at the demonstration.

Feeling has run so high during the trial that the little courthouse has been surrounded by electrically-charged wires to supplement a squad of state police. When two members of the I.L.D., conducting the defense, went to Gallup earlier in the summer to investigate the case, they were kidnapped by vigilantes, beaten and dumped in the desert outside Gallup.

Incidentally, the *New York Times* ran not a single line on the trial until a day or two before the verdict was brought in. Apparently the exploitation of workers isn't "news that's fit to print."

"Why are thou a Christian with a timid spirit? Look upon the net abandoned by Peter; look back upon the publican rising from the tax office, and at once made an apostle. The Son of Man hath not where to lay his head; and thou measurest out ample porticos and great areas of buildings. Expecting the inheritance of the world, thou canst not be the disciple of Christ."—St. Jerome, *To the Monk Heliodorus*.

## Religious Background Formed Early Co-ops

(Excerpts from an address by Frederick P. Kenkel, director of the Central Bureau, Central Verein, St. Louis, Mo., delivered at the Rural Life Conference.)

The co-operative movement, the full significance of which the American people have been so slow to recognize, is undoubtedly both one of the most singular and important social phenomena of the past hundred years. It shares with other great movements of lasting value a small beginning, and a slow but steady growth. Nor did it make its appearance like a meteor in the sky suddenly at Rochdale in England 90 years ago. The Rochdale pioneers, 23 poor mill hands who pooled their meager resources with the intention of buying and disposing among their group co-operatively the goods consumed in the household daily, had precursors, among whom Robert Owen, the wealthy manufacturer, was the most distinguished.

But where this rationalist and communist failed, the poor succeeded. A significant fact which has its counterpart in the experience of communism and monasticism in our country. Well-financed New Harmony in Indiana, sponsored by Owen, the master of New Lanark, ended in failure quickly between 1825 and 1827. St. Vincent's, in Pennsylvania, founded by Archbishop Boniface Wimmer twenty years later, does not merely still exist, it has, in fact, planted a considerable number of other Abbeys in all parts of the United States, among which perhaps St. John's Abbey in Minnesota and St. Benedict's Abbey in Kansas are the most distinguished.

### Bourgeois vs. Christian

Robert Owen excluded religion from New Harmony; he was in this respect the typical modern man of his age. He was a self-made man, one of the rising bourgeoisie who were unwilling, to quote Professor H. M. Robertson, "to be bound by what it considered to be antiquated rules." I am stressing the fact that the class responsible for the industrial revolution and the development of capitalism came into their own as a secular force, definitely opposed to revealed religion and all the churches, because co-operation, on the other hand, was not in the beginning tainted by these tendencies and has kept itself free from them to this day. Without denouncing on the street corners the bourgeois individualism with its profane origins, the Rochdale pioneers and their successors by their deeds proclaimed their belief in Christian solidarity.

It would seem that God has once more made use of poor men, looked down upon as ignorant and inefficient by the world, to attain noble ends. And none was poorer, less successful than Peter Cornelius Plockboy, forgotten these two hundred and more years, who proposed to his contemporaries nothing less than the organization of a Co-operative Commonwealth, the vision of not a few co-operators of today, among them the late Canon Jung of St. Gall in Switzerland.

### Peter Plockboy

"In 1694, there appeared in the Baptist (?) colony of Dutch and Germans living in Germantown (now a suburb of Philadelphia) an old blind beggar with his wife, upon whom the villagers so took pity that they gave him a plot of land at the end of the village and built him a cabin there in which he might spend the eve of his days. The beggar was Peter Plockboy," the author of *A Way Propounded to Make the Poor in These and Other Nations Happy by Bringing Together a Fit, Suitable and Well Qualified people Unto One Household Government, or Little Commonwealth*.

Peter Cornelius saw clearly and speaks of the very condition referred to by W. T. Symonds in the following sentences: "Business" arose, and investments began, all

## We Need Overcoats!

It's fortunate that the weather has been so mild this Fall. For none of the men at THE CATHOLIC WORKER have overcoats yet. We are badly in need of all sorts of men's clothes, in fact, and hope some of our readers will find some around for us.

Another need, in which some of our priest friends may be able to help us out, is cassocks and surplices for the Campion Liturgical Choir. Two of them belong to another choir which is already singing in various churches here in the city, and they would like to be able to join with this vested choir.

There are any number of other things needed, as always—women's and children's clothes; another typewriter (many of our friends will probably get their copy of this issue late, for the addressing goes slowly with only three typewriters); a double bed, shoes, sheets, towels, pillows and blankets; and practically anything else you may feel moved to send us.

removing the sense of personal responsibility farther and farther away, and undermining the canons of justice and mutual aid applicable to a small localized community." He opposes to these tendencies and conditions—for which Peter Cornelius holds responsible "not only civil Gouverneurs or Rulers, covetous Merchants and Tradesmen, lazie, idle and negligent Teachers, and others," but also "a great number of the common handcraft men, or labourers"—the demand to "set up again (as in former times) Righteousness, love and Brotherly sociableness, which are scarcely anywhere to be found, for the convincing of those that place all greatness only in domineering, and not in well-doing, contrary to the pattern and doctrine of the Lord Jesus, who came not to be served but to serve and gave His life a ransom for many."

It was in small communities, organized by co-operators, his ideal was intended to be realized, a commonwealth, directed by justice and charity. So far in advance of his time was the author of this untopian treatise that Mr. John Downie, whom we must thank for having made available a reprint of "A Way Propounded," does not hesitate to declare: "After 274 years we are still endeavoring to realize Plockboy's program." Which, as he points out, is in a number of respects in advance of present day co-operative theory and practice.

### Jesuits in Paraguay

And while the Jesuit Reductions in Paraguay were not an exact counterpart of Peter Cornelius' "household-government, or little commonwealth," they were co-operative enterprises in the best sense of the term, operated under the tutelage of the missionaries, as was necessary, considering the circumstances. They have been called communistic colonies erroneously, just as Plockboy's attempt to realize his plan at Amsterdam evoked the criticism, the enterprise savored of Communism. In both cases, the accusations are far from the truth.

The German Socialists long refused to endorse co-operative efforts. Nor have co-operatives fared any too well under Bolshevism or Fascism. Co-operation is not an instrument of the class war. It would lift up the lowly by inculcating thrift and other virtues necessary to the husbanding of one's resources. It cultivates moral responsibility in the consumer and educates him to an appreciation of quality. If the co-operator is a producer, the co-operative demands of him standards as high as those upheld by the guilds in the days of their glory. Co-operatives both of consumers and producers relieve those dealing with them of the fear that the buyer must beware. Co-operation could, should it succeed generally, reintroduce the just price and abolish the usurious practices inseparable from the capitalistic system.

## "ORA ET LABORA"

In Springfield, Illinois, there are Religious, The Congregation of Franciscan Brothers, whose motto is "Ora et Labora." As their name denotes, these Religious follow the beloved Franciscan mode of living. The principles of the Poor Man of Assisi are their rule and life in action. They are new in this country having originated in Germany.

The Brother's work is, in the United States, restricted just now to the complete care of worthy and needy boys in order to teach them the trades. This seems to be a novel adventure for Religious as only trades alone are taught. The students in their charge are taught to have a deep respect and admiration for their particular handicraft. This essential fact is stressed and is the constant aim of the Brothers. The boys are to be creative in their line by not thinking a trade as "just a trade," as the moderns would have it; by not considering their work as "work." Then, too, not only are the boys given a thorough three year training, but they are closely followed-up after the completion of their apprenticeship. Positions are secured, help and advice given, and every attention possible rendered. At anytime "old timers" are encouraged to return to the school to spend a week-end, as it were. Freedom is the rule of the institution: the freedom that prevails here would astonish any of the so-called New Schools that are the rage today!

By way of mention, the Brothers would be most grateful to any friend who would care to aid them in any way. Right now books are very much in demand as there is no library for the students; and this is essential for any Catholic school.

## "No One Shall Starve"

Many aged, crippled and other so-called unemployables are out of luck, as the federal government hastens to close all payments of direct relief by December. Relief Administrator Hopkins admitted that no arrangements are made by the federal authorities for the further support of these people when federal funds are cut off, and that in some cases the states are making no provision. But, "the responsibility belongs to the states," he said. "They have plenty of money to provide for these cases."

He admitted that the confidential study of what had happened to unemployables in Georgia when cut off federal relief earlier this year showed that they have had "a pretty tough break." The study revealed 110 cases at Macon, not one of whom was taken care of by relief placement or by transfer to a social agency when federal relief was cut off. They were left to beg or starve, and many were fortunate if they could get one meal a day.

Hopkins said that Governor Talmadge of Georgia was unwilling to do anything about the situation there. Asked about Kansas, he declared that that state "has never put up a thin dime for relief of the unemployed." (FP)



By Ade Bethune



## Questions on "The Fortieth Year"

(There is a new translation and commentary of the great Encyclical of Pius XI on the social question running in *The Liguorian*, published by the Redemptorist Fathers in Oconomowoc, Wisconsin. The translation is by R. J. Miller, C. SS. R., and he has given us permission to reprint extracts. We urge our readers to get this magazine (the series began last May) in order to have the benefit of the whole work.)

Explaining "how the unions benefited the workingmen," what does Pius XI do?

First, he says that the unions made the workingmen "true Christians"; then he describes what this meant, namely, that the workingmen could combine some things that are often considered irreconcilable: (1) work hard at their trades and yet be faithful to their religious duties; (2) stand up for their rights firmly and well, and still be just and fair, and preserve peace and harmony with their employers.

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

Three things: first, states that in some countries one and the same union covered all the objects assigned by Leo XIII; secondly, states that in other countries three kinds of workingmen's unions were formed: (1) To defend their rights in the labor market (these are the

give for Catholic membership in the neutral union?)

When it is necessary because of the "laws of the land," etc., Catholics may join them if four main conditions are verified: First, the union must be just and fair and leave Catholics perfectly free to act as Catholics; secondly, the unions must have the Bishop's approval as being suitable for Catholics before Catholics may join them; thirdly, the Bishops must provide certain safeguards for the Catholic members of the neutral unions, especially, fourthly, that there always be Catholic guilds, to which Catholic members of the neutral unions are to belong for their religion's sake.

What is the membership of the Catholic unions?

There is the "International Federation of Christian Unions" which contains 14 national federations in 11 countries: Germany, Belgium, Holland, France, Austria, Spain, Hungary, Yugoslavia, Switzerland, Czechoslovakia, and Luxembourg; its membership in 1931 was 2,381,000. Besides this, there are Catholic labor unions, not affiliated with the International Federation, in the Baltic countries, Central and South America, and Canada.

What about the Communist unions?

It was estimated in 1931 that the Third International (which is the Communist union the Pope refers to) numbered 10 million members.

What about this "Second" and "Third" International?

In 1864 Karl Marx founded the "First International," called in full "The International Workingmen's Association"; in 1872 there was a Congress of Socialists at The Hague, where a violent schism arose between the Anarchists and the less radical Socialists; this was practically the end of the First International. The Second International, called at first the "New International," was formed at the first International Congress of Socialist and Trade Union Delegates at Paris in 1889; at the outbreak of the World War it ceased to be an active organization. The Third International is one of the two branches of the Communist party in Russia; one branch, which rules Russia itself, is the Soviet Government; the other, which seeks to spread world revolution in all countries, is the Third International.

From the October *Liguorian*, Oconomowoc, Wisconsin.

## The Church and the Negro

(Quotation from "The Ave Maria," August 31, 1935)

In the current discussion of the Act just passed by the Pennsylvania Legislature, it is disturbing to find some of our Catholic adopting an attitude of intolerance. The presence of the Negro offers a problem. But an attitude of opposition will not aid in meeting the situation. In the United States scarcely two per cent of the Negroes are Catholics. With all our interest in other social problems during these recent years we have overlooked the Negro question. Perhaps avoided it. This is not that broad, healthy, Catholic outlook that has characterized the American Catholic mind in other matters. Surely we must not promote discord by favoring legislation that would deny the Negro his constitutional rights. The conversion of the Negro to Catholicism will come nearer to solving his difficulties than any other means we can employ. For the more Christian-like we become, the smaller will grow those barriers of race and color that now so easily divide us off one from another.

—From *Interracial Review*.

"What is there great about not taking another's goods, when fear prevents one? But to give of one's own goods to him who is in need, is really praiseworthy—this is true justice." — St. Ambrose—Commentary on 1st Corinthians, 13:34.

## Company Unions Again

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.

Nevertheless, he insisted, there is no labor trouble in his steel company, and their men are thoroughly satisfied with their "employee representation plan"—company union to you. Moreover, despite the above admission, he continued to deny that there was any spying.

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

Young's reply was that the men were deceived into this belief by reading unfair newspaper articles against their employers!

As Gertrude Stein would say, "A spy is a spy is a spy," nevertheless.

## Catholic Lay Action

In the recent Joint Pastoral Letter of the Mexican Bishops they urge lay-people to take action by themselves and not to wait for the approbation or the leadership of the clergy.

"It is an error to wish the Episcopacy and the clergy to figure at the head of civic associations or to meddle in the activities of these, or to make themselves responsible for that which belongs to the laity in the exercise of its civic obligations and rights.

"It is an error also for certain other Catholics, as an excuse for their own inaction and lack of civic valor, to reiterate that the situation is due to the Episcopacy not having done what it should, reserving to themselves the right of pointing out to the Episcopacy its obligations."

We in this country might read this pastoral letter with much attention, applying its advice to our own inaction and complaints of "the inaction of the clergy in social lines."

## Campions vs. Jersey Cops

On October 13, the day of the great Holy Name rallies, a number of members of the Campion Propaganda Committee attempted to distribute *THE CATHOLIC WORKER* in Jersey City. They were stopped by a Police Lieutenant, taken to the Police Station and questioned. They presented a copy to the Captain, who softened considerably when he saw the "approved by Cardinal O'Connell" on the front page. So he had them removed from the city in a special police wagon. The Campions arrived home in a state of the most insufferable pride.

In Newark, N. J. two Campions distributed without incident.

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



By Ade Bethune

## Notes on the Catholic Press

### Red Revolution

"The Prospects of Revolution in the United States" by Father Joseph Thornton, S. J. in October 26th's *America* makes interesting reading, but we are inclined to agree with Rodzianko, the President of the Duma, whom Fr. Thornton quotes: "In Russia everyone talked about the danger of revolution and as a consequence no one was prepared for it." Should we prepare ourselves for revolution by maintaining Messrs. Earl Browder, Gil Green, and William Z. Foster "in a state of protective custody," along with other leaders? We think not. Catholicism has much more dynamic force than Marxism—and by consequence Catholic leaders should be much more dynamic than Marxist. Possibly if Catholic leaders suddenly became dynamic and a force in the nation they, too, would be placed "in a state of protective custody."

Fr. Thornton says that the *Daily Worker*, organ of the Marxists in this country is "capably edited," etc. Since, perforce, we must be fairly constant readers, we should know. It is not. The *Daily Worker* compares favorably with the effusions of W. R. Hearst, who, we have subtly convinced ourselves is a pretty good Marxist.

On the other hand let us commend for attention, "Why the Pope Is Impartial," by Rev. John LaFarge, S. J., in November 2nd's *America*, as well as Rev. Paul Blakely's clear-headed "The Government and the Mines" in the same issue.

### Jingo

While we are in the attacking mood let us attack the *Conference Bulletin*, jingoistic utterance of the Detroit Catholic Students' Federation. We would advise calmer thinking, less talking and more Catholic Action. Something about the Liturgy, about which the Pope has been talking for a long time (see below) and more about "Prayer, Action, and Sacrifice" would be a decided improvement and more to the point. Some day they may discover that the eminent American Legion is not so patriotic when things don't go their way.

### Ethiopia Again

Splendid is Father Gillis' CSP editorial in the November *Catholic World* in which he regales us with the nonsense and satire written about Ethiopia and a good chronological list of events. Says Father Gillis:

"To a Catholic, ethics takes precedence over politics. Nothing else is worth discussing until the morality or the immorality of an action is settled. It is futile and nugatory to talk about India or Panama or Mexico when the real problem is Ethiopia. To lug in instances of unjust aggression of the eighteenth century or the nineteenth, as if ancient crimes were a condonation or a justification of modern crimes, is to lay one's self open to the charge not only of loose thinking but of immoral teaching. To talk of abuses existing in the country to be attacked is to arouse the suspicion that one accepts the abominable principle that the end justifies the means."

Naturally, we cannot quote all of Father Gillis' editorial, but we hope we have given enough to send all *CATHOLIC WORKER* readers to the library or the magazine stand. At the same time turn to the excellent quotes at the end and read "The Haves and the Have-nots," by Joseph Keating, S. J., quoted from the English Jesuit monthly, *The Month*, and "Fascism," quoted from the *Catholic Herald* of London. Clarification is certainly achieved in these two articles concerning Fascism, the Corporative State and the Christian attitude towards Fascism, Corporatism and Christian Corporatism.

### New Editor

Dom Virgil Michel, O.S.B. of St. John's Abbey, Collegeville, Minn., was the founder of the Benedictine liturgical magazine *Orate Fratres*, and is to be the new Editor. His recent series of pamphlets—much

used by the Campion Propaganda Committee in their work—on "The Social Question" should be in the hands of everyone interested in fundamentals and applications. But in the November *Orate Fratres* Dom Virgil sums everything up in a syllogism, that, to our minds, should smack some sense into the Hearstlings mentioned above. Read the quote below and then the article called "The Liturgy, The Basis of Social Regeneration."

"Pius X tells us that the Liturgy is the indispensable source of the true Christian spirit; Pius XI says that the true Christian spirit is indispensable for social regeneration."

"Hence the conclusion: The Liturgy is the indispensable basis of Christian social regeneration."

### Class-War

In the *Central-Blatt and Social Justice*, we note that the recent Congress of the Federation of Christian Employers of Belgium discussed "Social Action of Employers and Deproletarianism" where a paper was read by Heer Car. M. Werbeke on "The Question of Deproletarianism Viewed in the Light of the Papal Encyclicals." He said:

"Capitalism and Socialism are the two pillars of modern class-war."

### Clarification

Clarification also occurs in *The Commonwealth* especially in the October 18 issue, with an article entitled "Red Herring," by Dr. Jerome C. Kerwin, of the University of Chicago, who points out that "the assorted groups of Daughters of this and Sons of that, Crusaders, Legionnaires and free-lance patrioters have one foe—Communism. Yet very few of them indeed know what Communism is..." "Their campaign results in the creation of a suspicion of everyone who thinks independently and sponsors any change in the status quo. It forges an easy weapon for any person or group that would prefer to call names rather than to discuss issues... In other words, if you cannot or will not discuss pressing issues, remember Mayor William Thompson and cry, 'America first.'" Dr. Kerwin notes the similarity to the set-up in a Catholic persecution and the "Klan's charges of a 'papist plot' to conquer America!" Well worth thinking about!

It seems to us that the November 1 issue is full of a number of things. The editorial on the "Church Awake," Dr. Fulton Sheen on "The Mystical Body," especially in relation to Communism, and Pierre Crabites' "England and the Suez Canal" are all worth quoting and worthy of a careful reading.

### A Positive Program

*The Queen's Work* comes forth with a positive integrated plan to insure a Catholic Social Order which is the best we have seen, written in clear, unrhymed language, and stating the facts of the case. It is issued as a separate pamphlet and sells for 5c, which is too much for such an important document. However, subscription costs only a dollar a year. The Social Problems Contest on the back page is fascinating—on the "what-would-you-do-in-this-case" style.

## The Real Criminals

"The real criminals in this fair land of ours, the real traitors to America, are those who have been consistently and persistently waging fat on a denial of a living wage. They are not only criminals and traitors, they are instruments of anti-Christ. It is in these conditions that are made attacks on the freedom and sanctity of the individual and the family. It is in these conditions that doctrines of communism and fascism flourish, the doctrine of absolute state, of the state as God, of the state as anti-Christ of which Moscow is the sign and symbol. Anti-Christ is in our midst in America primarily and fundamentally in the denial of a living wage. It is here we are witnessing the terrific conflict between Christ and anti-Christ." —Rev. Ignatius Coz, S.J.

## ST. ELISABETH



## TAKES CARE OF THE SICK

By Ade Bethune

unions in the narrow sense of the term, or as we know them in the U. S.); (2) another, by which the workingmen assisted each other in a material way (called co-operatives in English); (3) still another, to promote their religious interests (called Catholic guilds); and thirdly, states what were the causes of this second manner of procedure, namely, three: (1) the laws of the land; (2) the accepted system and procedure in economic matters; (3) a combination of two things; religious differences, especially between Catholics and Protestants, with the necessity of combating Communism.

Where was the division of labor necessary because of "the accepted system and procedure in economic matters"?

In the United States, England, and Australia, where the established unions enjoy a kind of recognition, and the foundation of Catholic unions would cause confusion and suspicion, and perhaps prove harmful to the workingmen themselves. Strictly speaking, however, this does not apply to the United States, for, although Catholic workingmen in the United States have joined the "neutral labor unions," there have been no "Catholic guilds" founded, at least for the workingmen, and so there has been no "division of labor" as described in "The Fortieth Year."

What conditions does Pius XI



## Back to the Land

(Continued from page 1)

9. What would Western industrialism do to us?
10. Our people would become robots.
11. Our cultural traditions would be destroyed.
7. REGARD FOR THE SOIL  
Andrew Nelson Lytle says:
1. The escape from industrialism is not in socialism or in sovietism.
2. The answer lies in a return to a society where agriculture is practiced by most of the people.
3. It is in fact impossible for any culture to be sound and healthy without a proper respect and proper regard for the soil, no matter how many urban dwellers think that their food come from groceries and delicatessens or their milk from tin cans.
4. This ignorance does not release them from a final dependence upon the farm.
8. UP TO CATHOLICS  
Ralph Adam Cram says
1. What I propose is that Catholics should take up this back to the land problem and put it into operation.
2. Why Catholics? Because they realize more clearly than any others the shortcomings of the old capitalist industrial system.
3. They, better than others see the threat that impends.
4. They alone understand that while the family is the primary social unit, the community comes next.
5. And there is no sound and righteous and enduring community where all its members are not substantially of one mind

## Maternity Guild

(Continued from page 1)

matter how poor, wanted to have a share in this work by paying the small dues of a contributing member. We have a few contributing members outside of the parish too, recruited mostly from friends of THE CATHOLIC WORKER; but now that our family enrollment is complete, we find that even without outside members, on the basis of parish membership alone, we would have sufficient funds for the Guild to pay its way. And the visiting in the parish to enroll further contributing members is not yet completed.

The family members are guaranteed their ordinary hospital expenses in a semi-private room, at the time of childbirth, with ordinary nursing service, and twenty-five dollars toward the doctor's fee. Members are free to choose their own hospital and doctor. The Guild dues for family members are varied at the discretion of the pastor to meet their needs.

### Study Group

In addition to the economic assistance rendered the Guild members, it is sponsoring a study-and-discussion group under the direction of one of the parish priests, to familiarize the members with the Church's teachings on family life; and hopes later to include lectures by outside speakers, on the concrete details of child care and training, hygiene, etc. A group is also being organized by some of the contributing members to make layettes for the mothers.

Yes, it is only a drop in the bucket to assure care for twenty-five families. But—if every parish cared for its own in this manner, there might be less need for exhortations to Catholics against birth control.

## CHRISTMAS CARDS

designed by  
Ade Bethune

One Hundred: \$1.50

Write to  
Ade Bethune  
114 East 90th St.  
New York City

## Mexican Pastoral

(Continued from page 1)

form, the Church "although poor, persecuted and oppressed sought a means of solving the social problems to which the new order of things gave origin."

In support of the statement that before 1910, the Church had a program of progressive social action, the pastoral cites the efforts in 1903 of Catholic Deputies in the Congress to establish farm banks and co-operatives; that in 1906, the Ministry of Finance prevented the establishment by Catholics of an Agricultural Reparations Bank; that in the State of Jalisco in 1912, when Catholics formed the majority of the Legislature, various laws were adopted for the protection and aid of the family, the protection of minors, and rendering assistance to labor unions; that labor congresses, agricultural congresses, weeks of social study, study clubs for workers were held throughout Mexico.

in matters of the spirit,—that is to say of religion.

### 9. FARMING COMMUNES

1. The unemployed need free rent; they can have that on a Farming Commune.
2. The unemployed need free food; they can raise that on a Farming Commune.
3. The unemployed need free fuel; they can cut that on a Farming Commune.
4. The unemployed need to acquire skill; they can do that on a Farming Commune.
5. The unemployed need to improve their minds; they can do that on a Farming Commune.
6. The unemployed need spiritual guidance; they can have that on a Farming Commune.

### 10. PROFESSORS OF A FARMING COMMUNE

1. Professors of a Farming Commune do not look for endowments; they look for manual labor.
2. Professors of a Farming Commune do not tell their students what to do; they show them how to do it.
3. Professors of a Farming Commune do not enable their students to master subjects; they enable them to master situations.
4. Professors of a Farming Commune do not teach their students how to make profitable deals; they teach them how to realize worthy ideals.

### 11. LABORERS OF A FARMING COMMUNE

1. Laborers of a Farming Commune do not work for wages; they leave that to the Farming Commune.
2. Laborers of a Farming Commune do not look for a bank account; they leave that to the Farming Commune.
3. Laborers of a Farming Commune do not look for an insurance policy; they leave that to the Farming Commune.
4. Laborers of a Farming Commune do not look for

## Share Croppers'

(Continued from page 1)

was later shot, as he tried to escape a raid on his home. Three unidentified bodies of Negro workers were found in the swamps around Fort Deposit, riddled with bullets.

### Leaders Named

"Justice cannot be had in Alabama in this case," the sharecropper delegates declared in a statement presented to the White House. "High Sheriff Woodruff of Lowndes county was the leader of the lynch mob. Gov. Graves sent Kyle Young, former high sheriff of Talapoosa county and leader of the lynch mob against the Talapoosa sharecroppers in 1931, with bloodhounds to Lowndes county to 'investigate' the terror. The investigation turned into a manhunt, with bloodhounds for the strike leaders."

Although driven underground by the terror, the Sharecroppers Union has grown greatly in membership since the calling of the strike. It now has some 1100 members in Lowndes county, the delegates told Federated Press.

### Mail Opened

It is impossible for the union to send a letter into Lowndes county and have it reach the person it is intended for. Postmasters and mailmen at Calhoun and Fort Deposit are accused of opening mail to union members even from relief officials in Washington.

Pres. Roosevelt and other high officials were asked by the delegation to issue a public condemnation of the Alabama lynch murders and the violations of the strikers' civil and constitutional rights. Federal prosecution of the members of the lynch mob, named by the delegation, was also sought.—(FP).

It is undoubtedly true that most of this fight for justice is led by Communists who have organized the sharecroppers. We print this story in full to point out to our readers that where such conditions exist there is bound to be Communist activity. Their criticism of existing conditions is just. Their endeavor to promote organization among the workers is also correct. The Holy Father has long urged the forming of Christian organizations of workmen to better their conditions.

Here is another outstanding example of Communist propaganda spreading because of unjust conditions. It should be obvious that the way to combat Communism here is to remedy conditions. Communism cannot be opposed by piling injustice on injustice, by combatting class war tactics with non-Christian violence.

an old age pension; they leave that to the Farming Commune.

5. Laborers of a Farming Commune do not look for economic security; they leave that to the Farming Commune.

### BOOKS TO READ

1. *A Guildsman's Interpretation of History* by Arthur Penty
2. *Post-Industrialism* by Arthur Penty
3. *Toward a Christian Sociology* by Arthur Penty
4. *Means and Ways* by Arthur Penty
5. *Guilds, Trade and Agriculture* by Arthur Penty
6. *Nazareth of Social Chaos* by Fr. Vincent McNabb
7. *The Flight from the City* by Ralph Borsodi
8. *I Take My Stand* by 12 Southern Agrarians
9. *Nations Can Stay at Home* by B. O. Wilcox
10. *Catholicism, Protestantism and Capitalism* by Amintore Fanfani.



The first meeting of the Campion Propaganda Committee was held on April 28th, 1935, just six months ago, so that we now start on our second six months' period. Several new projects have been started and the old ones have been revived. We have had a Liturgical Day on the Feast of Christ the King, to open our new period of action. The Campion Workers' College, while all of the courses are not under way, has begun. Adequate registration for the Student's Hostel has shown the need for it, and our plans will begin to take shape immediately. Two new committees have begun, the Committee on War and Fascism and the Interracial Committee and both have done valuable work in their fields. We feel that a good deal of the spade work in the organization of the Campion Propaganda Committee has been done and that we can look forward to steady development towards our ideal—"Prayer, Action and Sacrifice!"

If this is the first time you have heard of the Campion Propaganda Committee, let us say briefly that we are a Catholic Youth Group intent on genuine Catholic action, and intent on fulfilling the Pope's wishes with regard to it. We believe that we must act as we study, that our action must flow from our Liturgical Prayer—the entire basis of our work—and that sacrifice is essential and the natural outcome of prayer and action. It is the duty of every Campion to attend Mass daily and receive Holy Communion if possible as well as to recite the Office of Prime in the morning and the Office of Compline in the evening. At our meetings these Offices are sung.

### Our Program

We sell THE CATHOLIC WORKER on the street, collect old clothes for the clothing bureau at the office of THE CATHOLIC WORKER, we engage in serious study of Catholic social principles in our Campion Workers' College, we work on the projects and in the several study groups have been formed, we sing in the Liturgical Choir. We are "non-talking workers" and quite opposed to "Talking non-workers." We have a definite program and do definite things—we have stopped talking about Catholic Action. If you are interested—write to us at 144 Charles Street wherever you may be—possibly you can start a new group, or join one of the many we have formed in different cities. As one of the Editors of THE CATHOLIC WORKER said recently, "Why, wherever you go now a Campion pops up!" The CPC is a mimeographed bulletin issued three times a month—you may subscribe at \$1.00 a year or send for a free sample copy. The CPC is sent free to all Campions. Campion Pamphlet No. 1, which describes the ideals and development of the Campion Propaganda Committee more fully than we can do it here, is 5 cents.

### The Liturgical Day.

Gregorian is not Grand Opera and the meaning of the words is most important—so that our Liturgical Day must of necessity have been a success. Prayer is always a success! So on the eve of the Feast of Christ the King we began with the First Vespers, a reading of the Pope's Encyclical on Christ the King "Quas Primas" and sung Compline. On the Feast itself we recited the Office of Prime, sang the Mass at 8 o'clock, had a conference on "The Christian Front" in the afternoon by Norman McKenna, Second Vespers at 5 o'clock and sung Compline at 7:15 p. m. While we had to curtail some of our plans, what remained was a decided success including the three meals served in the dining room of THE

CATHOLIC WORKER Office! The next Liturgical Day is not yet decided but it may be February 17, Septuagesima Sunday. For further details see future CPC's.

### War and Fascism

The Committee on War and Fascism besides a program of study have given themselves the task of picketing the German Consulate at the Battery every Thursday at 12 noon. They carry four very lurid signs and distribute leaflets and copies of THE CATHOLIC WORKER. It may be well to mention here that the purpose is not to inflict any burden on the German Consul himself, but to demonstrate to all Catholics and non-Catholics that the principles of Catholicism and the principles of Fascism or Totalitarianism do not agree, and that there is a systematic but cautious persecution of Catholics going on in Germany. Propaganda to the effect that all is bright and serene is only too prevalent. The group has had several meetings for study purposes.

### The Interracial Committee

This group has been conducting a survey of Catholic High Schools and arranging a section on the Campion Shelf dealing with the Negro. Meetings of the group for study purposes have been held.

### The Campion Workers' College

The purpose of the College is to provide systematic courses of instruction on the basis of our work and lead up to more advanced study of Catholic principles. Non-Campions are welcome to any of the sessions and may or may not take the examinations at the end of the courses as they choose. The Campion Shelf in the basement of THE CATHOLIC WORKER office is being arranged to be of use to those taking the courses.

The Students' Hostel is an attempt to provide a residence for Campions on a co-operative basis and a center for Campion work and study. There will be room for 12 men and 12 women, over 21 and under 35 years and high school graduates. The monthly charge for accommodations and meals, etc., is \$17.00. More details will be furnished upon request.

Philosophy 10—a Seminar—is a study of the "Secunda Secundae" of St. Thomas' *Summa Theologica* and is given by Dr. D. O'Meara of Fordham University, on Saturday evenings at 8 p. m. Liturgy 8a—Liturgical Latin, a first course, is given on Mondays and Thursdays at 4 p. m.

### Eastern Churches

A meeting of the Eastern Churches Study Group is held once a week on Fridays. Rev. Father Cuthbert, O.M.Cap., of Garrison, N. Y., gave, on November 1st, the first of a series of lectures on the oriental liturgies, comparing them with the Roman liturgy. Those interested are cordially invited to attend.

Note that registration ahead of time is absolutely necessary.

### Campion Centers

Those interested in the Campion Propaganda may write directly to 144 Charles Street, or to the centers in other cities, such as Section 6, 143a Harrison Street, Boston, Mass.; Section 11, Miss Elizabeth Walsh, Catholic University, Washington, D. C.; Section 13, Mr. Cyril Echele, 624 S. 4th St., St. Charles, Mo.; Section 5, Miss L. Caulfield, 44 High St., Passaic, N. J.; Section 10, Unit 3, Joseph Malone, 325 W. Centre St., Mahanoy, Pa., and others. PRAYER! ACTION! SACRIFICE!

### Human Interest

In a letter to St. Francis Xavier, St. Ignatius Loyola wrote, "I am so anxious to hear from you that I should even like to know how many fleas bite you at night."