

CATHOLIC WORKER

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JUNE, 1939

Price One Cent

Standard Oil Uses Typical Boss Tactics

The seamen's tanker strike goes on into the second month, and not a line in the daily papers about it. That's because it's a peaceable strike, the men picketing, passing out leaflets and sending out speakers to tell the public what it's all about. If the men started beating up scabs or destroying property then that would be news and you'd read all about it in the papers. But they are acting like men, not like hoodlums so their struggle is the harder. They need the help and support the public can give them and the best way our 125,000 readers can help them is by not buying Standard Oil products and urging your friends not to. This means Socony, Standard, Esso, Essoline.

(See further list on back page.)

The men are fighting for better pay, better conditions and an agreement with the union. There's been plenty of publicity as to how good the Standard Oil always is to its employees. They spend a lot of money to keep up that impression. We recall to our readers the Ludlow, Colorado, massacre when men, women and children were evicted from their homes by the Rockefeller interests and their tent colony burned to the ground with the loss of the lives of twenty-eight women and children. That was back in 1914.

One Case

Here's a story William Standard, NMU attorney tells of one employee. Harold Frederickson was employed upon the S. S. Boston Secony. It was sailing between New York and Boston and changed cargo so often that it was necessary to clean the tanks weekly. The poisonous gas at the bottom of the tanks was not expelled before the seamen were ordered below. After working two years under these conditions Frederickson was so weakened that they discharged him without notice. When he went to the hospital a claim agent of the company came and offered him \$75 if he would sign a release settling his claims in full. The action which was started in his behalf never reached court because he died before.

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THANK YOU!

Just before we sent out the last issue we mailed out an appeal to our readers to help us pay our bills. We had put it off as long as possible knowing that most of our friends are as poor as we are. But they answered immediately, as they always do, to help the work which they feel to be their own. We are their stewards and we can report to them now that our bills are down to \$1000. One of the bills, the taxes on the farm must be paid at once \$175 for the last year and a half and the interest on the mortgage also comes due in June. Then too, the bill for Mr. Breen's funeral has not been paid. An ugly part of such grief (and sorrow should not be ugly) is such a debt—a bitter worry the poor know in burying their dead.

Thank God, that the printing bill is paid off, and most of the old bills down at the farm, and a good part of the food bills in town. God is indeed good to send us such friends, and we thank our readers who rushed to help so generously.

We beg them to please excuse our brief acknowledgements. There were so many sick to take care of during the month—at one time there were five in bed who had to have trays—that it was hard to do more than barely acknowledge the great goodness of our friends. We beg God to bless them all.



—Ade Bethune

The C. W. And Labor

In the last issue of *The Catholic Worker* we gave a summary of our work starting in with Houses of Hospitality throughout the country and the History of the first Catholic Worker farming commune. We did not have room for a resume of our activities in the labor field. We have always pointed out *The Catholic Worker* as a labor paper and that the fundamental purpose of our indoctrination was to bring the worker back to Christ.

Frankly, we have always been on the side of the worker. We have tried not to take sides in factional disputes within unions but to repeat constantly to all workers, organized and unorganized, the teachings of the Church as expressed in the great labor encyclicals.

This means that we are not only urging the necessity for organization to all workers, combatting the "Red Herring" technique of keeping the worker out of unions but also stressing over and over again the dignity of labor, the dignity of the person—a creature composed of body and soul made in the image and likeness of God; and a Temple of the Holy Ghost. It is on these grounds that we fight the speed-up system in the factory, it is on these grounds that we work toward proletarianizing the worker, working toward a share in the ownership and responsibility.

Man's Dignity

We pointed out again and again that the issue is not just one of wages and hours, but of ownership and of the dignity of man. It is not State ownership toward which we are working, although we believe that some industries should be run by the government for the common good, it is a more widespread ownership through cooperative ownership.

Again and again we have participated in strikes regardless of all talk as to whether it was just or unjust, and this for two reasons: first, it is never wrong to perform the Works of Mercy, secondly, because a time of industrial warfare is best to get in touch with the workers by meetings and by widespread distribution of literature, it is the time when the workers are thinking and struggling, they are enduring hardships and making sacrifices, they are in a receptive frame of mind. To give a brief review of some of the issues we have dealt with. The first number of the paper came out in May, 1933. In that issue we featured a story of the Negro labor on the levees in the South which was being exploited by the War Department. We dealt with women and children in industry, widespread layoffs.

In the second issue we took up the farmers strike in the West as well as wages and hours of restau-

rant workers. In the third issue, child labor in the textile industry, as well as a two page synopsis of labor struggles during the month. In the 4th issue we had front page stories on the coal strike and the milk strike. As I go through the back issues of the paper there are stories on the race issue, the condition of the negro in industry and professional workers. In the sixth issue of the paper we were already combating anti-Semitism. In the same issue we showed up some profit sharing plans of industrialists as a further move to exploit labor.

Many New Readers

By the second year our circulation had jumped from 2,500 to 35,000 copies, and our readers were workers and students throughout the country. In the second year, 1934, the Seamen's strike on the West Coast, the strike of the rural workers in the onion fields, a silk workers' strike in New Jersey, the textile strike took up many columns in the paper. In New York City we helped the strike of Orbach's Department Store workers in their mass picketing, and called upon our readers not to patronize a store where such wages and long hours prevailed. We helped to defeat an injunction which was handed down against them which is one of the chief weapons of the employer to break strikes. Our participation in this strike and the National Biscuit Company strike cost us many readers. Our circulation was by now 65,000 but many Church groups and School groups cancelled their orders due to the pressure of the employer groups. There were 3,000 on strike in the National Biscuit Company factory on 14th St. and every day there were mass picket lines and scuffles with the police.

In the March, 1935 issue of the paper there was printed a speech of Dorothy Weston, Associate Editor, made over the radio in regard to the child labor amendment. Our endorsement of the Child Labor amendment also cost us many subscribers as a majority of Catholics were opposed to it for fear of government interference in the education of our youth. But in spite of the consistent opposition which we have always pointed out as very good for the clarification of thought, our circulation rose to 100,000 at the beginning of the third year.

When the Borden Milk Company the next year attempted to foist a company union on their workers, the editors took up their cause and called public attention to the unethical conduct of the employers. We called attention to the use of gangsters and thugs to intimidate Borden drivers, and urged our readers not to use Borden Milk while

unfair conditions prevailed. As a result of the story we ran, the employers attacked the Catholic Workers in paid advertisements in the *Brooklyn Tablet* and the *Catholic News*. This dispute also cost us some thousands of circulation.

Seamen Sheltered

A few months later the Spring Strike of 1936 started among the seamen on the East Coast. Due to the fact that we had moved into our larger headquarters on Mott Street we were able to house about 50 of the seamen during the strike. In the Fall strike, we not only housed them but also fed thousands of them daily in the store we opened on Tenth Avenue which we kept going for about four months. At that time we printed our "Stand on Strikes" which has been widely circulated in pamphlet form through labor unions throughout the country.

By publicity and our moral support we assisted the organization of the Steel industry when the CIO began its activities. The same year our workers assisted in the marble workers' strike in Vermont and the fishermen in Boston, the sharecroppers in Arkansas, the auto workers in Detroit, the sit-down strike in Michigan, and the five and ten cent store strike in New York, the steel strike in Chicago. We also helped in the organization drive of the stock yards in Chicago.

That was the tragic year when ten workers were killed and scores more wounded in the Memorial Day massacre. One of our staff had a friend killed in that tragic episode. Our workers in Chicago had been helping in the soup kitchens and marching on the picket lines as well as distributing literature.

Many of these strikes I covered personally in order to get a complete report to our readers, and also to speak to the workers at their meetings. I was one of the few newspaper reporters who was allowed in the Flint Fisher body plant to visit the hundreds of sit down strikers who had been in the plant for 40 days. By this time we had groups of Catholic Workers in many big industrial centers throughout the country.

In the labor field the Pittsburgh group was most prominent, headed as it was by Fathers Rice and Hensler. They were the first priests to go out on the picket line and on sound trucks on street corners. Their example led many other priests to become active in the labor field.

Contrasting Cases

The Lowell Textile strike was interesting from several angles. When our workers started distributing Catholic Workers to the strikers

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Open Letter to Peter Maurin From Editor

DAY AFTER DAY

Not knowing where you are, the only way we can reach you is through the paper. We heard you were on your way to Commonwealth College in Arkansas and sent you a night letter there, but have heard nothing from them or you. Rumors reach us from Minnesota that you told someone you would be gone another six months on a trip through the South. It's a pretty hot place to be in summer. Why not put it off until Fall. Besides we need you here. Everyone is looking forward to your being on the farm at Easton for the summer.

You will remember I wrote to confess that I misappropriated the two hundred and fifty dollars you sent in January, the gift from Archbishop Cantwell of Los Angeles for the farm, and used it instead for the breadline in the city. We were terribly broke for some months. So broke when Archbishop Spellman was appointed that we did not have the three cents to get the paper telling about it. Never were we so low. We had borrowed money from our Italian neighbors and they helped out too by sending us over their left-over food. We sent out the appeal last month however, and now we are beginning to see light again. And we can restore to you part of your building fund, the part we have not already used for building on the farm. What with windows, partitions and screenings, some of it is gone.

This is a truly woman's letter, rambling, not telling the important things first. But one does not like to tell sad news.

My father died last week. He was seventy years old, and worked right up to the day before he died. Mother said that if we had all been praying for the kind of death he wanted, it could not have been better.

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CLOTHES

Our present urgent need for men's clothing is perhaps best illustrated by a last-minute inventory of the total stock on hand. It consists of: 1 suit of heavy underwear, two shirts with collars unattached, 1 pair of size 7 shoes, four suit coats (the pants went long ago), a woolen and a silk muffler, and a goodly store of top coats and overcoats.

It doesn't take an army quartermaster's experience to judge how far any of these articles would go in meeting the needs of even one average summer time applicant. Their crying need (the phrase is almost literally true) is for pants (of all sizes, particularly the big ones), for shoes (particularly the big ones, sizes eight to nine and better), for shirts (preferably with collars—the poorest man appreciates them), socks, socks and more socks, and underwear (even 25 per cent summer underwear would be a help).

If even one out of a thousand men readers would send just one article (even by mail) our shelves would be stocked again, and they will make themselves as happy as we will be.

The Catholic Union of Unemployed

There are fewer young men in the coffee line these warm spring mornings (most of them have taken to the road to join the army of migratory farm workers) but the line seems to continue as long as ever, still stretching the whole distance down Mott Street and often around the corner on Canal.

For more than three years now they have been coming, these "Ambassadors of God," and never for a day yet have we been unable to provide for them. Even in our leanest days (and there have been many) God's Providence has always provided us with at least the means to continue this work. Surely, it seems, He looks upon it with special favor as His work.

And out of this army of jobless and homeless we continue to recruit members of our Catholic Union of the Unemployed which meets every Monday afternoon at two-thirty.

In Its Second Month

Our cooperative hospice for men, which we call the St. Joseph's Council of the Catholic Union of Unemployed, has been going for over a month. The start has been necessarily small. Unwilling to hold up progress until someone donated us the use of a house, we secured a four-room apartment. Six men moved in. *The Catholic Worker* and friends who answered our appeal helped us in furnishing the place. We thank all those who have sent in things.

We beg to remind you that we still have many needs. Principal among these are clothes and shoes. We have a member of our group who is a tailor and who will renovate any used clothing that is sent to us. Above all, these men who are running this house need jobs. One of the basic factors of this cooperative hospice is the ability of the men to meet their own expenses. This can only be done by their finding odd jobs of any nature, from one hour to permanent employment. Satisfying the material needs of these men is but a means to an end, because once this is done the spiritual indoctrination follows more easily.

New Member a Korean

Our latest addition to the Union household is Paul Lee, a middle-aged Korean, who joined us on the eve of going to press.

Paul has a rather interesting background. His family in Korea has been Catholic for 360 years, a span which reaches back almost to the time of St. Francis Xavier, who missionized his homeland. He has been in the United States for 22 years, all but the last eight of them in California.

Cooking has been nearly his whole life's work, and the little bundle of testimonials he carries attest not only to his culinary skill, but to his honesty, his frugal marketing and his good menu-planning. He has also had wide experience as a house man and valet. In nearly every case his former employers state they would never have dispensed with him except out of some necessity, such as closing up a house, etc.

His present difficulty is that being a Catholic (he believes, the only Korean Catholic in the New York) he is given scant consideration by non-Christian Japanese, and being mistaken for Japanese by the Chinese, he is virtually an outcast from the whole Mongolian race. So his whole reliance is on his white friends, particularly those of his own faith.

He carries a little prayer book printed in the curious characters of his own language, and pointed out to us with quiet pride in the Litany of the Saints the name of his own patron, St. Paul. With all respect to St. Paul, some one of these days we are going to ask him to point out to us the name of St. Joseph, and then suggest that he might be the man to go to.

Hamilton, Ont.

St. Michael's House
393 King Street West

Since the announcement that we have definitely allied ourselves with *The Catholic Worker*, we have been encouraged by the incoming mail and want all groups to keep us on their mailing lists.

For a year or more we have been distributing old clothes about once each month, usually never having enough to go around to the many who call. Our discussion group meets on Thursdays. Every night (except Sunday, for some unknown reason) we give out a little meal of soup, bread and an occasional cup of tea. About a dozen are fed each evening, though we have had as many as twenty-seven. The *Catholic Worker*, *The Social Forum* and leaflets are on display near the door and are taken by many of the men.

We are in a large house belonging to the diocese but only a few rooms are habitable and it is difficult to heat them because the furnace collapsed long ago. Joe Sullivan is anxious to get a small house in the downtown section where we can permit men to stay. The occasional man, whom we have to put up, we must bring to some cheap boarding house, which is entirely unsatisfactory.



Ade Bethune

Joe Sullivan recently visited the houses in Windsor and Detroit and has brought back all sorts of ideas we are gradually trying to follow. Mary Carroll is, as ever, one of our best guardian angels and can even evoke an occasional letter from the Baroness. Mr. Reid, most faithfully, is on hand at all times and we are afraid there would be no soup some nights if he were not with us.

So thanks to Dorothy, to Bill, to Lou in Detroit, Ossie in Windsor, Paul Toner in Philly, to all who have written and do please continue to help us by your prayers and encouragement.

Ben Mulvale

Standard Oil Uses Typical Boss Tactics

(Continued from Page 1)

fore his caes came up. This is a sample of the devotion of the Standard Oil towards its employees.

Any of our readers who can help with funds or food are asked to call the NMU hall if they live in one of the East coast or Gulf cities. In New Orleans, and in Bayonne and in Philadelphia, our Catholic Worker groups are giving what help they can. The Philadelphia crowd have turned over their headquarters to the men for a soup kitchen, and in Bayonne, a group of women are helping out with food. Every little bit helps so do what you can. And tell your friends who have cars not to buy Standard Oil gas.

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

Some Answers To Father Coughlin's "Social Justice"

16 Principles

"I am beginning to understand why I have been dubbed a 'Nazi' or a 'Fascist' by the Jewish publications in America; for practically all the 16 principles of social justice are being put into practice in Italy and in Germany."

"Social Justice"
Feb. 13, 1939

Cardinal Hinsley (England),
"Catholic Herald," Feb. 3, 1939:

"Because the Church is anti-Communist, she is not, therefore, pro-Fascist. Catholics calling themselves Fascists or National Socialists should read Pius XI's *Non Abbiamo Bisogno* and the joint Lenten Pastoral of the Bishops of Holland written in 1934. The pastoral letter shows how although Fascism and National Socialism have uprooted materialism and individualism, yet such systems are pagan in principle, denying the Church's right to regulate the moral life of men and claiming to absorb all the rights and duties of the individual. The Church cannot allow a secularist majority to discard the laws of Christ. . . . Not everything belongs to Caesar."

Persecution

"Since the advent of Hitler in Germany . . . Catholics and Protestants are spared, both in the press, in the magazines, in the cinema and over the radio, the frontal attacks against the virtues of purity and domesticity which are rampant in America."

"Social Justice"
Feb. 13, 1939

Bishop Donohue on the persecutions of Catholics in Germany. Pastoral Letter from Bishop Donohue read in churches on Refugee day:

"For the past five years the Catholic Church, and other religious bodies, have been the victims of a well-organized and insidious persecution under the present Nazi regime of the German Government. Accused of crimes and calumnies which were as false as they were preposterous, Cardinals and Bishops of the Church have been publicly insulted; hundreds of priests and religious have been subjected to the most cruel humiliations; Catholic laymen of every walk of life have been persecuted and exiled because they dared to profess their faith in God and love of their Church thousands of nuns have been systematically deprived of their institutions and means of livelihood, and now face starvation together with loss of their convents and other homes.

"To this panorama of adversities and distress, we must add the pathetic and pitiful plight of 200,000 non-Aryan converts to the Catholic faith, together with their innocent Catholic children who, by one ruthless swoop of Nazi law, have been ordered out of house and homeland and now seek shelter and refuge in countries willing to accept and harbor them. . . ."

"Catholic News,"
April 22, 1939

Compatibility

"The present regime in Germany is not to be regarded as either definitely or irremediably hostile to Christianity."

"Social Justice"
April 10, 1939

"Catholic Mind," April 22:

"The totalitarian idea—apart altogether from the pagan movements—Involves of necessity conflict with Christianity. . . . The immense efficiency of modern propaganda, the ease of communication which annihilates distance, and enables central control and terrorism to be all-pervasive, the intoxication of political power for those who have no traditions as to its limitations, the capture of the youthful mind by shutting out all other information and experience are all factors in

this situation. The totalitarian State has changed the whole perspective of men's lives and is attempting to plunge large parts of the world, ancient and cultured peoples, into the slavery from which Christianity with its unswerving sense of human dignity, had rescued them. It is quite clear that no intelligent Christian, understanding the situation and expressing a free opinion, could possibly favor such a system. . . . The reason why opposition is not very vocal is only too evident. The most appropriate time for a discourse on the evils of dishonesty is not the moment when one is covered by the rifle of a bandit."

From, Studies, "The Nazi Movement in Germany."

Christianity

"The Rome-Berlin axis is serving Christendom in a peculiarly important manner."

"Social Justice"

Pastoral Letter by the German Hierarchy, August 19, 1938:

"They strive for the hindrance of and the sucking away of the blood of Catholic life, furthermore, the destruction of the Catholic Church among our people; even the uprooting of Christianity in general and the introduction of a faith that no longer has the least relation to belief in God and the Christian belief in a future life. . . . It is clear that what is being pursued today on all sides with all and ever increasing pressure is the complete destruction of the Catholic faith in Germany. . . . They would condemn us to the life of the catacombs, which was meant to be the beginning of the end."

CHRIST the Workman



Ade Bethune

May Day Personnel

April 3, 1939

"More eloquent than any radio warning of Father Coughlin's that Jews are the leaders, furnishing the driving power and the brains of the Leftist movement in the United States, was the pro-war parade in New York a week ago. . . ."

"Sixty percent of the marchers in the March 25th parade were Jews. . . . Throughout the parade was also a sprinkling of Negroes, as is usual in all parades, also a few Chinese. . . . The greatest percentage of non-Jews appeared to be among the foreign language groups . . . but even here the leaders were frequently Jewish intellectuals.

"These foreigners with their shouts in broken English sounded like comic opera comedians. The 'German groups' appeared to be full of the newly arrived type of Jewish refugees. . . ."

"Social Justice"
April 10, 1939

S. Baldus in the Catholic "Extension Magazine," March, 1939:

"There has been much talk about Atheistic Communism and much vehement denunciation of Atheistic Communists, and rightly so. But isn't it a great mistake to assume that all those who call or consider themselves Communists are ipso facto Atheists? My personal opinion is that the majority of those who have joined the ranks of the Communists are not Atheists; nor the sworn enemies of religion; nor do they want to destroy the Government. They know little of Karl Marx; his dialectics are Greek to them. They became Communists chiefly for economic reasons—because they believe, or were deceived into believing, that under Communism they will be better off than they are at present.

"Have you ever watched a May Day parade in a big city? All the marchers are Communists—Jews and Gentiles, men and women and children, white and colored, Mexicans and other alien born. Did you notice their shabby clothes, their emaciated bodies, the haunted, desperate looks in their faces? . . . Atheistic Communists? Some of them, no doubt! But most of them are hungry and under-nourished.

They will attach themselves to any group or party that holds out the promise of these few things so necessary to life. By all means—denounce Atheistic Communism and Atheistic Communists, but do not forget that many of those we call Communists are merely hungry and desperately poor."

CHRIST AND THE PATRIOT

By Paul Hanly Furfey

The "Patriot": I love peace as well as any man, but I am a realist. A strong system of national defense is our best assurance of peace. National defense is the patriotic duty of every American citizen. The R.O.T.C. affords the Catholic college student a fine opportunity to fulfill this patriotic duty.

Christ: All that take the sword shall perish with the sword.

The "Patriot": Yet we must be practical! There are, of course, some nations whom we can trust. Canada is a good neighbor. We shall never have a war with her. But unfortunately not all nations are like that. Japan and Russia are casting jealous eyes at us. Our basic policies conflict. We must arm to defend ourselves against such nations.

Christ: You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you.

The "Patriot": A noble doctrine! We must always keep before us the ideal of international good will. At the same time we must realize that it is merely common sense to be on our guard. We shall not start a war but if some other nation starts one, then we must be in a position to defend our territory.

Christ: To him that striketh thee on the one cheek, offer also the other. Of him that taketh away thy goods, ask them not again.

The "Patriot": But national defense is not merely a question of defending our material rights. It is a question of life and death. Only a strong system of national defense will guarantee our personal security.

Christ: Be not afraid of them who kill the body, and after that have no more than they can do.

The "Patriot": But there is such a thing as a just war. Under circumstances a nation has a right to declare war. In the Old Testament war is approved under certain circumstances.

Christ: You have heard that it hath been said an eye for an eye and a tooth for a tooth. But I say to you not to resist evil.

Lord Jesus Christ, Lover of Peace, kindle in our poor hearts the flame of Thy heroic love, that we may see Thy beloved image in all men, our enemies as well as our friends, that we may rather suffer injury than protect our rights by violence, for Thy sweet sake Who died for all men. Amen.

Catholics To Fight Against Anti-Semitism

To those who are concerned with the growing menace of anti-Semitism among Catholics, we have an encouraging item. A small group of Catholic editors and educators met in New York several weeks ago to discuss the problem. The result was the formation of the Committee of Catholics to Fight Anti-Semitism. The purpose of the Committee is, according to the call sent out, "to oppose the dangerous aberration of anti-Semitism," "to popularize Catholic teaching among our Catholic people in all walks of life by means of leaflets, pamphlets, news-letters, radio broadcasts, educational programs and a speakers' bureau."

The call sent out to Catholic leaders to lend their names to the project resulted in a large number of clergy, editors, educators, labor leaders and others responding. The response is a very decided rebuke to those Catholics who are engaged in the business of race hatred.

The first work of the Committee will be the publishing of a pamphlet to be issued about the 15th of June. The Committee expects to be able to distribute the pamphlet free and announces that it is ready to accept orders from societies, labor organizations or individuals who wish to cooperate in the distribution of this important work. The pamphlet will endeavor, by the use of pictorial statistics to refute the wild claims of "Jewish domination," etc., made by anti-Semites.

Archbishop Of N. Y. Smuggled Encyclical Out Of Italy

The Catholic Worker takes this earliest possible occasion publicly to felicitate Archbishop Francis J. Spellman on his elevation to the head of the New York Archdiocese, and to pledge him its loyalty and devotion.

His career has been crowded with incidents of note. But among those which particularly caught our eye when recently they were brought again to public notice was the historic occasion when, then resident in Rome, he was credited with having outwitted the Italian Fascists.

It was in 1931, when friction between the Church and the Fascist State was running high. (Catholic Action headquarters were being raided and portraits of the Pope even being thrown on the street). In the face of this menacing situation the then Monsignor Spellman was commissioned by the Vatican to carry a Papal encyclical out of Rome to the world.

The encyclical was a statement of Pius XI's views on the relation between Church and State, phrased in such uncompromising language as to make even its possession highly dangerous. Yet this was the document which Monsignor Spellman was expected to get past the Italian censors and out to the world.

How he managed it is something known to few but himself. But somewhere he found a loophole in Mussolini's Fascist censor ring, pushed through with his precious package, and boarded the train to Paris.

On the train he began his translation of the lengthy Latin text (he was the Vatican translator and an accomplished linguist) and finished the task in the office of the Associated Press in Paris. From there it was distributed by telegraph, cable and radio throughout the world.

Rochester, N. Y.

House of St. Joseph the Worker
576 Clinton Avenue North
Rochester, N. Y.

The long silence of the Rochester C.W.'s has probably caused some speculation on the part of other Worker groups, who will be glad to see it broken with this letter. To be quite truthful, we haven't been writing because we have felt dissatisfied with ourselves, realizing how little we were doing in the face of the great number of things that needed doing. We had listened too complacently to the reiterated comment that, "Rochester is different from other cities—no man need go hungry here. The poor are more than adequately cared for." We had listened but had never been really convinced.

Nearly two months ago, we made our first beginnings toward a House of Hospitality by opening the St. Peter Claver House to all comers—keeping it open afternoons and evenings. This is the house which we have been sharing for some time past with the colored missionary group of the same name. We gave out clothes and served a light meal in the evening and in a few days time we had several ambassadors coming regularly. We also had two very helpful and challenging visitors in the persons of the Baroness de Hueck and later Father Benson who gave us a really inspiring weekend retreat.

House

The result of all this was that several weeks ago we started house hunting and managed to find a store on one of the busiest streets in the city in the vicinity of several large clothing factories and very near the parish Church. The rent is reasonable and, through the generosity of two anonymous friends, has been paid until July. There are three rooms—one large one in front that will serve as a meeting room, dining room and, with part curtained off, as sleeping quarters. In the back are two small rooms, one of which we plan to use for a library and the other as a kitchen. Already we have gained the friendship of our neighbors in the second-floor apartment, who have been helpful to us in many of our moving problems. Through an appeal in the Catholic Courier, we have had numerous offers of furniture, dishes, bedding, etc. The place has been cleaned and we had our first meeting there last Tuesday. We will open April third and serve meals, give out clothes and papers and hold meetings—remaining open afternoons and evenings with different members of the group taking shifts until St. Joseph sends along a full time worker.

We know that other Workers will be glad to hear that we now have a house in Rochester. At present the name in this Holy season, we ask your prayers for the blessing of our Patron on the work on which we are so glad to be finally launched.

In Christ the Worker,

John Lennon

St. Francis Says:

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

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

St. Louis

The Catholic Worker
St. Louis Hospice
3526 Pine St. Fr. 4530

We have been troubled in spirit, not seeing results enough for our labors. Your letter came as a reply to us that perhaps the labors have not been directed enough at the problem.

Our latest sorrow is that we have had to take one of the boys away to the City Hospital to be placed in the observation ward. Of late he had developed signs of instability and had taken to roaming the house late at night. When a meat cleaver turned up missing some of the boys became afraid to go to bed at night.

In spite of troubles we still get a lot done in St. Louis. Bill Camp is leader and manager of the house. He is doing a good job because he has been with us a year, working hard all the time.

At the inspiration of Mrs. Printy we recently attempted to extend our work to the feeding of children in the poor parishes downtown. Dr. and Mrs. Printy have been doing this sort of work privately for years but with the failure of relief to dependent mothers a real emergency exists.

The Young Catholic Worker Group with members in the Catholic High Schools is a very zealous group. They have some fine discussions every week and are at work applying the corporal and spiritual Works of Mercy. They visit the colored hospital, distribute Catholic literature. They contribute sandwiches daily to the hospice.

Lately we were visited by Larry Heeny of the Milwaukee Catholic Worker and by Messrs. Jack English and McCarten from Cleveland. Larry spoke in St. Louis to the Men's Sodality of St. Peter and Paul's Parish and one of our own group spoke to the Holy Name Society at St. Philip Neri's.

About 300 meals are served a day, and we use only red ink for financial statements. We generally stay about \$130 in the hole but our good friends here see that Christ's poor are fed. That is all that matters.

We are badly in need of one or two full time workers in St. Louis. Most of our workers have jobs and can devote only part-time during the week which makes things drag now and then.

Sincerely in Christ,

Cyril Echele and Bill Camp

C. W. And Labor

(Continued from Page 1)
and the public, and started a food kitchen, the officials of the town telephoned the Chancery Office in Boston to find out if we were all right and were assured that we could go ahead. (On the other hand we know of an occasion when a speaking engagement at a Church in Jersey City was cancelled because of Mayor Hague's opposition to the paper). The local paper proclaimed in their headline that the entrance of The Catholic Worker in the Lowell strike marked the turning point in the conflict and led to prompt negotiations with the employers.

Often the immediate work in the House of Hospitality in caring for the unemployed, many of whom mentally as well as physically affected by their suffering, kept us from work further afield. It was of course impossible to answer all calls for help or to supply lay apostles where they were needed. We could only do the work which came to hand.

At the same time we covered a pretty wide field. I notice in looking back over the old issues that Eddie Priest put in some months in a machine shop in Brooklyn, John Cort in a brass factory in New York, Julia in a five and ten cent store where she did a good deal of indoctrinating and organizing by the distribution of literature, and attendance at union meetings. Stanley Vishniewski covered many picket lines with literature and Bill Callahan covered the Newspaper Guild Strike in Brooklyn and the auto worker strike in Michigan.

We tried to cover not only city industrial plants but also country. Certainly the Seabrook farm of four thousand acres in New Jersey, (sprayed by airplane) with their own canning plant, is an industrial set up. Some of the boys from the Catholic Worker Farm in Easton went down there and worked for a while, talking with union officials and workers and spreading literature. During the summer we plan to repeat this venture more intensively, giving almost the complete issue to discussing corporation farming as opposed to farming as a way of life, and up olding private property, the small land owner and cooperative owner against the State as well as against the industrialists. It is not only in California and in the South that horrible conditions exist for migratory workers and relief workers. We have them here in New Jersey just outside the door.

An article on the natural and supernatural duty of the worker to join his union appearing in the September, 1937 issue, found a widespread circulation. In New Orleans where organization activities were bitterly fought at the time, it was circulated by the thousands, also in New England among the textile workers.

During this last year the truck drivers strike, the sharecroppers strike, the Newspaper Guild strike in Chicago, the tanker strike and the miners strike have been covered.

Strike Highlights

In the past six years we have had many interviews with Catholic industrialists and many of them were not too cheering. Not wishing to increase class-war attitudes we did not publish many of them. During these past years former Governor Murphy's stand in the auto strikes, and Sheriff Boyle and Michael Sewak's stand in the steel strike in Johnstown were highlights. By moral force rather than by armed force these men prevented violence and bloodshed and stood out not only against the industrialist but against a campaign of public vilification and condemnation. Because they resolutely refused to use armed guards against the workers, and insisted upon arbitration, because they upheld human rights above property rights, they were termed spineless and yellow-livered, not only by the atheistic capitalist but by many of the fellow-Catholics. Their courage and leadership in public life have been an inspiration to others and a message of hope to the workers. May God raise up other leaders like them.

There is too much agitation about Communism in trade union ranks. This situation can be remedied by education of the rank and file and earnest and unambitious participation of Catholics in their trade unions. By unambitious we mean that participation which does not look towards personal advancement and official positions. There has been too much of that already on the part of Catholics in politics and trade unionism.

The day calls for a new technique. We must make use of the spiritual weapons at our disposal and by hard work, sacrifice, self-discipline, patience and prayer (and we won't have any of the former without the latter), work from day to day in the tasks that present themselves. We have a program of action and a philosophy of life. The thing is to use it.

Up To Date List of Houses And Catholic Worker Cells

C. W. CELLS

Bellingham, Wash.
Francis Griswald
2116 Cornwall Ave.
Berkeley, Calif.
Berkeley Book Guild
2245 Telegraph Ave.
Buffalo, N. Y.
Mrs. M. J. Hastings
200 Voorhees
Butte, Mont.
Elias J. Seaman
340 E. Mercury St.
East San Diego, Calif.
Carrie A. Cassidy
4043 42nd St.
Kecoughtan, Va.
Louise Mulhern
Veteran's Hospital
Los Angeles, Hollywood, Calif.
Frances Langford
1125 So. Holt
Los Angeles, Calif.
Dr. Julia Metcalf
1829 S. Gramercy Pl.
New Orleans, La.
Maria Louisa Ajubtta
321 Chartres St.
Newport, R. I.
Ade de Bethune
29 Thames St.
Ozark, Arkansas
Elizabeth Burrows
Providence, R. I.
Mary Benson
367 Hope St.
Portland, Oregon
Catherine Temple
36 S. W. 3rd St.
San Pedro, Calif.
Carl Sheridan
529 W. 15th St.

Seattle, Wash.
The Kaufer Co.
1904-4th Ave.
Conneaut, Ohio
Claude Reffner
603 Madison St.

F A R M S

Easton, Pa.
R. F. D. No. 4
South Lyons, Mich.
St. Benedict's Farm
R. F. D. 1
Upton, Mass.
St. Benedict Farm
Cleveland, Ohio
Our Lady of The Wayside Farm

HOUSES OF HOSPITALITY

Akron, Ohio
St. Francis House
196 E. Crozier St.
Akron, Ohio
St. Anthony's House
774 W. Bowery St.
Boston, Mass.
Our Lady of Perpetual Help
328 Tremont St.
Burlington, Vt.
Blessed Martin House
104 Battery St.
Chicago, Ill.
St. Joseph's House
868 Blue Island Ave.
Cleveland, Ohio
Blessed Martin de Porres House
2305 Franklin Ave.
Cleveland, Ohio
Sacred Heart House
3610 Scoville Ave.

Detroit, Mich.
St. Francis House
2311 Fifth St.
Hamilton, Ont.
St. Michael's House
303 King St. W.
Harrisburgh, Pa.
Blessed Martin de Porres House
1019-20 N. 7th St.
Houma, La.
St. Francis House
Milwaukee, Wis.
Holy Family House
1011 No. 5th St.
Philadelphia, Pa.
House of Christ the Worker
111 South St.
Pittsburgh, Pa.
Catholic Radical Alliance
61 Tannehill St.
Ramsey, Ill.
Nazareth House
R. R.
Rochester, N. Y.
St. Joseph's House
576 Clinton Ave. N.
St. Louis, Mo.
3526 W. Pine St.
Toledo, Ohio
Sacred Heart House
1210 Washington St.
Troy, N. Y.
St. Benedict Joseph Labre House
406 Federal St.
Washington, D. C.
St. Joseph's House
53 New York Ave. N. W.
Windsor, Ont.
Our Lady of the Wayside
209 Crawford Ave.
Worcester, Mass.
25 Austin St.

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THE CATHOLIC WORKER

Published Monthly

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Aims and Purposes

At quarter of six this morning it was cool and misty as we went out to Mass. Already the men on the coffee line stretched all the way down to Canal Street. The door of the store where we serve would not open until six-thirty, but already they were there waiting. A long line of them sat on the curbstone talking idly. One man stood absorbed in reading a pamphlet edition of one of the Gospels. Others read newspapers. Most of the men were ragged, thin and weather beaten. Not many young ones—they had already started hitting the roads. The cherry picking season begins in a couple of weeks. Resorts are opening and there are restaurant and hotel jobs. These that are left are the raggedest, the most destitute. These are the ones Christ chose to be with when He was here on earth. He chose the publican and the sinner; He chose to speak on the high ways and byways. He did a lot of walking Himself when He was here on this earth. Jerusalem was a big city then and at the time of great religious feasts it reached the 2,000,000 mark. He walked the cobbled streets of that city and went out into the country side and by the lake shore. He was weary often as they are, these homeless men.

This month is the month of His Sacred Heart, commemorating His love for men. St. John said, "Let us therefore love God, because God hath first loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, Whom he seeth not?"

The Line

The only way we can show our love for our brothers is by doing something for them. St. Ignatius said that Love is an exchange of gifts. We can do very little, but even a cup of cold water, given in His name means something. We can give coffee and bread to about 800 men and many of the men on the line come in and give us their work, as many of them as we can use always. One man this morning passed me in a package of hair pins as I stood there washing cups. Other men bring in newspapers, bags of rolls which they have begged.

That coffee line has become part of us, as we have become part of them. It is the little, immediate thing we can do.

This month there are conferences down in Washington to work for a continuance of funds for work relief, for unemployment relief. There is the Workers Alliance Meetings and the Religion and Labor group meetings. The editor of *The Catholic Worker* is speaking at one of those meetings. In addition to doing the immediate work we pledge ourselves to use every effort, spiritual and material to remedy the conditions of the poorest ones whom Christ loved. On the roads hundreds of thousands are wandering, looking for homes, looking for land, looking for tools and seed to work that land. Nothing is being done for these least of God's children. The transient is completely uncared for by either Federal or State government in practically every state in the Union.

The Program

Our program is a simple one: the immediate practice of the Works of Mercy at a personal sacrifice to take care of the immediate needs of those with whom we come in contact. We are doing these at our twenty-two Houses of Hospitality throughout the country. The establishment of farming communes where there is a combination of private property and communal property where men and families can find work and food and shelter and stability. We have four of these established. If Catholics alone took care of all their poor of the twenty-five million Catholics in the country, using all their available resources of land and buildings (their faith should make this possible) then the burden on the State would be so much lessened and the government would be better able to provide for all others.

Remember the two disciples who knew Christ in the breaking of bread? They did not recognize Him until they sat down to eat with Him. We only know and love each other in the work we do for each other and we only love Christ in our love for each other. So we beg our readers to put out of their hearts all distrust, fear and suspicion, to think only in terms of love of our brother and ways of serving Him in our brother. This is the best way of celebrating the month of the Sacred Heart.

Day After Day

(Continued from page 1)

ter. Which was a little consolation. We were all there at his funeral, two brothers, my sister, my mother and I—all but Donald who was in Finland at the time.

Then Saturday, three days after, Mr. Breen died. He was also seventy. After the many years he has spent with us, we miss him much now. The day afterward we had to send Shorty to the Hospital. Miss Clements had been in the hospital all week with influenza after suffering from a temperature for the two weeks previously. Columbus hospital is certainly good to us. Not only Mother Cabrini's nuns but the ambulance doctors treat their poor with courtesy and respect. A few weeks before we had had to call the ambulance for Charlie, the old bricklayer who had been helping us on the coffee line. He had gone out of his mind and sat all day up in his room, laying bricks, and trembling all over.

All this week, too, Bill had been sick in bed, Victor took to his bed for a few days with a bad cold after nursing Mr. Breen for some weeks and Frank Datillo, fit for bed, was trying to send out the appeal. It seemed as though the whole house, healthy all winter, was suddenly stricken. Gerry, Joe and Frank, Rita and Julia, managed somehow or other to keep things going and at that they were looking after the sick half the time.



Today Frank, Bill, Eddie, Teresa and I are at the farm for a few days. It is very hot and the birds are clamorous. Eddie has started bees and one of them has buzzed about my head half way through this letter. Every now and then I get up to escape the bee and go down to admire Maurine, the Montague baby. She is six months now and can sit up and drink milk out of a glass. She dives for it with a gasp of joy and clutches the glass with two dimpled hands. Frank and his family are living in a little rented house down near the Hellerton road while he is building his rock house on the farm. We dropped by after Mass this morning and greeted Damien, your godchild and Martin and Peter who are almost as big. The Mella family are moving down this week to take the first floor on the upper farm until John also can get started on his house.

You no doubt read the account of Bernard and his baby Herbert. The latter is now three and runs barefoot and bareback all over the farm with great joy. Bernard white-washed the entire upper farm house and it looks good. The child is used to the place now and his father gives much of his time to work around the place. We are figuring on building a little pavilion, or outdoor sleeping quarters for him and the child with second-hand lumber and screening, and one also for the Professor. Little by little we are finding shelter of a fashion.

A letter came for you last week from the bursar of the Jesuits of Belgium, who is writing a 150 page pamphlet about the Catholic Worker movement. He asked permission to reprint your essays and other material from the paper and some of Ade's cuts.

We want you here and they want you in Boston for two weeks to speak at Worcester and the Upton farm and at Boston. They want you too in Philadelphia. Father Woods will be here for three weeks in July and Father Palmer for three weeks in August. So there will be Mass almost every day at the farm. Let us hear from you, and tell us what your plans are.

The cows are ambling down the hill and Rosie calls to her latest calf Billy, as she comes. The pigs are being fed and the horses are in the barn. We await now the supper bell.

All here on the farm, twenty-six of us, send our love. Pray for us as we pray for you and come home soon. We need you. Dorothy

Mr. Breen Is Dead

Surely everyone who came to see us at the Catholic Worker must have met Mr. Breen. He was an unforgettable figure, over six feet tall, with a mane of iron grey hair, sometimes wearing a beard so that he looked like Chief Justice Hughes, and at other times clean shaven. His leg had been broken and not mended properly so that he had to walk slowly with a cane and this only added to his dignity. His progress was slow and stately rather than halting.

He came to us six years ago when we were living on Fifteenth street, sent to us by George Shuster of the Commonwealth, for whom he had done many book reviews. His career as a newspaper man was long and varied—he had been Sunday editor of the Washington Post, he had been one of the editors on the old World—it is even rumored that he had been Mr. Coolidge's press agent. He was born in Ireland and educated at Clongowes Woods. There was never a man in public life that he had not met and about whom he had not some story to tell.

Misfortune had fallen upon him and he took it with dignity. For a time he had stayed at the Municipal Lodging House though I believe an attempt had been made to keep him on relief, but he had had a fight with the relief visitor—he was a haughty soul, and it was probably about some world event rather than about his own situation. He was always on the verge of using his cane on someone who differed from him in his views on Father Coughlin, the CIO, collective security or the interracial problem.

Many Tales to Tell

He enjoyed his stay in the Municipal Lodging House and had many tales to tell about his adventures there. He used to threaten every week or so to go back there just to hear me forbid him.

He used to spend the day with us on Fifteenth street and return at night to the room provided him a few blocks away. Later when we moved to Charles street, he entered the House of Hospitality and for the last four and a half years has lived with us. He always had a great desire to work and for a while went through the exchanges conscientiously. Then for a number of years he acknowledged subscriptions and notes that came in and he probably covered thousands of our little pictured cards with his fine graceful script and slightly old fashioned sentiments. Occasionally, however, in a state of ire, he would express himself most frankly and forcefully and get us into a jam. One time a friend in California suggested that he start some work along our lines and Mr. Breen answered him haughtily. Never could the work be done as well as the New York group did it, he thought. Our correspondent in high wrath wrote back and wanted to know who we thought we were, specially enlightened by the Holy Ghost, sitting on the right hand of God, or what? It took a five-page letter to pacify him.

Our Official Greeter

It was Mr. Breen's custom to sit in the window in the front office on Charles street and greet visitors as they came in. He also loved fresh air, and winter it was hard to persuade him to keep the window closed by his side. It was his special delight to answer the telephone when the rest of the crowd were out to Mass in the morning and on one occasion we arrived back in the office to hear him banging down the door. He was replying, he growled, "She wanted to know if we approved of the violence in the building strike!"

It was probably because of Mr. Breen that we started our spiritual reading at table. It effectively put an end to controversy. He never complained once of food served, and some of the meals were abominable. We used to accuse Charlie of burning every thing he cooked (we were living on oatmeal and spaghetti that summer and scorching never improved them for our mortification but Mr. Breen never complained. But he would start an argument about John L. Lewis for instance. And when Mr. Breen argued, he roared. He was like an old lion.

Down here on Mott street he came finally to love our neighbors although he distrusted them all as foreigners at first. He liked to go

down and sit in the kitchen where coffee was being prepared for the bread line, or out in the circulation office by the door to watch the activities on the street.

Outdoors to the End

Even these last months when he was so ill he tried to get down the stairs to participate in the life of the community and it was hard to keep him quiet in bed.

His was a good death. He had been ill many times this past year and three times he had to go to Columbus Hospital for some weeks. They treated him with great respect and consideration there and he loved the little Mother who used to come in to see him. But he did not want to die in the hospital, he always said, and we always assured him that he would die at home with us.

The night before his last day he had a fearful time breathing. His heart was very bad, and he struggled mightily for air. The doctor from next door was in to see him every few hours and she eased him as much as she could by injections. At one in the morning I called Father Kett, of St. Andrew's who had long been an old friend of Mr. Breen's and used to visit him often. He made his confession and was anointed, and as we said the prayers for the dying by his bedside, he made the responses too. His mind was perfectly clear, and after the priest had left, he lay there praying aloud. "God has been very good to me," he said again and again. "I am very happy."

We sat up with him all that night and during the next day there were always two or three in the room with him. He was not conscious that day. All through the long afternoon we sat there with him. Outside the children were playing in the yard, calling out joyously to each other. On the rear of the front house the sun shone and the shadows of pigeons flecked the walls as they wheeled in the sun. Downstairs supper was being prepared for the forty-five other members of the household, and every now and then someone would come up to stay awhile and pray.

At five-thirty, just after the dinner bell rang, he died, quietly and peacefully. He looked very noble and kingly, stretched out there in death.

Embraced Poverty

I was glad for him, because he had suffered much. He had prayed for death daily because he could not work any more. He must have written ten thousand careful little post cards. He had always tried to help in every way he could. He had handed over to us with pride and joy the money he received from book reviews, and some of that money had gone to buy a pig for Tamar on the farm and stockings and galoshes for me. He had true dignity in that he had never rebelled at his poverty. In that he had risen above his surrounding ways.

He died leaving nothing, possessing nothing. If he had anything extra he always passed it on to others. But of course there was his cane, that cane he used to shake at people in arguments. Many a time he had threatened to wrap it around the neck of one or another around the house. That cane now is mine. And when I use it on the hills around the farm, I shall think of Mr. Breen, part of our family, who is now gone. He is happy now, as he was happy before his death; and we too are glad that he is released from his long agony and is having rest from his labors. May he rest in peace.

The following poem was written for a past issue of the C. W. by Mr. Breen.

NOCTURNE

Red Fox, step lightly
On the crisp, grey moss;
St. Francis said his prayers here.
Look where his cross
Is sunk in the stonel
On the bracken and briar,
Let four feet and two
Seek the shortest trail
homeward,
Through moon-filtered dew.
And each in innocence
Folded in night,
Lie on the heart of God
Safe until light.

LETTERS FROM OUR READERS

Knows And Thinks

Dear Madam:

Your gratuitous insults of recent date have been brought to my attention and properly noted. I am one of those Catholics whom you consider "woefully ignorant and incapable of thinking for themselves." Just to show that you are slightly in error I will tell you what I know and think about you.

I know that you were formerly very active as an open member of the Communist party and claim to have been "converted" to Catholicism. I know further that you proved your loyalty to the Faith by tacitly aiding the propaganda of the Spanish Red cutthroats in their vain attempt to destroy the Church in that country in spite of the letter of the Spanish bishops and of the declarations of the Pope himself. I know further that you are now engaged in a "Smear Campaign" on the greatest living exponent of Catholic Action and social justice in this country, namely Father Coughlin, in an attempt to show him anti-Semitic. I know that you are either a diabolical liar of the first water or else have not heard him discourse at all, receiving your information from the deceitful Communist press.

Now I will tell you what I think of you personally (without anyone else to help me form my thoughts). I think that you are still a dirty Communist parading as a loyal Catholic. I think that you are a shining example of the "Trojan horse" policy of Bolshevik tactics, by boring into the Catholic Church and trying to undermine it by causing dissensions in its membership. I think, finally, that you are a two-faced hypocrite, a wolf in sheep's clothing, serving your Red master, Joseph Stalin, who guides you from his capital at Moscow.

Scallions to you, D. Day and to all your fellow travelers—Jewish or Gentile. I hope I meet you in the dark some night, when you are accompanied by some of your "Red" butcher friends, as I have a burning desire to achieve martyrdom for the Faith.

Harry J. Guiltinan

Ed. Note: Miss Day is not the author of "An Open Letter to Father Coughlin." It was written by William Callahan, the C.W.'s Managing Editor, who has been a Catholic since he was five days old.

Outraged

Dear Editor:

Your open letter to Father Coughlin in your May issue by the "Gadfly" whatever that may be is ill-timed and not worthy of a charitable spirit. Let him read the book "America Look at Spain" by Merwin K. Hart. So the Catholics are woefully ignorant and incapable of thinking for themselves! Rot!—Rot!—Rot!—Rot!—

Your "Gadfly" does not say anything about the 6-hour Communist parade held in Manhattan where 50,000 marchers were in line, of which 70 percent were Jews. Anti-Semitism. They certainly did not represent Catholics, or he does not say either who paid for the 65 brass bands—maybe the Catholics paid for them. So we are ignorant! He does not say anything about the six skunks that were supposed to

Pray for Labor Unity!

Members of the Catholic Worker groups and the ACTU all over the country are praying for the peace which Monsignor Ryan urged in his Labor Day speech on the West Coast, which in fact brought about peace between the Teamsters and Longshoremen for the time being. He said then, "There can be no fight to a finish. We must work for peace without victory." Remember the definition of peace—TRANQUILITY IN ORDER. We urge our readers to pray fervently that the CIO and AFL so order their affairs that right order and unity will prevail in the ranks of labor.

represent Hitler, Mussolini, Franco, Hearst, Tom Girdler, and Coughlin, that dirty Detroit fascist. So we are ignorant! But perhaps not as ignorant or chickenhearted that we can't see the writing on the wall and use every effort and means to fight the Communist propaganda. "The New Masses" that bellows anti-Semitism and not one word against anti-Christianity.

You can perform a great Mission with your Catholic Worker but don't throw a monkey wrench into Father Coughlin! We believe he is a Prophet sent by God to lead us into the promised land. So let us all work together against the common enemy and then our effort will be well spent. The Catholic Federation of Utica has the highest regards for your work, but don't antagonize Father Coughlin!

Yours sincerely,

John P. Weber

Young C. W.

Stamford, Conn.
May 30, 1939.

Dear Editor:

Enclosed please find one dollar in cash which I send to help you with your good work. I am ten years old and I have earned it myself. I have heard my mother and some of her friends talk about your book "FROM UNION SQUARE TO ROME."

We hope you will be able to send out THE CATHOLIC WORKER.

Your Friend in Christ,

Joan Murphy



—Ade Bethune

Basque Support

Dear Editor:

We have received the appeal which you sent to your subscribers on the feast of the Patronage of Saint Joseph.

Much to our regret we Basque exiles find ourselves unable to give you that necessary aid which will help you to continue your Christian undertaking. We hope, however, that the plight of the Basque Nation will not continue for long and the wrongs committed upon a persecuted Nation will end. Then and when the Basque country—Kuzkadi—regains its ancient liberties and becomes once again a true and free Christian Nation those of us who today have been banished from Kuzkadi by the invaders of our country for defending ourselves and defending our motto—Joungokua eta Lagi-Zarra—God and the Old Law—will give you not only our moral support as today, but also our material support.

Romon de la Sota
Secretary of the Basque
Delegation in the U.S.A.

Sharecroppers

Oshkosh, Wis.

Dear Editor:

I was interested in "Sharecroppers Homeless; Seek Free Land," in your March issue. It is a pathetic story. Did it ever occur to you that the Creator intended man to live on the land, and to produce his sustenance from the land by the sweat of his brow? Had you thought it applied to all men equally; and that all are equally entitled to access to the earth to produce their sustenance without sharing that sustenance with any one else? And finally did you know that there is nowhere else to obtain sustenance except from the land?

One reading of the article referred to would think, as his first thought, that something must be wrong when any man producing his living and that of his family must share his crop with any body. The mythical man from Mars would most certainly need an explanation. A Catholic journal should not only be able but glad to give the explanation,—and the much needed remedy. I assume these sharecroppers were able to produce enough, unshared, to live in comfort.

John Harrington

Approves

Dear Editor:

Received the May number today. It is splendid. While living at the Grand Coulee Dam I sent you twenty-five cents for a year's subscription. When I left there in December 1937 for a tour of inspection around the world the year was nearly over, so I did not notify you of my absence as I thought it would be well for the man who was receiving my open mail to get a copy or two of the paper.

After I settled here as head of the Department of Sociology you started sending me The Catholic Worker here. I greatly appreciated that. Enclosed find my check for two dollars to pay up my subscription for some time in advance. I hope long before the subscription expires to make other contributions.

My sister-in-law is very much interested in the movements in which The Catholic Worker is interested. She and a number of other young people, members of the New England Congregational Church, Chicago, have developed a housing cooperative for low-salaried workers. I am not sure she and her friends know The Catholic Worker. Please send her the May number.

I am greatly interested in international peace, interracial appreciation, cooperatives, and labor unions. I am also interested in interchurch cooperation.

A year or so ago I visited with some of the world's social leaders. Senator Marmaduke Grove in Chile put into definite words the same thing Kagawa in Japan and Gandhi in India told me—"What we need is a fellowship around the world of those men and women who are working for a better world, working to bring into reality the Kingdom of God." When we see the thousands around the world working with us as I did last year we take courage. With Elijah we discover, "There are seven thousand who have never bowed the knee to Baal."

W. W. Sloan

Efficiency (?)

Dear Catholic Worker:

Re Ruralism and Msgr. Ligutti's statement that American farming is the least efficient in the world:

According to O. W. Willcox, prominent agrobiologist, enough food to supply half the population of the world could today be grown on an area no larger than now under cultivation in the State of Illinois. This with no great additional outlay of capital; merely by the application of the known and mathematically exact laws governing plant growth: laws by which it is possible to assign a definite perultimate yield

to each and every agrototype, on the basis of its nitrogen content. A few figures will show how far below the perultimate yield American agriculture is en bloc. CORN—ave. yield per acre 25.5 bushels; highest yield obtained 225 bushels; highest obtainable or per ultimate—225; wheat—ave. yield per acre 14.4; highest obtained 122.5; highest obtainable 171; Oats: ave. yield 30.4 bu. per acre; highest obtained 245.7; highest obtainable—395; potatoes—ave. yield 114.9 bu. per acre; highest obtained 1,156; highest obtainable 1,330, etc.

In general, according to Willcox the efficiency of American farming is no greater than 8% in a possible 100 on the basis of the theoretical perultimate; or 11.3 on the basis of the theoretical perultimate; or 11.3 on the basis of obtained maxima.

What is needed to lift these yields? According to Willcox, virtually nothing but the application of the laws of agrobiological whereby the supplying of certain definite units of chemical plant food to the soil, will, given adequate moisture, natural or artificial, given also, of course, proper cultivation, infallibly result in definite yields per acre matching the supply of plant food. More concretely, there is needed only a determination of the chemical content of a soil, the addition



—Ade Bethune

Lay Apostolate

Pittsburgh, Pa.

Dear Editor:

I am the blind comrade you met here at the Hospitality House. Believe me when I say that you have my support in your work. Here are eight subscriptions for your paper, and I stand ready to render any service within my power. There is something I can do if it meets with your approval. Father Coughlin's paper is sold on our streets here. I will sell The Catholic Worker in the same way and ask nothing for doing it if you supply the papers. I cannot contribute money because I am poor, but I do have time to give. Let me know what you think of the idea.

Wishing you all success in your work and assuring you of my prayers, I am,

Yours in the Faith,

Helen E. Shirey

thereafter of the units indicated as deficient. AND proper cultivation.

It is significant that the agrotypes which in general display the highest average yields—the nearest approach to theoretic limits—are potatoes, sugar beets, and sugar cane; agrotypes produced in large measure either by greater capitalistic set-ups or by highly efficient cooperative concerns which have made a point of applying intensive methods of production. According to Willcox, however, there is no inherent reason why small cultivators should deprive themselves of the advantages securable by agrobiological methods; and he is at some pains to show by exact figures that the matter of capital outlay here operates not against the intensive farm method but against the farmer who follows rule of thumb and looks to acreage not to method for high yields.

Significant in this connection is his citation of the amazing results secured by Mussolini in his famous Battle for Grain to raise Italian wheat production to a level at which importation of this staple would no longer be necessary. When the campaign began the average yield per acre for wheat in Italy was 80 bushels; when it closed a few years later this yield had been raised to 122½ bushels per acre, a world high record, and one only 50 bushels under the known perultimate yield of 171. This alone suffices to show that the determining factor here is not capital outlay but education.

I am,

Sincerely yours,

G. R. Garrett

The Interracial Problem

5. The Power of Example

1. The white people are in a mess and the Negro people will be in a mess as long as they try to keep up with white people.

2. When the Negro people will have found the way out of their mess, by evolving a technique in harmony with the ideology of Saint Augustine, the white people will no longer look down on Negro people but will look up to Negro people.

3. When the white people will look up to the Negro people, they will imitate the Negro people.

4. The Negro Problem

1. There is in America a Negro problem.
2. White people in America have not yet found the right solution of the Negro problem.
3. It is up to the Negroes to find the right solution of the Negro problem.
4. When the Negroes try to force themselves on white people or to imitate white people, they do not solve the Negro problem.
5. The way for Negroes to solve the Negro problem is to behave, not the way the white people behave, but the way Saint Augustine wants the white people to behave.

Peter Maurin

.....EASY ESSAYS

FEED THE POOR— STARVE THE BANKERS

1. Share Your Wealth

1. God wants us to be our brother's keeper.
2. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant, at a personal sacrifice, is what God wants us to do.
3. What we give to the poor for Christ's sake, is what we carry with us when we die.
4. As Jean Jacques Rousseau says:
"When man dies he carries in his clutched hands only that which he has given away."

2. Why Not Be A Beggar?

1. People who are in need and are not afraid to beg, give to people not in need the occasion to do good for goodness' sake.
2. Modern society calls the beggar, bum and panhandler and gives him the bum's rush.
3. The Greeks use to say that people in need are the ambassadors of the gods.
4. We read in the Gospel:
"As long as you did it to one of the least of My brothers, you did it to Me."
5. While modern society calls the beggars bums and panhandlers, they are in fact the ambassadors of God.
6. To be God's ambassador is something to be proud of.

3. What St. Francis Desired

According to Jorgensen, a Danish convert living in Assisi,

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

4. The Wisdom of Giving

1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to help business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime is to reduce taxation.
7. So why not give to the poor for business' sake, for humanity's sake, for God's sake?

5. The Fallacy of Saving

1. When people save money, that money is invested.
2. Money invested increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings unemployment.
5. Unemployment brings a slump in business.
6. A slump in business brings more unemployment.
7. More unemployment brings a depression.
8. Depression brings more depression.
9. More depression brings red agitation.
10. Red agitation brings red revolution.
11. That is what people get for saving money for a rainy day.

6. Wealth-Producing Maniacs

1. When John Calvin legalized money lending at interest, he made the bank account the standard of values.
2. When the bank account became the standard of values, people ceased to produce for use and began to produce for profits.
3. When people began to produce for profits they became wealth-producing maniacs.
4. When people became wealth-producing maniacs they produced too much wealth.
5. When people found out that they had produced too much wealth they went on an orgy of wealth destruction, and destroyed ten million lives besides.

7. Mortgaged

1. Because of State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church, home-owners have mortgaged their homes; farm owners have mortgaged their farms; institutions have mortgaged their buildings; public bodies have mortgaged their budgets.



2. So a large portion of the national income goes to money lenders because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

8. Avoiding Inflation

1. Some say that inflation is desirable.
2. Some say that inflation is deplorable.
3. Some say that inflation is deplorable, but inevitable.
4. The way to lighten the burden of the money borrowers without robbing the money lenders, is to pass two laws—one law making immediately illegal all interest on money lent, and another law obliging the money borrowers to pay one per cent of their debt every year during a period of a hundred years.

Caesarism — Or Personalism

1. Caesar or God

1. Christ says:
"Render to Caesar the things that are Caesar's and to God the things that are God's."
2. The Fascist Caesar, the Nazi Caesar, the Bolshevik Caesar are not satisfied with the things that are Caesar's; they also want the things that are God's.
3. When Caesar sets a claim to the things that are God's he sets himself up as God.
4. And when Caesar sets himself up as a god he sets himself up as a faker.
5. When Caesar sets himself up as a faker he should be denounced as a faker.

2. Fascist Caesar

1. The Fascist Caesar claims that the child belongs to the state.
2. The child does not belong to the state; it belongs to the parents.
3. The child was given by God to the parents; he was not given by God to the state.
4. The parents must teach the child to serve God from whom they received the child.
5. When the parents allow the state to grab the child and to act toward the child as if God did not matter, they lose their claim to the allegiance of the child.

3. The Nazi Caesar

1. The Nazi Caesar claims that there are superior races and inferior races.
2. The superior race is always the one one happens to belong to.
3. The inferior race is always the one that refuses to recognize that superiority which claims to be the superior race.
4. If a race is superior to another race then the extermination of the inferior race is the moral duty of the superior race.
5. The superior race is to believe that God works through the superior race.
6. The superior race conceives God as a racial god.

4. The Bolshevik Caesar

1. The Bolshevik Caesar says that there is no God, but that there is a messianic class.
2. And that the ruling class needs to be guided by those who are of the messianic mission of the working class.
3. The Communist Party claim to be the guide of the ruling class in the fulfilling of its messianic mission.
4. Those who contest the superior wisdom of the master minds of the Communist Party are considered as the enemies of the Bolshevik revolution.
5. Many old-timers in the Bolshevik movement are considered the worst enemies of the Bolshevik revolution.

THE CHURCH'S PRAYER FOR PEACE

St. Paul's Exhortation: Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body (Col. 3, 12-15).

Let Us Pray

Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary ever Virgin, mother of God, together with Thy blessed apostles Peter and Paul and Andrew, and all the Saints, mercifully grant peace in our days, that aided by the riches of Thy mercy we may be always free from sin and safe from all disturbance.

O God, who dost correct what has gone astray, and gatherest together what is scattered, and keepest what Thou hast gathered together, we

beseech Thee in Thy mercy to pour down upon Christian peoples the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the prayers of Thy people, and grant us Thy peace all the days of our life. Through Christ our Lord. Amen.

V. May the peace of the Lord be always with you.

R. And with thy spirit.

Lord have mercy. Christ have mercy. Our Father.

Let Us Pray

O God, from whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to obey Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful. Through Christ our Lord. Amen.

These prayer cards for your missal may be obtained from the Liturgical Press, Collegeville, Minn. Buy them to distribute to your friends and fellow workers in organizations.

by Peter Maurin.....

Go-Getters vs. Go-Givers

1. Two Bourgeois

1. The bourgeois capitalist believes in rugged individualism;
2. The Bolshevik socialist believes in rugged collectivism.
3. There is no difference between the rugged collectivism of bourgeois capitalism and the rugged individualism of Bolshevik socialism.
4. The bourgeois capitalist tries to keep what he has, and tries to get what the other fellow has.
6. The Bolshevik socialist tries to get what the bourgeois capitalist has.
5. The Bolshevik socialist is the son of the bourgeois capitalist.
7. And the son is too much like his father.
8. All the sins of the father are found in the son.

2. Bourgeois Capitalist

1. The bourgeois capitalist calls himself conservative but has failed to conserve our cultural tradition.
2. He thinks that culture is related to leisure.
3. He does not think that culture is related to cult and to cultivation.
4. He believes in power, and that money is the way to power.
5. He believes that money can buy everything, whether it be labor or brains.
6. But, as the poet Emerson says, "People have only the power we give them."
7. When people will cease selling their labor power or their brain power to the bourgeois capitalist the bourgeois capitalist will cease being a gentleman of leisure and begin being a cultured gentleman.

3. Bolshevik Socialist

1. The Bolshevik socialist is the spiritual son of the bourgeois capitalist;
2. He credits bourgeois capitalism with an historic mission and fails to condemn it on general principles.
3. The Bolshevik socialist does not believe in the profit system, but he does believe in the wage system.
4. The bourgeois capitalist and his spiritual son, the Bolshevik socialist, believe in getting all they can get, and not in giving all they can give.
5. The bourgeois capitalist and his spiritual son, the Bolshevik socialist, are go-getters, not go-givers.

4. Personalist Communitarianism

1. A personalist is a go-giver, not a go-getter.
2. He tries to give what he has, and does not try to get what the other fellow has.
3. He tries to be good by doing good to the other fellow.
4. He is ultra-centered not self-centered.
5. He has a social doctrine of the common good.
6. He spreads the social doctrine of the common good through words and deeds.
7. He speaks through deeds as well as words, for he knows that deeds speak louder than words.
8. Through words and deeds he brings into existence a common unity, the common unity of a community.

5. Community Spirit

1. Communitarianism is the rediscovery and the exemplification of what the Kiwanis and Rotarians used to talk about, namely, the community spirit.
2. The community spirit is no more common than common sense is common.
3. Everybody knows that common sense is not common, but nobody believes that common sense should not be common.
4. The community spirit should be common, as well as common sense should be common.
5. If common sense was common, Bolshevik socialists would not be rugged collectivists; they would be communitarian personalists.

6. Franciscans and Jesuits

1. Franciscans and Jesuits believe in the community spirit just as much as Kiwanis and Rotarians.
2. While Kiwanis and Rotarians used to talk about the common spirit, Franciscans and Jesuits did something about it.
3. Kiwanis and Rotarians used to talk about service but never forgot profitable service.
4. Franciscans and Jesuits may not say much about service, but continue to render unprofitable service.
5. Franciscans and Jesuits believe in the responsibility of private property, but they believe also in the practicality of voluntary poverty.

BOURGEOIS COLLEGES

1. Catholic Bourgeois

1. A bourgeois is a man who tries to be somebody by trying to be like everybody which makes him a nobody.
2. Right after the War Catholic bourgeois tried to believe what non-Catholic bourgeois tried to believe, that the time had come in America for a two-car garage a chicken in every pot and a sign "To let" in front of every poerhouse.
3. And Catholic colleges as well as non-Catholic colleges turned out stock brokers, stock promoters and stock salesmen who stocked people with stocks till they got stuck.

2. On the Campus

1. A few years ago, I went around the campuses of New York universities trying to find out if I could make an impression on the depression by starting a rumpus on the campus.
2. But I found out that agitation was not rampant on the campus, although business is the bunk.

3. Business Is Business

1. A business man is a maker of deals.
2. In order to close a profitable deal in the shortest possible time, he tells you what a good bargain you are getting.

7. Counsels of The Gospel

1. Someone said that *The Catholic Worker* is taking monasticism out of the monasteries.
2. The Counsels of the Gospel are for everybody, not only for monks.
3. Franciscans and Jesuits are not monks.
4. Franciscans are Friars, and the world is their monastery.
5. Jesuits are the storm troops of the Catholic Church, and ready to be sent where the Holy Father wishes to send them.
6. The Counsels of the Gospel are for everybody; and if everybody tried to live up to it, we would bring order out of chaos; and Chesterton would not have said that Christianity has not been tried.

3. And while he tells you what a good bargain you are getting, he is always thinking what a good bargain he is getting.
4. He panders to the selfishness in you to satisfy the selfishness in him.

4. Not My Subject

1. I asked a college professor to give me the formulation of those universal concepts embodied in the universal message of universal universities that would enable the common man to create a universal economy.
2. And I was told by the college professor "That is not my subject."
3. College professors enable people to master subjects.
4. But mastering subjects has never enabled anyone to master situations.

5. A Commencement

1. The act of giving a degree is called a commencement.
2. After the commencement the student commences to look for a job.
3. In order to get a job he commences "Service for profit. Time is money. Cash and carry. Keep smiling. Business is business. Watch your step. How is the rush? How is the world treating you? Competition is the life of trade. Your dollar is your best friend. So is your old man. So what?"

6. In a Changing World

1. Sociology is not a science; it is an art.
2. The art of sociology is the art of creating order out of chaos.

3. Bourgeois colleges turn out college graduates into a changing world without ever telling them how to keep it from changing or how to change it so as to make it fit for college graduates.
4. The world is upside down and college graduates don't know how to take the side down and put it up.

7. Looking for Jobs

1. College graduates look for jobs.
2. But the job providers are not on the job and college graduates are disappointed.
3. They have degrees but their degrees do not give them jobs.
4. They had been told that the road to success is a college education.
5. They have a college education and they don't know what to do with themselves.
6. The over-production of college graduates makes a fertile ground for social demagogues.

8. Indoctrination

1. Unemployed college graduates must be told why things are what they are.
2. Unemployed college graduates must be told how things would be if they were as they should be.
3. Unemployed college graduates must be told how a path can be made from the things as they are to things as they should be.
4. Unemployed college graduates must be told how to create a new society within the shell of the old with the philosophy of the new.

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THE LAND

There Is No Unemployment on the Land

LETTER FROM TORONTO

The single men were evicted from the exhibition buildings on May first they don't want the King and Queen to know that there are homeless unemployed in Canada. They are in an awful way; ragged clothes—probably verminous; nowhere to wash or sleep save the floors of the House of Providence and in a few places that opened their doors—no beds—bedding or cooking facilities. No attempt whatever was made to obtain work for them even if it were available. One minister had a shelter something like our old Friendship House and he took his "boys" to a co-operative farm. He says he will beg on the streets during the coming week together with some United Church Ministers and that if they are arrested—well—the jail farm has fairly good beds and abundance of good food—shower baths and a new suit when they are let out. This winter the police refused to arrest the unemployed because it cost \$1.00 a day to keep a man in jail but only 45c to keep him in a hostel. You get 3 meals in jail which are at least filling but only two very bad ones in the men's hostels—served 7 A. M. and 4 P. M. They even stopped the men from taking dry bread from the tables to keep off the pangs of hunger during the long stretch between the scanty meals, for, like poor Oliver Twist, they were not allowed to come back for more. It's been a grand depression—however—for some folks; the starving men may be delighted to know that our country is in fine shape and that we have twice as many millionaires as before the depression started in 1929. The fact is that all the men should have been placed on farms and taught scientific farming, as well as anything else they wished to learn. The article about the Red Revolution or the Green one was great—I'm sure it delighted all your Irish readers.

Still Not Enough

In some ways Canada is better off than the U. S. A. Our single women or a woman with a baby or small child is fairly well off on relief. After that, the larger the family the lower the amount for each. For example the food allowance for a single woman is \$2.00 a week; but only \$2.70 for husband and wife or brother and sister; the single woman is quartered in a heated room; the man and wife are usually assigned to unheated rooms and given coal, but charcoal must come from the scanty food allowance; there is no allowance for carfare, stamps, stationery, telephone or newspapers and no arrangements for access to same; how do they expect them to get off relief? There is likewise no allowance for soap, cleaning materials, shoe polish. Yet even the Catholic papers advise out of works to look "well groomed" when applying for jobs. Then too, the employers want experienced help and what of those who never had a steady job or perhaps a job at the work for which they were educated, in a 5 to 10 year period. There are children who have never seen anything brought home except on a voucher. "Why did your mother buy a baby when you are on relief?" asked one little girl. "She didn't have to buy it," said the other, "she got it free on a relief voucher." Most relief homes are 2 or 3 rooms—no central heating

STANDARD OIL

Standard Oil gets out not only Esso, Socony, Standard, Essolene, Mobile gas, Tydol, Ethyl, but many insecticides such as the Flit products, medicines such as Misto and Ephredene, animal sprays and live stock sprays, rubbing alcohols and cosmetics (Daggett and Ramsdall). We advise our readers to find out if the medicines, insecticides, cosmetics as well as automobile supplies they are using are Standard Oil Products before they buy.

or hot water. How can they be clean? Gas, electricity and coal allowances are strictly limited to the barest necessities. Of course a few get odd jobs—but if its enough to really help its deducted from your voucher.

Relief Realities

So many people (even priests in comfortable parishes) have a vague idea that the city and the charities look after all the unemployed. They do not realize the terrible privations that these people are really up against—that so many things that are real necessities of life—not even comforts or luxuries—are unknown on a relief voucher. Some people made a gesture of "living on relief food" for a week; most of them already had well stocked cupboards—at least with such things as condiments, necessary toilet articles, etc., and besides it might do many over-fed rich people good to go on a low diet for a week; if they want to test the thing right they must go to live in a slum for a year or longer—buy everything on their voucher that the unemployed have to buy—do their washing with cold water and no soap—omit the use of toilet articles, shoe polish, daily papers; stop writing and phoning their friends—go to Church in poor clothes with nothing for the collection plate—and then they will know what relief is like. And just let some rich mother who had her last baby in the "private patient" section of some exclusive hospital—try having a baby on relief; where the doctor won't come till the last minute and maybe won't get there in time which means that the mother cannot have anaesthetic—where the only nursing care is an hour or less daily—where baked newspapers are substituted for the equipment of a modern hospital delivery room—where the best housekeeping care is a woman for a few hours daily—where the husband must do his best—or a neighbor—from 5 P. M. till 9 the next morning.

About Nickels

I know of a case where a priest told the people not to put nickels on the plate. The result is that many poor people—saved from embarrassment by giving a nickel—stay away from devotions in Lent and the month of May, etc. Some even stay away from Mass. It's quite true that those who are in good circumstances should be extra generous in times like these, but nickels are not to be despised if one can't give more—or even pennies; I read the other day of a parish in the Dublin slums which keeps five priest in China by donations of 2c each per person per week; of an English Church Bishop who built five Churches and some other charitable institutions during the last seven years by penny a week contributions from the working people of his diocese. Evidently he did not despise a 2c piece let alone a nickel.

Summer is coming and the birds and squirrels and alley cat's kittens are making their appearances. The birds—especially the sparrows—watch on the fence for bread. In cold weather one seems to be appointed watchman. As soon as you come out with the crumbs he does not eat his fill but goes first for his companions. How different from a human who would "collar the supply" and become a capitalist. The little sparrow is a true little brother of St. Francis and he wears his favorite colors of brown and gray.

I will try to get a copy of Bishop Nulty's Pastoral on the Land Movement for you in case you can't get one. It's really quite modern—you think he was writing of today of our own lands instead of Ireland in 1885. If you can't get a printed copy I can perhaps type it when I get time.

Best wishes to all the good friends in New York.

Yours sincerely,

Margaret M. Churchill

The Land

Virgil—Georgics, Book II.

Happy the man who has been able to learn the causes of things and has cast beneath his feet all fears and inexorable fate and the noise of greedy Acheron! . . . Him neither the rods of the people nor the Purple of Kings has moved, nor the civil feud that breaks the loyalty of brother to brother.

Nor the Dacian sweeping down from the Danube, nor the great Roman state and kingdoms in the death-throes.

He has gathered the fruits which the branches and his own farms of their grace have yielded spontaneously; nor has he seen the ruthless laws or the frantic law courts or the archives of the people.

Others trouble unexplored seas. With cars and rush to arms, make their ways into the palaces and ante-chambers of the great; one brings ruin to a city and misery to its homes, that he may quaff from a gemmed cup and sleep on Tyrian purple; another heaps up riches and watches his buried hoard of gold; one stands agape before the platform of oratory, another has been caught by applause in the theatre as with parted lips he listens to the repeated roar from every tier.

Others rejoice to be sprinkled with the blood of their brothers and change their homes and beloved halls for exile, and seek a country lying under another sun.

Meantime the husbandman with crooked plough
Has cleft the earth: hence
labour's yearly meed,
Hence feeds his little child and
fatherland,
Hence are milch-cows and honest
ox maintained.
Earth never rests: either with
fruit she flows,
Or with young lambs, or with
the wheaten sheaf
Beloved of Ceres: increase
loads the drills
And barns are overcome. Now
winter's here,
And Sicyon's berry makes the
oil-press move,
The swine plod homeward
acorn-sleek, the
Woods yield arbutus; many
fruited Autumn lays
Her produce down; on sunny
rocks o'erhead
The vintage mellows to the
ripening sun.
His darling children cling and
kiss the while
His chaste home keeps its
purity, the cows
Drag udders deep, and in the
meadows lush
Kids fat and bonny wrestle
horn to horn.
The husbandman himself keeps
holiday,
And on the greensward round
the altar fire,
Pours wine and hails thee,
wine-press god; the while
His comrades wreath the bowl.
Then on the elm
He sets a mark, whereat with
winged dart
His shepherds vie, for the
wrestling match
The rustic bares his horny
nerves and thews.
Such was the life the Sabines
lived of yore,
Such Remus and his twin;
'twas this, in sooth,
That made Etruria strong, and
Rome herself
The fairest thing the world
hath ever seen.

—From J. Sargeant's Translation.

by Dorothy Day

From Union Square
to Rome

Here is the story of the conversion of the Editor of *The Catholic Worker*.

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FARMING COMMUNE

Another family is moving to the farm. Mr. and Mrs. John Mella and infant daughter, Margarita, are going to take up residence here. Maurine Montague loses the honor of being the youngest Catholic Worker on the farm. At the ripe old age of seven months Maurine vacates the position which will be taken over by Margarita Mella, age one month. Miss Montague is quite philosophical about the whole thing. She told the reporter—quote—We all reach a time when we are forced to give way to the youngbloods and no matter how much it hurts we should bow out gracefully. Put on the old laugh clown laugh act—unquote.

In the *St. Louis Catholic* of the week ending May the 27th, there was a very good article entitled, "Conversation and Conversion." The splendid work of Father Edward Dowling, S.J., of "Queens Work" in the conversion of Heywood Brown was the occasion for the writing of the article. The gist of the article was the superiority of the conversation method of converting our friendly and unfriendly enemies over the rubber hose method advocated by the Fascist Catholics.

The crops here are thirsting for a good rain. Mr. Eichlin, (our neighbor and a successful farmer), said that he was looking over his records and found that he was three weeks behind last year in getting his garden planted. Weather occupies most of the conversation nowadays and everyone is somewhat of a prognosticator. Pet corns, lame backs, aching joints, and all kinds of nature's pranks come in for the basis of making predictions. Even without the rain things look good here at the farm. The potatoes are coming along nicely due to the good care given them by Arthur Dan, Andy, and John. John has a riding cultivator now and that is a big help. Despite the cultivator much work has to be done by hand such as taking out the weeds between the plants.

Arthur and Andy Johnston plant-

ed a very large garden, so we should have many vegetables before too long. During the past month we have had plenty of asparagus and rhubarb. Hugh Boyle has sent in many boxes of these early vegetables to 115 Mott Street along with his hen fruit. The Catholic workers, who are forced to remain in the city because of the necessary work there, thereby have an opportunity to enjoy the products.

Bernard Joyce, white washed the house on the upper farm and when told about the cracking and shedding of the white wash later on remarked that the job didn't require much lime but quite a bit of time. Barney said he hasn't got anything else but time so when it starts to peel he will do the job again. It certainly looks much better and quite cheerful.

Ed Priest, who operates the O. W. Press, now has an interest in the farm too. Priest purchased a hive of bees and they seem to be progressing very well. They are now located near our home but because of the baby being out during the day most of the time now Ed is going to locate them further away.

Mr. O'Connell fixed up a section of the barn with a new partition, new windows, new screen door, water-proofed the roof and made two very nice rooms for Peter and visiting priests. We understand that Father Palmer and Father Joseph Woods, O.S.B. will be out for three weeks at a time this summer. That means we will have Mass on the farm for at least six weeks. We hope more priests will come to visit so we can have Mass nearly all summer.

During May we've had a number of visitors and to enumerate them all by name two successive Saturdays we had visitors from the Philadelphia Catholic Worker group. Miss Rita Gill from the Pittsburgh group paid us a visit of a few days and we hear that Frank Ambrose of the Pittsburgh group will be up sometime in June. With the summer about ready to start we expect a number of friends to drop around and we will be glad to see them.

James Montague

New York's Interracial Centre

"Democracy begins at home" they say at the De Porres Interracial Centre recently opened at 20 Vesey Street, New York City, and if we predict correctly this new development of the Catholic Interracial Council will do much to bring home to many Catholics the need of twenty million Negroes for an increased measure of the fruits of democracy.

The opening gun of the Centre was an exhibition of thirty-odd tempora sketches by Jacob Lawrence, noted Negro painter and sculptor, dealing with the life of Toussaint L'Ouverture, patriotic Haitian Catholic who whipped British and Napoleon's troops to a frazzle and established the groundwork for the Haitian Republic. Unfortunately this exhibit will be discontinued after June 5.

However the Center will remain open and visitors to New York are urged to include it on their must list. A large and comfortable reading room and library will be open

all day long. On the walls now covered with the exhibit there will be placed a continually expanding array of charts, curves, and interesting information regarding all phases of American Negro life. A large wall map of the United States will be used to indicate where work for the Negro is being conducted. Of special interest to us will be the number of little stars that will mark the location and name of those Catholic institutions of learning that admit Negro students.

Every Thursday from 4:30 to 6:30 P.M. is round-table discussion time and prominent speakers will lead the discussions, but every day and at any time a well informed and courteous worker will be on hand.

The cost of the center came from the pockets of priests working in the Negro mission field.

The Center is readily accessible to all subways and is one block from Barclay Street, just behind old St. Peters Church.

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