

CATHOLIC WORKER

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Price One Cent

Circulation Drive Is Started at Mott St.

Dear Fellow-workers:

We invite our readers to join the staff of our circulation department.

Help us to get new readers. If every reader sends in the name of a friend, we will have a quarter of a million circulation in short order. Ours is a national paper, and our circulation in California and our circulation in Massachusetts is equally large. *The Catholic Worker* is read throughout the world and copies go each month to Alaska, to China, to India as well as to every country in Europe.

Circulation

We are starting a circulation drive and we call upon all our friends and fellow workers, in our Houses of Hospitality, our groups, our cells throughout the country, to come to our assistance and help us to double the circulation by May first of this year. Controversies constantly cut into our circulation so that at times we seem to be at a standstill. This is not true, however, as single subscriptions mount steadily even though some bundle orders are cancelled.

But the fact remains that we are not increasing as we should. This to a large extent is our own fault. We have neglected to bring to the attention of our fellow workers the constant job they have of seeking new readers. This is the most important work they can do to help us—get additional readers for the paper.

Apostolate of the Press

In a revolution the free press is the first to go. Papers are suppressed all over the land. Those in power recognize the tremendous power of ideas. Ideas, false as well as true, change the face of the world.

It is the duty of the journalist to make history, to shape history as well as to report it, Peter Maurin always says. We must study the present in the light of the past in order to shape the future.

Through perhaps a false humility we do not count up our accomplishments, but we can say truly now that in these past years we have seen a great and widespread acceptance of *The Catholic Worker* program of personalist action throughout the country. We have seen the influence the paper has had with the workers, with the unemployed, with professional groups, with non-Catholic as well as Catholic. During the last year alone most of our hospices have been opened to do their work as centers of Catholic thought as well as action. Men and women have been brought back to the faith and we have their letters though these are not the kind of letters, of course, that we can print. We respect the privacy of our correspondents.

Union Activities

Strikes have been settled through the activities of *The Catholic Worker*, and violence prevented. We have helped the workers in their organization drives. The practice of the Works of Mercy through voluntary poverty have proven to be very potent means for changing the hearts and minds of men.

If every reader constitutes himself a member of the circulation department of *The Catholic Worker* and goes after new subscribers he can do much for the cause. If those who are able will introduce it to their unions, school, or church groups, they will be doing a very vital work. We need more workers who will get out and sell the paper Sunday morning in front of Churches, who will distribute papers in stores, leave them in street cars, barber shops, doctors' waiting rooms and shoe shining parlors. (These are the ways the paper has grown.)

It is through the circulation of literature that revolutions have been brought about. It is through the circulation of literature that

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Complains of Organized Charity, Cops

Day After Day

It was nineteen above zero and Herbert Joyce had just hitch-hiked from West Virginia. Herbert is two and a half years old. With him was his father, twenty-five, a glass blower. His mother had deserted him when he was six months old.

Herbert was looking for a bed for the night. He had a woolen overall suit on, and no sweater underneath, and tiny galoshes on his tired feet. When he arrived at the Catholic Worker office at supper time he was very hungry indeed.

Nobody knew what to do about the baby and I was out at a meeting and didn't get back until after eight. By the time I came home he was fast asleep on his father's shoulder. They were just waiting.

The top floor front at 115 Mott Street was full to the doors. Ten men slept there and there was no room for a father and child. The rear house was full, every bed taken and every room as full as could be. There was the dining room table of course, but he might roll off that. There were the offices, but one office already had a bed put up in that and there were no other beds to put up in the other offices, nor any blankets. And it was nineteen above. Not as cold as it was to get, but still cold enough.

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—Ada Bethune

EASY ESSAYS

by
PETER MAURIN

Not Liberals But Radicals

I. The Word Liberal

1. The word liberal is used in Europe in a different way from the way it is used in America.
2. In Europe a liberal is a man who believes in liberty without knowing what to do with it.
3. Harold Laski accuses liberals of having used their intelligence

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Open Letter to the President on Policy

To his Excellency,
The President of the United States:

It is a painful duty to criticize one whom we have learned to love for his sense of charity and whom we have learned to respect for the wonderful way in which he handled the internal affairs of our country during its most trying economic years. It is with full appreciation of the courage that was necessary for you to have done your work and with full appreciation of the complexity of the problems that face you now that we pen these words. But we feel they are necessary.

Wagner Act Must Not Be Changed

Before a Congress already beset with such vital problems as armaments, relief, foreign policy, etc., there looms the attempt to change the Wagner Labor Relations Act. Proponents of the change charge the act is one-sided, guaranteeing rights to labor but ignoring those of capital. What rights of capital needed protection we do not know; certainly capital has had, up until the advent of the Wagner Act, not only all the legal advantages but the extra-legal, the power to forbid organization, the use of thugs and strikebreakers, company unions and the hundred and one devices that have in the past been used to secure capital against the just demands of labor.

Let us quote from Senator Wagner: "If the sense that the Labor Act acknowledges only the liberty of workers to organize and bargain collectively it is as 'one-sided' as all rights and liberties are. The liberty to join a union is the employees' right, not the employers'. Industry has a right to organize without interference from its employees. No statute was required to acknowledge this (employers') right because it has never been challenged, but the workers' right has been violently resisted (by employers) and legislation was necessary to remedy this specific evil."

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The Catholic Worker does not adhere to an isolationist policy. Far from it. We believe that it is as necessary for nation to help nation as it is necessary for person to help person in time of stress. The Popes have spoken on the necessity of cooperation between nations in order to secure economic stability and insure peace. We fully believe in CO-OPERATION FOR WORLD PEACE. But we cannot see eye to eye with those (Catholics as well as non-Catholics) who believe that "collective security" means cooperation for world peace.

Want War

You know and we know that the American people do not want war. We know, too, that there are forces which do want war, forces which parade under the banner of peace, forces which prate of the preservation of democracy, hypocritical forces which believe in the principles of democracy no more than do Hitler and Mussolini. You witnessed in Washington, a few weeks ago, the convention of one of these. We refer to the American League for Peace and Democracy. The propaganda of such forces is widespread even to the extent of trying to change our neutrality laws to favor the followers of their political ideology in Spain. These same forces envisage an alliance with the so-called democracies of the world against fascism. What they mean is an alliance that will help Russia in its economic experiments. In it we see the farcical alliance of the Communist Party with the munitions makers.

We do not mean to imply that all advocates of "collective security" are protagonists of the left. We recognize that a goodly number are sincere if mistaken idealists. The same kind that Wilson was. "Collective security" means to us cooperation for war, not for peace.

You have on several occasions expressed your views in favor of "collective security." You have taken what we must consider an arbitrary position and have committed the American people, without their mandate, to a position that might easily be the first step on the road to war. We echo with Senator Johnson, "Good God, do you not, gentlemen, think the American people have the right to know if they are going down the road to war?"

Arms for Democracies

Have not the American people the right to know just what

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"Love One Another!"

"We are so poor we haven't a fire to cook a sardine on, if we had the sardine," said St. Teresa of Avila. A great help to us in time of trouble-ation, as our farm manager calls it.

We've quoted this before, but as the threat reaches us this morning that our gas and electric will be shut off unless we pay the bill, we are afraid of it becoming literally true. We wouldn't mind the loss of electricity so much but how are we going to cook for our thousands without gas? Perhaps, I tell Teresa who is making the rosary novena with me for the special intention of getting the money to pay the bills, we can build bonfires in the street and cook there as the Italians do during the festas in summer. That will be a sight! It is hard enough now to see that long line of men, extending around the corner, bent against the wind, waiting to have breakfast, without contemplating cooking by the wayside. But Teresa remembers our Lord cooking for the apostles by the seashore and the bread and fish they sat down to eat together.

That long line of hungry, cold men. For more than two years they have been with us now every morning. They stamp, they swing their arms, there is a constant grotesque movement as though they were loose hung puppets moving in a dance of hunger and cold.

This morning it was snowing again, reluctantly, because it seemed almost too cold to snow. The sky was grey blue just before dawn and thank God there was no cruel wind. The air was still, and the flakes fell slowly, quietly, fell on battered old hats and caps, on bent head and shoulders, powdering the arms that clutched haggard bodies, trying to hold body and soul together. At the moment the dinginess of the street was gone, a light mantle was flung over the pavements, over ash cans and street signs.

There is a story of a saint whose heart was so warm with the love of God that even those who walked in his foot prints in the snow were warmed by him. We think of this story these cold days.

God, send us saints these hard cruel days of unemployment and relief cuts. They are making armaments. They are using the money that should feed and keep alive the decrepit poor, and they are making instruments of death for the young and hardy.

God, send us saints to live in poverty with these poor.

God, send us saints to sell what they have and give.

God, our Father, send us saints to work that Thy will be done on earth as it is in heaven, to work for a new earth wherein justice dwelleth!

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Open Letter to the President on Policy

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agreements their government has made or intends to make? In the New York Times of January 29th, we read the headline "Chamberlain Says That Force Will Unite Democracies." And three days later in the same paper, "Roosevelt to Help Democracies Arm." Have you, Mr. President, ever received a mandate from the American people urging you or even permitting you to take such a step? True you qualified your remarks by the phrase, "short of war" but it is dangerously near an act of war to allow the discriminatory sale of planes to France. But the headlines intrigue us. We should like to know in just what measure the British Foreign Office is dictating the foreign policy of the United States! We have a right to know. The American people have a right to know.

We want to know, Mr. President, just what agreements have been made with Britain. What agreements with Russia. We want to know because we believe that the American people should have the chance to repudiate them before we are cast headlong into another tragic pseudo-defense of democracy.

You are faced with the problem, in this country, of providing work for hundreds of thousands of men. Administration enemies have partially succeeded in wrecking your worthy attempts because they say THE MONEY IS NOT AVAILABLE. You must recognize some truth in their claims, but you have rightly taken the position that any sacrifice must be made that men might eat. BUT, Mr. President, in view of the need for economy, how can you demand the largest peace time appropriation for armaments? On one hand you cry for jobs that men might live; and on the other you cry for implements that are manufactured that men might die.

Refugees

You have taken, and rightly so, the position that refugees from totalitarian terror must be given haven. We would go further and urge that the doors of the United States be thrown open to all political and religious refugees and that the United States be made the model of Christian charity. American citizens, especially labor, should be prepared to make every sacrifice necessary for these victims and welcome the chance to undo some of the harm done by the enemies of civilization. But this does not mean that we should think in terms of war with the totalitarian states. It does not mean that we should take punitive measures. We believe that these refugees would be the last to suggest that the United States go to war against their beloved homelands.

Because you are reported to have said that you favored helping the democracies rearm, the controlled German press labeled you as "head of the war agitators." One smiles wryly at the antics of such a press, and what it says is discounted. But, Mr. President, if you persist in your foreign policy, if you insist upon placing the peace of the United States and the world in jeopardy, the appellation must hold. You will be properly called, "the head of the war agitators."

You are asking that the neutrality laws of the United States be amended so as to give you, one man, discretionary power to decide to whom the United States may send arms. Why Mr. President? Have you a purpose in mind? Is it not true that this is necessary for the policy of "collective security?" Do you not intend, supposing that power be given you, to align the United States with England, France and Russia against the so-called fascist countries? Will you not definitely commit the United States as an ally of one group and an enemy of the other. WILL THIS NOT PLACE US IN THE POSITION OF FIGHTING ANOTHER OF ENGLAND'S WARS?

We Demand

Should war come, God forbid, you will have done a horrible thing. And in this instance, we must go on record now, *The Catholic Worker* must refuse to support the United States. It will be a terrible position, but the only one for people who really love their country and their countrymen. We will not countenance the commission of an evil act by our country. We would feel it our duty to refuse to support such a war and to urge all others to refuse to support it. This is not an easy thing to say. But say it we must, now, and with all the sincerity and absence of ill-feeling at our command.

WE DEMAND, MR. PRESIDENT, THAT YOU LET THE AMERICAN PEOPLE KNOW JUST HOW THEIR COUNTRY STANDS NOW, AND GIVE THEM THE OPPORTUNITY TO DECLARE, BEFORE THEY ARE SUBJECTED TO MORE ENGLISH AND COMMUNIST PROPAGANDA, WHAT THEY FEEL ON THE SUBJECT.

The Editors

CATHOLICS ARE PLAYING PROMINENT ROLE IN HELPING STUDENT REFUGEES FROM EUROPE

Catholics are playing an active role in helping to bring refugee students from those countries in Europe where they are no longer allowed to continue their studies, it was announced by the International Student Service and the Intercollegiate Committee To Aid Student Refugees, which has recently set up to coordinate and to extend the fund-raising work in behalf of Catholic, Protestant and Jewish students. Not only have prominent Catholics and Catholic organizations agreed to sponsor the Intercollegiate Committee but also several Catholic colleges have already promised generous aid in the form of scholarships.

Scholarships for Catholic students have already been arranged for at Fordham University, the Manhattanville College of the Sacred Heart, and Boston University. Fordham, through Father Gannon, has promised unlimited scholarships. These are, however, contingent on the amount raised for board, lodging and other living expenses. It is to help raise such funds that will enable students to take advantage of scholarships that the Intercollegiate Committee is organized. The Manhattanville College of the Sacred Heart, though relatively small in size, is offering five full four-year scholarships. Boston University, its student committee reports, has promised five scholarships of \$300 each and has arranged for the students to have free living quarters. Of the five scholarships three are earmarked, one each for a Catholic, Jew and Protestant.



NOTICE TO CATHOLIC EDITORS: That story of Harry Sylvester's, "The Crazy Guy," which you rejected and which was finally published by *ESQUIRE*, will be reprinted in *O'Brien's Anthology* as one of the best short stories of 1939. It's about the Social Encyclicals. There might be a thought here for Catholic Press Month.

THE COMRADES beat the Coughlinites to it by renting Madison Square Garden on the night the followers of the Radio Priest wanted it. The word has been passed around for the avid seekers after Social Justice to be there and picket. All right, we guess, if one likes riots but WE'D hate to be responsible for what might ensue. Perhaps they'll think better of it before February 27th.

EUGENE LYONS, author of "Assignment In Utopia," has taken over the editorship of *American Mercury*. Hope this means a definite change in that Mag's hitherto reactionary and sometimes anti-Catholic policies.

INFORMATION PLEASE: What does Father Edward Lodge Curran mean when he says, via a letter in *THE BROOKLYN TABLET*, that Father Coughlin condemned "atheistic Christians"?

CONDOLENCES to Mayor Hague of Jersey City. You put up a good fight, Mayor, for good old reaction and freedom of sweatshops; but, never mind, that nasty old Federal Court which upheld the injunction against you is probably a nest of Reds anyway. And, by the way, is Father Coughlin a Jew from New York and therefore a Red, now that he pleads his civil rights have been violated? Bet you don't dare bring it to the Supreme Court with that awful old Red Jew, Frankfurter, on the bench. They say that Felix even went so far as to protest the railroad and hanging of Sacco and Vanzetti, the anarchists. And anarchists are Reds, too. We heard you say so from the witness stand.

Now, will you take our CATHOLIC WORKER leaflets away from us?

CONGRATULATIONS to COMMONWEAL for "An Interview with Jacques Maritain." Also to Senator Byrnes and Senator Adams for having successfully taken away from about a million people their only means of livelihood.

Probably the most effective propaganda center in this country will be opened at the World's Fair in New York. Little press notice has been given it for obvious reasons. The Soviet exhibit will undoubtedly be a source of inspiration to the comrades here as well as a way to reach millions of people who otherwise would miss CP overtures. What about a boycott of the Soviet exhibit; or better still an organization dedicated to 24 hour a day distribution of Catholic literature in front

Let Wagner Act Remain As Is

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Court Decision

Allow us to quote, from a Supreme Court decision upholding the Act against the protestation of the Jones and Laughlin Steel Company: "The Act does not interfere with the normal exercise of the right of the employer to select its employees or to discharge them. The employer may not under cover of that right intimidate or coerce his employees with respect to their self organization, and, on the other hand, the Board (Labor Relations Board) is not entitled to make its authority a pretext for interference with the right of discharge when that right is exercised for other reasons than such intimidation and coercion."

It is to be expected that capital, when at long last its autocratic privileges have been taken away, and its standing as dictator over the lives and fortunes of the workers has been challenged, will plead injustice. But where is the injustice? Will capital claim that labor has not the moral right to organize into unions of its own choosing? Will capital claim that workers have not the right to bargain collectively?

Notorious Capital

Capital, long notorious in its use of nefarious means to subdue the workers has been curbed. In the years 1933 to 1936, \$450,000 worth of tear gas was sold to industry. Does capital consider that use of tear gas against workers is justified? If unionization is recognized and protected by the state it is evident that disorders that lead to the use of such a weapon will be minimized. Men will no longer have to strike to secure this right. Since the right of workers to organize for bargaining purpose is recognized, it follows that the use of thugs and labor spies to prevent unionization is outlawed. The Senate Committee on Education and Labor reports, "Drawn from the underworld, a large number of these men have criminal records. An interesting example is Chowderhead Cohen, who testified before the Committee. His preparatory work in industrial relations included a term in Atlanta for conspiracy, 4 years in State's prison and 4 years in Sing Sing for burglaries, and detention as a material witness in a notorious murder case. Out of 13 strikebreakers furnished by Railway Audit & Inspection for the General Materials strike in St. Louis in 1932, seven were wanted by the police of other cities on charges including burglary, forgery, larceny, inciting to riot, and assault."

The Committee's report lists well known strike-breaking and spying outfits and give the names of some of their thugs and their records. Is this one of capital's rights that have been violated?

We urge our readers to write their Senators and Congressmen protesting any change in the Wagner Labor Relations Act, telling them that if this change is made, it will nullify one of the greatest acts of justice that has been made in recent times.

being union men, efficient and the most capable on the American merchant marine.

"In the recent period, NMU crews have answered SOS calls on six occasions, saving many lives. The NMU is proud to salute these seamen who are carrying forward the internationally famous tradition of U. S. seamen, which runs back to the days of the clipper ships."

Time for Apology

"We believe, moreover, that this would be an appropriate time for those people in high office and certain newspapers which have maliciously slandered union seamen, to make a public apology and admit that they were wrong."

Recognizing the heroism of the Baytown crew, the New York City Council unanimously passed a resolution which declared that the sailors had "lived up to the best traditions of the sea."

"One's own gain consists in what accrues to his fellow man and the gain of his fellow man in what accrues to him—so narrow are the God wrought bonds between all flesh."

—St. John Chrysostom

Guild Strike Is Supported By Clergy

The long drawn out strike of employees of the Hearst papers of Chicago is replete with the usual Hearst tactics of sluggings, thuggery and attempts at forming a company union. More than 500 men and women of the editorial and circulation staffs of the *Herald-Examiner* and the *Evening American* have been out since December first demanding merely the continuance of the status quo until the Labor Relations Board decides on a bargaining agency.

The Guild Hearst Strike News brings to our attention some vivid pictures of beatings of pickets by thugs. In the same issue there are two pictures which will hearten all those who have fought so hard and earnestly for labor during the past years. Very Rev. Msgr. Reynold Hillenbrand, rector of St. Mary's Seminary, and Father John Hayes, long a supporter of the Chicago C. W., are shown addressing the strikers and assuring them of support.

Msgr. Hillenbrand asserted, "We Catholic priests are behind you 100 per cent."

The diocesan paper of Chicago, *The New World*, supports the strike, and in its Christmas number took occasion to wish the strikers a Merry Christmas editorially.

Said *The New World*, "A happy and blessed Christmas and a special prayer and a word of encouragement to Hearst employees who are on strike."

The Chicago Catholic Worker group has been in the thick of the fight since the beginning and the success of the strike will be due, in no small measure, to its efforts.

of the exhibit as long as The Fair lasts. Or maybe we Catholics really haven't got what it takes! This is a dare.

GADFLY'S LIKES AND DISLIKES: Likes: "Extension Magazine's" editorial on anti-Semitism; the cooperation given the striking building service employees by the garment workers; the appointments of Governor Murphy and Felix Frankfurter. Dislikes: The Roosevelt-Chamberlain combination; the way the Ford Symphony hour on Sunday evenings is spoiled by the capitalistic cant of W. J. Cameron.

Seamen Get Praise for Sea Heroism

Twice this last month National Maritime Union crews were praised for their heroism in rescue work on the high seas.

Last year at this time there seemed to be a campaign in the newspapers to vilify the union, accusing the crews of negligence and disregard of passengers. A few weeks ago it was the all-union crew on the S. S. Esso Baytown which rescued passengers on the ill-fated Imperial Airways clippership flying from Bermuda to New York.

Similarly it was an all union crew on the S. S. Schodak which saved the lives of 22 men and two women from the Norwegian ship *Smaragd* in a howling mid-Atlantic gale a few weeks previously.

In neither case was the fact that the rescue crews composed of NMU men given recognition in the press, according to a story in the *Pilot*, the seamen's weekly paper:

Praise From Curran

"The crew of the Esso Baytown," said Pres. Joseph Curran of the National Maritime Union, "has written a record to which the entire American people can point with pride."

"Union crews are, by virtue of

On the West Coast

Southern California was again beset by threats of a long maritime tie-up when the Marine Clerks' Association, Local 1-63, I. L. & W. U., called their members into the hiring hall, January 1, 1939, for dispatchment to their jobs until such time as the shipowners would actually get down to business in concluding the agreement that has been under negotiation for the past nine months. Men were called from the hiring hall to work the passenger steamers at the Panama Pacific Line dock and a ship at the Banning-Associated Terminals dock. The following day, the shipowners called for no men. All they wished to do was to clear their passenger ships without delay occurring. No picket lines had been placed about the docks by the clerks. Tuesday morning, seeing that they were locked out, President Jack Berkhoeft and President-elect Roy Sloan called a special meeting in the hiring hall.

The membership after some discussion pro and con decided to place pickets about the docks upon learning they were being locked out by the shipowners. Fred Ward, Secretary-Treasurer-elect and the first president of the local, was elected chairman of the Lockout Committee. As soon as pickets were placed about the docks, the longshoremen and various maritime crews walked off the ships. The A.F.L. teamsters assured the clerks of their hearty support but failed miserably to give it. This, in spite of the strong support given the teamsters some months before when the longshoremen and clerks refused to handle cargo brought to the docks by non-union trucks, causing the non-union outfit sponsored by the Merchants' and Manufacturers' Association, to go out of business. By Wednesday, January 4, A.F.L. teamsters despite their assurance of support were going through the clerks' picket lines and picking up freight without checkers. Meetings were being held with Captain Fitzgerald, Federal Conciliator, Dr. Nylander, N.L.R. Board director and Mayor Bowron of Los Angeles. Harry Bridges flew down from San Francisco to assist the clerks. The clerks' contentions were discussed and Dr. Martin found that the clerks' argument was based on an even spread of work among the men instead of a few monthly men waxing fat working long hours (in fact in violation of the 44-hour week), while others were practically starving, getting 30 to 60 hours per month as against the monthly men and preferred men's 240, 192 and 172 hours per month. Finally the shipowners agreed to make a survey in conjunction with the clerks of the hours and to adjust the unsatisfactory conditions that had brought about so much discontent. It was finally agreed upon that a 30-day truce would be entered into while the survey was being made. Friday morning, the clerks voted upon and accepted the truce and returned to work to await the announcement of the final outcome under the truce. Despite the promises of the shipowners that conditions would be resumed similar to before the lockout, as usual they have failed to keep the promises to the letter. The Panama-Pacific Line, notorious for their "chiseling and other underhanded methods against labor union men," have consistently refused to employ the number of clerks needed on their dock and are allowing work to be done without clerks on the job. Another danger threatens peace at the harbor and this developed last Tuesday. The shipowners in violation of the longshoremen's agreement insist that the longshore ship gangs handling heavy pipe make up slingloads that are beyond the regulated safety rules of the agreement. These provide for large pipe of certain diameter and lengths shall not exceed three tons per slingload but the shipowners disregarding the safety clause in the agreement now insist that the longshoremen load the pipe as they demand, regardless of safety rules of the agreement. That if the longshoremen refuse, they threaten to lock them out. The N.L.R. Board may be called in to appoint an arbitrator to settle the difficulty.

San Francisco

Herman Bulcke, President of the San Francisco longshoremen and Charles See, railroad trainmen, have been appointed by Governor Olson

PRIEST URGES WORKERS TO PROTEST WPA CUTS AS THEIR RIGHT, DUTY

PITTSBURGH. — Workers were urged here by a priest to protest "slashes in personnel and funds" of the WPA as their "right and duty."

Speaking at a public meeting of the Provisional WPA White Collar Projects Council, the Rev. Charles Owen Rice, Director of the Catholic Radical Alliance, asserted "all decent citizens, whether needy or not," should join the WPA workers in fighting against a reduction of WPA funds, but he warned the workers to be careful of their leaders, urging them not to compromise their strong case "by flocking to tainted organizations or a tainted leadership."

The curtailment of WPA funds now, Father Rice said, is economical "suicide and morally unjust." "The WPA," he added, "represents an heroic effort to relieve the suffering of the unemployed masses and at the same time keep the system from complete collapse. The WPA was and is necessary. Our unemployed are still very much with us, and they will be for sometime."

as commissioners for the State Harbor Board of San Francisco. The vested interests have raised an awful objection to their appointment but so far Governor Olson has refused to consider their protests. San Francisco gave Mooney a great ovation when he returned to the city whose officials framed him 23 years ago at the behest of the Pacific Gas & Electric and the Market St. Ry. Co.'s henchmen. Labor and capital seem to be on peaceful terms for the nonce in the Bay City.

Oregon

Little change has been made in conditions in Oregon. Organized labor is arranging to contest the passage of certain laws that are destructive to organized labor. The C.I.O. and A.F.L. have joined hands to defeat in the courts the legislation recently passed which ties labor's hands. It will probably be necessary for labor to carry its appeal to the U. S. Supreme Court as the Oregon courts are notorious for their subservient allegiance to the vested interests of the House of Have.

Washington

Similar conditions prevail in Washington as in Oregon. There too labor is uniting to fight these conditions. At the same time Harry Lundberg is busy organizing the Sailors' Union of the Pacific, and is attempting to include the cooks and stewards, firemen and engineers in his disruptive organization. Beck is keeping silent but what he may be doing beneath the surface is not known. It is commonly stated though that Tobin, International leader of the A.F.L. Teamsters, has told Beck to keep away from Lundberg and to steer clear of his disruptive actions.

Special, Special

Alice Orans who was removed by the S.R.A. Merriam Administration forces because of her liberal and labor views, was appointed January 18, as field representative in the Los Angeles County area by Dr. H. Dewey Anderson, new state relief administrator appointed recently by Governor Olson. Harold Pomeroy, former state relief administrator under ex-Governor Merriam, and a strong advocate of sending men on relief into areas where farm workers were on strike for better wages and conditions, was appointed executive secretary of the Associated Farmers of California group by Holmes Bishop, president of that organization. It has long been rumored that Pomeroy was drawing a salary secretly from the Associated Farmers while acting as relief administrator.

Carl Sheridan

ARGUMENT FOR CREDIT UNIONS

"The following are the usual rates per annum charged by lending agencies: Pawnbrokers, 36 per cent; Axias (mostly organized among certain foreign groups in New York City), 28.5 per cent; Remedial Loan Societies, 26.9 per cent; Industrial Banks, 17.2 per cent; Personal Loan Departments of Banks, 18.1 per cent. —Credit Unions, N.C.W.C., Washington, D. C.)

Florida Farming Commune

Florida, Jan. 14, 1939

Dear Editor:

It has been nearly a year since our letter appeared in *The Catholic Worker* offering to receive co-workers in building up what we might term a farm home as a center for Catholic activities.

We had a number of responses but found after spending much time in correspondence that many false ideas prevail as to this kind of life.

We have, as you know, done much hard work and practiced much self-denial in building up what we have and we know that there are still many difficulties ahead. But we hope to keep out of getting too deeply in debt, and as our equipment grows to begin to make expenses besides a decent subsistence for all who take part with us.

Our friends have helped us a little, but for the most part we have had to depend upon the farm and what we can produce from it to keep things going.

Truth Hurts

One man wrote to us, "the poorest farmer can pay wages for labor." One wonders how any one who reads the papers could have such an idea, in the face of the hundreds of thousands of farmers who have lost their farms through failure to meet expenses. One does not know how to answer such a



St. Bernadette

—Ada Bethune

person, or to take time to correct in letters the many strange and impossible ideas of persons who respond with enthusiasm to such a proposition as we put forth but cool down when they begin to learn the facts.

And there is great joy, as well as toil and hardship, in both — for both are near to God in His creation.

But for both one must take up the cross of labor and self-denial.

We think there is a real vocation in forming a co-operative farm life. St. Paul often speaks of our "calling," which is vocation. Every one is called to some definite thing, and all called to be saints.

We think that the baptismal vows which we have all taken upon us, and which enjoin the observing of all Christian precepts laid down in the New Testament aside from the three counsels of perfection, are abundantly sufficient to enable sincere Catholic people to live and work together in peace and true charity.

Help Needed

If we had more helpers, this farm could produce more, and the work of each would produce more than (Continued on Page 8)

Sharecroppers

DUTY OF CATHOLIC WORKER TO JOIN ORGANIZED LABOR STRESSED BY ARCHBISHOP

Industrial Conference Hears Most Rev. Edward Mooney Tell Attitude of Church On Problems of Toilers

Detroit — The attitude of the Catholic Church toward industrial relations imposes upon the Catholic worker the duty of active interest in his labor organization, the Most Rev. Edward Mooney, Archbishop of Detroit, declared in an address delivered at a dinner meeting which closed the two-day regional meeting of the Catholic Conference on Industrial Problems here last night.

"If our priests by action or apathy encourage the members of their parishes to stand off from active and constructive participation in the affairs of their unions, they are derelict in a duty which the highest authority of the Church misses no occasion to emphasize," Archbishop Mooney told his hearers. "If they and other religious leaders in the present struggle between Americanism and Communism for the control of labor lead their men to take a defeatist attitude instead of exhorting them to make Christian principles articulate and decisive in the activities of their unions, they will have their share of responsibility in the debacle that ensues. If they content themselves with merely preaching general principles and do not set themselves energetically to help their Christian workers train themselves in principle and technique to assume the leadership which their numbers justify, they are doing only half their duty — an easier half at that."

"Those who are familiar with even the fundamentals of the Catholic Labor Movement will recognize that I am pleading for a lively interest on the part of priests and Catholic workers in definite and effective work in favor of a Christian and American program—like the program of the Association of Catholic Trade Unionists. The prime purpose of this Association is 'to make the Catholic membership in the unions an organized force for sound unionism in the Christian spirit.' Its method is to gather prospective leaders in labor, to ground them in sound principles, to train them to facility in defending these principles and applying them to their own work-a-day lives, and to send them back to their own unions prepared to make their Christian and American convictions count in formulating the policy and controlling the action of that union."

Larceny In Editorial Office

There was a robbery in the Catholic Worker editorial office last month. It was one of those evening when there were no meetings, —and there had been many for a week and everyone was tired and went to bed early. One of the group coming in at eleven thirty found the office door broken in and the place in a terrific state of mess. Papers and letters were thrown about the room and trampled upon, desk drawers were emptied out, everything on the tops of the desks swept to the floor, and the two typewriters missing. Strangely enough the cash box was untouched. This proved for us that it certainly could not have been an inside job, as the policeman suggested. We reported the matter to the police in order that the typewriters might be traced through the pawn shops, as we had the number of one of the machines. Since then we have had one typewriter returned. It had been pawned in Greenpoint for ten dollars.

We would not publish anything about this little disaster except to notify our readers that if they do not receive acknowledgments for clothing or letters that they have sent us, this event may have something to do with it. So we express the gratitude we feel for their help, since we cannot thank them personally.

One hundred men, women and children living in tents by the wayside down in Arkansas; snow on the ground and babies crying with cold and hunger; one old man laid out dead in one of the tents — the editor of *The Catholic Worker* saw these things three years ago this February down in Arkansas. This month there were a thousand families out on the roads, in Missouri, evicted from their homes, suffering untold hardships according to the news received from H. L. Mitchell, secretary of the Southern Tenant Farmers' Union. The encampments along the highways were forcibly broken up and the families scattered.

These conditions are a result of our industrialized farming. This story serves to illustrate the fact that there is little ownership of private property in the South. We have a huge proletariat among our rural workers. It is one of the most pressing problems of the country.

According to Mr. Mitchell the Union Committee telegraphed the President of the United States after hearing detailed reports from its Missouri organizers as to the terror, violence, threats and intimidation used in forcibly breaking up the encampments on the U. S. Highways, swamplands, and river levees.

Shunted About

Mitchell stated that he had reports that the sharecroppers demonstrators were in a number of cases forced into county-owned trucks over their protests, their household goods scattered, and set down on back country roads with no houses in sight. In other cases it was found that from four to seven families were dropped at vacant houses and were then told by the landowners that they were unwanted and must leave the plantations at once. Other evicted families were dumped in cotton houses (small sheds where cotton is stored during picking season).

According to Mitchell the 150 families at the Homeless Junction Camp near New Madrid were moved out Thursday night and Friday morning by the state and county authorities without being told where they were going to be taken. It was reported at union headquarters that men were beaten and threatened with violence and jail terms in this second forcible eviction. Another group camped at the Sweet Home Baptist Church near Wyatt, Missouri, composed of 131 families, stood on their rights, as members of the Church, and refused to allow state troopers to move them off of property which belonged to them.

Sickness and Misery

A camp composed largely of white people near Dorena, Missouri, just across the river from Hickman, Kentucky, was also reported still in possession of a small plot of ground on the Mississippi River levee. Shelter for these remaining encampments remained only makeshift blankets and quilts used as windbreaks while the people still hovered around camp fires. A number of cases of pneumonia have been reported and many of the women and children are suffering from severe colds. There are a number of expectant mothers in the evicted sharecropper camps, but as yet there have been no births reported.

Nearly all of the people whether scattered in vacant houses on back plantation roads or remaining in the camps are without food. About the only relief being given is what has been supplied by the Southern Tenant Farmers' Union which after failing in an effort to establish a central relief distributing point in Sikeston has set up temporary headquarters in Bytheville, Arkansas, where food contributed by union members in Arkansas and friends elsewhere is being taken in to Missouri by automobile—usually under cover of darkness.

Local relief officials although ready to give relief in the form of commodities and grants by Farm Security Administration are having great difficulty reaching their clients scattered over the countryside. The Union organizers are directing the people to apply to the various headquarters of the Farm Security Administration and the Missouri Relief Commission for aid.

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200

Love One Another!

(Continued from Page 1)

Every morning at Mass we are placing these petitions before Jesus the Worker.

"Their infirmities were multiplied. Afterwards they made haste." And these words of the Psalmist we take to mean that when we are having such trouble as we are now, afterwards we are going to make great progress. But now the going is hard.

Now as we go to press, we must think of the coffee and bread bill. We owe \$192 for coffee and \$256 for bread. The sugar and apple butter bill is \$101.40, but we have stopped serving apple butter now. For our other meals during the day we pay cash and many a time for supper we sit down to just lima beans. Lunch is soup as usual and potato and onion soup are best. We are spending about fifty dollars a week for the 150 daily house meals and petty cash. And we are including in this petty cash expenditure the extra men who come in every night who have been walking the streets without a bed and who can be sheltered for thirty cents a night on the Bowery. Our own house is crowded to the doors.

Altogether our bills total \$3,043, not counting the mortgage on the farm. We don't need to pay a \$500 installment on that until June.

It is a time to develop the often neglected virtue of Hope. Without it what would we do? We remember the promise, "The poor man shall not be forgotten to the end: the patience of the poor shall not perish forever." We must be patient and we must have hope. For certainly there is no one but God who can help us, and we are confident that He will do it by prompting our readers to help us.

In these last few months, the Daily Worker, the Communist paper, has been having a drive for funds to keep the Daily Worker and the Sunday Worker going. They raised a couple of hundred thousand dollars, if I remember correctly, and were appealing for \$75,000 more. Besides these gigantic figures our bills of \$3,043 seem picayune. And they feed people propaganda, not food.

And did money ever stretch so far! It seems impossible that the work can be kept going with so little, yet somehow, like the loaves and fishes, what comes in is multiplied.

Those poorest among our readers can understand it. They know how necessary it is to help in little ways. They bring us over their left overs of spaghetti and prunes. In the face of the thousands they see coming to us, it is a little offering, but such a plate saved a hungry man last night. One more fed. Another man came in who had been walking the streets for two nights. A visitor, a member of the National Maritime Union, gave him bed and breakfast money. One more man helped. Somehow or other, one by one, the people that come in are supplied with their immediate needs, underwear, socks, shoes, overcoats, food and lodging.

We are your fellow workers in Christ. We are your servants, passing on to those in need what you send in to us. We do not do these things ourselves, it is you who are ministering to Christ's poor, each one of you who send in money and clothes for the work.

That is why we make this long accounting. There was no appeal in the last two issues of the paper, so we must come to you now, knowing that you will help us.

"And may the Lord direct our hearts and bodies in the charity of God and the patience of Christ." It is Christ in his poor who is suffering patiently. Won't you please help?

St. Joseph and our Lady,—remind them!

Circulation Drive Is Begun by CW

(Continued from page 1)

Violent revolutions have been prevented.

St. Peter and St. Paul and all the apostles went out into the highways and byways to spread Christian teaching. St. Francis de Sales and St. John of God circulated leaflets throughout the town and countryside.

Be a lay apostle and work with us this coming year! With God on our side we can accomplish great things.

SCOOP

Three months ago, *The Catholic Worker* published the story of the United States buying silver stolen by the Loyalist government from the Bank of Spain, a private institution. We carried almost as complete a story as is now going the rounds in the secular papers. The Senate, at this late date, seems perturbed at this quasi violation of neutrality.

Catholic and secular papers evidently thought at that time that the story was worthless. But now they make a big thing of it; the N. Y. Daily News even going so far as to claim a scoop after three months.

Day After Day

(Continued from Page 1)

Crowded or not crowded, Mott Street is scarcely a place for a baby two and a half years old. Unheated at night, oil stoves during the day) no hot water, no bath, no privacy. The two top floors were occupied by women, some of them nervously incapable of work, physically shattered by hardship and insecurity. Not fit company for a baby. And one certainly didn't want to put him in with a lot of men, unemployed, of all ages.

Organized Agencies

So first we tried the McMahon Temporary Shelter for Children. No, that was filled up and besides it was quarantined for scarlet fever. There was the St. Barnabas Shelter over on Mulberry Street, also temporary, so we tried them and the matron there told us there was a bed. We walked the ten or twelve blocks to get there and found that there had been a mistake. They were quarantined there too, with dysentery. We should try the Foundling, they said.

During this time there had been a policeman who had been assisting us in our search, very friendly and sympathetic, anxious to help



us though he assured us that New York wanted no transients, least of all transients with babies.

Foundling Hospital

Once before the Foundling Hospital had helped us when Margaret, an old friend of *The Catholic Worker*, had gone to the hospital with arthritis. The hospital had taken in the baby and afterwards boarded it out. So we went with confidence to the Foundling Hospital. There was a subway right at the door of St. Barnabas which let us out practically at the door of the Foundling, so the journey was not so bad. But once there we had to wait and be questioned. By this time it was after nine.

The nurse in charge took our names, the details in regard to the baby, the father, the mother, our interest in the case.

"How long would we wish the baby kept," she asked.

"A few weeks, until we could find a place to board the baby so the father could find work," we told her. The Catholic Worker could put up the father, but it was the baby that needed special care.

The nurse left to speak to the sister in charge and came back with word that we were to go around the corner to the police station on 67th Street. I don't remember what she said, but my understanding was that this was a formality to be gone through, and being quite used to the ways of charity organizations and the efficiency which demanded that the recipient of charity be made to go through as many inquiries and as much red tape as possible regardless of the immediate need, we remained patient. After all the baby was asleep. The father might be tired of carrying the sleeping young one—all the way from West Virginia where he should have remained, of course, and lived on the ten dollars a month the relief allowed him, but he had to put up with it. Everyone was only too happy the baby was not awake and crying.

Police Courtesy

So we went to the station house, bare, drab and un hospitable. It

INTROIT FROM MASS FOR A MARTYR-BISHOP

Priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. All ye works of the Lord, bless the Lord, praise and exalt him above all forever.

Two Letters From Peter

Portland,
January 19, 1939

Dear Dorothy:

I just received your letter and read the January issue of *The Catholic Worker*.

I had written a letter when I arrived in Seattle which I failed to send to you.

I am sending it to you with a fifty dollar check.

I am now leaving for San Francisco and will write to you when I arrive there.

Your fellow worker
in Christ,
PETER MAURINSeattle,
December 28, 1938

Dear Dorothy:

I arrived in Seattle safe and sound except for couple bruises on the chin.

We were driving back to Spokane from the Jesuit House of Studies.

Fr. Robinson, Dean of Gonzaga College was the driver.

I was sitting in the back with a Jesuit Scholastic.

Our conversation was so interesting for Fr. Robinson that he forgot to stop at a red light and ran into the middle of a city bus.

The head of his car was smashed.

His nose was cut while his glasses, which he was wearing, were not broken.

The Jesuit Scholastic had a cut above the left eye.

I was hurt by bumping my chin against the front seat.

(Continued on page 5)

was some time before the desk sergeant could give us any attention. He had to talk to a landlord who was having trouble with drain pipes or something. A man of property, worthy of attention. He had to talk to another policeman about getting a woman drug addict over to Bellevue. He seemed to be stalling, meditating over our case for a while when he had finished these two cases. Finally he called the Foundling. We heard his end of the conversation but not the other.

"What do you want me to do about it?" he wanted to know. "Oh, you want me to investigate! Well, I don't blame you, they look fishy to me."

This was hard to understand. Mr. Joyce might have looked fishy and so might I, but after all, it was hard to see what there was fishy about the baby who needed a bed.

We were questioned some more. We were taken upstairs and questioned some more. We sat in a room with a detective who was fingerprinting some men, next to a room where some women being held, and the questions went on. Perhaps we were not technically being held by the police, but in effect we were. We were questioned separately and together.

It was suggested that I had been wandering around the country with Mr. Joyce and the baby. This contribution to the case was made by the detective who alternately sneered at us and at the Catholic Charities who had not taken care of the case though he donated his money to them. He remarked on this many times.

What had complicated the whole case was that Bernard had come to us in California, to our Los Angeles headquarters when his wife had deserted him. Thereafter much red tape which took days the baby was taken care of for a time and finally Bernard was sent back to West Virginia.

Ugly Distortion

The fact that we had been concerned in his case before made the police confident that we were partners in his delinquency in running away from his ten-dollar a month allowance in West Virginia. They distorted the story in their ugly imaginations and insinuations until it looked as though the charges were to be made against us of vagrancy, adultery, kidnapping and a few other sins and crimes. During the long hours we sat in the police station—and we were there until after midnight,—the only response to the problem presented Lieutenant Walsh was sneers and suspicion. The detective upstairs was even worse.

Finally after hours of pondering on the part of Lieutenant Walsh an ambulance doctor walked in, much to our surprise. He picked

up the sleeping child, much to our alarm and astonishment, examined the baby who refused to wake up, and then handed him back to us. "Nothing wrong with that baby," he said. We knew that before.

The interne was from the Flower Hospital, and being just a plain man he had a simple solution. "I'll say the baby is an undiagnosed case and bring him over to the hospital," he said. "He'll at least have a bed for the night."

"Then I'll have to arrest the father for vagrancy just to see that he doesn't desert him," the police decided. "And tomorrow the case will come up in the courts and they'll both be shipped back to West Virginia. We have enough problems of our own."

But this didn't seem any solution for us, so this idea was abandoned.

And then finally, after these hours of pondering, the great police department of the City of New York gave up. We had to take the baby back to Mott Street to find a bed for him there. The only contribution to our problem was that we were escorted back in the patrol wagon, and I am not yet decided whether we had this escort out of a desire for our comfort or in order that the police might find out whether we really had a House of Hospitality.

In the wagon, our escort policeman was most sympathetic. "It's a hard, cruel world," he said sadly.

We agreed. "You've done wrong, young man, but still I can sympathize with your wanting to keep the child with you."

We were glad for his sympathy. He was a kindly man and he gave Bernard a dollar for the baby.

He helped us out carefully escorted us to the rear tenement which we call home, and even insisted upon going upstairs. By this time I had decided on a solution. It would have saved us lots of time and worry if I had decided on it before.

We put the baby and the young father in my room where there are two single beds, and we woke up Teresa, aged twelve, and she and I went to a neighbor's apartment to sleep on the floor. (Our friend had one blanket on her bed that night and we had two, one under and one over us.) The next day we sent Bernard and Herbert, the baby, down to the farm at Easton to save them from being shipped back to West Virginia.

"I'm not a bum," Bernard had said sadly that evening. "I worked for three years in West Virginia until I got laid off, and when I went to California I went because I had a job there which lasted a year. This last summer I worked six months, and I'm looking for work now. But I want to keep my baby."

LETTERS FROM OUR READERS

Protestant

Dear Editor:

Enclosed please find \$1.00 to pay for renewal of my subscription to *The Catholic Worker* for four years. June 1938 through May 1942. Although my subscription expired in May 1938, I neglected to renew until now, and you continued to send me the paper anyway, for which I thank you. I am ashamed of my negligence, especially when I think of how much you need money.

Your work is highly commendable and I would support it financially, except that I am a Protestant and therefore contribute to the similar Works of Mercy within my own denomination.

Although I am Protestant, I prize your paper highly, because it gives such good evidence that there is no excuse for ill feeling between Catholics and Protestants. For instance, I fully agree with all of your article "Aims and Purposes" on page seven of your January 1939 issue.

I rejoice especially in your statement, "We must overcome evil with good, hatred with love." I rejoice in the knowledge that both Protestants and Catholics, and also the other branches of Christendom, Coptic, Greek Orthodox, Nestorian, etc., all over the world, are praying "Thy will be done on earth as it is in Heaven."

I am also delighted by your various peace activities. Even before I had seen the new issue of your paper with the "Gadfly's" suggestions on the Spanish Embargo, I had already written several letters to President Roosevelt and various Congressmen asking them to keep the Spanish Embargo.

With best wishes, your brother in Christ,

John C. Paisley

member of a Methodist Church, a C.I.O. Union, a Credit Union, a Consumers' Co-operative, The International Fellowship of Reconciliation, War Resisters' International, Keep America Out of War Congress.

"Men have lost the consciousness that war is a destroying element in the Mystical Body of Christ. As for Christian consciousness today, we do not think of Christian fighting against Christian, but only of the citizens of one country fighting against those of another. War is looked at almost exclusively from the national point of view." *The Church and War*—Fr. Stratmann, O.P.

Worker

Ajo, Ariz.

Dear Friends of Mott Street:

The Catholic Worker just came and have been enjoying it especially the Farming Commune column. It all seems so homey and natural and makes one want to meet and know the brave kind souls who have launched on a work so new and strange and so terribly needed. Month after month the past year I lay in bed ill but able to do a lot of reading and thinking. Read Father Furfey's "Fire on the Earth" and Fr. Lukan's "Social Principles of the Gospels," and was filled with an intense desire to conquer over physical debilities and to get out and DO something. Fate led me to this desert spot after health returned and have found something to do.

These people have hardly heard of Social Justice; they know that something called communism or fascism or nazism exists. Of course they read the papers and tune in on the radio, but as for any active part for themselves—why that is quite impossible. We have no Catholic social life, no community spirit, yet here are near 7,000 souls perhaps one half baptized Catholics. Have undertaken to do something about this situation with Doctrine classes and clubs for fathers, and mothers, and young people, and children.

It does seem rather presumptuous but cannot dare to call myself a Catholic and sit by idly.

Please, in your charity say a little prayer for us, and here is an idea just this moment sprouted.

This is a glorious climate. We would like to see a health resort built up. A highway is being considered to the Gulf of California, about 150 miles distant, where it is most wonderful fishing. I wish with all my heart that some philanthropic Catholics would become interested and promote a fine Sanitarium. Just a day dream of course, but—

With all this work am doing at my own expense, have a shortage of pennies for other things in which am interested, but would like to do at least this much, send you one dollar each month for 20 or so copies of *The Catholic Worker* to distribute here. So here is the first \$1.00 and may God bless you all.

Paternally yours in Christ militant,

Eula Lee

"All property, the more common it becomes, the more heavenly it becomes."—St. Gertrude.



—Ada Bethune

Cent a Copy

Dear Editor:

I have read with great interest your paper, *The Catholic Worker*. Since the paper is distributed gratis all over the country, it's very apparent the money is coming from "somewhere." Undoubtedly from Earl Browder or Stalin, for its sustenance.

This paper isn't any more Catholic than the tail end of a horse and all throughout the reading one can see under the fine film "Communism." Wasn't that the biggest laugh of the week, "Brophy going to Midnight Mass," wonder if his fingers were crossed and "if."

Lady! it isn't the readers who are the "saps," it's the poor misguided jays who print it, and the sooner the jays realize for 1939 years forces like this have tried unsuccessfully to undermine the Roman Catholic Church the sooner they will stop trying (only trying) to fool people.

Yours for the return of Christianity to the poor Saps of Russia.

Raum K. Sanchez

From Peter

(Continued from Page 4)

The schools being closed

I was only able to talk to the Scholastics in the House of Studies.

It was Bishop White

who phoned Fr. Robinson about me being in town.

I am coming back to Spokane

the 9, 10, 11 January.

I spent Christmas in Butte with Eliah Seaman.

With a Catholic Hindu student in the School of Mines

we went to Midnight Mass at a Croatian Church.

This Croatian pastor is a great friend of *The Catholic Worker*.

I am sending you a fifty dollar check to help pay the debts.

While in St. Paul

I paid fifty-two dollars and forty cents for a 5,569 miles trip.

That trip takes me from St. Paul to Seattle then to Los Angeles, then to Denver, then to Omaha, then to St. Paul.

I can stop anywhere I want and it is good for 150 days.

They intend to start a Catholic Worker group in Minneapolis.

It is also a question of a Farming Commune.

Fr. Le Beau

at St. Thomas College, Fr. Loosen

at St. Mary's Hospital, Sister Helen Angelica

at St. Joseph's Hospital, are great boosters

of *The Catholic Worker*.

Dr. John Giesen

is actively connected with a Mexican Center.

Dr. Bauer,

a German sociologist, is now at St. Thomas

and is eager to cooperate with *The Catholic Worker*.

Before leaving St. Paul

I made a short trip to Eau Claire and La Crosse.

The pastor of Eau Claire

agrees with us: the youth needs a cause.

A Y.M.C.A. secretary in La Crosse

is very much in sympathy with the idea

of an Unpopular Front on Personalist Democracy.

I found that the reaction to *The Catholic Worker* propaganda

is very favorable.

There was very little talk either about Franco

or Fr. Coughlin.

I wish you all

a Happy New Year.

Yours in Christ the Worker,

PETER MAURIN

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

Miner's Wife, Child, Sharecropper Write

"I am a poor miner's wife and an evicted one and my husband hasn't got work only a little hardly enuff for food and we need clothen bad and the weather is bad and us all bair for clothen, No work and just enuff to eat to keep us alive. We have three children and I don't care so much for myself but I would like to get some clothen for my children. I have one boy 3 years old and one boy 8 years old and one girl 12 years, my husban wares 42 or 40 coats, he is 5 feet 10 in. tall. I waire anything from 30 in bust up to 40. I will be glad to get anything. I can saw, I can fix thnigs thats to large."—Mrs. Snoc Kimbrell, Colt, Arkansas, care of Jackson's store, Route 1.

* * *

"My father was a cold miner in W. Va. before. The bosses call a cut. They cut off 219 men without work and food. And 2 hold family starved to death and many nearly starve. We were out of food. But floor and lard, when a union man thought of us and brought us a large piece of meat. And it help us a lot. My father was cut off and he stay in W. Va. to look for work. The rad cross sent me and my mother and two brothy to Arkansas. To her mother and father. We are still hear. In Oct. my father came from Ala. to Ark. He is with us now. They are two families of us 8 in one room cabin. In the big wood in Ark."

Miss Dorothy Lucille Kimbrell, age 12.

* * *

Dear good workers: Thanks for your paper it has so much good thing in it. The peas abot Tom Mooney was so good I will send you all a song that I made abot Tom Mooney, will you pleas put it in yur paper maby Tom will see it. I am the old sharecraper that the young man met at Haret in March if he is still with you all he will remember me and Henreter. The sharecraper is in very bad shape. The landlords are puton so miny out our homes are plases to stay. They hant never had a home just a plase to stay. I will haft to close. I pray God grater blesen to be with you.

Myrtle Lawrence.

P. S.—My grand datar want to send a few lines the miners.

* * *

To Tom Mooney

1. Glory to God for a governor so true.
Glory to Jesus for a comread like you.

Chorus

Go and tell all that Tom Mooney is free.
Tell them and tell them Tom Mooney is free.

2. Twenty two years he was noble and true
That is what the union will do for you. Chorus.

3. New governor come in, old governor went out.
But Olson was the best governor about. Chorus.

4. Twenty two long years in the dungeon cell.
One by one his enemies went to hell. Chorus.

5. We all protested Tom Mooney was true,
And how he was abused for a crime he never do. Chorus.

6. Billings was a comread he was noble and true.
He would not tell a lie, he would take a sentence too. Chorus.

Let us give glory to God for the gift of his Son.

By Dorothy Day

FROM UNION SQUARE TO ROME

Here is the story of the conversion of the editor of *The CATHOLIC WORKER*

"Nothing in this book is more impressive than the demonstration of the fact that the radical at his best is trying to do the work that the Christian on the average has too often neglected. . . . It is hard to see how any one can fail to be moved by her account of her own direct and varied participation in the life of the abused and unfortunate."

THE COMMONWEAL

"With *Fire on the Earth*, it ranks as an outstanding contribution to the social apostolate."

THE SOCIAL FORUM

"... a poignant human document, the drama of the pursuit of a soul by the Hound of Heaven."

THE CATHOLIC HERALD-CITIZEN

"This is a vital book for Catholics as well as non-Catholics. Everyone can learn much from it, but it carries a special message to those who feel that Communism is the solution to the social problems of the world."

THE SIGN

\$1.50 the copy

Send orders directly to
THE PRESERVATION OF THE FAITH PRESS
Silver Spring, Maryland.

Washington, D.C.

The Blessed Martin de Porres House
1215—7th St., N. W.,

It seems a long while since I have sent a letter to *The Catholic Worker*. So I am again writing to tell of some of the activities at the Martin de Porres House.

But first I want to thank all those who have sent to me those very helpful letters, always just when they were needed most to give courage and strength when I would be just about ready to give up. I have sometimes felt as I imagined a general would feel if he suddenly found himself with an army of men and no officers to assist him. And then there would come a letter from some one who would say they had heard of the House through *The Catholic Worker* in which after reading I would feel so refreshed, that I could attempt almost anything and never weary.

The past year has, I feel, been gloriously successful, not that I have done so much for I know that I haven't, but that I have been able to keep going not ever knowing where the money was going to come. And yet each day I was able to give to some hungry man food and shelter and even clothes if he needed. And too it has been very successful because of the great joy I get from being able to serve my fellow brothers as I feel Our Lord wishes those who would follow Him to do.

We are where we started almost two years ago in one of Washington's worst sections, we enter our door through an alley but what care we if we carry the spirit of Christ in with us? Our building is not a heated building, but we are blessed by being over a lunch-room and a barber shop and there is a certain amount of heat that rises and keeps our floors warm and with the aid of an oil stove we are very comfortable on cold days. Our walls have many cracks and we cover them with strips of paper. For baths we heat water on the oil stove that we cook on and pour it in the tub. Many of our window panes are out, so we put cardboard in for a pane; because men are hungry, naked and homeless. And there is no money. We pray for our daily bread and we must spend the money for what it is given to us for.

The rent is a very small sum but to me it is sometimes a very great worry when I find myself facing a notice that unless I pay my rent within a certain day I will be put out. Some day we pray that some one will pay our rent and homeless men will not be in danger of losing the little help that the Blessed Martin de Porres House can give to them.

For in the work of the Martin de Porres House Our Lord's words are really exemplified, "In as much as you have done it unto one of these My least ones you have done it unto Me." For in Washington the colored men are really the least ones, as no group are doing anything to help them, they are segregated and left last in everything. I am sure that I have a problem that few other Houses of Hospitality, have as I find so many people out of sympathy and not willing to help. Of course we welcome all comers to our door and we must hope perhaps Our Lord may come to visit us in some hated group. And how sad it would be if we did not let enter, all of our work shall have been for nothing. There is one white who has lived with us ever since the House has existed and is yet here.

Christmas we had our first party for the children and it would have done your heart good to have seen fifty children romping through this small house enjoying a Christmas that otherwise would have been far less happy had there been no Martin de Porres House. There was plenty of good food, candy, oranges, toys, and a lot of warm clothes and shoes.

Llewellyn J. Scott

Justice

It is that perfection of man's will which inclines him to desire in all things, spontaneously and unceasingly, the good of the society of which he is a part; and also to desire that each should have what is his due.

St. Thomas Aquinas

Pittsburgh

Catholic Radical Alliance
3221—5th Ave.,

Your Pittsburgh branch has been prospering, at least in some respects. We are not at all satisfied that we have the proper CW spirit, but we are trying.

We are still in the big three-story building that belongs to the Diocese. It was an orphanage some-time ago. In this building we are able to feed forty people three meals a day. To this forty we give a permanent bed. They work around the place and keep it going. One nice thing is that these fellows do nearly all the work themselves. It is self help and enables them to keep their self respect.

We have a truck—just recovered from a three-week breakdown. With this we get in coal and most of our food. We have to buy quite a bit at that. We have the universal worries of light, gas, telephone and gasoline bills. Materially, however, I must say we have been blessed. At the moment we are in difficulties but are confident we will continue to make the grade with God's help.

In addition to our regular guests we feed about 800 on the bread-line. We feed them around supper time so that they will not have to worry about another meal for the day. Every night we have been sleeping an additional 300 men. Most of these poor fellows have to sleep on the floor—we have no mattresses or beds for them. In the morning we have been giving them coffee and bread. Occasionally we can give them a warm cereal with sugar and skim milk. We may not be able to keep this up. Our income has dwindled recently.

We have a chapel in the House where I try to get to say Mass once a week for the men. The chapel is kept beautifully clean by Bill Lenz. Steve McCarthy is still our watchdog of the treasury. Frank Hensler, Father's brother, at the moment, has the worries of the house on his broad young shoulders. Tony Laurent, Francis Barret and others help him nobly.

Our clinic is gaining momentum very slowly. Mrs. Ann McPolland is now chiefly in charge—she stays there permanently, bringing a much needed woman's touch to the whole place. Our Blessed Martin Center and classes are going splendidly. Marcellus Kirsch is the spark there. We reach close to one hundred colored children. On Saturday afternoons girls from Mt. Mercy College help us with our classes. Some fine young fellows also conduct classes in wood work, clay modeling, etc. Our bi-monthly Tuesday evening meetings of the Blessed Martin League are still well attended.

We have lots of room and are glad to get visitors. Anyone from another city who might want to live with us for long or short period, or even indefinitely will be welcome to come here and share in the work and leadership. It goes without saying that our own Pittsburghers are likewise welcome to move in on us.

Father Rice

Houma, La.

St. Francis House

"The Catholic Daughters brought in a bunch of canned stuff and there was a real dinner for about thirty. Bob Holt, one of the St. Louis crowd, is serving his apprenticeship and will take over soon. They are packing them in every night now that it is cold. We are still without water, electricity or gas. . . . Our tender hearted police are bringing us ambassadors nightly. Last night one of them herded a whole family over to the tiny place. It is just one room and there they pull up with a man, wife and three sweet little kids and throw them in Bob's lap. They have a nice new jail, plenty of empty space, etc., but no room for guests, not guilty of crime."

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

St. Louis

ST. LOUIS HOSPICE
3526 Pine Blvd.

We received the literature from St. Joseph's House about the Spanish Embargo. We've hung up your mimeographic message on our bulletin board. As for the name-sheets, we've signed one that was circulated locally, and also sent a telegram to our Senator Clark in Washington, and otherwise are doing our best to interest others in keeping the Embargo.

It's about time I wrote you something about what's been going on in my insignificant life since I left New York. I have vague recollections of a card to you I hope to make this a letter.

Roy is doing a good job here with St. Louis Hospice. As far as I can see he has become a thoroughgoing Catholic Worker; his "conversion" bears out the remark—of the Holy Father, I guess—that the apostolate of the workers must come through the workers. The recreation room has been moved upstairs, as to give the men more privacy; and the of-



—Ade Bethune

fice moved downstairs for greater convenience. The downstairs rooms—first floor—have been painted or papered, and similar work on the upstairs has been begun. About three hundred men a day are fed here. The men come the back way into the basement where we have set up two stores for them. It may seem like shoving them in a corner, but there they have more privacy. To express it mildly they like it very much. None to stand outside. And they no longer congest the hallway upstairs. Breakfast they eat in the basement and the other meals in the upstairs dining room. Eighty and sometimes more show up for one meal, quite a few of them colored. About twenty men stay regularly in the house, most of them good fellows.

As for activities, on Monday some Sisters have catechism for colored youngsters. Wednesday evening the Catholic Alliance meets; Thursday the C.W. group; Friday a priest comes to talk to the men, and do the men ever like it! So far we've had Father Dreisoerner and Father Martin of Maryknoll.

We found the article on Page 7 of the latest C.W. on Union of Unemployed most interesting; it might have been put in a more prominent place. The problems touched in the article affect us here also. It is very well to house, clothe, and feed the men; but after they have been with us a few months and are rehabilitated to a great extent, our benefactors ask all sorts of questions about them: Are they going to stay on permanently, don't they do any work, is it doing them any good, how about getting them jobs?

We also found the discussion of Catholic Worker principles of importance, because people are asking us what about them? What are your objectives? And what all. I found

Catholic Union Of Unemployed

We have received several enquiries regarding the set-up of our group. We therefore take this opportunity to reiterate some of our fundamental principles. We do not believe in working along lines of mass pressure or mass action. We wish to follow, somewhat, the work which has been done up in Nova Scotia by Father Tompkins and St. Francis Xavier University, including the use of cooperatives, credit unions, and most important of all, study clubs. We feel that to endorse government aid, as a sole means of alleviating conditions in these critical times, is to endorse further helplessness. We do not look to relief; we want to stand on our own feet and get past state or government aid. Relief destroys one's morale, self-respect, the desire to get ahead. The discipline and habit of work is lost. You lose, too, your self-reliance, and the instinctive desire to help yourself is destroyed. In the long run it will do more harm than good.

We believe that self-help, helping one another in the spirit of Christian charity (Communitarianism, to use Peter Maurin's term) is the only way in which any permanent good can be accomplished. Our system of economic feudalism has reduced us to a propertyless class. Only through cooperation, Communitarianism, voluntary sharing in Christian brotherly love, working for the common good, can the man in man be brought out. In no other way can the unemployed really be helped to be men, standing on their own feet. Any dole, however it may be handed out, only reduces the people to greater helplessness and dependence.

It is an opportunity we need most—not a dole from a world that owes us a living, but a modest stake from a world that owes us a chance. Our Catholic Union of Unemployed was formed with this idea—to give the unemployed this opportunity. The opportunity arises through the cooperation of the members, pooling what few pennies they can scrape together, building up our Credit Union, working and sticking together.

John Mella

this to be a very effective answer though it irritates some: Christ gave two commandments in the Gospel as constituting the whole of the law; many Christians are concerned about the first, too few trouble themselves much about the second: Love Thy Neighbor as Thyself. The C. W. is attempting to show people how to practice that second and equally important commandment. It is surprising to find that there are many who think they have no obligation to care for their neighbor materially. Their usual argument is: We can't do anything about it; it's all part of the System. That's the attitude of Catholics on so many questions.

Sincerely yours in St. Benedict,
Louis Menke, Oblate

10 MONKS POPULARIZING CONSUMER COOPERATIVES

ATCHISON, Kans.—Ten monks of St. Benedict's College here are making northeast Kansas consumer cooperative-conscious.

They are members of the St. Benedict's College Cooperative Study Club, which is under the chairmanship of the Rev. Charles Azere, O.S.B., head of the Department of Business Administration at the college.

The club's scope of activities includes the organization of cooperative movement study clubs in northeast Kansas; lecturing before workers, small business men, collegians and other interested persons; the writing of articles for cooperative publications; publication of one of their own bulletins; the teaching of a special consumer-cooperative course at St. Benedict's.

The work of these 10 monks have stimulated much interest in this territory. Some business men are planning to organize a cooperative oil company here shortly.

Gratitude

Our readers certainly have been generous with clothing this last month or so and we can report that many a man and woman has been clothed, and well clothed through their generosity. Again we point out that we are stewards, the servants of our readers, and we have asked those receiving clothing to pray for our readers who are helping us. Both men and women have received clothes which have enabled them to find work. They have given a feeling of confidence at being well clothed that has been of immeasurable help. Underwear has come in and socks and these are most important items these cold days. Shoes and overcoats, shirts and many scarves. A sister in a convent has been knitting for us steadily and has set some of her friends to work knitting for our men on the breadline, and those scarves have brightened many a pinched face.

And now we are asking not only for more clothing but towels and sheets. Most of the winter there are three at a time sick in the house and their beds especially need to be kept fresh.

Also,—and this is a great request—has anyone a typewriter he could donate. Another one was missed some time last month besides the two which were stolen last month and we find ourselves very short indeed. When the circulation department are at work, the editorial office has to write by hand, and vice versa. Thanking you again, and God bless you.

The Street Apostolate

By STANLEY VISHNEWSKI

The importance of selling Catholic literature, on the streets of our principal cities, can never be too strongly emphasized.

The "Street Apostolate," I believe to be one of the most fruitful forms of Catholic Action that our youth can engage in. One of the most fruitful for the time and energy expended.

For each paper that reaches the hands of a non-Catholic acts as a missionary—a paper bearing its message of Catholic truth is able to reach places where a priest would be taboo.

The benefits resulting from the sale of Catholic literature on the streets of N. Y. C., as well as any other city are two-fold. Beneficial to the seller as well as to the public whom he reaches.

Beneficial to the seller, because every moment he spends selling Catholic papers on street corners, he is bearing testimony to the faith in which he believes. And the seller may take comfort in the words of Christ who promised us, that if before men we give testimony of Him, He will not forget us on that last dreadful day, when we appear before His Father to be judged.

Beneficial to the public in more ways than we really think. In some cases it may be the only contact with things Catholic that a person may have. There are many bashful atheists, and non-believers.

Perhaps I had better mention a few incidents to bear out my point.

Many a time as we would be standing near Union Square selling *The Catholic Worker*, we would be approached by some poor unfortunate anti-Catholic, who in his bitter hatred of things Catholic, would vent his spleen at us. Strange how people think, that if you sell a Catholic paper, you are the official representative of the Church, and are equipped to answer infallibly the questions that are put to you.

Though, as they come with hatred and try to convert the seller, they usually take a paper with them, and after reading it, come back to have certain doubts which have arisen explained. We've had many an interesting discussion start this way.

Then too the mere act of selling Catholic literature in public, inspires lax Catholics with new zeal.

This was brought out very clearly when we were distributing papers at the scene of a strike: things went along peacefully and a little too quietly, until some zealous Communist women started to ridicule the notion of God and the idea of Religion being interested in the plight of the workers. At this an Italian woman who had been silently picketing, joined in the discussion, defending us and in no time we had a large group engaged in a discussion about the existence of God. It was a revelation to the policemen standing nearby, who were under the impression that strikers were Communists. More interest was taken in the C.W. too.

The opposition did their best to discourage street selling. This they tried to do by placing their sellers next to us. But it failed miserably, for, instead of cutting our sales, they helped boost the sale of the C.W.

They gave up this tactic in disgust when they found out that they were boosting our sales.

What surprised me was the rapidity with which people came to our defense, if we were insulted while selling papers.

Once I remember while selling papers at a Communist demonstration at 42nd Street, two Red Builders selling their papers got on each side of me. They did this thinking to discourage me from selling my papers. It was comical to see the look of disgust on their faces when in a short time I sold out my stock of papers: about 75.

I could go on in this vein for hours telling anecdotes and stories about our street selling experiences. But the purpose of this article is to interest the reader in the importance of the "Street Apostolate," and perhaps inspire a few to sell *The Catholic Worker* on the streets. The least one can do is to never to pass a seller by without giving him your moral support. Sometimes he needs it.

It is easy to sell a paper like the

AIMS AND PURPOSES

II.

In the last issue of the paper we said we would reiterate, month by month, as simply and briefly as possible, the aims and purposes of *THE CATHOLIC WORKER*.

"The workers of the world are being lost to the Church." Those are the words of the Holy Father.

To bring the workers the social teachings of the Gospel, the social teachings of the Church, by the paper, pamphlets and leaflet distribution. To teach them to understand their problems by embracing voluntary poverty and the works of mercy, and to help their immediate needs by using these techniques. To sponsor meetings, study groups, round table discussions, for the clarification of thought. To open Houses of Hospitality where the unemployed can be taken care of immediately. (We do not deny the obligation of the state to do all in its power in the way of relief and employment in this time of crisis.) To start farming communes all over the country as a means of reemploying the unemployed and unskilled and to restore private ownership. These are the objectives of *THE CATHOLIC WORKER*.

VOLUNTARY POVERTY

We quote Cobbett in this issue on the Farm Page in regard to poverty. We use poverty as a means to an end. We believe that each should take less in order that others may have more. "Love is an exchange of gifts," St. Ignatius says. If we love our brothers in Christ, (Jew, Protestant, Catholic) we will give him what we can of our goods, our time, our friendship. He in turn will give us what he can, his friendship, his confidence, and even in many cases his services. Much of the work around *THE CATHOLIC WORKER* houses throughout the country is done by those very ones who come in to get help. "Love is an exchange of gifts." And if we work together, and share each others' burdens, we can bring men back to Christ.

This part of our program is possible for all our readers. They can make sacrifices in order to give to their brothers. They can pay less rent. They can do without that furniture, those clothes, those things they buy on the instalment plan and thus enslave themselves. They can eat less expensively, they can detach themselves from soft living these rigorous times when men are sleeping in door ways and going without food day after day. They can give. If everyone in a parish of ten thousand souls, for instance, put even a nickel in the poor box every week, how many could be helped! If everyone did a little in the way of giving clothes, furniture, or time to listen to the troubles of others, or to dispense what others can give, how much lighter the burdens of the destitute would be! But people think these days in terms of state responsibility rather than personal responsibility. Each one of us is responsible for his brother.

LAY APOSTOLATE

Voluntary poverty is within the reach of all, the man and woman of family, the single person, the student, the worker, even the unemployed. There is none so poor that he has nothing to give. If our twenty million or so Catholics tried each day to make themselves a little bit poorer, there would be no want of food, clothing or shelter in the land. We are living in a time when charity has grown cold. Let us not judge the Lazarus that sits at our gate, as to whether or not he is worthy. Let us give! Let us become a little poorer ourselves!

Cleveland, Ohio

Blessed Martin House
2305 Franklin Avenue

Dear Editor:

Since the middle of November, when we rented additional quarters and began harboring the harborless, things have been happening. From seventy-five meals a day we are somewhat more than gradually approaching the two hundred mark. There are three servings a day; the quantity of food and quality have been much better than we expected, perennially broke as we are. Thirty-two men are staying at the House now, and whenever a new ambassador asks for shelter we are somehow able to make room. The original estimate of our capacity was twenty.

After putting on the stove the water to prepare the breakfast the workers leave for Mass at the Church on the hill. Most of us are missal users and daily communicants. At breakfast we recite the morning offering in common. In the evening about a dozen of us gather around the table and recite Compline, each side alternating verses, choir-style. After which we pray for our benefactors and friends, and the day ends with a prayer that God may show us the way to get a farm.

Our House of Hospitality is becoming more and more known and the demand upon our charity and that of our friends is increasing. Our meals consist of coffee with milk (when we have milk) day old bread, and soup as nourishing as we can make it. For the past few days we have had only black coffee and we have had to cut down on bread.

C.W. on the streets. The paper sells itself, without much effort on the part of the seller. People are interested in the Catholic position on labor and Communism.

Of course it is hard to take a bundle of papers and stand on a street corner for hours at a time, especially when it is the first time that one ventures forth. One feels so terribly self-conscious, and thinks that everyone is staring at him. But this feeling wears off, and soon one wishes that everyone was noticing him. It is vivifying to stand on a street corner with a supply of papers and sell them for an hour or more.

But it is not the amount of papers sold that counts as the thought that perhaps one of the papers sold may lead a soul to God.

The soup, then thank God, has held up pretty well for the merchants at the market from whom we beg have been generous. The pinch of poverty we are feeling is good for us. It helps us feel some of the sufferings of the poor and makes us a little more like the poor Christ whom we try to see in these needy ones.

Personal History

One evening after supper one of the men, a mild old man, with ragged mustache and ragged clothes, asked if he might sleep at the House that night saying that he had been sleeping in a box car and was afraid that he might get pneumonia if he stayed there longer. And he had a bad cold as it was. When he was undressing for bed he was unwilling to take off his shoes for fear that he might not be able to get them on again in the morning. When he did take them off, as we insisted, we saw that his feet were horribly black and swollen. For four days he had not felt them. At City Hospital the doctor said that he would lose his right foot and possibly his left, as gangrene had already set in. That man had sat with us for four hours and never mentioned or complained of his feet. Is not civilization asking too much of a man when it asks him to do without his feet?

Herb Welsh was here in November, and John Magee stayed with us a few days in December. At present a couple of men from Detroit are sharing our poverty, John Quigley and George McCarten.

There are now two C. W. Houses in Cleveland. The new house, Sacred Heart House, was blessed last Sunday. Though it has taken away from us much needed workers, it fills a real necessity.

Some books that are being given hard usage at the House are: From Union Square to Rome, Christ and The Workers, The Saints and Social Work, The Bourgeois Mind, Social Message of The New Testament, Sorrow Built A Bridge, and as always, Thoreau.

The enclosed Catholic Program is the result of two months' study and discussion. We would be interested in comments or criticism of it, whether we have erred through omission, or otherwise.

For the benefit of our Cleveland

Ramsey, Illinois

Nazareth House

Dear Workers in Christ:

Thank you for your kindness in publishing our little news letter in last issue. We have received three letters, two packages of clothing and one dollar and five cents in cash since then.

We have received enough material to make up 12 comforters too. We are writing the Catholic Worker Group at Blue Island Avenue, in Chicago, and if they do not want them up there, we shall send you six comforters as soon as the girls can help me finish them up here and they will do that, as soon as the weather will permit them to come in.

If the Chicago group can use them, we will make up some more for your group as soon as the material comes in and we feel sure that it will come from somewhere.

We can use the material and also any kind of clothing here, anything that a poor family might use, can be given out. We received no help of any kind here, as so many people here think the relief should do it all and that "poor people get too much help" or when the "relief stops, we'll be glad to help them"—those are only two of the many excuses we receive from people who could help, if, in other way, by giving us the old clothing and shoes they don't want any more.

We haven't been able to pay our rent for this month and the grocery bill is a bit overdue but we are leaving that in the hands of Our Blessed Lady of the Poor and she has never failed us yet. We've been promised the possible sale of a story of our House in the Franciscan Herald, if we can get the pictures to go with it and if we do make a sale there, we'll send you that donation that we promised you last month.

We are receiving appeals every day, some come in person, others write us, to know if we can spare a pair of shoes or winter coats for their children to wear to school.

Yours in Christ,

Mrs. Jesse Walsh

friends, and may God bless them for their generosity, we may state that we need mattresses and blankets, and coal, besides the always necessary food.

Sincerely in Christ,

Bill Gauchat

Is This Catholic?

"Christ is a long time dead."

We heard this blasphemous remark at a free speech meeting addressed by Father Edward Lodge Curran at Prospect Hall in Brooklyn last week. We were attacked as "Jew-lovers" and when one of us reminded our opponents that Christ was a Jew this was the reply. We had gone to distribute papers and there were many friends of the work there who accepted the paper gladly. When Father Curran speaks he packs the hall because he is an orator and because he is accompanied by brass bands. But among those who come to hear him are those who are filled with hatred. Hatred of the Jew, hatred of the worker. We had not been distributing many minutes when two young men, well dressed stood out in front and began shouting: "The Catholic Worker is a communist paper. Do not read it, tear it up and throw it away."

Others joined him and at least half the people coming to the meeting did as they were told. They trampled the paper under foot and wiped their feet on it. They threw it back in our faces.

Though we have met with such a reception before not only in New York but in Pittsburgh, San Francisco and other cities, a hostility which was not mitigated by the fact that our meetings were sponsored by priests prominent in those cities, we never cease to be surprised.

We mention it now not only to call attention to one of the results of Father Curran's oratory, but also to remind ourselves of the charity we must exercise to those who oppose us. Love and patience (suffering) are the only two weapons which will overcome hostility to truth. And it is love, as St. John of the Cross said, that is the measure by which we shall be judged.

RELIGION IS DEFENSE

AGAINST COMMUNISM,

AVERS SEC. PERKINS

WASHINGTON. — A declaration by Secretary of Labor Frances Perkins that Communism has no place in American life and that a sure defense against Communism would be "a faithful practice by all of us of the principles of religion and the principles of constitutional democracy," is contained in a letter the Secretary has sent to the Rev. Wilfrid Parsons, S.J., of Georgetown University.

Miss Perkins' letter was written in response to inquiry made by Father Parsons relative to the attitude of the Labor Department in the case of Harry Bridges, whose deportation as an undesirable alien has been sought. Mr. Bridges has denied charges that he is a Communist and Miss Perkins explained that disposition of his case would await decision by the United States Supreme Court of an appeal of a similar case.

"I am not an expert in communistic teaching," Miss Perkins wrote, "but the concept of a dictatorship of the proletariat and the contempt for Christian ethics, concepts reiterated in communist literature, are contrary to all my beliefs, devoted as I have always been to the democratic principles of our own Constitution with the protection of individual liberties, freedom of religious worship and freedom of speech guaranteed to us by the Bill of Rights."

"I have too much respect for the American people, both native born and foreign born, to fear that they will accept the principles of communism but a sure defense would be a faithful practice by all of us of the principles of religion and the principles of constitutional democracy."

Replying, Father Parsons said: "I heartily welcome your declaration that 'Communism has no place in American life' and that its contempt for Christian ethics is contrary to all your beliefs. I thoroughly agree with you that a sure defense against acceptance of its principles would be a faithful practice by all of us of the principles of religion and the principles of constitutional democracy."

(N.C.W.C.)

"For God is a great Lord and a King above all gods. For in His hands are all the ends of the earth." Ps. 94.

THE LAND

There Is No Unemployment on the Land



FARMING COMMUNE

The other day I read an article in which a well known columnist was quoted as saying that columnists today are very important people. Come to think of it, though, he was speaking of writers of syndicated columns. If it would be possible to have this column syndicated then I'd be important. I happen to know the editor of The Moore County News (published in Carthage, N. C., most every week). Perhaps he could use this. No I don't think that will work out. He happens to know me too. I'll have to continue being unimportant, I suppose. I never did agree with the columnist I quoted, anyway.

Out from New York, recently, came a young man and his small son who is about two years old. George Putnam knew them out in California. Bernard Joyce is the man's name and he has been the victim of being pushed around by our relief agencies. We hope they will be happy out here at the farm.

John and Arthur butchered Billy Bessie's first born. The veal was very good and appreciated by all. This is the second calf to be butchered this winter. Miss Pay tells us that in New York they have been on a vegetable diet for some time due to finances or I should say lack of finances. We are quite fortunate out here.

Boyle the Henpecked

All the cockerels have been eaten and now Mr. Boyle has only hens to take care of. Since the hens have been receiving the laying mash regularly they have been producing. Mr. Boyle says now he is able to furnish eggs to the farm and can buy laying mash with the surplus. Every bit saved helps.

Every daily newspaper devotes plenty of space to the weather and its effects. Therefore, I don't believe it would be out of place to make a few comments here about our weather. Our readers in sections where there is little or no snow should see how much snow we have. Likewise our readers who live where there is plenty of snow all winter should see how little we have. No matter who sees it I'd like to say it is too much for me.

So far this has been our worst winter out here. However two years ago this coming March we had our heaviest fall of that year. Sometimes it is very pretty to see the ground covered with snow. Coming back from Easton one night the place looked like one of those pictures they used to have on Christmas cards when I was a boy. Lights shining through the windows of the houses on our farm and on the two neighboring farmhouses gave the appearance of a small village. It was nice to look at but tough walking before I was in my little house.

"Stout Fella"

Edward Bergin, an old young friend of the C.W., dropped a line explaining why he was unable to come out while on his vacation. We all missed Eddie and certainly hope he meets with every success while attending St. Joseph's Seminary. I was anxious to see how he was bearing up under the duties and obligations of being a god-father of Maureen. "Stout fella," Bergin, I imagine he can shoulder his responsibilities well. (For years I've wanted to use that "stout fella" business so now I'm happy.)

John Magee and two lady doctors stopped by the farm on their way from Chicago back to Massachusetts. John, of course, knows the farm well but that was the first visit of the doctors. John is quite busy with the group in Boston and the two ladies are active in the Worcester C.W. group. We heard that the farm in Upton was quite successful despite the terrible storm which hit that part of Massachusetts last summer. That was good news, indeed. John delivered a Christmas gift from Mr. and Mrs.

Al Reser of the Chicago C.W. group to Mrs. Montague. Fine service we call it.

Helen didn't do much canning last year as we were living in town and she was not well. Nevertheless we still have a couple of jars of jam we are trying to stretch out. In the past there hasn't been a great deal of canning done due to lack of canners. This year we hope to accomplish something along that line. When Father McGoeys visited us a year ago he told of the success they had in King City, Ontario, with their small cannery. The initial cost was around \$100 but the cost per can of the finished product was very small. We would like to can enough to take care of the farm and plenty for Mott Street too. We have an old washing machine, an electric iron and ironing board with which to start our laundry. This will be done as soon as there is enough money to spare to turn on the electricity. As the laundry in the city is sent out to be done we can use that money to pay our electric bill out here. Any suggestions on canning or laundry work will be appreciated.

Intellectual Enjoyment

"The Commonweal" for February 3 has an interview with Jacques Maritain which we enjoyed. M. Maritain answered many of the absurd charges hurled at him by some of our so-called Catholic leaders. We enjoyed the way M. Maritain put his answers. In concluding his interview he recognized the work of the C.W. and our leaders as being very important in America today. Everyone who is trying to do his best for the movement should feel cheered by the observation of M. Maritain. We hope Peter continues to have patience trying to teach us. He needs it.

Gerry Griffin was out for the holidays or I should say for one or two of them. He had to go back to New York because of the shortage of help on his office force. His force is himself and one other. Maybe some day in the not too distant future Gerry will come out here to stay permanently. Then we can depend on a good farm column regularly.

From Troy, N. Y., came our latest gift from St. Joseph in the form of a first class cook. Roddy McPherson is a loss to the Troy C.W. but is certainly our gain. The other day he answered an advertisement in the local paper for a restaurant worker and everyone hoped he wouldn't be able to get the job. He was offered the magnificent sum of \$1.00 per day for twelve hours work. From 7 A.M. to 7 P.M. for seven days a week he would thus collect the grand total of seven dollars. A man with a family would have a swell time on such a job. Roddy is still with us. Deo Gratias.

James Montague

MEETINGS

Catholic Worker School

115 Mott Street.

Every Tuesday evening beginning 8:30 P.M. Chairman Harry McNeill, Ph.D.

Feb. 14.—Fr. Swanstrom: The Waterfront Situation.

Feb. 21.—Fr. Palmer: Parish Co-operatives.

Feb. 28.—Dorothy Day: Works of Mercy.

Mar. 7.—Wm. M. Callahan: Armaments.

Catholic Union of the Unemployed

115 Mott Street.

Mondays, 2:30 P.M.

Not Liberals But Radicals

(Continued from page 1)

without knowing what to do with it.

II. Too Broadminded

1. The present would be different if they had made the past different.
2. The future will be different if we make the present different.
3. To make the present different one must give up old habits and start to contract new habits.
4. To give up old habits and start to contract new habits one must be able to make up his mind.
5. And liberals are so broadminded that they don't seem to be able to make up their minds.

III. Not Liberators

1. Liberals don't like to be religious fanatics, philosophical fanatics, or social fanatics.
2. Liberals prefer to be liberal fanatics.
3. The only kind of fanaticism that appeals to liberals is liberal fanaticism.
4. Liberal fanaticism is what keeps liberals from being liberators.
5. They are intellectuals who don't seem to know how to use their intelligence.

IV. Secularism

1. The intellectualism of the liberals has given us what we call secularism.
2. "What ails modern society," says Glenn Frank, "is the separation of the spiritual from the material."
3. Modern liberals have separated religion from education.
4. Because of that separation modern education is only information.
5. Modern liberals have separated religion from politics.
6. Because of that separation politics is only politics.
7. Modern liberals have separated religion from business.
8. Because of that separation business is only business.

V. Radicals

1. Liberals are too liberal to be radicals.
2. To be a radical is to go to the roots.
3. Liberals don't go to the roots; they only scratch the surface.
4. The only way to go to the roots

FLORIDA COMMUNE

(Continued from Page 3)

would be necessary for himself, and so we could build up our equipment and progress more rapidly.

If there is one or more, understanding the real nature of the case, willing to co-operate with us, sharing both hardships and rewards, and the opportunity of doing good, we shall be glad to give him or them a welcome.

But we must state plainly that one should not come here for what he can get out of it, but rather in the same spirit in which we have worked, for what he can put into it in order to help others. And one who is of this spirit will be assured a permanent home and staunch friends.

We think that if our center succeeds in establishing itself others may spring from it, and that such centers through the country can do much good as centers of Catholic activity, and also in giving opportunity for usefulness to many sincere and devout Catholic people who now find little to do except consider their own ease and comfort, really anxious to bear the cross but unable to get at it from want of sufficient and independent means.

We would also state that a little financial help in a place like this would go a long way, and be as much of a help as labor itself, and at times, of more help.

Welcome Assured

So if this reaches persons who know their own minds, who are wanting to help in a work which will in turn give them a sure home, willing to take things as we take them, who have been working to build up thus far, we shall be glad to hear from them.

Only please consider that we are burdened with work and have not time for a merely idle correspondence to satisfy curiosity.

Speaking of letters, we are hardly able to write letters of acknowledgment and thanks to those who help us by sympathy and encouragement, and sometimes by gifts which help us along in our material works. But if there were more of us, we could write many a letter of good cheer from the farm, to help others along in their battles—for a friendly letter often does good like medicine. At least we find it so.

And we do make good cheer here on the farm. The occupation itself is a work with God, and the motives and purposes that we have in working make all labor a pleasure. It is to serve God and our fellow men.

Farm Notes Impress

I am afraid this letter will be too long to publish, but I wish we could get it across without a long and useless correspondence with individuals, that this farm is no place of magic but is governed by the same laws that govern all economic enterprises. Your Farm Commune notes are so interesting that they are almost the first thing we turn to—but you make it plain that the produce of the farm does not meet the expenses—on the contrary you have been helped by gifts, large and small, besides the united efforts of faithful and real co-operators, some of whom go out and work for money and turn it in.

But we seem to be met with the erroneous idea that all that is ne-

is to bring religion into education, into politics, into business.

5. To bring religion into the profane is the best way to take profanity out of the profane.
6. To take profanity out of the profane is to bring sanity into the profane.
7. Because we aim to do just that we like to be called radicals.

cessary here is to climb on the wagon and distribute goods to the poor.

Bless you, we are poor ourselves, and we are trying to show the poor how to gain their living independently, in the co-operation of Christian charity, out of the ground, and be happy in it and thus set an example of real Catholic contentment, with peace and plenty, and if other centers spring from it, make the Catholic faith attractive throughout the country—draw people away from the congested industrial districts.

And we have received blessing and help as we go. Yet we are oppressed and hampered for want of real co-operators, who will enter into these ideals and work with us, sharing in good and bad alike.

Independent

The farm is free of debt or mortgage and was given, we think, miraculously for this work—to the blessed Virgin Mary, and it is called "Immaculata."

Now, is there any one who is willing to bear the cross and help us to make a solid establishment, be like ourselves, one of the little donkeys to help make the cart go; not one who wants to climb in for an easy ride, we think such a one will find great peace and joy in this work.

Can we not teach the poor, being poor ourselves and setting the example, to make much of little? To refuse to buy the unnecessary luxuries that make the rich richer, to draw the laboring men away from helpless dependence upon jobs and wages, into independent producing for themselves? There is land to be had, but one needs to be trained to know how to take advantage of it. In such centers as we are trying to establish one could receive such training.

What I am trying to say is that the poor man himself by cultivating a sturdy Christian character can alleviate much of the hard condition in which he finds himself—without waiting for the great reforms that we hope from the Government. In fact reforms have more often taken place from the bottom up. Consider St. Francis. And I am a poor third order Franciscan and know the joys of willing poverty, yet know that by Christian co-operation with others, one can work out of too oppressive poverty.

This is the doctrine that I would like to get across through your paper. Perhaps you could condense this so as to bring out the main points.

Mouth Watering Finale

My eyesight is failing so that I can't read this over. I can just get around to do the housework at Immaculata. E. holds the fort at the Grove where you stayed over night—and really has the most trying work of all. I can also do quite a bit in the garden. Cabbages are coming, also onions, and lettuce. Mustard and turnip greens have been with us a long while. And the sweet potatoes are gathered. But one gets hungry for a good old Irish potato. However, if help come soon enough we shall be able to get some planted in time for a crop. It is nearing time to sow tomatoes, beans and sweet corn. Pretty much all the year farming here. Butchering next week—ten hogs, I believe. We put it in cold storage until it is ready to be smoked, and next summer there will be a demand for all we can spare. We can use up all the extras, and that serves for many a meal. It is a job—1 sort of dread it but we are out of meat, so shall be glad to have some again. E. will be over to help—she is an expert at it. Also a neighbor lady promises to come—she wants to learn how. We learned it from the Home Economics lady—that is a splendid institution.

P.S. Anyone interested in coming to help us and make his home with us (he must have his own transportation) write to "Sunny Florida," c/o The Catholic Worker, 115 Mott Street, New York.