

# CATHOLIC WORKER



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## EASY ESSAYS

by  
PETER MAURIN

### Journalism Good and Bad

This Essay Appeared in "The Record," the student paper of St. John's University, Collegeville, Minnesota, on the occasion of its fiftieth anniversary. It is reprinted here for Catholic Press Month.

#### I. It Is Bad News

1. Mark Hanna used to say, "When a dog bites a man it is not news, but when a man bites a dog, it is news."
2. The fact that a man has bitten a dog is not good news—it is bad news.

#### II. Good Journalism

1. To tell everybody that a man died leaving two million dollars may be journalism but it is not good journalism.
2. To tell everybody that the man died because he did not know how to take them with him by giving them to the poor for Christ's sake during his lifetime is good journalism.
3. Good journalism is to give the news and the right comment on the news.
4. The value of journalism is the value of the comment given with the news.

#### III. Public Opinion

1. To be a good journalist is to say interesting things about interesting news or interesting people.
2. The news of the occasion is the occasion for the good journalist to convey his thinking to unthinking people.
3. Nothing can be done without public opinion and the opinion of thinking people who know how to convey their thinking to unthinking people.

#### IV. Recorded Thinking

1. A diary is a journal in which a thinking man records his thinking.
2. The "Journal Intime," of Frederik Amiel, is the record of the thinking of Frederik Amiel.
3. The thinking journalist imparts his thinking through a newspaper by relating his thinking to the news of the day.
4. By relating his thinking to the news of the day, the thinking journalist affects public opinion.

#### V. Maker of History

1. By affecting public opinion, the thinking journalist is a creative agent in the making of news that is "fit to print."
2. The thinking journalist is not satisfied to be just a recorder of modern history.
3. The thinking journalist aims to be a maker of that kind of history that is worth recording.

## Week of Prayer for Peace

### Exile From Fascist Italy Tells Catholic Worker Readers of Plan

*L'Action des Jeunes Catholiques pour la Paix* (usually known as the K.J.V.A.) which has its headquarters at Antwerp in Belgium and at Hilversum in Holland, and is under the patronage of S. Albertus Magnus, has initiated a week of prayer for peace.

The program of the various daily intentions was attractive. November 11, anniversary of the Armistice, to pray that "the armistice in which we live may be converted into a lasting peace." It is true that for those of us who still live without "warring wars" (as once was said) the actual situation is not a peace, it is indeed hardly an armistice, that threatens from time to time to be broken by aircraft bombs; but for Spain, and the foreign armies in Spain, for China and Japan, for Italy and Abyssinia it is the case of a state of war.

#### Radical

These good young people of the K.J.V.A. with the following intentions touched the roots of the evil. They invite us to pray for "peace for the individual by total submission to God;—peace in families by the restoration of true fidelity and Christian charity;—peace in the State by just and equitable relations between Authority and subjects;—peace in the Churches by the conversion of all to the true light of Christ;—peace in society by just relations between owners and workers." And then returning to the international plane, they invited to pray: "for total national and international disarmament by the abolition of military conscription according to the counsel of Benedict XV;—and for peace between the nations by respect for the rights of all peoples and by friendship and reciprocal goodwill."

And that is not yet enough: at the end, a special intention was indicated with the following prayer: "Oh, Lord, illumine responsible leaders that they may not cause Christian civilization to perish by blood and fire. May a rapid end be made to massacre of brothers in Spain and in the Far East."

#### Pray, Pray, Pray!

Must I say that I have been moved by this voice of Catholic Youth which reached me from Hilversum and that it touched my heart?

Pray, yes, pray!

Christians repeat it and do it, but with how much conviction it is not easy to say. For some years it has seemed as if God had withdrawn His hand from Europe, from the very people that still call themselves Christians, from their rulers and responsible politicians, causing them to fall a prey to disorder and to go straight towards another general war.

Whilst the Moslem peoples have succeeded in modifying certain of their international affairs by means of treaties and conventions settled peacefully, as for example the affair of the Dardanelles, of Alexandretta and of the Egyptian "capitulations"; Christian peoples have fought in Abyssinia, they are fighting in Spain and they are not succeeding in preventing the Sino-Japanese war notwithstanding their enormous power.

To whom can we appeal?

Berlin or Fascist Rome, Paris, London, Moscow, all are armed to the teeth; all are more or less ready for war, should it come. They are making efforts, it is true, to put off the fatal day, but at the same time they are establishing its premises: the principal limitless armament. The peoples are oppressed by the cost of armaments; they live in an atmosphere of anxiety; there are countries ruined economically: to the Russian collectivism, the state socialism of Germany and Italy form a pendant; Spain in a short time will be a country destroyed morally and materially. And it is then, when the crisis has become unbearable that war finds favorable soil.

#### Trust In The Lord

"It is better to trust in the Lord than to hope in man; it is better to trust in the Lord than to hope in princes." So sings the Psalmist in the *Hymn of thanks to God the liberator of his people*. (Ps. 117-8.) This we must repeat to our prayers and in our activities for Peace.

The indifferent and unbelievers will laugh at us: perhaps God is seen descending from Heaven to stop the combatants? Such do not remember the peace-making work of the saints who cast themselves between the civic factions of former times; nor the moderating work of many Popes in the agitated international life of former times; nor do they take into account the moral values of Christian civilization for the pacification of a world that is savage, barbarous, egoistic. They pay no heed at all to the fact that every time that a war has broken out, it is because the aggressor (there is always an aggressor) has forgotten the precepts of Christian morals and their fundamental basis which is love of one's neighbor.

If there were a living faith, that which moves mountains, we should have the peace of God, be it in our souls, be it in society, be it among the peoples. Then our prayer would be heard.

#### Do Not Understand

But faith is lacking: how many believe that it is enough to pray to have peace? Few, few. Because they do not understand that prayer is not only prostrating oneself in church, stretching out the hands to God imploring aid; but putting into actual practise that love to God and one's neighbor, which prayer expresses.

Today it seems that it is not peace that is sought for, nor is peace prayed for, but victory for the one side, defeat for the other; the one is exalted, the other despised and hated, in the name of profane ideals (Fascism or Communism) rather than in the name of God and one's neighbor love.

LUIGI STURZO

(We recommend to our readers those chapters on Fr. Sturzo's life and work in George Seldes' two books, *"Sawdust Caesar"* and *"The Vatican, Yesterday, Today and Tomorrow."* Fr. Sturzo has also written many books, among them *Italy and the Fascismo* and *The Right to Revolt*.)

## Of Finances And Personal Initiative

### DAY AFTER DAY

Outside the rain pours down in sheets but it is warm. Men stood on our coffee line this morning like dripping pedestals, but at least they were not shuddering with the cold as they have been so many mornings lately. I was looking over our last February issue this morning and note that we were feeding about four hundred men a morning then. Now the line has doubled and still we go on, God alone knows how, because these last two weeks there has been nothing in the bank. Just what came in every few days went to the grocer, and the printer waits patiently. Half a dozen speaking engagements brought in some money which went right to the wholesalers for coffee, sugar, milk and bread. May God bless those friends who continue faithfully to bring in armloads of bread and donations of coffee.

We spoke last year too, of the necessity of starting this work in other centers throughout the country, and now we note with joy that Pittsburgh, Detroit, Milwaukee, Boston, Houma, and other places are feeding the Ambassadors of the gods who come to them.

#### Always the Poor

In our editorial this issue, we speak of plans to form unemployed groups with the end in view of getting them on the land, of starting a movement in that direction all over the country. We do this with the full recognition that these bread lines, this work of feeding the hungry, must always go on. "For the poor we have always with us." That is a saying which has gripped (Continued on page 3)

## C.W. Reader Tells Story of Weavers In Sweatshops

I will attempt to give you an outline of the experiences I have had while following my profession of weaver as you requested.

Finished school at sixteen with one year to go to finish a Commercial Education; circumstances compelled me to find gainful employment.

My father spoke to the Weaving overseer and I was taken on "Learning" with my uncle. His job consisted of 3 looms: four apron gingham and four fancy gingham with rayon filling. At first it was slow tying a weavers knot, learning to set the box and harness chain, setting up the loom after "picking out," taking off the cloth, drawing in ends and so on. After a period of about two months I (Continued on page 3)

## Pacific Coast Labor Troubles Are Mounting

Out on the Pacific Coast Capital is preparing for a drastic war on the ranks of Labor. The Press is being used to tell the public that Labor has broken its contracts with Capital—this as a prelude to possible lockouts and reduction of payrolls. Those moves follow along in the path with the carefully laid plans of Capital to produce an entirely new "depression."

Capital knew that due to the 1933-34 Maritime Strike and the 1936-37 Maritime Lockout, the (Continued on Page 3)



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## Unionizing the Unemployed

Reading this morning the office of St. Peter Nolasco, who spent all his money ransoming the prisoners in Barcelona, I was struck by the lines, "he would sell himself to free them, or he would like to be fettered with their chains." And I thought gratefully of our readers, who were selling themselves in occupations they hated, yet sending us portions of their hard-earned money to help those unemployed who come to our doors; of our workers here and in other cities, who were spending all their energies in the work, subsisting on just what God sends them, and all of them "fettered with their chains," of poverty, even of destitution. And I thought of the discouragement they must often feel, a mood which they share with those they are helping, which adds to the weight of those chains which hinder them in their work.

## Landward

This month we are starting meetings for the unemployed, inviting those men who come to us on the bread line in the morning, to form themselves into an association of unemployed to discuss their abilities, their aptitudes, their chances of building up groups of workers ready to go on the land in farming communes, to find there a new way of life. We must do this as a first step even while we know that we have no place as yet to put them. We must try to infuse into their hearts some of the faith and hope that is in ours, so that they will be ready when God sends the opportunity to go out on the land. There is plenty of land, even around New York, which is not being used, land which belongs to private individuals, and to institutions. There are some we know who would be willing to turn over that land to groups such as ours. But ownership in that land must be assured.

Looked at in the light of history, the revolution which is going on today, springs from the inarticulate desire in the hearts of workers for ownership. We have neglected to emphasize the communal aspect of property so we have what we may term the heresy of communism which denies the right to private property. We have neglected to emphasize the dignity of the worker which has its roots in Christian teaching, so we have over one-sixth of the world's surface, a dictatorship of the proletariat.

## More Ownership

Throughout the country union organizing goes on; we are still in the beginnings of forming those associations of workers which Pope Leo XIII said were necessary to better the condition of the workers. The fight is still for the right to form those associations, and then it goes on to the fight for better wages and conditions so that men may have the leisure and the strength to take the next steps. And those next steps are toward ownership; ownership whether it comes in the form of cooperatives for producers and consumers, or ownership in land. No matter how many concessions the employer makes in regard to recognition of unions, better wages and hours, the fight will go on, on one pretext or another. Because often the workers themselves do not realize what that fight tends towards, getting rid of those chains of proletarian bondage which keep them from being recognized as free men, sons of God.

Meanwhile, in a land of plenty, there are around ten million unemployed. Union papers which come into our office through exchanges, are beginning to emphasize the problem and study it. There is beginning to be a discussion of the machine, and a discussion of means of finding work for the unemployed members of unions.

## Unemployed

There is in this issue a letter from an unemployed reader of our paper in Regina. It is wrong to call him unemployed, when he finds so many ways of employing his time in indoctrination and the works of mercy. He is one small leader in a great movement which will spread over the country. Throughout the land industrial conferences and social action schools have been held for priests to study the condition of labor, but the problem of the unemployed has not yet been taken up except in isolated cases.

The Workers Alliance which numbers millions in membership throughout the country, has done much to get immediate relief for its clients. They have fought consistently for State and federal aid, and often their organized groups have had nuisance value in bringing immediate help to those in need. The leaders are Marxist in philosophy and work with the hope that come the revolution they will through the gratitude of the masses, be able to swing them to the left. Surely the children of this world are wiser in their generation than the children of light.

## Day After Day

(Continued from Page 1)

many for nineteen hundred years. They have not been able to take it. The Marxists use it with sneers, pointing that Christianity preaches "pie in the sky," and the rich use it to excuse themselves from aiding those same poor. But we must recognize the hard fact, that no matter how good a social order, there will always be the lame, the halt and the blind who must be helped, those poor of Christ, the least of His children, whom He loved, and through whom there is a swift and easy road to find Him.

The most profound expression of this I came across last month in Bernano's "Diary of a Country Priest," a tremendously moving book which has become a best seller in France. Poverty and suffering, and the joy of Christ found through them! The book is overwhelming on first reading, and one feels the necessity of going over passages again and again to get their full meanings. If of us who are engaged in trying to build a new social order, who consider ourselves revolutionaries, need this book to work with a fuller understanding of the place our work takes in the temporal scheme. It helps us to preserve a balance.

Peter is always making lists of books for people to read so I shall give my own list herewith:

Diary of a Country Priest; Maniac's Life of Christ; Shone's Bread and Wine; Dostoevsky's Legend of the Grand Inquisitor in The Brothers Karamozov; Chautard's Soul of the Apostolate; Fr. Knox's abridged Bible; Maritain's Freedom in the Modern World.

That is plenty for several year's reading.

## Personal Responsibility

We are always having fresh occasion to make the point of personal responsibility, much to the amazement of our hearers who often doubt our sanity when we start expounding. It was the Health Department last month. We protested their right to come into our home at 115 Mott Street and snoop around our kitchen. We were not running a restaurant or a lodging house, we explained. We were a group of individuals exercising personal responsibility in caring for those who came to us. They were not strangers, we pointed out, since we regarded them as brothers in Christ. We were not an institution, or a Home with a capital letter, but a home, a private home. We were protesting in general against the tendency of the day to emphasize state responsibility, and we considered ourselves good Americans as well as Christians in working as individuals. We were protesting against organized charity which made so many hate the beautiful word charity.

We were able to convince the supervisor and the office man as to our principles and motives but not so the inspector, who surveyed us with a stony glare and great contempt. We did concede that to come under the law which held that we were feeding the public, that we had to cook as well as serve in the store, and that we would have to comply with their regulations there. So now the work is going on, with no money in sight to pay the plumber. St. Joseph, the good workman, will have to take care of this for us.

## Houses of Hospitality

With Houses of Hospitality growing up all over the country, we emphasize again that in spite of the need of centers for indoctrination, meetings and the distribution of literature, the ideal is personal responsibility. When we succeed in persuading our readers to take the homeless into their homes, having a Christ room in the house as St. Jerome said, then we will be known as Christians because of the way we love one another. We should have hospices in all the poor parishes. We should have coffee lines to take care of the transients; we should have this help given sweetened by mutual forbearance and Christian charity. But we need more Christian homes where the poor are sheltered and cared for.

Last winter, remember, the Communist readers of the Daily Worker fed a few thousand seamen on Thanksgiving and Christmas Day. When they gave a ban-



SAINT MAURUS

We can walk on the water, and rescue Our fellow-sharers in Christ from being drowned in injustice, ignorance and ugliness, if only we have as much confidence as Saint Maurus.

It was because he loved his little friend Naicid so much that he ran without any hesitation and saved him from drowning.

Ade Bethune.

## BOOK REVIEW

ASSIGNMENT IN UTOPIA; Harcourt Brace & Co., \$3.50, 630 Pages.

Those who have a smattering or a detached view of the Russian experiment since its very beginning, would do well to look into Eugene Lyons' "Assignment in Utopia." For the casual observer or student whose knowledge of the revolution and the history of Russia in the last twenty years has been fragmentary, he can find in this work a meticulous, chronological analysis. It can be deemed a non-philosophical approach because of Lyons' adherence to purely journalistic training. Lyons went abroad as a Communist and correspondent, and, whatever else he may be now, his book was purely the work of a reporter.

## Disillusionment

Disillusionment must have been a doubly bitter dose for the author realizing he was cradled in Marxism. Born on New York's lower east side and was as a youth a student of the Socialist Sunday school. Lyons does not write as a reactionary or one who has much to gain by penning such an indictment. He tried for a long time to close his mind and eyes and really tried to "cover" Utopia before describing, in clear but tragic style, the realities that confronted him.

In this work we can see the bitter ends attained by the impure means, the ruthlessness of the state without a soul, the depersonalization of man, the breakdown of the family as the basis of society, the incubator system of human production for use by the state, Stakhanovism, the secret police systems, purges, trials and executions, etc. This book should conclusively convince anyone who doubts the fallacy of the theories of Engels, Marx, et al. Herein we see the failure of attempts to reconstruct society on the basis of dialectic materialism.

Lyons readily understands the

futility of applying dialectic materialism in trying to fight exploitation by exploiting, reducing man to the animal state in the name of humanity and must give birth to a bureaucratic class, whose purpose is, by any means, to achieve a classless society.

Tim O'Brien

THE SOWER—a quarterly devoted to the Land and Crafts. Edited, printed and published by Thomas Barry, R.F.D. No. 1, Scotch Plains, N. J. \$1.00 per year.

Here is a magazine that is going to make many friends and more enemies because it dares to fling the gauntlet of primary thinking in the face of complacent industrialism. To call it provocative would be trite under-estimation—it should make you squirm in your seat.

In the words of the Editor himself this magazine "will present the strongest and most concise apologetics and expositions of the Land and Crafts ideas and ideals that we can find," and will be a handbook for the Land-Craft movement.

I am afraid however it is going to be most uncomfortable reading for most of us. For in a breath it says: damn your gadget comfort, and takes "Progress" out of the Articles of Faith. It offers a way of living most of us will think too hard of accomplishment but as we read on long bruised hopes and ideas we thought unattainable and obscure come to be common sense.

If you are beginning to have a dim suspicion that the popular conceptions and panaceas for the world's ills, are leading us in deeper woes THE SOWER is for you. But no matter what your place in life or your prejudices you are due for the cerebral shock of your life.

E.K.P.

quiet they did not invite their rich neighbor, but the men who were in need. And what an indoctrination this was! They were knowing Marxist teaching through the breaking of bread, instead of Christian.

So we do not cease to urge more personal responsibility on the part of those readers who can help in this way. Too often we are afraid of the poor, of the worker. We do not realize that we know him, and Christ through him, in the breaking of bread.

## Four Pages

It saddens us to come down again to four pages, but it is better than skipping a number. We are so broke that we dare not run up to big printers bill. We are most daring in regard to groceries, feeling confident that our Lord will not let us down. He is too grateful to St. Joseph for the care He got on this earth to disregard his requests, and St. Joseph is our spe-

cial protector in this work. And the one thing we are sure in feeding the unemployed is that our Lord wants us to do this work so we must do it. We are liable to make mistakes in the paper not being theologians or philosophers, nor experts in the line of economics and sociology; but we can make no mistake in feeding God's hungry ones.

We ask for help again of you readers, asking you to pardon our importunity. The days have passed when Jehovah sent down manna in the wilderness. Nowadays you are the dispensers of His bounty, and through you, we are, to those who come to us. He can only send us help through you, so we ask you to please remember our work. Men must be fed, morning after morning, and we pray for the faith of those poor mothers who live from day to day as we do, confronted by hungry mouths and not knowing where the next meal is coming from to feed them.



## Weaver's Story

(Continued from Page 1)  
was taken off "learning" and put on a job, running two looms and sometimes four. The pay starting in was \$8.75 for a week of 30 hours increasing every three months until the "spare hands" pay of \$12.50 was reached.

### No Cooperation

When regular weavers would be out, two or three spare hands would be put on their job, depending on whether it was a six or an eight loom job. Sometimes we would help the weavers when none were out; the company at that time employing 30 or 40 spare hands; such a thing today is unthinkable.

After a year on "apprentice" I was given a job of my own. Six looms in very bad condition, with a fixer-up in years kept me busy for perhaps the next couple of years. Eventually these looms were scrapped. I might add at this time there was a movement on foot to get a union, but subsequently disintegrated when the fancy weavers banded themselves together and refused to cooperate with the cotton weavers or other low paid help in the mill.

In general for the next five or six years, worked steadily at my trade averaging \$20 a week. Getting along quite well—when I look back now—until about 1930 when about 300 looms were scrapped for the automatic loom which brought about the much-discussed "speed-up" and "stretch-out."

### Changes

And now we will try and analyze the changes brought about through the introduction of automatic machinery. Where a weaver formerly ran six or eight looms he now had to run between 20 and 30 looms with a helper. The so-called speed-up required that the weaver only do those duties which called for his skill and the placing of bobbins in the loom and taking off cloth was left to the helper.

If one is to consider the wholesale application of this system throughout the manufacturing world, one can easily see the far-reaching consequences. When the directors of corporations are chiefly concerned with cost of running their plants, and the production turned off, it is only natural to enforce a system which would reduce cost and increase production.

However in considering the widespread curtailment of employment that results it is easily seen why the workers are opposed to such methods; when those that are kept on, find they have to turn off double and treble the amount formerly produced.

### Union

Even the worker himself will when possible take measures to increase the efficiency of a plant when he thinks it will be to his advantage, regardless of how it might affect his fellow-employees.

But this is supposed to be a story of experiences and not a thesis on plant efficiency. It is only natural enough that the weavers did not welcome this new type of loom, just as in the days, when the power loom was first introduced many people smashed them up and wished to have little to do with them, but eventually the workers became reconciled to their lot.

The last time I worked there on 32 Staffords, weaving silk, I was laid off for what the second-hand

said was bad cloth. My job was filled by two apprentices who run 16 looms a piece. These fellows had been weaving about 3-4 months. My several years with the company in skilled trade was disregarded. New weavers were broken in while experienced hands walked the street!

So when the organizers came to town I gave them every assistance I could until they left. When I discussed the situation with them at headquarters I could see my fate was sealed in that town and when other quarters failed to respond to help the workers I welcomed the chance to come to M—.

### Gypped

After less than a week I got work running 44 looms, 12 hours a night, 5 nights a week. What a long drag: four o'clock in the morning found one completely worn out; couldn't keep your eyes open, it was impossible to get the job all going at once, due to the fact of too many looms and the motor which drove them carried 800 looms by day and 200 by night and the resultant high speed made the work go very bad.

The first pay I got for 60 hours was \$24.25. I thought that fairly good. But I was due for a surprise because the boss told me I got \$4 too much and that would be taken out next pay! My next pay for 108 hours I received \$27.00—three dollars more for another week's work. When I protested to the boss he said to try it for another fortnight, the second week of which he shifted me to a job with Pick clocks. On the end of the week we were told that the night work would be stopped. Settling up I got an even \$30.00 for 108 hours. A little arithmetic will show how much this would be an hour. However it did me little good to kick even though I was told when going to work that I would make \$42 or \$44 for two weeks.

This was one of the mills previously down because of strike under the Catholic Syndicates. I notice in the settlement lately handed down the raise was between 4-7 per cent. The local organizers say they are up in arms over the small raise and there is good chance of taking over that field. I'm afraid they won't succeed though; there seems to be too much clerical control in that province of "padlock" laws and raids on private homes.

So I left there and entrained for another textile center.

Briefly, here, the work has been fairly good but the wages small and although leading at present expect to be taken on later at better wages.

This has been a very long letter Miss Day and I hope I have made a fair presentation of facts and conditions as I found them. If you use some of the material in your paper, do you think it advisable to mention town or provinces? I mean if this paper comes into the hands of some people I may find discrimination in getting work here.

I could write you plenty more and could perhaps send you a regular column or remarks about the situation here in Canada.

There is nothing I like better than writing so let me know how I can help out. I think I was cut out for a reporter or lawyer or something similar.

R.M.

## ACTU Helps Edison Men; Starts Paper

The ACTU is helping to stage a mass-meeting to protest mass layoffs in the Consolidated Edison system, to be held in St. Athanasius' Parish Hall, Brooklyn, next Thursday night, February 3rd, with Father John P. Monaghan, ACTU Chaplain and principal speaker, leading the movement to stem current discharges by the "billion-dollar" Edison Company.

The general charge is that Edison has no right to dump thousands of faithful employees out in the cold and onto public relief rolls while stockholders get bigger dividends and the surplus piles up. Other speakers will include Father William J. Brennan of St. Athanasius; Dr. Walter Willigan, professor of economics at St. John's College; and J. Cort, secretary of the ACTU (Association of Catholic Trade Unionists). Similar meetings are planned for other parishes throughout New York City.

### "The Labor Leader"

Five issues of a new Catholic labor weekly published by the ACTU and entitled "The Labor Leader" have appeared to-date, the first on January 3rd, containing four mimeographed pages of exposition of



Catholic social doctrine, news of ACTU activities, letter and gossip, general labor news and comment, including denunciations of Hague, Edison, Weisbecker Grocery Store, corrupt union officials (with names), Fascism, Communism, and Capitalism. It is hoped that "The Labor Leader" will soon reach the printed stage, but for that purpose money is badly needed. The editor is George Donahue, Manhattan graduate and militant rank-and-filer in Joe Ryan's I.L.A.

Important news for the labor movement hereabouts is the recent formation of classes in labor problems for priests in both New York and Brooklyn dioceses, both to be conducted by Father MacGowan with the assistance of Monsignor Francis J. Haas of the National Labor Relations Board, and the foundation of the second Jesuit school for trade unionists in New York City with the opening of the Crown Heights School for Catholic Workmen at Brooklyn Prep.

## Negro Scholarship

This month the senior class of Manhattan College, a Catholic college in New York City, run by the Brothers of the Christian Schools, established a four-year scholarship of \$1,000.00 for a Catholic Negro.

Mr. George Abbott, Catholic Negro, New York City Housing Adviser, and graduate of Manhattan College in 1922, is credited with inspiring the action taken by the senior class. Recently this well-known city official described the difficulties encountered by the Catholic Negro desirous of Catholic education but handicapped by financial circumstances.

The "Quadrangle," Manhattan's student publication, vigorously supported the scholarship in two editorials. Funds to maintain the scholarship will be raised by student smokers, dances, and other social functions.

May we join with leading white and Negro leaders of the Catholic Interracial Movement in complimenting the action of the senior class. We feel confident that a new trail is being blazed.

a great part by squalor and inhuman overcrowding.

The Commission can, and undoubtedly will, propose legislation. The State Legislature can pass laws on the subject. And that will help. But the most vital and lasting contribution to the solution of this problem would be the reform of public sentiment. Unless the public is in favor of a particular law, it is generally violated and ignored and utterly fails of its purpose. But when needed reforms are supported by public opinion, then adequate legislation will prove effective.

## The Outstretched Hand

by  
Pope Pius XI

Words pronounced by the Holy Father at a reception given to eleven French bishops and published by the diocesan paper of Saint Brieux, Franc. Readers of the Daily Worker will do well to compare this translation, by Peter Maurin with articles pertinent to it published in the Communist organ.

### I. Can We Take It?

1. French Catholics hear often of the outstretched hand.
2. This hand which is stretched to us; can we take it?
3. We would like it very much.
4. We don't generally refuse an outstretched hand.
5. But we should never accept the stretched hand to the detriment of truth.
6. Truth is God and God can not be sacrificed.

### II. Why We Should Take It

1. Those who speak of the outstretched hand do not clearly explain themselves on this subject.
2. There are, in their language, confusions and obscurities which must be clarified.
3. Let us, therefore, take their outstretched hand so as to bring them to the doctrine of Christ.
4. And how will we be able to bring them to this doctrine?
5. It is in presenting it.
6. And in living it in all that it has that is beneficial.

### III. Through Charity

1. The preaching of truth did not make many conquests for Christ.
2. The preaching of truth led Christ to the cross.
3. It is through charity that He has gained souls and brought them to follow Him.
4. There is no other way for us to gain them.
5. Look at the missionaries.
6. Through which way do they convert the pagans?
7. Through the good deeds which they multiply about them.

### IV. Source of Charity

1. You will convert those who are seduced by Communist doctrines in the measure you will show them that the faith in Christ and the love of Christ are inspirers of personal interest and good deeds.
2. You will do it in the measure that you will show them that nowhere else can be found such a source of charity

### V. As Far As Sacrifice

1. Stress that point.
2. We know that you already do much, you and your faithful, in that respect.
3. But you must do more, and better still, go as far as sacrifice.
4. You have not forgotten Saint Ambrose asking to sell even sacred vessels so as to aid human misery.

## Promises A Million Dollars

Dear Editors:

Here is a dollar for somebody's stomach. My brother, age 11, bet me a million dollars on two different occasions and lost. If he ever pays up you can print your paper on gold leaf. However, I wouldn't make any plans along that line for 30 or 40 years yet. There are a few minor difficulties, you understand.

A piastid in the mystical Body.

P. S.: I forget what this means, but I gather from my Biology notes it's pretty small.

## Pacific Coast

(Continued from page 1)  
workers had been unable to save any money. So Capital felt that now was the time to strike a knockout blow and attempt to completely destroy Union Labor on the Pacific Coast. Capital is ready to take advantage of the division in the ranks of Labor. The C.I.O. and the A. F. of L. are at each others' throats. From the standpoint of Capital, it is an ideal situation.

### C. of C.

The first gambit in the game is the organization of a new body by the Chambers of Commerce. It is called Southern Californian's Inc. Every business man employing more than four people must pay into the war-chest of this outfit the sum of fifty cents per person per month plus \$100.00 per year. This organization is using paid advertising in the daily press to inform the public that they are not against union labor or collective bargaining, but that they wish to protect the sanctity of the "open shop" and the right of the individual to work when and where he or she pleases and for what ever wages they elect to accept.

### "The 10,000"

The next move was the organization of the club women into what is called "The Neutral Ten Thousand" nick-named "T-N-T." These women are also using the newspapers to air their views against organized labor. Then there is an organization known as "The Ten Thousand." Any person may join this body by paying in one dollar per month. It also em-

plays the daily press to tell the public about the evils done by the workers.

It seems to be the general opinion among Maritime workers in San Francisco that they will be "on the bricks" by March First, if not before that date. With Big Business digging in and getting all set to battle union labor, the workers face a very unfavorable New Year. What with the Chambers of Commerce and the Merchant's and Manufacturers' Associations in the front line trenches and the shock troops in the rear prepared to assist, Labor looks forward to a most doleful prospect.

The split in Labor's own ranks is assuming such serious proportions that a showdown may be expected in the very near future. This is all that the Pacific Coast Ship-owners' Association is waiting for. Labor gained recently one quite spectacular victory though. The various business organizations had thought that they had induced the Mayor of Los Angeles to sign an anti-picketing ordinance that they had pushed through. But the Mayor looked them, much to everybody's amazement, including his own. Mgr. Keating, acting as a Prober, was the sole instrument of the Church, at a personal interview with Mayor Shaw. After listening to Mgr. Keating, the Mayor said, "If I sign that injunction there will be a revolution," and he vetoed it. In this incident the C.I.O. and the A. F. of L. joined hands and presenting a united front gained a victory.

CARL R. SHERRIDAN.

## Investigate Discrimination

Taken from an article by Louise Byles in the Interracial Review.

The State of New York having suddenly become anxious about conditions existing in Harlem, appointed a commission of twelve to look into the situation and suggest legislation. Before a conference lasting four days, testimony of discrimination and injustice existing in schools, hospitals, industries, and housing were unfolded to the Commission by both Negro and white men.

Discrimination seems to run highest in industry and housing. Scandalous facts were brought to light. Negro students of Industrial Schools are not afforded the opportunity of employment as craftsmen after graduation as they are not admitted into skill-labor unions. This slight

chance of employment for the Negro, extends also into hotels, restaurants, banks, subways and the Telephone Co. The responsibility for this lies in the discriminatory practices of both unions and corporations.

### Rents

There is no doubt that the average Negro can obtain only a low-salaried position. And yet the rent he is forced to pay is considerably higher than the rents which the white men pay. The rentals absorb from 32 per cent to 94 per cent of his small income, what does he get for this money? Perhaps an apartment in one of the "prize slums" in the city. Without doubt his children will play in the street and perhaps fall into delinquency. It is a truism to say that juvenile delinquency is caused in



# THE LAND

There Is No Unemployment on the Land

## Catholic Union of The Unemployed

I am particularly pleased with the last page of your January issue because it gives me more information concerning your work and ideas, which is a very important way I am trying to follow, and like to keep as a guiding example in plain view. In this connection I would like to submit for Peter Maurin's opinion the situation here.

With my wife and four children I have been on city relief for more than six years now. Not being satisfied with giving nothing in return for the mere necessities we received, I used the great amount of free time to read and study deeper and deeper but without special plan; also combating by better principles and logical deductions, as I saw them, the wrong principles and their deduction the Communists try to advance here. In public meetings as well as by private conversations with everyone of them, I could get a hold of, I tried to defend our Christian principles and proved them better in teaching and living as well as in results to mankind than theirs. Also in whatever place I may be, as well as with whomsoever I may be speaking, I am bound to be talking Christian principles.

This goes for the Mayor and Alderman as well as other city and government officials I meet frequently in grievance work for relief recipients, who can not themselves obtain what they should receive. Editors of the secular press, and business men of all descriptions and types get the same treatment. This being an almost full time job, I figure that by the indoctrination of Christian principles into our civilization, I am thus supplying the Community with what it undoubtedly needs most.

The Catholic Union of Unemployed, founded here because we were

not satisfied with the other union which was almost totally controlled by hard working Communists took quite a bit of my time and gave me the opportunity to help the poor. The Catholic Welfare Society also gave me beautiful occasions in this direction and all were useful helps in distributing your paper and the Canadian Social Forum. The Catholic Union of Unemployed operates a canteen or free lunch counter to feed the poor and one class of Sacred Heart School, during their citizenship hour, decided to send a delegation to get acquainted with the work we are doing in the canteen, so that they can report back to their classmates, and all of them get their parents interested in it. I hope to get in that way the support of the whole Catholic community to supply either the potatoes, or the vegetables or the bread or the incidental necessities. One of the members of the union made understandings with a number of butcher shops to sharpen their knives for soupbones, and keep the canteen supplied with good soup.

Am I justified in looking upon my relief allowance as wages, honestly earned although not recognized as such by the community that pays them? And is not this true Communism? Working to the best of my ability, to the best interest of the community, and not receiving any more than the bare necessities for wife and family. I should very much appreciate an answer from Peter if he can find time.

F. D. R.

(Editor's Note: Inspired by the example of our fellow-worker in Saskatchewan, we are starting a Catholic Union of the unemployed in New York and will report progress next month.

## Florida Commune

The writer of this article has been reading with much interest the articles on the Farm Commune from the pens of James Montague and John Curran. They write so well about the farm they must be real farmers. Donald Powell penned a fine paper a few weeks ago on the monastic life as it might be applied for families to obtain a living from the soil. The writer of this letter has been thinking along these lines for fifteen years (Catholic cooperation for the benefit of all), and has received some cooperation to the extent of acquiring the land, in all, eighty-eight acres of excellent Florida land, on which he has erected three houses and five out-buildings. We live in one house, the rent of another buys the groceries, and the rent of the third pays the taxes. . . . Unfortunately an excellent out-building was burned a few weeks ago, on which there was no insurance, and in which was stored much feed and seed.

### Visit

On her Florida trip nearly a year ago the Editor of the Catholic Worker visited these holdings and spent a night with us, was shown about the farm, saw the struggles of years for a great ideal and the plans of the future. She or any member of the staff at Mott Street or of the farm at Easton will always be welcome here. We have much in common, we are striving for the same ends. The writer would like to make known to the Editor that since her visit here a similar project has been started by some Catholics from Ohio twenty-one miles south of here. Also since she was here much fencing and building has been done and another cow has been added to the list of livestock. And we must not forget to give Dixie credit for another family of pigs.

Immaculata has given a bountiful harvest and thanks to our heavenly Patroness the taxes are paid.

We have here an atmosphere of plenty, including Florida oranges and grapefruit, our vegetables never fail us throughout the year, we pay our bills with pork, and have plenty for our own use. Our plan from the beginning has been to help the needy, especially those of the household of the faith. But we need workers like Mr. Hergenhan and Joe Hughes and Bill Evans. We are hoping for such a person to offer his cooperation as a brother worker with us. The land is here, the sunshine and a bountiful rainfall, a delightful climate the year around, cooler in summer than in New York or Pennsylvania. We need families or newly-weds, and these acres need only willing hands to make them produce bountiful harvests that would support many people. If Father McGoey ever comes South tell him not to fail to visit us. We would like to learn more about his Farming Commune near Toronto, Canada.

### Present Workers

Two women and a little girl, outcasts from their own well-to-do family because they became Catholics, want to come a thousand miles to make their home with us. A poor lonely woman, now nearing sixty, wants to come a few miles to make her home with us, and to bring with her for the common good a horse, a cow, a sow, fifty hens, some farming implements and some furniture. Two other women, past middle age, are planning to come when the way opens. We need cooperators, men and women, to make this a success. At present one man is doing all the plowing, fencing, building, clearing land, caring for crops, planting and caring for the orange grove and other fruit trees. Women can do much gardening and other work with a rake or hoe, but not so much with a hammer or plow. As stated before, there are women planning to come and make

## Co-op Priest Tells of Gains During Month

St. Teresa's Village, Inc.  
Bolling, Alabama

Dear Editor:

Just returned from the celebration in Mobile and found your letter waiting. Hope it is not too late. I will give you the news in fits and hope that you can make something of it.

We have already broken most of the ground and are waiting for the cold to pass before planting. Did I tell you that we have decided on truck farming? We will then have the produce canned for toll (this year) and try to get up a market with the Catholic institutions of the country.

The individual two-acre subsistence farms are already in the process of plowing, etc.

Our corn crib is to be the commissary. We have sealed it inside and out and it has now been in operation for about three weeks. The room over the garage will serve as a temporary clinic and library as soon as I finish painting it. The Board of Health officials have been out to offer their services—will supply blood tests, vaccinations and treatments. We shall also invite the other natives to these clinics and also to distribute food, etc., in the commissary. She is also in charge of the new offices which have been more or less donated to us in the new city hall in Greenville.

### Co-op For Croppers

Another addition to the farm is a gas tank which will save quite a bit on this item now that three cars—mine, the truck, and my assistant's. He, by the way, will be with me after the first of April.

Mr. Sullivan and myself will soon get to work on the organization of a legal cooperative for the benefit of the sharecroppers. We are planning on getting two more lawyers to join us on this project. But first it is going to be necessary to start some broadcasting to advertise the idea. After this is done we shall continue with a Catholic Truth hour. And by means of the cooperative we shall get rid of some of the dirty politicians in Pike County—where the trial was.

The people seem to be very happy and have really begun to work. Before coming here, every one of the children was afflicted with some kind of skin disease. I have just noticed that now, none of them are so afflicted.

### Liturgy

I had intended to start family, or public, recitation of the rosary at night. But they beat me to it. One of them last night asked me



if I would not go and say the rosary with his family. We are really going to observe the liturgy at the Village. We shall begin on the feast of the Purification by blessing candles here. When the Rogation days arrive we shall have a procession and the blessing of the crops, etc. For the time being my living room will serve as the chapel; but when it gets warmer I shall put the tent up and hold a revival. We have already begun congregational singing.

Sincerely in Christ,  
(Rev.) A. W. TERMINIELLO.

their home here, in addition to the present group known to Miss Day. And if some man will join us in the work, one can fence and build and clear the land while the other can make Jack earn his board in the rows of corn, sweet potatoes and peanuts. As it is, while the writer is doing some of these necessary things, Jack is idle in the pasture.

SUNNY FLORIDA.

## Interview With Our Best Farmer

John Filliger came into town to spend the day on some business a week ago and before he left he dropped into the office to talk over plans for the farm.

"Probably won't be in again until next fall," he said as he was leaving. "Spring is coming along pretty soon and there'll be a lot of work to do what with ploughing and planting the lower farm."

It does us good in the month of January to hear people talking about spring being right around the corner. It shows the virtue of hope is alive in their hearts.

"You ought to see that horse this morning. We got him a stable blanket and he loosened the chin strap and in spite of the belly band being fastened he worked out of it and tossed it to the other end of the stall. He's real lively what with not getting much exercise. When Jim or Hughey come into the stall he edges them all over the place. I'm going to hitch him up to a sleigh and take him out riding when I get back. That'll be good for him."

"Good for all of us," we cried. "Hope the snow lasts till we can get down."

One of our readers had complained that after telling in one farm column about the horse having a cough, we did not tell whether he had recovered.

"But that horse always has a little cough. Doesn't really bother him any. He's the hardest working horse I ever saw. When he's ready to stop to rest, believe me, I'm ready to stop too. He's the fastest horse I ever saw. He's a western horse and he's not used to saddle, and when I tried to ride him once, he threw his hind legs in the air and I flew off."

### Wild Animals

"Bessy the calf is a lively one too. She threw me a couple of times when I was getting her into her stall. I got sore once,—it was real icy out and I fell hard, and I gave her a kick. She just turned and laughed at me. Mollie and Rosie have more manners, though Molly's wild enough too. But she's tamed down quite a bit now; she's going to calve in June. She looks beautiful."

"Last week we saw five doe up on the hill. The snow was on the ground and they were coming close to civilization. Looking for a cornfield or something. I sure was glad Smiddy and Arthur was with me and saw them too, otherwise no one would believe me. They were beauties."

"Fr. Holligan came in to see us and have a cup of coffee a few months ago. He was out hunting. He hasn't been in since. He's a gruff man but we like him."

"I'm building me a peaked roof on the lower farm chicken coop this year and moving in. It's going to be my house and I'm going to have a bath. Everybody's invited. Maybe I'll put the house on rollers and move it down to the mail box where there is a stone foundation. Frank is going to have a barber shop and Mr. O'Connell a work shop and Bill Evans a stone house. When Jim starts his, I'll give him a hand with his too."

"Can't wait for that later train tonight. Got to get up and kill a pig tomorrow. I can do it real easy now. Smiddy doesn't like to. He gets nervous as anything."

"Jim'll be coming in with the truck in a few days and he'll be bringing in twenty-five pounds of lard, half a pig, some scrapple and a crate of eggs. You'll be living high for a while. But you just wait until I get my acre under way and start raising pigs. There'll be enough for the whole Catholic Worker gang and I'll be taking them to market too. We'll be needing the money for fencing and seed and to help pay off the mortgage. There's a lot of work to do. And my train will be leaving and I got to get on to see if the goat has had her kids. So long for a while. You'll be eating pig for Sunday."

## C. W. CELLS

We regret that, due to limited space (finances permit of only four pages this month), we are unable to give letters from C.W. cells their due.

Boston—328 Tremont Street.

Catechism class started for neighborhood children. Given the use of a two-story house. Cold weather brings more "ambassadors." Making plans for working a farm for use. Would appreciate information about a cheap farm for sale. Four thousand papers sold and distributed.

Houma, La.—703 Lafayette.

New and larger quarters. A permanent worker. New stove needed. Weekly study club meeting on Tuesdays, concentration on Labor Encyclicals, the Liturgy, and Interracial Justice. Seeking to find how close local wages meet with the \$1.50 set as the minimum annual wage by the American Catholic Philosophical Society.

Pittsburgh, Pa.—901 Willis Ave.

Five hundred hungry "ambassadors" fed daily. Nine housed. Hill Daly, Minister of Propaganda, distributes in grub shops, bars, hotels, offices, campuses, and on the street. Alliance sponsors essay contest for High Schools on Catholic Peace Program. This to be followed by mammoth peace rally. Plans for a Farm Commune are underway. A 120-acre farm is in the offing free of cost.

Detroit, Michigan—1414 Bagley

Avenue. One hundred sixty served soup

and bread daily. Several thousand papers distributed. Fr. Furley addresses group on his new book, "Three Theories of Society." C.W. given out at a Ford festa where 1,000 union men were arrested. Beaten up union organizer was visited by two priests. Dan Foley spoke for the Group over the U.A.W. Radio Station. Workers' School promised.

Midwaukee, Wis.—109 North Fifth Street.

Fifty fed daily. Health officials squawk because unsheltered men had to sleep on floor. Contemplating a dormitory for men. C.W. distributed at several meetings. Many visitors. Sunday meeting highly successful.

Chicago, Ill.—1841 W Taylor St.

Retreat given. Conducted by Father John Hayes. Attendance large. Interracial Justice Hearing held. Deplorable housing and health conditions among the Negro shown.

## Easy Essays

By

PETER MAURIN

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