

THE CATHOLIC WORKER

Vol. VI., No. 3.

JULY, 1938

Price One Cent

EASY ESSAYS

by
PETER MAURIN

The Curse of Liberalism

I. Three Jews

1. Harold Laski, an English Jew, says that Liberals have endorsed bourgeois capitalism in the name of liberalism.
2. Julien Benda, a French Jew, says that liberals have given up the search for truth and consented to become paid propagandists for nationalism as well as capitalism.
3. Mortimer Adler, an American Jew, says that, Liberals are sophists and not philosophers.

II. Let's Be Liberators

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 is to liberate oneself.
5. To liberate oneself is to show others how to liberate themselves.
6. Why be a liberal when you can be a liberator?

III. Modern Education

1. Henry Adams says that you cannot get an education in America because there is no unity of thought in America.
2. Norman Foerster of the University of Iowa says that State Universities do not know what it is to be educated.
3. President Hutchins of the University of Chicago says that Universities turn out graduates without giving them an appreciation of the human values that are embodied in the masterpieces of literature.

IV. Secularism

1. The fruit of Liberalism is secularism.
2. Secularism is the separation of the spiritual from the material.
3. When religion has nothing to do with education, education is only information.
4. When religion has nothing to do with politics, politics is only factionalism.
5. When religion has nothing to do with business, business is only commercialism.

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—Ade Bethune

Round Table Clarifies CIO's Stand

The first of a series of round table discussions between labor and employer was held in San Francisco last month at Exposition Auditorium and one of our readers send us press clippings for which we are grateful. Rodger D. Latham was the spokesman for the employers and Harry Bridges the chief speaker for labor. Bridges said:

"What is spoken here, if not ad-

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New Orleans Police Try To Oust CIO

Institute Reign Of Terror; Jail Pickets And Protect Thugs

There is a bitter struggle against the CIO going on down in New Orleans. One of our readers writes: "The police are helping out the AFL gangsters against the CIO shipyard workers, and today they are throwing CIO pickets in jail as fast as they can pick them up. It is in connection with the CIO teamsters strike against the fake AFL closed shop agreement with the drayage companies. Two innocent CIO men, one white and one colored, have been seriously wounded by gunshot, and there is a reign of terror going on as I write. The police are actually protecting the 'thugs' imported by the AFL to protect their fake agreement with the companies against the CIO which has the great majority of the drivers signed up. One fellow who is said by the police to have been kidnaped by the CIO made them look silly by denying himself that he was the victim of any such attempt. Yet the police have CIO men locked up for that offense. . . . Then there is the Todd-Johnson dispute and police opposition to the CIO there."

Arrests

A few days after the above letter was received, news came of a police raid on CIO headquarters and 84 persons including several girl stenographers were arrested and CIO records seized. Captain Clark, head of the strike squad, told reporters that there was no strike but a fight between unions and that he was going to pick up every picket he could find. But the arrests and intimidation has been only of the

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—Ade Bethune

Non-Violence Technique by C. W. Pickets

We note with joy the stand taken by *Commonweal* on the Spanish war, and congratulate the editors for their courage. Too many agencies have allowed themselves to be used for partisan propaganda on this issue. And apropos of this situation, we have Hollywood injecting a neat bit of Loyalist propaganda in the picture, *Blockade*, released by United Artists. Clifford Odets began

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Bills and Things

DAY AFTER DAY

It is a rainy June day and cool enough for a wool dress. After a heat wave which lasted a week, it is now too cool and it was a bad morning for the line. A seminarian friend was down the other day taking pictures of it, and the line of men extended down to the corner and around to Mulberry street, longer than ever, for now times are harder than ever. It is estimated that 13,000,000 people are unemployed and about two million part time employed. One week a friend from Wall Street writes that times have never been so uncertain and gloomy for the past forty-five years, and the next week there is a flurry and rise in stocks due to the U. S. Steel lowering their prices and announcing that they are also lowering their wages. The great mass of comfortable people do not seem to realize that we are at the end of an era and that times will get increasingly worse until there is a widespread effort to build up a new social order based on co-operative principles, mutual aid and decentralization of industry and agriculture. Yet the move toward centralization goes on.

More Help Needed

We are going to have to send out another appeal. More and more calls are made on us so that we are crowded to the doors and the farm is overstocked with guests. We have never sent out an appeal in the summer before, but it is necessary with the thousands of mouths to feed. We cannot turn men away who come to us confidently for bread.

Reading the life of Rose Hawthorne, "Sorrow-Built a Bridge" by Katherine Burton, I was given courage to mail out another appeal, though we sent one out in the early spring. When she was hard-pressed, she kept appealing and appealing until help came. And we've got to do it for our poor men. We never did it before in summer because people were on their vacations and we weren't sure of reaching them, but we will trust to the Lord to touch their hearts and to reach them wherever they are so that they will share with God's littlest what He has given them.

The Farm

This morning the thought of the farm came to me during Mass. I am going to be in Pittsburgh these first two weeks of July and then in

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New House of Hospitality In Cleveland

Cleveland, the city which sports a relief list tallying into tens of thousands, where hundreds of C.I.O. workers expelled from their jobs at the time of the Republic Steel trouble are still unemployed, has a vigorous Catholic Worker Center at long last.

Located ideally in the poverty-stricken flats of Cleveland, the house from its perch on rickety, storm-swept Franklin hill, overlooks the entire industrial valley and the beautiful Cleveland skyline beyond. The Cleveland House of Hospitality is a vacant one-room store front—vacant for many years. The owners live directly behind, while two families are crowded into the floor above. The room was obtained from the gracious landlord for five dollars a month, merely

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International Order

By Don Luigi Sturzo

It is a fact: principles that twenty years ago went undisputed are today cast aside as impracticable, and even their validity is doubted. And the question is asked: can there be Christian morality in the international field?

Those who believe that treaties may be broken, that pledged faith has no value between States, that it is possible to carry out an armed aggression against another country and by so doing deserve the approval and support even of certain sections of Catholics, can no longer believe in the existence of an international Christian morality.

Nor indeed in a natural morality. . . . Nor in even the old Law of Nations!

It is possible that Christ in preaching the gospel of love, truth and justice, left the passions of men free rein in the international field?

Aggressions

When Christ told his disciples that only "the things which come out from a man, they defile a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride foolishness." He included all human actions.

Why should human actions in the political field be excepted from the defilement of sin? Are they not often "murders, thefts, covetousness, wickedness, deceit, envy, blasphemy, pride, foolishness?"

When Napoleon caused the Duke of Enghien to be killed, he did so for political reasons, but he committed a crime. And when Napoleon invaded Spain for no other reason than that of imperial policy, he committed an aggression.

When in 1914 the Austro-Hungarian Government refused arbitration with Serbia and wished to start a punitive war (what theologians call "excessive defence"), actually a true war of aggression, they committed an immoral act.

We may stop short at these examples from the past. Others of today are known to all.

Every immoral act is above all a sin before God and before conscience; it is a sin also before men. A disorder, inward and outward, individual and social.

No international order (natural order and still less a Christian order) can be based on immorality put forward as a principle, as would be the case where it admitted that politics have no moral character and that the men who engage in politics are not bound to observe the moral law.

Therefore the Church has always had her say in matters of international law, through the decisions of Councils, Popes, Bishops, Doctors, theologians. . . .

"Scatter the Nations"

Alberico Gentili, in laying the foundations for a new international law based solely on Natural Law

principles, proclaimed at Oxford in 1588 that "theologians must keep silent in matters of others." But the Church has always spoken and always will speak. Benedict XV summed up in a sentence the Christian teaching for today: "For the material force of arms must be substituted the moral force of Right." (August 1, 1917).

Catholics should be the first to listen to the Church's teaching, and support them in speech and writing, as electors, as members of parliament or ministers, as publicists, as preachers. . . .

Christian morality is nothing else but "truth, justice and charity"—three words repeated by Pius XI in respect of the recent conflicts, together with the verse of Psalm LXXVII, "Scatter the nations that wish for wars."

To approve aggressions, to praise war, to accept treaty-violation, is to support and defend those who put into practice the theories of might is right, racial supremacy, the defilement of the State, who undermine all efforts to constitute a community of nations, who are not ashamed to approve the aerial bombardments of defenceless peoples. And this means to turn a deaf ear to the Church and the Gospel, and to work against international order and peace.

Truth, Justice, Charity. In private relations and public, national and international. The same Truth, the same Justice, the same Charity. There is no other path to peace.

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To the Holy Father

WE hope the Holy Father sees this editorial. Will one of our friends in Rome bring it to him? We want to tell him how his leadership, his writings and his prayers have affected our lives. We want to tell him how touched we all were at his prayer during the Eucharistic Congress in Budapest. We want to tell him that we have found meat and drink in the words he has written, and that spiritual reading which is oil to keep the lamp of faith burning. We want to assure him that we have heard his message and that we are striving to reach the workers of the world who have fallen away in such great numbers from the faith. We are trying to reach them through these age old techniques of voluntary poverty and the works of mercy. And when we feed the hungry, whether they be strikers or unemployed, we bring to them too the writings of the Holy Father. During the seamen's strike we distributed thousands of copies of his encyclical on rebuilding the social order. (One of the men came in asking for "one of them cycles the men are all reading.") There are thousands helping us throughout the country, in our fifteen centers in our big industrial cities. We are even reaching the country-side and the rural slums. And in all the work we are doing, we acknowledge the Holy Father as our leader.

Divine Providence

One of the scholars who came to speak to our crowd in New York made the statement last winter, that "leaving out of account Divine Providence, revolution is inevitable." But we abandon ourselves to Divine Providence, and pray daily for the faith and hope so essential to our work.

One of the significant facts of the day is that all this work is being carried on by the rank and file. There are no outstanding leaders. There is no Lohengrin, no Knight of the Holy Grail, to appear to save the city and rescue the distressed. It is the poor and humble ones, the "littlest ones" who are carrying on the work. For all of us the message of the Little Flower, her little way, is a vital one. We have no mass demonstrations, no orators, no great leaders. We are travelling the "little way" and emphasizing personal responsibility as opposed to state responsibility. We have Christ present in the Blessed Sacrament, His Humanity and Divinity, to Whom we can go for guidance and strength.

Laborers Are Few

We wish, while he is yet alive, to express to him, who is Christ's representative here on earth, our overwhelming gratitude to him, and our love for him. And we wish, too, to beg his prayers. The harvest is great, and the laborers are few. And Christ told us how to find the laborers. "Pray ye therefore," he said, so we pray for laborers to help in whatever way they can in returning all things to Christ.

We are the littlest of his children and many of us are the lame, the halt and the blind. We don't presume to write directly to the Holy Father, or to ask his blessing. But we approach him thus indirectly, through our readers in Rome, and we know that he will pray for us and bless us, and that he will help us with his prayers while he is here on earth, and afterwards when he is in heaven.

Catholic Worker Program of Action

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

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

ALLIED MOVEMENTS

 - 1—Cooperatives
 - 2—Workers Associations (Unions)
 - 3—Maternity Guilds
 - 4—Legislation for the Common Good

Day After Day

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Nova Scotia through August so I cannot be on the farm as much as I'd like this summer. But I had one good week there this month and aside from occasional terrible thunder showers the weather was great.

It was during my thanksgiving that thought of the farm kept persisting. The need for families there and yet the impossibility of thousands of families. Someday perhaps there will be a building fund. Voluntary poverty, manual labor, communal living are part of the life right now. There is much growth in this two years. This year we have co-operated with Mr. Wallace, who is over seventy, helping him build his fences. I say we, but it was Harold Craddock who did all the hard work. Then we work our neighbor's the Smiths to a much greater extent. Mr. Smith, John, Harold, Charlie, and others, plough, cultivate and hay together. Boyle and



he are raising chicks together, we using their chicken house and incubator. Helen Smith helps at the house, and we are helping her buy her uniforms for the nurses training school where she is going in the fall. They come to our meetings. We must visit and invite neighboring farmers. And I thought, the families will come about—they will move around the farm, they will be part of the community. There's every reason to be encouraged after this short space of two years. Peter Maurin is down on the farm now and will be there for the next two months, working and talking and thinking. So I feel free to travel and write for the summer and look forward to some time there during the delightful months of September and October.

Problems

The greatest problem on the farm right now is the grocery bill, hanging over from the early spring, and a car to transport vegetables from country to city. Our truck was wrecked and we have been getting along borrowing Mr. Smith's. But it is hard to walk the two and a half miles to church in the morning and many want to get to daily Mass. And there are many errands to do.

We need more equipment for canning—stoves, jars, cold pack canners, and the women to come down and put in a few weeks' work, picking and canning the surplus. Yet the only housing we can offer them is the barn where the children are going to stay.

However, God will send us what we need both in the way of humans and machinery and equipment. We just have to pray a little harder. Pray with us.

PHOTOGRAPHY

The editors of *The Catholic Worker* are desirous of showing, in future issues, pictures of the actual work being done in New York and in other centers. We should like, too, to use pictures illustrating the social scene. We already have a dark room and some equipment. It is possible that some of our readers may have, relics of a discarded hobby, an enlarger, a printer and other odds and ends for which they no longer have any use. The condition of the equipment does not matter, we can fix it up. If you can help, please send whatever you have to 115 Mott Street, N. Y. C.

FROM THE LESSON FOR THE FEAST OF THE VISITATION

Cant. 2. 8-14. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning has come; the voice of the turtle is heard in our land; the fig tree has put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

SOME LETTERS

Union Work New House

1911 W. 6th St.,
Cleveland, Ohio

Dear Editor:

Contributor Cantwell, in the May number, chastises the Jesuits for not using union printing. I have no first hand information on other Jesuit houses, but here in Cleveland both the High School and the University have their work done by union labor.

We have just been down to Akron visiting the CW there. We feel ashamed of ourselves here, but hope soon to imitate them. We begin a novena today to ask Bl. Martin de Porres to give Cleveland a House of Hospitality and someone to run it.

W. G. Lauer, S.J.

Ed. Note: See letter headed "New House."

Mayor Hague

Chicago, Ill.

Dear Editor:

You are to be commended for your open letter to Hague. This is, by far, one of the best things I have seen recently. It was very opportune and sadly needed now.

S. C. Robinson

Best Wishes

Monastery of the Poor Clares
Lafin and 53rd Streets
Chicago, Illinois

Dear Editor:

We are continuing our prayers for you and your Christlike and Francislike work and we thank God that He allows us to help you even though it be but a little bit.

Will you kindly furnish me with the address of your Chicago station again? I unfortunately lost it. Perhaps we may be able to help there a little, too, at least by proxy, for, of course, we never leave our strict enclosure.

With fervent best wishes and prayers that the Holy Ghost may ever animate you and all your helpers, I remain, dear sister in Christ and St. Francis.

With sincerest devotion, yours,
SR. M. JOSEPH, P.C.C.

C. W.'s Testify in Hague Injunction Suit in N. J.

The comedy of the month was enacted in the Federal Court at Newark when Mayor Hague took the stand as witness in the suit by the CIO and Civil Liberties League to obtain an injunction restraining the Jersey City officials from interfering with civil rights.

Hague, with his Catholic lawyer, Matthews, defended their violation of civil rights, accusing all and sundry of being Communists. The mayor very ungrammatically contradicted himself too many times to count.

A long string of witnesses attested to violations. Several members of the *Catholic Worker* took the stand and told of having their leaflets taken from them forcibly. They told of having complained to the Chief of Police, who was on the scene, that this was illegal; of his having refused to arrest them even upon their demand. The witnesses were Joseph Zarrella, Tim O'Brien and William Callahan.

Harm Done

Later at the hearing, Callahan told of having applied for a permit to talk on the Encyclicals. The application was subpoenaed from the city officials, as was the reply from the Department of Public Safety.

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enough to pay for light, gas and water; since he did not wish to make money at the expense of a charitable organization.

When the group first crossed the threshold, the job of cleaning which faced them looked quite hopeless. The accumulation of dirt and rubbish gave a depressing testimony to the long idleness of the place. With much vigor and energy the men and boys cleaned the room in two days, and set about painting the walls, ceiling, and floor, which need paint badly. Glass was obtained for the large, broken store front windows, as were screens for the doors, a stove, a sink, tables and chairs, electrical fixtures, and other immediate necessities.

Bl. Martin De Porres

The manner in which the Catholic Worker group here came together and planned the opening of a Catholic Worker House is due to a novena to Blessed Martin De Porres, the Negro wonder-worker and Dominican lay-brother of South America. Because of the powerfulness of Blessed Martin's intercession and the speed with which he answers prayers, the house was named for him; and he, its patron.

The Catholic Workers plan to begin immediate distribution of food and clothing to those in need, of whom there are many in the Franklin district. They also plan the distribution of Catholic literature, magazines and pamphlets, as well as Catholic principles through discussion.

On Sunday, June 12, a meeting was held at the House and in the midst of the discussion, Brother Matthew and a few of the Akron Catholic Workers arrived unexpectedly. Brother Matthew was prevailed upon to address the Clevelanders; and he told of the success of the Akron group and the prospect of a large Conneaut House.

Joe Scharf

Bl. Martin de Porres House,
2305 Franklin Avenue,
Cleveland, Ohio.

"There is nothing so frigidly sterile as a Christian who cares not for his fellows' well being."

—St. John Chrysostom

This reply asked for a list of officers of *The Catholic Worker* and the names of the speakers at the proposed meeting. This was submitted, but was not produced under the subpoena, the Department claiming that it was never received. Obviously, it was taken from the files and destroyed.

A typical example of the harm that Hague, Matthews, etc., can do is evidenced by the remark made by another witness to a CW after listening to a tirade by Matthews, "I'm glad I'm not a Roman, but a follower of Knox."

After listening to the testimony given in court, there can be little doubt that the injunction will be granted. The CIO can then start its delayed campaign to clean out the Hague-protected sweatshops of Jersey City.

We Exhort You

We exhort you . . . to contribute of your goods, according to your means and willingness, to purposes of charity, that ye may be able to win that blessedness in which ye shall rejoice without end, who considereth the needy and the poor.—St. Leo the Great.

New Orleans Police Try To Oust CIO

Throw Pickets in Jail; Protect Anti-Union Thugs

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CIO, and although the AFL quarters are near at hand, it was not disturbed.

Charges of "loitering," a city offense, and "vagrancy," a state offense, were brought against the group which was made up of a number of organizers from the southern and national CIO some of them there for a federal labor board hearing.

The Louisiana League for the Preservation of Constitutional Rights has made protest to Mayor Maestri and Acting Superintendent of Police against the wholesale arrest of CIO men.

Archbishop Mooney

In a report of a committee of the League recommending action on the strike at the Todd-Johnson Dry Docks at Algiers, La., in which testimony of shipyard workers was taken, the committee states:

"There are these that may be in some doubt as to the advisability of defending such a semi-radical and semi-left organization as the CIO has been charged with being, but it must be emphasized that those whose rights are most apt to be violated are those against whom the forces of inertia work in a very decided manner.

"The right of labor to organize is not unconstitutional, but it is a most frequently violated right. Aside from various minor and spasmodic violations involved in similar issues, this is obviously the most important case and the largest of its kind which has come to our attention."

Inasmuch as the same sort of fight against the CIO is going on in our own Jersey City under the leadership of Mayor Hague, we call attention again to the stand taken by Archbishop Mooney of Detroit on the CIO:

"No Catholic Church authority has ever asserted that the CIO is incompatible with Catholicity on the basis of its publicly stated principles."

CIO Support

Bishop Lucey of Amarillo, Texas, has come out in favor of the CIO. Father Lopez and Father Mann, both Redemptorists of San Antonio, Texas, have given much support to the CIO union of pecan shellers which recently were on strike in the southwest. Father Jerome Drillet of Houma, Louisiana, formerly of New Orleans, is remembered for his support of the seamen during their struggle of 1936-37. Father Rice and Father Hensler of Pittsburgh, are known for their work in helping organize the steel workers (CIO) as well as their work in other strikes, speaking from the platform for the workers as well as from sound trucks. Father Hayes of Chicago spoke from a CIO platform urging organization of the stockyards workers in Chicago. Fathers Erbacher and Sullivan in Detroit have helped the auto workers (CIO) for the past year. The list could be prolonged.

It is good to call attention to the two Catholic lieutenants of John L. Lewis,—Philip Murray and John Brophy, both of whom have played leading roles in the work of last two years in the CIO.

Among other Catholic papers which have come out for the CIO are *The Liquorist*, Wisconsin, *The Pittsburgh Catholic*, as well as *The Catholic Worker*.

The *Osservatore Romano* last year carried an article a column long in regard to the respective merits of the AFL and CIO and pointed out the progressive strides American unionism is making under the CIO. The *Osservatore Romano* is the Vatican semi-official organ.

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.

Crime to Limit Food Supply

There is going to be a tremendous wheat crop this year. God is blessing the crops and forecast is for over a billion bushels of wheat. Only in 1915 during the war when Europe needed wheat did we have such a big crop. Wheat means flour and our daily bread. And 12,000,000 unemployed men and their families need and pray for this daily bread throughout the country. Children are going hungry, whole families are travelling around in freight trains from one part of the country looking for work for their daily bread, and not finding it. Over \$3,750,000,000 will be used for relief this year, and still the people cry for bread.

Bread Lines

We use three hundred pounds of bread a day at Mott Street and that bread, cut into slices, feeds about a thousand men. We struggle and sweat and pray to get the money to buy that bread and the men we feed are just a few out of the vast number who need food.

But is the country rejoicing over this beneficence of our Lord? No, there is lamentation from our government leaders and economists. "Selfish nationalism," says the Wanderer (St. Paul, Minn.), "Militarism with its huge expenses for armaments, a shrinkage in the growth of population, and false financial and economic policies are largely responsible for the anxiety expressed in many quarters over an unusually large supply of wheat."

Our Lord has harsh words for these who deprive the poor of bread, by storing into barns (limiting its analogous to it). He says: "Thou Fool! This day thy soul shall be required of Thee. . . . Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Scottsboro Boys Need Help; One To Die Soon

Clarence Norris, one of the five imprisoned Scottsboro boys, last week was sentenced to die on August 19, just two months from now. The Negro population of our big industrial cities, New York, Chicago, Pittsburgh, St. Louis, are aroused again at this injustice which is about to be perpetrated, and are united to protest it.

One-tenth of our population are Negroes and their protest is led by the Communists who have made this cause their own. Holding up this injustice before the eyes of the oppressed, the Communists are undoubtedly arousing hatred. Just as during the race riot a few years ago in Harlem, they took advantage of an incident to spread disorder, they will concentrate now in this case of horrifying injustice. Hatred of injustice is a healthy emotion, but a hatred directed against human beings is going to lead only to bloodshed and disorder and further injustices committed against those colored brothers. Because of their skins, because they are easily singled out, they will be the first to bear the brunt of retaliation for disorder.

The Sunday Worker is advertising a series of daily street meetings in Harlem. What with unemployment, sickness and hunger, coupled with atrocious housing conditions, Harlem has always been seething like a volcano. A grave situation confronts us.

We also must protest the injustice being done the Scottsboro boys. But we protest it as Catholics, not in any united front with the Communists.

The following leaflet was issued and distributed by the Chicago Catholic Worker group last year in a Scottsboro protest, and is being circulated again in Harlem.

FREE THE SCOTTSBORO BOYS

The only force strong enough to combat the spirit of hatred is the spirit of love.

It is right to unite in protest against injustice and show Christian solidarity. We must always

Non-Violence Technique by C. W. Pickets

Picket "Blockade" As Attempt To Lift Embargo

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the script and helped on the picture. In New York, the CW picketed the Music Hall where *Blockade* played. This action was in line with the CW's neutral stand, and a pre-test against the use of the screen for partisan propaganda. Three members of the CW picketed the movie house, Stanley Vishniewski, Joseph Zarrella and William Callahan, and, to prove the contention that the picture whipped up the hate of the audience, a crowd attacked the pickets. With a crowd of five hundred milling around them,



—Ade Bethune

their signs broken to bits, the pickets did not strike back at their assailants despite the fact that they were struck several times.

Non-Partisanship

Negotiations with the Music Hall and with United Artists were to no avail. The CW, therefore, has asked all its groups and sympathizers to join in the protest; to ask managers not to play the picture, to picket where it does play, and to distribute leaflets to patrons of such houses urging them not to go in.

In a letter sent out to some groups, *The Catholic Worker* said, "We are neither pro-Loyalist or pro-Rebel. We feel that the Spaniards must work out their own problems, and that the American's part should be that of working and praying for peace, not helping to prolong an already protracted and terrible war. Neither are we Red-baiters as a reading of *The Catholic Worker* will evidence. But we are convinced that an uncontrolled use of the screen will add to the already intensive fight to lift the embargo on arms, the first step towards getting this country to again 'save Democracy'."

We appeal to all groups not reached by our letter to help in this campaign. The picture will soon be released all over the country, and if it meets with a determined protest, movie magnates will be wary of doing such a thing again.

protest injustice against our brothers. St. Paul said, "We are all members one of another, and when the health of one member is injured, the health of the whole body is lowered."

AN INJURY TO ONE IS AN INJURY TO ALL

We protest the long imprisonment of the Scottsboro Boys in Alabama!

We urge that all units ask for their release!

Let us unite in prayer to our Lord Jesus Christ for our brothers, the Scottsboro Boys.

Our united love, which is strong as the death which threatens them, is the only thing strong enough to overcome the hatred which has kept them where they are.

Hate the injustice, but not human beings. And let us unite in love to protest injustice and oppression.

TECHNOLOGICAL TENUOUSNESS

I. Needs

1. The first needs of men are: air, water and food, heat and light, homes.

II. Pioneers and Peasants

1. All men have free air.
2. Pioneers and Peasants have free water by carrying it from spring, well or pump.
3. Pioneers and Peasants have free food by reaping the fruits of the earth which they cultivate.
4. Pioneers and Peasants have free heat by collecting fuel from the earth.
5. Pioneers and Peasants have God's free daylight and they can also make their own wax and oil.
6. Pioneers and Peasants have free rent by building their own homes.
7. Pioneers and Peasants must work hard, but the goods and increase are free.

III. Big-City Dwellers

1. Big-city dwellers also have free air (free though not fresh).
2. But big-city dwellers have no free water. They must import water from outside and pay for it.
3. And big-city dwellers have no free food. They must have food shipped in from outside and buy it in stores.
4. And big-city dwellers have no free heat. They must import fuel from outside and pay for it.
5. And for big-city dwellers God's daylight is obstructed. So they must import power from outside and pay for it.
6. And big-city dwellers have no free rent. They must lease their home from a landlord and pay for it.
7. So big-city dwellers also must work hard, not for the things they need, but to get money, because they must pay for everything they need.

IV. Monopolies

1. When more and more big-city dwellers live in the big-cities, the big cities become bigger and bigger.
2. When the big cities become bigger and bigger, they need more and more water, more and more food, more and more fuel, more and more power, more and more houses.
3. When the big-cities have more and more needs, the water supplies, the food supplies, the fuel supplies, the housing supplies the power supplies tend to become monopolies.
4. When the big-city dwellers buy all their supplies from big monopolies, they are at the mercy of the few people who control the monopolies.
5. When the big-city dwellers are at the mercy of a few people they have become prisoners and their big-city is a prison.
6. When the few people who control the life of the big-city dwellers are not on the job, the big-city dwellers must perish in their prison.

V. Panic

1. When a flood comes and all supplies are cut off, the big-city dwellers must perish in their prison.
2. When a war comes

Round-Table Clarifies CIO's Stand

Jurisdictional Strikes And Pickets Scored By Bridges

(Continued from Page 1)

hered to by either party—employers or labor—that party will stand guilty of hypocrisy and deception, incurring the stinging repudiation of all sections of the community."

The discussion was a vital one, workers bringing up grievances which they asked employers to answer publicly and in many cases positions taken by both were clarified.

Their Own Unions

We point out the fact that the employer group felt assured enough of the integrity of Bridges to meet with him openly at a public meeting, which is a rather sure indication, we feel, that Bridges is not regarded as a Communist by those who were his enemies in labor disputes for the past four years.

A few excerpts from the speech of Bridges follows:

"In their wake, jurisdictional strikes and boycotts leave ruin and public disgrace. We condemn under any circumstances the placing of a picket line, the calling of a strike or boycott for jurisdictional reasons or any reason not consistent with the purpose for which unions are organized. . . .

We offer as our solution that workers be allowed to choose their own unions through democratic elections. . . .

"In regard to the questions asked relating to interference, intimidation or coercion of members connected with other lawful labor organization of different affiliation, the CIO opposes racketeering and thuggery in every form, and our unions are pledged to legal, democratic procedure.

"Possibly one answer to the smoothing of all difficulties is a controlling force exerted by the public. But it must be controlled by the public and in the interests of the public—an enlightened public at that—and of necessity must not supersede direct negotiations between union and employer."

Mistakes

Mr. Lapham admitted that the Committee of 43 made up of business men had made mistakes, and W. P. Fuller, Jr., paint manufacturer and acting chairman of the committee, was clever in his admission of error. He said, "The CIO's speech leaves an impression that the CIO has done no wrong and can do no wrong. Let me make it clear at the very outset that we make no such claims about the employer. All human beings make mistakes. And that goes for everybody including the CIO and its leaders."

The point the *Catholic Worker* makes, and admits itself as partisan, is that the employer class is more responsible for its mistakes and has been far more in the wrong than labor in the past or today. Having had advantages of greater opportunities, more will be required of them in an accounting. The Holy Father does not hesitate to condemn them for merciless exploitation of the worker, an exploitation which has brought about the present crisis.

- and all supplies are cut off, the big-city dwellers must perish in their prison.
3. When a revolution comes and all supplies are cut off, the big-city dwellers must perish in their prison.
4. Before they perish, all the big-city dwellers will try to flee from the big city in a mad scramble.
5. But when the means of communication also are cut off, then the big-city dwellers must perish together.

VI. Label

1. This messy condition is called: "technological tenuousness," and it is even more of a mess than it sounds.

Ade Bethune

THE LAND

There Is No Unemployment on the Land

A Country Craftsman

By MAURICE HEATON

(As told to Beren Van Slyke)

If you turn off the highway and drive west on Old Mill Road, you will come presently to a small pond flowing over a twenty-foot dam. Through leafless trees beyond, your eyes will catch the winter clarity of a shallow brook. There was a grain mill on this spot a hundred years ago, and the high rafters of the weathered brown barn, the floor of which spans a race running from the pond, still hear a humming grind. The stone mill wheels lie in the garden now, with flowering thyme creeping over the eroded



surface; intricate gears, electric-driven, send out the humming which meshes the present with the past, and they grind, not flour, but glass to satin smoothness, or compress air to heat the glass furnaces. Here, thirty miles from the city, I have established my work. Various names, depending on the point of view, have been given to the building: studio, workshop, glass "factory." It is perhaps all of them; and the fact that they exist and can exist together, in the country, gives the keynote to this article.

Three Attitudes

The three terms may be taken roughly to indicate three attitudes on the part of the people who use them: studio to represent an artistic conception, workshop, its transformation to the concrete, and "factory"—though I myself do not admit the name—the duplication of objects. I do not consider that there is any demarcation between them, because I design directly in the material, and because I limit the amount of work I accept to what I myself create and personally supervise.

Many people have said to me. "How lucky you are to live and work in the country!" That is true, but it is hardly a matter of chance. From the manner in which one has organized one's right to earn a living may be drawn certain personal conclusions about the conduct of business in the American scene. I am not primarily a business man, since my first concern is with art. I am a craftsman because my crea-



tions are designed in a material and not on a material, and I am an artist in so far as what I create is beautiful. However, as I do not execute my work entirely alone and my workshop often produces many pieces in the same design, let me be called for the purposes of argument a small manufacturer.

"Borrowing"

I employ three men whom I have trained in the technical problems of work in glass. I like, and feel it is justifiable, to use this expression: I "borrow" the hands of my helpers to do not only what my own hands can do, but more than my two hands can do in view of the limitations of time. I have trained these hands as I trained my own; I respect these hands as I respect my own, and I have taken care to

plan the work so that they may be responsive. If, as an artist, I have the right to organize my profession so as to win from it the greatest possible creative satisfaction, I have also as an employer an obligation toward my helpers, not merely because they are human beings but because their attitudes affect the quality of the work produced. Their labor is varied: often they interchange jobs to meet emergencies. I guarantee five days a week, year in, year out. During a slack time I do not lay off anyone. In the city I might be able to do so, as I could find trained workmen there, but in the country this would be impossible. I have had therefore to arrange many types of work for many differing markets.

Share Responsibility

How could the "hands" I have trained be responsive to many needs and unforeseen demands if they felt no interest in the work? The work is mine, theirs, ours. Although strictly speaking I might be considered a "capitalist" and my helpers the "underdogs," the fact that we labor together under the same conditions at the same tasks, precludes any such view on their part or on mine. Would this be possible in a large factory? I think not.



My three men are not transients ready to shift from one location to another. They share in the community life, their children attend the same school as my own. Neither they nor I come under a system in which we must fight for our rights against each other. I am certain they would be less happy were I to enlarge my shop and were they to perform endlessly any one of the many operations they now perform. It has been claimed by some that America is geared before everything else to immense industrial units and that individuals must put up with organized movements. For industry this may be true, but for craftsmen who believe with me that the operations involved in the making of a beautiful object are the same as those in the painting of a picture, it does not hold.

Craftsmen

Few craftsmen doing serious work, I have found, reside in New York City. Since a craftsman is in general a man who cares to do a small amount of work himself rather than to build up a bustling commercial enterprise, the chief reason for this may be the disproportionate overhead eating up his profits. In my case I have several large furnaces which could not be moved—were a city landlord to raise the rent—and which in addition could not make up the cost of rental space in the city.

It is no longer necessary for a "manufacturing artist" to dwell in depressing regions like Brooklyn or Jersey City. Such concentrated centers originally developed around factories whose power was derived directly from large steam engines.

Small electric machines, constantly improved and refined, can now do anywhere what huge bulky ones did before. A craftsman who uses machines specially adapted to further his particular type of work can make a legitimate use of modern methods without departing from the standards of art. One of the few good things that have resulted from the connection of modern art with industry is the value of surfaces and textures, rather than ornamentation. This the machine is equipped to bring out when guided by an artist with the same care as was employed formerly in the use of hand tools. The machine when rightfully directed bears the same relation to hand implements as a metal chisel to a laboriously fashioned stone axe.

Creative Workers

For creative workers, it is a far cry from the guilds of the Middle Ages to the labor unions of today born under the driving pressure of tremendous industrial systems. Their widespread organization has crept insidiously into the domain of art where it does not properly belong, or at least not without modifications. Horizontal (craft) unions make it extremely difficult for a small shop to exist, especially in the city. Suppose that metal, glass, wood, and electrification are combined in an object. Four men are the minimum requirement unless the work is "farmed out" to other shops. If the article is to be created as a unit, and not simply by means of parts of various materials later assembled, coordination of the work under those conditions is almost impossible, so impossible, in fact, that small shops are driven out of existence. Under vertical unionization there is an excellent chance of solving this problem. But as long as small manufacturers apologize for being small concerns and consider themselves unsuccessful unless they enlarge, there is not much hope for the few whose policy is individuality rather than size.

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FREE AMERICA

The Curse of Liberalism

(Continued from Page 1)

V. Materialist Slogans

1. The fruit of secularism is materialism.
2. The materialist philosophy growing out of secularism finds its expression in materialist slogans.
3. Here are some:
Service for profit.
Time is money.
Cash and carry.
Business is business.
Keep smiling.
How is the rush?
How are you making out?
How is the world treating you?
The law of supply and demand.
Competition is the life of trade.
Your dollar is your best friend.
So is your old man.
You are all wet.
So what?

VI. Looking for Dictators

1. Patrick Henry said:
"Give me liberty or give me death."
2. Men have liberty but intellectual liberals have failed to tell people what to do with it.
3. And because men don't know what to do with liberty they look for dictators to tell them what to do.
4. And the dictators tell them
"You do what I tell you or I will knock your head off."
5. Men look for dictators because intellectual liberals through their so-called liberal education have made man unknown to man.
6. Intellectual liberals ought to read the book of Dr. Alexis Carrel, "Man the Unknown."



FARMING COMMUNE

Much damage has been done by heavy unseasonal rains in this section that have prevailed the last three days and nights. We have been lucky as one of the big cornfields on a hill looked for awhile like an aerial view of Niagara Falls rapids, but a stiff north west wind was the leveling influence that held the crop up.

As the farm is hilly and drainage ditches on the road not completed as yet, each heavy rain takes its toll. We repair it in spots as we go along but it will be a job for all hands in the fall when the harvest is over. Right now the crops are most important.

Preparations are being made for the children who are taken here for a few weeks from the stifling slums of New York. Julia is coming from Mott Street today to arrange things for them and will cook and look after them.

Craftsman

Mr. O'Connell's combination home and carpenter shop is almost com-



pleted and he'll soon begin building the altar and benches for the chapel we have fixed up in the lower house. This shop will be a valuable addition to the community and will give those who are interested in carving and other handicraft an opportunity to study and practice. Mr. O'Connell is a builder of the old school and many of the small things created by him around here speak eloquently of his craft.

Peter is here now and plans to remain for about two months. His voice can be heard down here now and this writing is being done two barns, a tool house and one pasture away from where he is. No wonder some mistake him for a Communist; we need more Catholic agitators roaring sound Christian principles from soap boxes and every place else.

We Not They

Passing by the lower house this morning these words fell on my mule-like ears from within, "Knowledge without virtue, is power without responsibility,"—what food for thought those words bring! I began to think of Mayor Hague and switched the words back to myself

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where they rightfully belong as we here are "Personalist Revolutionaries" and realize that any reformation in human society must begin with "I" and next "they."

A professor from Fordham gave a long clear talk on Christian Philosophy and the beginning and growth of liberalism during the Reformation period last Sunday night.



The meeting lasted with discussion until two in the morning. We did not all emerge as Ph.D.'s but we have a much clearer idea of the evils of a purely materialistic philosophy.

Another Calf

Another calf born this month, but being Molly's first born and therefore not very good as a milker, it will be furnished veal steaks and roasts for here and St. Joseph's house beginning about Xmas. The calf was born up in the woods and brought down to the barn by some of the boys who found it after an hour's search. It will go on the "heavy feeding" today which will leave us more milk and it will be needed now with the children coming out.

The corn and oats and alfalfa are coming along fine and we are beginning to eat cabbage, spinach and string beans from our gardens.

The potatoes (three and a half acres) are coming along very good too. Everything indicates a good harvest.

More Chicks

The two hundred young chicks are doing fine and should be laying about November.

Dorothy Day spent a week here this month and gave a fine talk to the gang out on the grass with the whole bunch and some of the neighbors present. She will spend two



weeks with the Pittsburgh group in July.

We are all encouraged by the news from Boston that we receive from time to time. They have begun on their farm this year and are doing fine.

Martin Paul of the Chicago group also spent a week here during the past month and there was a general exchange of experience and ideas. Martin is one of the co-editors of the new "Chicago Catholic Worker." The first copy which came out this month was a good one.

Visitors coming out to discuss with Peter this summer will find him down past the lower house breaking stones for the road. He has an extra hammer "standin' by" just in case. . . .