

CATHOLIC WORKER



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Price One Cent

Auto Workers Have Right to Ask Sole Bargaining Agency

Non-Union Men Forfeit Rights by Failure to Organize

Two things that are puzzling all of us today may be settled as a result of the General Motors strike. First of all, and the more important, is the success big business will have in ganging up on industrial unionism. Secondly, the acceptance or otherwise of the sit-down as a technique. The strikers demand that they be regarded as the sole bargaining agency for the GM workers. On the face of it, this would seem to be depriving the non-members of the right of collective bargaining. The argument, however, does not hold, as the non-members refuse to form a union of their own or join the CIO group. By refusing to do their duty by their fellow men, by refusing to heed the Pope's admonition that workingmen form associations for their mutual protection, they do a grave injustice to their fellow workers and to society, and it would seem that, by their inaction, they reject the right to collective bargaining, and the group that upholds the right should gain it.

Propaganda

Be that as it may, the striking group is a CIO affiliate, and all the forces of capitalism are being mobilized to defeat the CIO's first major offensive. Russell Porter, writing for the N. Y. Times, claims it is really a fight for closed shop. We agree. But when Porter insinuates that the CIO is really an I.W.W. with socialism deleted, we rise to cry "capitalist propaganda." And incidentally wonder whether Porter was influenced by the fact that he was refused admission to the Flint plant because he had no Newspaper Guild card.

Closed Shop

Yes, it is a fight for closed shop. Big business recognizes this, and will fight it to the bitter end. G. M. may

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Belgian Catholic Youth Warned Against Tenets Of 'Rex' Organization

(N.C.W.C.)

There has recently appeared in Belgium a political party movement known as "Rex," which has brought forth certain disturbing tenets. It has often been described as favoring totalitarianism and has been likened to Hitlerism. In the following story it is discussed by the chaplain of the Catholic University Students of Liege.

LIEGE, Jan. 4.—"The totalitarian conception of the State is contrary to the dogmatic teaching of the Church," declares the Rev. M. Bovy, chaplain of the J.U.C., Catholic university students' organization of Liege, in a statement published by him and countersigned by the president of the organization, J. Remitche. "Is Rexism contrary to the Church and her mission?"

"It is indisputable that in the unquelling mass and divers personal attitudes which make up the Rexist movement, many things incur severe judgment.

"Notably, the totalitarian conception of the State is contrary to the dogmatic teaching of the Church. Needless to say, in order to be totalitarian a State does not necessarily have to regulate even the most humble details of the life of its citizens. Monsieur Degrelle, in his *Pays Reel*,

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"THEY KNEW HIM IN THE BREAKING OF BREAD"

Every morning now about four hundred men come to Mott Street to be fed. The radio is cheerful, the smell of coffee is a good smell, the air of the morning is fresh and not too cold, but my heart bleeds as I pass the lines of men in front of the stove which is our headquarters. The place is packed—not another man can get in—so they have to form in line. Always we have hated lines and now our breakfast which we serve, of cottage cheese and rye bread and coffee, has brought about a line. It is an eyesore to the community. This little Italian village which is Mott Street and Hester Street, this little community within the great city, has been invaded by the Bowery, by the hosts of unemployed men, by no means derelicts, who are trying to keep body and soul together while they look for work. It is hard to say, matter-of-factly and cheerfully, "Good morning," as we pass on our way to Mass. It was the hardest to say Merry Christmas, or Happy New Year, during the holiday time, to these men with despair and patient misery written on many of their faces.

We Are Guilty

One felt more like taking their hands and saying, "Forgive us—let us forgive each other! All of us who are more comfortable, who have a place to sleep, three meals a day, work to do—we are responsible for your condition. We are guilty of each other's sins. We must bear each other's burdens. Forgive us and may God forgive us all!"

Every day at 181 Tenth Avenue there is another host of men to be fed—over a thousand a day. Even though the strike is over, the men must be fed until they get back on the ships again. They are hungry and they must be fed. They are sleeping still, three in a bed, or lying in rows up in the union hall, fifty or a hundred stretched on newspapers. These are not despairing men like the others. These are men who have been fighting for better conditions for themselves and for others, for better unions, for safety for those who go to sea and for those passengers who vacation or venture abroad on business. These are men who are used to dangers and imminent death and hard work, and their unemployment is because of a labor dispute and has only lasted two or three months. To them we have brought not only food for the body, but food for the soul in the shape of Catholic literature, the Catholic teachings on all those problems which affect their day-to-day existence. The work there is a hopeful work.

Must Appeal for Help

But the work at Mott Street must go on. We must continue to feed our guests and we must appeal to our readers again for help. We spent \$1,500 last month just for food, but it would be impossible to say how many thousand meals were served. There is no way of counting the men (ours is not turnstile charity) and we have not yet estimated the thousands of pounds of coffee, sugar and milk and bread and cheese used. We only know that right now we are with a debt of \$1,200, not to speak of four hundred dollars for the last month's printing bill and the same for this.

The help our friends have given us moves us almost as much as the poor we serve. In addition to the help we have received in the way of money to cover the Cooperative bill there has been such help as that given by one housewife from Rockville Center. Every morning she drives her husband in to work and stops at Mott Street with loaves of bread and pieces of clothing. One seaman sent us two Christmas checks he received, one for \$2 and one for \$5. Frank, one of our own group, has been handing us \$2 every week or so out of his \$10-a-week salary. Pat, another of our gang, who earns \$15 a week at the Commodore, gives us \$3 a week. Two of the girls in the House of Hospitality got temporary odd jobs and gave us \$5 and \$3. In these little ways, from the poorest, money has come in to keep the work going.

We have placed our troubles, of course, in the hands of St. Joseph. I burned a candle before his altar yesterday morning and contemplated the gallant figure of the workman saint as he stood there, his head flung back, his strong arm embracing the Child, a smile on his face as he looked down at the congregation of kneeling workers at Mass.

You Are Doing This Work

We told him, frankly:

"You must help us. Father Parsons says that the masses are being lost to the church. We must reach them, we must speak to them and bring them to the love of God. The disciples didn't know our Lord on that weary walk to Emmaus until He sat down and ate with them. 'They knew Him in the breaking of bread.' And how many loaves of bread are we breaking with our hungry fellows these days—13,500 or so this last month. Help us to do this work, help us to know each other in the breaking of bread! In knowing each other, in knowing the least of His children, we are knowing Him."

This would be a hopeless work if it were not for the fact that we are aiming at starting these same "works of mercy stations" in other parishes throughout the country. We are breaking the trail.

We were saying last night that if we could have foreseen the hordes that were to come to us this past two months, we never would have had the courage to begin. But we can only work from day to day. We can only beg from issue to issue of the paper, telling you, our readers, of our needs. You are doing this work—you are united with us in Christian solidarity. God bless you for your help last month and please go on helping us.

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

SIT-DOWN TECHNIQUE IS LEGITIMATE ONE

Moral Rights of Workers Above Legal Right of Owners

Is it legal? Is it moral? Most of the comment and opinions ventured so far has to do with the former. And, since the laws of the land revolve around the "sacredness" of property rights, the conclusions are foregone affairs. Even Westbrook Pegler, of all people, condemns the technique as a violation of property rights. So far, the courts have given no adequate decision. In the General Motors imbroglio, a writ of ejectment was issued, but the strikers proved that the judge was a heavy G. M. stockholder, and when the

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EASY ESSAYS

by

PETER MAURIN

This essay appeared in "The Record," the student paper of St. John's University, Collegeville, Minnesota. "The Record" has just celebrated its fiftieth anniversary.

THE THINKING JOURNALIST

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. To let everybody know that a man has bitten a dog is not good news;

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SEAMEN END STRIKE, LOOK TO INQUIRY

Corrupt Officials Called Before Labor Board for Accounting

At a general coastwise meeting of striking rank and file seamen at Manhattan Lyceum, Sunday, Jan. 24, a vote was taken and approved to halt the three-month-old waterfront strike.

This action was taken to ease the tension in Washington, where an investigation by the National Labor Relations Board is being held, and as a gesture of confidence and good faith.

The Board recently subpoenaed several ship owners, the old repudiated I. S. U. officials, and the

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Dewey's Probe of Union Racketeers Service to Labor

Union Officials Reveal Guilty Conscience by Protest

There is one thing much worse for the workingman than a corrupt employer and that is a corrupt union official.

The rackets investigation of Special Prosecutor Thomas E. Dewey, which is now exposing labor racketeering in New York City, might therefore be said to be a major contribution to the cause of honest labor in this city.

On the contrary, Mr. Dewey was last week denounced as "Union Buster No. 1" by the majority of 500 A. F. of L. union leaders at a meeting of the city's Central Trades and Labor Council, whose president is Longshoreman Joseph P. Ryan, recently described as "Strikebreaker No. 1" for his work in attempting to break the recent strike of the rank-and-file seamen.

Strangely Enough

Furthermore the Council appointed a committee to defend the cause of Labor against Mr. Dewey, and President Bert Kirkman of Local 3 of the International Brotherhood of Electrical Workers shouted that "Seventy per cent of Dewey's activities are in behalf of Big Business!"

Strangely enough, Mr. Kirkman's union has been charged by Dewey with aiding, by violence, a monopoly of electrical contracting that cost New York citizens \$10,000,000 a year. The counter-charge, of course, is that Dewey is hand-in-glove with Consolidated Edison, which is naturally interested in breaking a strong union.

This charge may be true. If so, Mr. Kirkman should welcome the opportunity to clear himself in court and press his case against Mr. Dewey. So far he does not seem very happy about it.

Not Consuming

It is not as though Prosecutor Dewey were the sort of person to be found in collusion with anybody or

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N. Y. Post Charges Fink Book Is a Blow To All American Labor

From the Seamen's Strike Bulletin.

In one of the most lucid accounts we have yet seen on the "continuous discharge book" feature of the Copeland Act, the New York Post yesterday made the following comments on a federal regulation which forms the opening wedge of a campaign to place American labor under fascist oppression:

"If legislation provided for similar 'continuous discharge books' in the rest of American business and industry, every worker, every stenographer, every carpenter would carry a card with his name, number, picture and the notations made on it by previous employers.

"No worker could obtain a job without showing his card. The card could be revoked by a Government board for 'misbehavior.' And there would be no provision in the law—as there is none in the Copeland act—for review by an independent tribunal of an act taking away a man's livelihood.

"This would be the establishment of the European police passport system in industry, an effective way to discriminate against union men. Is it any wonder the seamen are protest-

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CATHOLIC STUDENTS JOIN PAX ROMANA

The first step towards affiliating Catholic student groups of the United States with Pax Romana, the International Society of Catholic Students, was taken recently with the formation of an organizing committee under the auspices of The Catholic Students' Association.

Pax Romana, according to an article in the current issue of *The Catholic Student*, is "an international federation of Catholic student groups throughout the world. It seeks to unite Catholic students of all nations for the achievement of the Church's goal."

Founded in 1921, Pax Romana already includes nearly every Catholic student society in all the countries of Europe. It was introduced into the United States by Msgr. Fulton J. Sheen, Father T. Lawrator Riggs of Yale, and Dr. Francis Aylward, former head of the Catholic Association of Liverpool University. The only American group associated with Pax Romana at present with the exception of those from the South American countries and one from Canada, is the National Catholic Alumni Association.

Share Benefits

It is planned to have every group of Catholic students, whether graduate, undergraduate or professional. In the United States affiliate themselves with the central body of Pax Romana, whose headquarters are at Fribourg, Switzerland.

Any student group may become affiliated and in doing so does not relinquish any of its own autonomy, but shares in the benefits that come from membership in an international federation.

Besides acting as a clearing house for ideas and maintaining a press service through which member groups are kept in contact with the progress and experiences of groups in other countries, Pax Romana also holds a yearly congress to which each nation sends delegates. The Congress this year will be held in Paris in July and the organizing committee is making plans for sending an American delegation. Already students from Columbia, Fordham, New Rochelle, Manhattan, Hunter, Vassar and Harvard have joined with the Catholic Students' Association and the editorial board of the *Catholic Student*. Further information may be had from THE CATHOLIC WORKER or from the Catholic Student, 317 West 56th Street, N. Y. C.

NEED NEW LEGISLATION FOR MILK COOPERATION

The drive to eliminate milk barons who make their exorbitant profits at the expense of thousands of undernourished, rickets-ridden children, by setting up a Milk Consumers' Cooperative in New York City has been held up for lack of proper legislation in Albany.

All residents of New York State who recognize the crying scandal of allowing unscrupulous men to fill their pockets out of human misery should write at once to Governor Lehman and to such assemblymen and senators with whom they have contact or who represent them in Albany.

These letters should urge the inclusion in any legislation on milk of the three-point program adopted last month at a conference of the Milk Consumers' Protective Committee, which reads as follows:

1. Abolition of retail minimum price-fixing.
2. Unrestricted licensing of consumer cooperatives dealing in milk.
3. Adequate representation on any regulatory or administrative body pertaining to milk of the following:
 - a. Consumer Cooperatives.
 - b. Consumer Groups.
 - c. Labor Groups.

Borden's and Sheffield's, besides bearing most of the responsibility for keeping milk prices to the consumer impossibly high, have also made themselves famous, especially Borden's, for their anti-union attitude.

Until milk cooperatives can be organized, labor-conscious consumers interested in buying milk from dealers who have had the elementary decency to recognize unions, should get in touch with the M.C.P.C., 55 Vandam Street, N. Y. C. (Walker 5-6616).

ST. LOUIS LETTER

CYRIL ECHELE
Catholic Worker Center
3526 Franklin Ave.
St. Louis, Mo.

As a part of our program of Clarification of Thought our Campaign group of St. Louis is working on a proposed book and pamphlet shop which will occupy the front part of our headquarters. This will make reading on the social question readily available to our visitors and ourselves. Mr. Frei and Mr. Eames of St. Louis have offered to plan the bookstore and design the windows and walls with the enlarged drawings of Ade Bethune. We had round-table discussions during the month led by Rev. Jaime Costiello and Rev. Raymond Corrigan of St. Louis University on Spain. This week we will have a discussion on the social evils resulting from drug-peddling in the U. S., led by a retired doctor of St. Louis. Several talks were made before parish groups during the month on aspects of our work.

Ate Shoe Leather

The class in Christian doctrine which has been held twice a week



--Ade Bethune.

for the past three months at our headquarters for colored boys and girls of the neighborhood has brought us in contact with many fine characters. There is Clara whose mother is a widow with seven children. Clara and her sister Marita have been helping us with the work of cleaning our headquarters in gratitude for a few clothes for them and their mother. Then there is Mrs. Young who lived with her husband and eight children in northern Arkansas as sharecroppers until her husband died and they became so poor they had to eat shoe-leather. Among the boys there is Paul, who draws pictures well, and Henry, who talks a lot, and Maxwell and Clifford and little Donnell. All these boys have sold papers for us and have helped us work at our headquarters. The girls have asked lately if we cannot find someone to teach them sewing and cooking. But we will have to hope for the co-operation of some of the young ladies from the St. Louis Catholic Schools to take over this part of the work. We also need Catholic picture books and story books for the negro boys and girls to read and we need someone to teach them drawing and wood-carving.

Too Crowded

The walls of the small living quarters at our Catholic Worker center are bursting since we have taken in a homeless man who is of good will and wants to raise himself from destitution. This man is an all-around worker having had experience as a dairy-farmer, pipe-fitter, carpenter, and cook. He reminds me of John Griffin at THE CATHOLIC WORKER in New York. He is very much interested in our work and wants to help us open up a soup-kitchen and small house of hospitality in our neighborhood or anywhere in St. Louis that we can find a place. We ask our readers and friends in St. Louis to let us know of any old house we could get for a small rental fee for this purpose. We could make any necessary repairs as we now have a real worker among us. We want to do this because our headquarters is too crowded with all our activities; also our food bill would be much less if we could do our own cooking.

Thanks to the energy and interest of our Campaign group and also the

Bishop O'Hara Pays C. W. Visit

The waterfront branch of THE CATHOLIC WORKER was honored by a visit from Bishop O'Hara of Great Falls, Montana, a few weeks ago. He came in about ten thirty in the morning to visit the Mott Street place first and, though Margaret hovered around, hoping he would share our lunch, there was only time to make a visit to Tenth Avenue before a noon appointment. It was snowing that morning and the sidewalks were ankle deep in slush. The floor at the Waterfront branch was perilously wet, and the store was crowded as usual, every bench taken and men standing around the table, drinking coffee and eating sandwiches.

Bishop O'Hara came unannounced, so there was no time to clean up for the illustrious guest—not that there would have been time anyway. It is all the shift over there can do to keep up with the pots of coffee throughout the day.

Breaking Bread

The Bishop had a cheese sandwich, serving himself and spreading a thick slice of Finnish rye bread with the cottage cheese which we get by the hundred pound can. He enjoyed the coffee and enjoyed, too, his conversation with some of the men. Everyone who has come to see us has expressed his recognition of the fact that they were a peaceful and intelligent crowd of workers, not at all the mob of strikers and Communists they have been represented to be.

The Bishop has had plenty of dealings with workers, having run a hospice for unemployed lumber workers out in Oregon some years ago.

Not First Visit

This is not the first visit of Bishop O'Hara to THE CATHOLIC WORKER. Two years ago this month, he wrote to us, sending us some help and praising the work. He had been to see us some weeks before, spending all afternoon at our office on Fifteenth Street and leaving us his blessing.

On this occasion when we told him frankly that on all other occasions when we entered into any definite labor dispute to help the workers, we were being accused not only of harboring Communists but of being Communists ourselves, he told us not to bother about it, that there would be many to defend us.

We thank God for such good friends as he.

help of friends we have been able to pay four full months rent since opening our place in October. In the Spring we would like to find a small house and garden spot near enough to St. Louis where our Campaign group could come together with friends for work-study-retreat weekends. This would also keep us in contact in a small way with the third point of THE CATHOLIC WORKER program of action, name the building up of small farms and the production of farm products for use and not for profit. We ask our readers in Missouri to let us know of any house and small farm outside of St. Louis that we could use for this purpose.

"Let us be servants in order to be leaders."

Myshkin in "The Idiot"
(Dostoevsky).

Msgr. Sheen to Conduct Retreat for Unemployed

On Saturday, February 13th, at St. Veronica School Hall, 272 West 10th Street, Msgr. Fulton J. Sheen will conduct a one-day retreat for the unemployed of the West Side, and those on WPA projects.

The retreat, under the auspices of THE CATHOLIC WORKER, will begin at two o'clock and last till about seven. Arrangements will be made for supper for the men. There will be no cost of any kind whatsoever.

We urge the cooperation of the men of the West Side, and extend our sincerest thanks to Father Delaney, Pastor of St. Veronica's, whose kindness makes the affair possible.

Chicago Letter

Arthur G. Falls, M.D.
4655 Michigan Blvd.

The Chicago Catholic Worker School meets regularly twice a week at 1841 W. Taylor St., at present, although we soon hope to increase the classes.

Sunday: 3 P. M.: Open Forum, under direction of chairmen of section. Compline.

Wednesday: 7:30 P. M.: "Catholic Doctrine," under direction of Rev. John M. Hayes.

8:30 P. M.: "Economics," under direction of Rev. Hayes.

Thursday: 8 P. M. (not at Taylor St.): "On the Governance of Rulers: Saint Thomas Aquinas," under direction of Mr. L. Schwartz. (Open to limited number; call Mrs. Mary Carr, Beverly 9029).

Visitors

The crib and the Christmas tree have been taken away, but the memory of the holidays still remains. The treat we gave the children we have described. However, we also were treated at this time, for we had the great pleasure of having Father Paul Hanly Furfey with us on New Year's Day and Father Virgil Michel on the following Sunday. Both of these staunch supporters of the C.W. gave us a good deal upon which to ponder, and left us with a glow which spurred us on to renewed efforts. Mary Moriarity of New York visited us also and gave us some interesting data on "Liturgy and Sociology." Letters from our friends help also: one week it will be a discussion on co-ops from Bryon Degnan in Rutland, Vt.; the next, perhaps, from Hendrika Tol, who is doing such a splendid piece of work in the interracial field in Alcoa, Tenn.; and then again from Sister Cyril Clare, whose high school students in Waverly, Minn., are so helpful in sending us magazines for our library.

Distribution

Our library continues to grow. We also are increasing the number of Bulletin Boards. One new board is devoted to race relations and carries a weekly collection of news articles on race relations, pointing out significant problems, on the one hand, and significant advances on the other. The articles are chosen not only to give information, but to stimulate discussion, as well. Our next board will be for co-ops, with special attention to Credit Unions,



--Ade Bethune.

since we are starting with that type of co-op.

Martin Paul and Ed Marsiniak have assumed responsibility for distributing C.W.'s at the entrance to many of our steel mills. Leo Duffy has about secured permission for the placing of the paper in at least one railroad station, in a rack built by Charles Stelzer. Leo, with Marie de Roulet, also is endeavoring to put issues into more branches of our public library.

Problems

One of our problems is the inclusion of our neighbors in our activities. In the first place, we have to overcome the resistance of a community to any new movement, particularly when the movement itself has not been heard of previously. In the second place, since we have no one to live at our place, the store is not open every day, as it must be to serve its real purpose. Our party at

Social Sermonettes

"THE SANCTION OF LEADERSHIP"

"The eye cannot say to the hand, 'I have no need of thee';
Or again, the head to the feet,
'I have no need of thee.'"
—I Cor. xii, 21.

Intro: Once at an epochal turning point of history, the Church lost the great body of the European working classes. In the present world crisis will the children of darkness show themselves wiser in presenting social justice than the children of light?

1. Christ Can Gain.

When the barbarian invasions crushed the ancient world order, Catholicism saved civilization and fashioned Christianity because Catholics marched with the times and built on the common man, or

Christ Can Lose.

In the upheavals that ended the medieval world order, Catholicism lost whole groups of workers because the educated leaders clung too long to out-moded systems.

2. Truth Can Prevail.

"There is no other name under Heaven given to man, whereby we must be saved" Acts iv-12) but Christ's. From Him, in Him we possess the truth, and the truth shall make men free.

Error Can Prevail.

If we do not proclaim the truth in season and out, and so outdistance the Communists, even well-meaning Catholics shall be led astray. "Some shall depart from the Faith, giving heed to the spirits of error . . . speaking lies in hypocrisy (I Tim iv, 1).

3. Firebrands.

Pentecostal fire renewed the earth of old: encyclical fire, as of THE FORTIETH YEAR, etc., shall again renew the fire of the earth if we but kindle it: "I came to cast fire on the earth, and what will I, but that it be enkindled?"

Leadership.

"(This leadership) is one of the duties inherent to Christian life . . . As every Christian receives the supernatural life . . . In the Mystical Body of Christ, so he must transfigure it into others."—Pius XI.

Conclusion.

A Christian who is not a Christianizer in the field of social justice is a dead weight.

Gerald Ellard, S. J.

Christmas time brought in a large number of children and a few parents; then we have had some success, under the leadership of Leo and Al, in distributing some clothing. One youngster, who was unable to go to school because of inadequate shoes, was completely outfitted through the cooperation of the Catholic Salvage Bureau, contacted by Leo.

This, however, is only part of our job, for it would be unfortunate if the impression were gained that our only purpose is to hand-out-food and clothing. One factor we have to meet is the apparent indifference to a Catholic social program on the part of a large section of the local Catholic population, according to Father Sesterhenn, of Holy Trinity. Another factor is the unsatisfactory state of race relations in Catholic institutions generally in Chicago. Not far away is one parish which long has been notorious for its prejudiced attitude toward colored Catholics, the situation finally resulting in the establishment of a segregated mission, which, in turn, resulted in the loss of not a few members of the Faith. Colored Catholics in the area find themselves caught between the antagonism of some of their white fellow Catholics and the criticism of their colored non-Catholic neighbors.

New Members

Holy Trinity Church, under the leadership of Fathers Sesterhenn and Ballweber, have been combating this with its policy of no discrimination. The parochial school is one of the few in Chicago to which colored children have been admitted. The other facilities of the church have been open to all parishioners without discrimination. As a result, gradually the attitude of the neighborhood is changing. Recent additions to our group include three residents of the community: Mrs. Eugenia Hudson, Mrs. C. Queen and Mrs. Christine Burgess, all able and effective persons who have shown a willingness to "sell the C.W." to the neighborhood. With their cooperation we hope our influence will spread even more rapidly.

General Motors

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use the radio and the press to their advantage. Mr. Sloan may babble about "the right to work" (here we ask with Homer Martin, "I wonder if GM will apply the right to work in the lay-off periods?"). Mr. Sloan may weep because the strikers have temporarily taken away his toy so he will not be able to injure them with it. But sooner or later, if we may be permitted to use a much overworked term, the economic royalists will have the conviction forced upon them that the workers have the right to organize, and will recognize with the Pope, "that the leaders of the workmen must be the workmen themselves." Company unions are immoral and must go. We would advise those who shout "Communist" so heartily at the CIO, and at sit-down strikers, that Communism may become a fact if the workers get angry enough. They have been magnificently forbearing so far.

We have treated of the sit-down technique elsewhere in this issue. Suffice to say here that we support it heartily and are amused to think how chagrined Industries Auxiliaries, Inc., must have been to find a weapon they cannot combat.

Seamen

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elected leaders of the rank and file group to Washington for the purpose of determining who shall represent the strikers in future bargaining with the shipowners in regard to future wage and working contracts. The board shall also investigate the much debated contract signed between the discredited officials, who have managed to hold their office twenty years or more, and the shipowners.

This contract was signed after the members voted 8 to 1 to reject it, and was one of the major causes of the strike.

Success in placing this grievance before the National Labor Relations Board is regarded as one of the outstanding victories of the strike. Another important gain was the complete ouster of all the reactionary labor racketeers who controlled the Marine Firemen and Oilers' Union for many years. This was finally accomplished through the courts. These men later revealed their true character by going into the south and middle west to recruit inexperienced men as strikebreakers to jeopardize the lives of others. Perhaps 20 years of sailing in swivel chairs, with fat salaries, blinded them to the dangers of manning ships with everything but seamen.

"Experienced" Men

As ships are returning to port, the so-called "experienced bonafide union seamen" that were furnished by these men are rapidly being discharged and replaced by legitimate seamen. The strikers returning to the ships claim that the engines, dynamos, and auxiliaries are in a generally bad state. Cowboys and dishwashers, it seems, do not make good engineroom men.

Of utmost importance is the fact that, with the wide publicity gained through strike action, the American people have taken interest in the merchant marine. If another eighteen million dollars or more is to be spent on a ship like the S. S. Leviathan, which has been lying idle and rusting two years in Hoboken, the taxpayers may ask why.

Supporting Groups

The miserable, unsafe and unsanitary conditions under which the men live and work aboard government subsidized luxury liners have been exposed to the public who have become sympathetic and concerned.

Many organizations, civic, religious and political, becoming acquainted with the seamen's problems, proved very helpful financially and otherwise. Many of the more progressive unions which have succeeded in ridding their organizations of crooks came to the rescue of their fighting brothers.

The C. W.

The waterfront branch of THE CATHOLIC WORKER served good hot coffee and sandwiches twelve to fourteen hours a day and was the most popular place on the waterfront. Large piles of Catholic literature of all kinds have been taken aboard ships to go to all ports of the world.

It is now within the power of the

Easy Essays

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- it is bad news.
3. To tell everybody that a man died leaving two million dollars, may be journalism, but it is not good journalism.
4. But to tell everybody that the man died leaving two million dollars 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.
5. Good journalism is to give the news and the right comment on the news.
6. The value of journalism is the value of the comment given with the news.
7. To be a good journalist is to say something interesting about interesting things or interesting people.
8. The news is the occasion for the journalist to convey his thinking



—Ade Bethune.

- to unthinking people.
9. Nothing can be done without public opinion, and the opinion of thinking people who know how to transmit their thinking to unthinking people.
10. A diary is a journal where a thinking man records his thinking.
11. The Journal, in time, of Frederick Amiel is the record of the thinking of Frederick Amiel.
12. The thinking journalist imparts his thinking through a newspaper by relating his thinking to the news of the day.
13. By relating his thinking to the news of the day, the thinking journalist affects public opinion.
14. By affecting public opinion, the thinking journalist is a creative agent in the making of news that is fit to print.
15. The thinking journalist is not satisfied to be just a recorder of modern history.
16. The thinking journalist aims to be a maker of that kind of history that is worth recording.

PETER MAURIN.

"To wrest from Nature is WORK.
"To wrest from those who wrest from Nature is TRADE.

"To wrest from those who wrest from those who wrest from Nature is FINANCE."

Fr. Vincent McNabb, O.P.

National Labor Relations Board to study thoroughly the problems brought to light through the strike and recognize the determination of the men to clean house and exercise their constitutional rights.

The strike was conducted in as orderly and peaceful fashion as possible in the face of terrorism, arson and thuggery. This board can prevent future waterfront strife and costly strikes by facing this situation honestly and without bias, and acting constructively.

JOSEPH HUGHES.

"PAX"

A Group of Catholic Conscientious Objectors

The following is the program planned for the American Pax. Opposition has already begun to show itself. So far, two of our contemporaries have expressed the opinion that Pax in the United States should not make the concessions that the English group has made. These are *Commonweal* and the *Buffalo Echo*. We promise we shall make no concessions to public demand, and will stick by our guns unless told by ecclesiastical authorities that we are wrong. THE CATHOLIC WORKER has maintained this stand on war for the four years of its existence, and has not, as yet, been criticized or admonished.

Mimeographed copies of the plan will be sent to all those who wrote in requesting to be kept informed of developments. Write to Pax, c/o THE CATHOLIC WORKER, 115 Mott St., N. Y. C., for your copy. We urge that in writing, you let us know whether you subscribe wholeheartedly to the program.

I. PRINCIPLES

1. God-given natural reason lays down certain ethics, principles which must be complied with if a war, civil or international, is to be justified. Eminent theologians of the Church have, time and time again, reaffirmed these natural ethics.

Under modern conditions these rules for a just war are impossible of compliance. Some wars may meet one or several of the requirements, but no war, civil or international, can fail to violate most of them.

PAX, therefore, rejects the idea of a justifiable war, civil or international, in modern times.

2. A person has the right to judge for himself the merits of a particular war; he need not accept the judgment of politicians or statesmen.

A person must act as his conscience dictates; therefore, believing a war to be unjustifiable, he must refuse to bear arms; or, not knowing a war to be justified, he may refuse service.

3. Class war is quite as unjustifiable as civil or international war.

4. Violence has never proven a side to be right; it merely proves who has the better arms and training. As settlement of a dispute, therefore, it is wrong.

II. AIMS

1. To form a permanent group for the mutual protection of its members, Catholics or others whose convictions will not allow them to take part in a modern war.

2. To fight against war spirit and against war preparations.

3. To popularize and spread the idea of peace through educational means.

4. To render assistance to those who find themselves in difficulties because of conscientious objection to military service.

5. To contribute whatever possible to the institution of a Christian Social Order.

III. METHODS

1. By refusing unqualifiedly, to bear arms, or otherwise assist in the carrying on of a war. (This does not mean that the Works of Mercy may not be performed independently of those groups that are assisting either side.)

2. By carrying on an unceasing propaganda against war as means of settling disputes, against Fascistic tendencies, against war preparations, against nationalism, against legislation favoring larger armaments, against conscription, against the R.O.T.C.

3. By cooperating with those existing peace and anti-war groups which are sincerely working in the cause of peace.

4. By supporting good neutrality legislation, and supporting the institution of an international body to settle, peaceably, disputes between nations.

5. By a vigorous defense of civil rights.

6. By urging all others to refuse to support war, and by urging labor, especially union men, to refuse to handle munitions or other war materials.

7. By an intensive study of the Church's teachings on war, and a study of the burning social questions of the day with a view to reconstructing the social order along the lines laid down in *Rerum Novarum* and *Quadragesimo Anno*.

8. By exposing legislation in favor of war or Fascism, and by exposing

Rexists

(Continued from page 1)

has recently created on this point a strange misunderstanding.

"A State is totalitarian when it substitutes its rights for the primordial rights of the human person and when it claims as its own the spiritual and moral mission of the Church. For example, the tendency to deprive the Church of the right to shed her influence upon the economic and professional life, and in the post-school and civic education of youth, and the tendency to monopolize the professional and educative domains to the advantage of State non-confessional organisms merit a theological note of very clear reprobation . . .

Against Church

"A particularly disturbing Rexist attitude is the habit of seeking the inspiration for its conduct in a purely lay ideal, a lay creed, under the direction of a lay leader. The pretention of reserving to a layman the direction of the collective soul of youth is clearly condemnable. The Church reserves to leaders agreeable to her, and whom she names directors and president of Catholic Action, the formation of youth. In fact, in the soul of many a youth, the mystic cult of the leader of Rexistism has devitalized the Christian conception of the role of the Church.

"Rexistism is clearly an enterprise against the Church. Indeed, under the cover of fervent intentions of Church reform, they seek to recall her to evangelical simplicity. But the reform which they extol is a laic and sharp reform. The most immediate end is to discredit it and to give to the adherents of Rexistism a mentality of insubordination, an anti-ecclesiastical spirit.

Choice of Dictatorships

"In the slogan 'Rex or Moscow,' for which the leaders of Rexistism certainly assume responsibility, the movement is shown to be contrary to Christian social morals. This . . . places the people in a spot where they must choose between two dictatorships between which armed conflict would be inevitable. Besides, it is the most dangerous type of class struggle formulas, for it engages in the struggle the spiritual interests of humanity.

the acts of munitions makers, war-mongers and military supporters.

9. By prayer, and through word and example, urging the substitution of a technique of love for the technique of class war as now practiced by left groups and the defenders of the status quo.

STRUCTURE

PAX is not to be a tightly bound or centrally controlled organization. Rather, it is to be composed of small groups, or even individuals, in various parts of the country who will take it upon themselves to study the teachings of the Church on war, and to fight for the ideals of PAX. It is to be an organism rather than an organization. This is necessary because it has been found that when large, centrally controlled organizations have been formed, the organizations, as such, tend to become more important in the minds of the members than the ideals that inspired the organizations.

The different "cells" will coordinate. That is to say, while remaining autonomous, will use the central office, located at THE CATHOLIC WORKER, as a clearing house for the dissemination of propaganda. This does not prevent any "cell" from having a propaganda office of its own. The more that exist, the better for the work. It merely insures the several groups hearing of the activities of each other, and makes available to all the information gathered by any one group.

There are no membership dues for PAX, though local groups may make use of whatever organization methods they choose, and may exact dues for the carrying on of the local work. However, since financial upkeep is incidental, voluntary contributions to PAX are acceptable.

PAX will cooperate with any peace or anti-war group that it believes to be sincerely fighting for peace. This necessarily excludes the Marxist groups, as they fight only against capitalist inspired or imperialistic war. They uphold class war.

Membership in PAX is not limited to Catholics, but open to all who follow the light of God-given natural reason, and believe that acting according to conscience is more important than the specious ideal known as "patriotism."

The official organ of PAX is THE CATHOLIC WORKER.

Why We Recite Compline

When Margaret beats on a pan lid at 6 p. m. that means supper and the redoubled beating means that Peter Maurin is down stairs holding up the eating by a discussion. He is probably in the middle of making a point.

When the pot lid resounds at seven, that means compline and we are sorry to say that the gong has to be supplemented by one of the dish washers poking his head in various rooms where more discussions are going on to shout, "All set!"

This little article is to point out for us who are saying compline as well as for our readers, the link between liturgy and sociology.

The two great commandments are to love God and to love our brothers. When we are praying the prayers of the Church, uniting in praise, we are loving God. And because we are praying together, we are loving each other. Some may say that this doesn't follow. Margaret may have just had an argument with John Curran about money for carrots; Joe Smolko may just have accused Texas of getting out of the dishes, John Cort and Bill Callahan may just have been combatting each other over the subject of what is a just war. But just the same, we contend that when we are united together in the community room in this evening prayer, we are conscious of a Christian solidarity.

Strong City

As members of the Church, we are united to the whole Church. We are united with Christ himself who is Head of the Mystical Body. We may not do it very well, our poor efforts may be feeble, our hearts may not be right, but the will is there, and united with Him we partake of His merits. He is the only one who can pray right, and we are praying with Him so our prayer is effective. Then, too, we are united with each other, and we benefit by all the merits and graces of our brethren. We lift each other up. "Two are better than one, for if one falls the other lifts him up." "A brother who is helped by his brother is like a strong city."

The great cry of Peguy's life was a cry for solidarity. "We must be saved together," he said. "We must come to God together. Together we must be presented before Him. Together we must all return to our Father's house. What would God say to us, if some of us came to him without the others?"

Perfect in One

Dom Chautard says: "O Holy Church of God, I wish as far as it depends on me, that you may be more beautiful, more holy and more numerous; the splendor of your whole body resulting from the perfection of each of your children, based on that close fellowship, which was the main thought of the prayer of Our Lord after the Last Supper and the true testament of His heart—That they may be one . . . that they may be made perfect in one . . ."

"A drop of water is nothing; united to the ocean it shares in its power and its immensity. So it is with my prayer, united to yours. In the eyes of God for whom all things are present, whose glance includes at the same time the past, present and the future, this prayer makes one with that universal concert of praise which you send up, since your beginning, and will continue to send up till the end of time, to the throne of the Eternal."

"The Church is not diminished but is increased by persecutions, and the field of the Lord is always clothed with a richer harvest, as the grains, which fall one by one, arise multiplied."—St. Leo the Great—Of the Holy Apostles Peter and Paul.

Our Best Wishes

We wish to convey our heartiest congratulations and best wishes for a happy life to Brother Joachim Benson and his brother Trinitarians who will be raised to the dignity of priesthood on the 11th of February.

Brother Joachim, who is the editor of The Preservation of the Faith, has been a good friend of the C. W. for a long time.

The editors of THE CATHOLIC WORKER will go to Silver Springs, Md., for the ordination.

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CATHOLIC PRESS MONTH

We, servants of Jesus Christ, called to be apostles, separated unto the Gospel of God . . . to all our fellow workers, beloved of God, called to be saints. Grace to you and from God our Father, and from the Lord Jesus Christ.

We do not think it presumptuous to start the message of greeting in this way, to the Editors of THE CATHOLIC WORKER in England and Australia, the SOCIAL FORUM in Canada, THE CATHOLIC STUDENT, THE CHRISTIAN FRONT and THE PARISH LITURGICAL BULLETIN in this country, not to speak of all those other papers and journals devoted to Catholic truth and the building of a new social order. We are greeting also all the CATHOLIC WORKER groups in Boston, Rochester, Chicago, Milwaukee, St. Louis and other towns and cities throughout the country.

We are indeed called to be apostles and to do the work of lay apostles and we are indeed separated unto the Gospel of God. Ours is a Christian sociology, a "brotherhood economics," as the Japanese Christian, Kagawa, calls it. The Holy Father, for whom we pray constantly, has called us all to be lay apostles, reminding us that we are part of the "chosen generation, the kingly priesthood, the holy nation," by virtue of our baptism. "We each of us participate in the sacred ministry, though in a distant and indirect fashion, by our prayers, by our share in the offering, by our attendance at Mass and the liturgical offices, by the practice of virtues, by performing everything with the intention of pleasing God and uniting ourselves to Him."

The Holy Father has emphasized the tremendous importance of Catholic journalism, the influence it exerts and when he has sent pastoral letters, he has addressed himself to "the press and the pulpit" throughout the world.

Ours is a fearful obligation and we must beware, as Saint Paul says, lest in trying to save others we ourselves should be lost. We must face the facts, that we are truly trying to save others. We are trying to change the social order because the present social order deprives man of his dignity as man, degrades him and perverts him to the level of a slave, even to the level of a beast. The present social order breaks up the family and destroys the home, does away with private property and tends to abolish religion. Inasmuch as there is so little correlation between the spiritual and the material, Karl Marx was partly right in his criticism that religion was the "opiate of the people."

St. Paul goes on after his greeting in each of his epistles to "give thanks to my God always for you for the grace of God that is given you in Jesus Christ. That in all things you are made rich in Him, in all utterance and in all knowledge." He is writing to the Corinthians in general when he writes thus, and not to just a chosen few. He is writing to a group of people—and remember he was kicked out of the market place at Corinth at one time for his speaking, but he continues to work with them, praying that "in all utterance and in all knowledge" they are made rich in Him.

St. Thomas said that he learned more by prayer than by study. Dom Chautard, whose words I quote above, says that St. Louis, king of France, found in the eight or nine hours which he was accustomed to give to the exercises of the interior life, the secret of his strength in applying himself with so much care to state affairs and to the good of his subjects. So much so that a socialist orator avowed that never, even in our own time, had so much been done for the working classes, as under the reign of this king.

St. Bernard talks of "these accursed occupations" which are apt to make us forget the interior life, and he speaks of "the heresy of good works," which make us indulge in constant activity without going to the source of all life, Jesus Christ Himself.

We write this editorial for ourselves as well as in greeting to all of you, our fellow workers, renewing our resolutions never to abandon the practice of daily Mass, and daily communion if possible, the practice of the presence of God, spiritual reading, the rosary, and compline if possible; where "two or three are gathered together in His name." With these practices to daily renew the Holy Spirit in us, we will be prepared with fresh strength to take on the struggle that before us during this coming year, and we pray that we will be guided in the stand we take in these struggles. Last year saw the paper distributed among students all over the world. We covered fishermen, seamen, sharecroppers, miners, electrical workers, milk drivers and farmers. Thousands have been given food for the body as well as food for the mind and for the soul.

God guide us and help us all, and may the grace of our Lord Jesus Christ be with us all.

Day After Day

The January sun is pouring into the kitchen and dining room of the farm. The temperature is thirty—yesterday it was twelve at this time in the morning, and the house is perfectly comfortable with wood fires going in the two rooms. The rest of the house is of course like an ice box. We take hot bricks to bed at night. It is one of the thrills of a life time to feel ones warmth gradually permeating the icy sheets and ones breath making a corner warm for ones nose. A pleasure the inhabitants of steam-heated apartments can never know. A cup of hot coffee never tastes so good as when coming out of an ice cold room into a warm kitchen.

An interruption to go out in the kitchen and admire the butter. Rosie is giving about nineteen quarts of milk a day now and there is butter-making every other day. This morning it took only twenty minutes to churn and I just finished sampling the bits off the wooden paddles of the churn. There are two quarts of butter milk which will be used for pudding and biscuits today.

Most Beautiful

Bessie will be three months old the 10th of February and she is still the most beautiful thing on the farm. (The O'Donnells have not yet brought their six weeks old baby Martin up here.) Bessie must weigh about 150 pounds by now, and it is the most graceful 150 pounds you ever saw. John Filliger and I took her out for a walk this morning and it is an adventure. First you have to see that Rosie is properly secured in her stall. Once when her offspring was out she broke the rope which secured her, knocked down the barn door and with cries of anguish rushed up the hill after John and the calf. She leaped and kicked and tossed her head and expressing her fears as to her young one's safety. She doesn't want to lose this, her latest born.

This morning she mooed like a fog horn a few times as we took Bessie out with a chain about her neck, but otherwise she was quiet. Bessie has sprouting horns now and a set of teeth, and she is weaned, but passing through Rosie's stall, she made a dive for her. A little more breakfast wouldn't come amiss, she indicated. But she's off milk altogether now, so we heartlessly dragged her away and out into the fields around the house.

Appreciative Sniffers

It was a good thing it was not icy out. Snorting with enjoyment, she leaped and then started to run, pulling at the chain which John had wrapped around his hand. They raced down the hill together almost to the kitchen door, and then she pulled up, prancing. Her small hoofs sounded hollow on the frozen ground and she danced a few steps gracefully, tossing her head. The dogs, Paprika and Kaiser, barked with excitement, not wanting to be out of anything that goes on.

Bessie likes the small world she has come into and went around sniffing appreciatively at the woodpile, the table under the trees where the washing up is done, and she left the print of her wet nose on every rock and log. The ax and saw she smelt of and tossed her head at them. Then she was off again, this time up the hill, bounding madly in the cold sweet air. She is just as clean and white as when she was born and we are indeed proud of her.

The four black pigs are growing stout and lusty. When John goes out to pour the skim milk into their trough they dive madly into it, feet and all. One of them is Teresa's, the present of Mr. Breen, purchased with a check from a Commonweal review. She can't tell the pigs apart, however, and each time she comes to the farm on a holiday she has to pick one out all over again. "It's the one with the straight tail," she will say, and then the unaccommodating pig curls his tail up scornfully.

Guest Rooms

Part of the house of hospitality has moved down to Easton. As we have explained before, our idea of hospitality means that everyone with a home should have a guest room. We have pointed out before how two women who help us with the paper and who are interested in our ideals, have moved into tenement apart-

Gradual for the Feast of the Apparition Of the Blessed Virgin Mary at Lourdes

Cant. 2, 12. The flowers have appeared in our land, the time of pruning has come, the voice of the turtle in heard in our land.

Cant. 10, 14. Arise, my love, my beautiful one, and come; my dove in the clefts of the rock, in the hollow places of the well.

Dewey

(Continued from page 1)

that union officials of the Central Trades and Labor Council were all the soul of integrity.

Anyone who has been present at their meetings knows that most of them do not display a consuming passion for legality. It also happens that two officials of A. F. of L.'s Teamsters' Union are on Dewey's carpet in the baking racket investigation, while three more from their Waiters' Union, two from the Cafeteria Workers' Union, and three others now dead from violence or their own hand have been involved in the current restaurant racket trial.

Brilliant and Honorable

Mr. Dewey, on the other hand, has a long and brilliant and honorable record as Chief Assistant U. S. Attorney, when he sent notorious Irving ("Waxey Gordon") Wexler to jail for ten years on income tax charges, and since June, 1935, as Special Prosecutor here, in which capacity he has made a perfect record of 52 indictments, 52 convictions against assorted bandits, loan sharks, white slave bosses (notably New York's Public Enemy No. 1, Charles "Lucky" Luciano) and policy racketeers in the numbers game.

One argument used to discredit Dewey is that while he was busy investigating obscure unions he did nothing when appealed to by the rank-and-file seamen for prosecution of their corrupt officials in the International Seamen's Union—when, in short, he could have proved his claim to be "a true friend of Organized Labor."

This accusation is unjust. The I.S.U. case is not within Dewey's province, being a national organization, and, in fact, President Grange and friends are at this moment being sued in a friends court.

Unseemly Noises

It may be that many of the officials whose unions have recently come under the cloud of scandal were not themselves responsible for dirty work, but were coerced into complicity by gangsters such as Dutch Schultz and Boss Luciano. Much of

ments down at Mott Street and take in those in need of hospitality in their spare rooms. One of the striking stewardesses is staying in one apartment, and another woman temporarily out of employment is staying with our friend in the other.

Loretta O'Donnell has two of the girls from the House of Hospitality with her, and during the day they work over in the Easton office on South Fourth Street, where the business office now is. It is a big family now, what with two babies, and two guests whom we cannot really consider guests, since they have become part of our community during these past two years.

A Good Book

Stanley and Dan occupy the rooms in back of the store, and there they feed anyone who happens to come along. The store is big enough for meetings during the summer months when visitors abound, and we aim to start a Catholic circulating library as soon as we have money to build shelves to receive the books which are already stacked on tables in the store. All the clerical work is done there, and Stanley is building up interest in the paper by his distribution about town. It is a headquarters such as our friends have started in Boston, Chicago, St. Louis, etc.

Lying on the couch while the chestnut logs snapped warmly in the big stove, I read Kagawa's "Brotherhood Economics," which is one of the best and simplest accounts of the co-operative movement I have come across. Peter says he links up the idea of communitarianism and co-operatives very well, and I enjoyed reading his brief account of the mutual aid movement among the early Christians and communities of monks. It is a short book, and a simple book, surveying economics from an entirely fresh angle. We recommend it to our readers.

the evidence now in court would seem to bear this out.

Anyone contending that there has been no dirty work at all is making unseemly noises and knows it. To say that Dewey is not the right man to expose that dirt seems altogether unreasonable on the strength of his record, which would indicate, on the contrary, that as a dirt-exposer he is first in the land.

To say that dirt does exist, but for the sake of Labor's prestige and the cause of trade unionism it should be concealed from public view, is an argument, but under the circumstances a weak one.

Embraced Gangsters

If the unions could clean their own houses, it might be valid. But not only are many of them prey to sinister forces they cannot control, but many others have embraced those forces and identified themselves with gangsters.

Furthermore employers have a right to legal protection from these industrial pirates. Above all, Labor itself languishes and is sick from this poison in her bowels. It is time she spewed it forth, and if she cannot, time she cooperated with those who can apply a stomach-pump.

"If thy right eye offend thee, pluck it out and cast it from thee, for it is better that one of thy members should perish, rather than thy whole body be cast into hell."

It appears that the Central Trades and Labor Council is having trouble with its right eye.

Sit-Down

(Continued from page 1)

strikers ignored the writ, nothing happened. The Michigan law might be circumvented by a technicality. Under the law of Michigan, a person, invited to go on another's property, and then refusing to leave, is not a trespasser. But technicalities of this kind only obscure the issue. We think there is no doubt that sit-down strikers are trespassers in the legal sense.

But is one to condemn it as a technique merely because our laws happen to place the emphasis on property rights? We are gradually coming to the conclusion that there are more important laws than those protecting physical property.

The jobs of the workers are their property. They are entitled to them. And they are entitled to a decent standard of living, and good working conditions. Any encroachment on these properties by the employer is trespassing too. But it is more. It is a violation of a natural right. The employer cannot say this of the sit-down striker. The striker does not violate a natural right of the employer.

The worker has the right to strike. This much, we think, will be conceded. Now, the purpose of the strike is to stop production in order to force the employer to come to just terms. From the right to strike the corollary obtains, that the workers have the right to stop production. If the employer will deny the strikers' right by calling in strikebreakers or by moving the machinery and so violating the workers' right to work, the workers have the right to stop him. And he may go to considerable lengths to do it. So far, violence has been depended on to a great extent. Workers, however, are gradually coming around to the belief that nothing can be accomplished by violence. And they have evolved the sit-down as a non-violent technique.

Legitimate

The late Bishop Gallagher said that the sit-down is legitimate if it is used as a picketing measure and as a means of preventing strikebreakers from operating the plant, but not if it means taking over the plant. We agree. But we think there has been no question of taking over the plant. There, a right more important than a legal one is violated, but we think that we can wait till the workers intend trying that sort of thing. American workers are not yet trying to make a Soviet Union of this country. In fact, they seem more interested than employers in perpetuating democracy.

LETTERS FROM OUR READERS

Dangerous Co-operation

Dear Editors:

I think I wrote you, telling you Fr. Virgil had sent me some galleys on "Liturgy and Cooperation," which he offered to let me use as a pamphlet. The use of "cooperation" was not specifically limited to consumers' cooperation, but I think there is already too much baptism of the co-operative movement. It is distinctly bourgeois in character; merely a trade device which has as its fundamental motivation the taking in each other's washing without trying to reap a fortune by so doing. You can graft any sort of spiritual motivation onto it you want to, but it is too much in the line of enlightened selfishness to become an intensely spiritual thing.

Not Push It?

Peter strikes the note when he tells how unsuccessfully all the leaders have tried to "spiritualize" the movement. Even Kagawa has a wishy-washy sort of Christianity to bring to it. Hence I am convinced that we should no longer push the coop movement nor baptize it. We can work with cooperators as much as possible, trying to show them the value of Communitarianism. But why give them new followers? Why sing the "All Hails" for them? If we are going to abandon our own movement in favor of theirs because it looks more practical to achieve a "cooperative commonwealth" than a pluralist state... I suppose we can look toward better immediate results. Only if I know the spirit of the CW like I think I do, you mean to point toward no such end.

Sooner or later we are going to have to drop sentimentalism about the plight of the world today and concentrate on making the new world. So back goes the manuscript to Dom Virgil. It is my declaration on the subject. I refuse to try to bolster up one-half of the Capitalist vs. Worker weakness, and I will not help spread a technique which lends itself to the materialist end, collectivism, better than to the Christian end of living for God's sake.

Incomplete

The curse of the Christian social movements of the last few years is COMPROMISE. We are too damned eager to embrace all the potential brothers of Christ before they are ready for it. We cannot go to God with soiled souls. Neither can anyone strongly do his part as one of the branches of the Vine until he knows what is necessary and is willing to pay the price. The bourgeois does not have to be as good as a bourgeois as Bloy depicted to be dangerous. Agar has a quotation in his "Land of the Free" about the people who can never be agrarians because always they carry the city with them into the country in their hearts. So with these movements which are less than Communitarian. Each allows for those who would carry some of the old heresy with him in his heart. Cooperatives can be well run by and for materialists intelligent enough to see that they will benefit by fair play.

We are too ready to pat people on the back for doing much less than their duty, because more of the others do nothing at all of their duty. Good propaganda, perhaps, but it strikes my simple mind as bad Christianity! We cannot love men enough to love their sins and heresies. If we do, there is something sour with our love. We have fallen into humanism and fallen out of love of God.

Half Way

Excuse the long and involved blast against cooperation lovers. It has made me hot to see so many of our Catholics falling all over the co-operative movement when they have a much better movement of their own. Leave the cooperatives to the Protestants and the unbelievers. The whole thing shows that we haven't enough guts to advocate farming communes for the Negro or the other underprivileged. Instead, we say that it will solve the Negro's problem (without any more bother to us than the expenditure of a few words) if he will club his purchases with all his fellow Negroes and use the reluctant buying bloc as a club to insure his rights. The devil fly away with that flowering of "personal responsibility" on the part of our good Catholic sociologists!

I sometimes wish that our gift of free will did not allow for half-way choices and compromise. Most of

us present a namby-pamby sort of Christianity to the world as a result. We are afraid of the "whole hog," both for ourselves and for others. It will prove to be a costly tenderness!

First chance I get I want to argue this business out with you. It will do no good to plead you haven't time or that you have a thousand other things to do. I'll not be done out of a chance to perform the pleasant, charitable work of admonishing a possible sinner. And if I'm sour, I'd not deny you the same opportunity. The sooner the better, as I have no hope of a peaceful feeling until I have done my best to steer the CW from what looks to be a baptism of the coop movement... until I am converted your way.

With all best wishes.

In Christ, Tom Barry.
East Orange, N. J.

Answer on Cooperation

(The following is a reply to a letter of Tom Barry's, criticizing Catholic enthusiasm for the cooperative movement and pointing out the danger.)

I have just read Tom Barry's interesting argument, in which he



takes his stand in refusing to co-operate with co-operation. I think he gives us some sound warnings. I think he points out some glaring dangers in the present co-operative fad. But I think he is absolutely all wet when he rejects utterly and completely the great benefits that are possible through sound Christian co-operation.

Perhaps it is only fair to state now that I may not be arguing with the same premises which Tom uses. I sympathize completely with his scorn for a blind embrace of the co-operative movement. I see in some phases of it the distinctly bourgeois attributes that Tom sees. But I see in the type of co-operative which I take it the Catholic Worker is baptizing, blessing and hailing if you will, nothing at all lacking in true Catholic spirit as a foundation for the material aims.

Secularism

Peter again and again quotes Glenn Frank this way: "What ails modern society is the separation of the spiritual from the material." Peter is crediting a non-Catholic with a bit of sound Christian thought, as I see it. He is not embracing whatever Glenn Frank may mean by the spiritual. For Glenn Frank the spiritual may be a hazy word. For Peter it is probably loaded with all the dynamite which St. Thomas would give it in its everyday use.

I think the same argument may be presented for co-operatives. When we admire Dr. Kagawa, for instance, we are not admiring his Japanese protestantism. We are humbly thankful to him for pointing out to us a sign that here is a simple Christian truth which many of us capitalist Catholics have betrayed.

Peter's Stand

As for Peter's stand on the co-operatives, isn't this what he said in his last "Easy Essay":

The co-operative movement.

The guildist movement.

The Agrarian movement.

The Communitarian movement.

Find themselves at home in the Pluralist state.

I see in these words from Peter something akin to what I see in the statement made by Pope Leo XIII in the encyclical letter on labor: "It cannot, however, be doubted that to attain the purpose of which we treat, not only the church, but all human means must conspire. All who are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world: results do not happen save where all causes co-operate."

No Compromise

In Father Gunn's splendid article on the Gilson work at Harvard,

C. W. EDITOR NOT "LIBERTY" WRITER

At the request of many of our readers, we publish this statement:

Stories and articles appearing in Liberty magazine under the name of Dorothy Day are not written by the editor of THE CATHOLIC WORKER. We call attention also to the fact that there are three Dorothy Days in the telephone book. The Dorothy Day of THE CATHOLIC WORKER lives at 115 Mott street and not at any of the addresses listed for the others.

printed in the November 20 Commonwealth, there is a hint as to the sane Catholic point of view, and I don't think it savors of compromise, though it does smack heartily of co-operation in a broad sense. Part of the piece reads: "If there is one thing more than another that Americans need it is a larger vocabulary of comparable terms. How can we understand one another without it? In the Tercentenary address, M. Gilson also said that when the University of Paris was in its glory there was a 'unity of faith, of language, and of philosophy'."

"A return to the unity of faith seems impossible; Latin is dead except in the Church; but there still remains the possibility of a unity in that which, though finally consummated in faith alone, as the supreme example of Medieval universalism so well illustrates, nevertheless remains distinct from it," namely, the philosophy of moderate realism. M. Gilson holds out as the only hope of our times 'a widely spread revival of the Greek and Medieval principle that truth, morality, social justice and beauty are necessary and universal in their own right'."

To me M. Gilson is not yielding in compromise; he is asking and giving the highest type of human Christian co-operation. And he is a greater Catholic for it.

Catholic Cooperation

There is, I think, a remarkable lesson to be learned from M. Gilson, one that we can all apply in our own little ways. Why not cooperate with cooperation to at least the extent of gentle personalism? At the same time we can show them our own brand "which nevertheless remains distinct from it." If they see the shining splendor of our own Catholic cooperatives, will not that light be for the common good?

I have rambled a bit in this comment on Tom's worthy and timely letter, Dorothy, but I think I have expressed at least some of the truth.

In looking over the same great labor encyclical from which I have quoted I find what I think might be an apt closing thought: "He that hath a talent, says St. Gregory the Great, let him see that he hideth not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and utility thereof with his neighbor." We might add to that "He that can build a sound Catholic cooperative, while his neighbors are trying to do as much in their own way—for God's sake let him build."

Bryan Degnan.

Pax of England

Dear Editors:

Many thanks for your letter. I am very glad to hear that you are forming a "Pax" group in U. S. A., and also that some of you think that we in this country are not extreme enough! Others both in England and America think the opposite! Anyway, our leaflet is meant only as a minimum statement, and the average of opinion among our members probably goes a good deal further. The opposition we have received in the Catholic press has kept a lot of people from joining us and our numbers are still very small, but we mean to keep going.

No, I have not yet seen the front-page article in the "Worker" that you refer to. I believe that the formation of your group in U. S. A.

will be very important from the specifically Catholic point of view, because we here have to meet the opposition of ecclesiastics based on traditional European attitudes which are only quasi-religious at the best and are doubtless much less strong with you in U. S. A. (Incidentally, you may be interested to know that the abdication of Edward VIII is, by and large, a great misfortune for the workers of Great Britain—talk of its being a triumph for democracy is sheer humbug).

It is likely that a London publisher will soon be putting out a new series of peace pamphlets. I do not think they will be formally "Pax" publications (though probably called the "Pax Series"), but "Pax" will have a good deal to do with their issue. Eric Gill has written the first one. If you are interested and think that, for example, the Worker or your Pax might like to take a number, you will write direct to Mr. Stanley Nott, publisher, 69 Grafton St., London, W. 1.

With all good wishes for 1937.

Yours sincerely,
Donald Attwater.

A Seaman

Seamen's House Y.M.C.A.
550 West 20th Street
New York, N. Y.

Dear Editors:

Thanks to you, our worthy friends, for the lesson you have taught us. By your practical work among us seamen you have shown us the way to a more true and fuller life.

Our strike is over and we are off to sea again. We go, but not as care-free sailors; we have work to do, we have heard the call—you have helped point the way, a way made more safe and assuring than that offered by our late aggressive political party.

Moderator

We toilers of the sea are becoming more labor minded as the months roll by and will depend almost entirely upon the different Labor Press reports which have a sad tendency towards radicalism. Personally, I feel the CATHOLIC WORKER will act as a restraining moderator along progressive lines.

In closing I wish to thank you splendid people in behalf of all the American seamen for your unselfish interest and help which you extended us while we were fighting against such unfair Union practice and poor working and living conditions.

Respectfully,
"A Christian Sailor."

An Old Friend

Dear Editors:

Please accept the enclosed check (it is not a rubber one) with my best wishes for a happy and blessed New Year. I wish it were more. You see, I promised St. Anthony 10 percent of my profits for the 1st year in business, but I don't think it would be practical to wait for the year to finish up next November.



So you see you can thank St. Anthony for the check and ask him to send me more business. I have been getting along fairly well so far. Of course, as you know, it takes time to get known and build up any kind of an enterprise. I am feeling lots better than I did when in New York. How are all my friends at The Catholic Worker Headquarters? If you are ever up this way I do hope you will stop off and visit us. We have the room and are willing to share what we have. God bless you and your work and all the Catholic Workers.

Yours sincerely,
In J. M. J.,
Edwin F. Britton.

Farming Communes

Redwood, N. Y.

Dear Editor:

Will you please send us a year's subscription to THE CATHOLIC WORKER. We are very much interested in the Farming Commune we read about in your paper. I am sure that our pastor, Father Charbonneau, would gladly cooperate in such an undertaking.

My husband and I would welcome such a movement. We came up here from N. Y. C. last summer and bought this place, 65 acres, for \$2,200. There are several farms nearby that could be worked along with this one. The people who own homes on the islands and the tourists that rent camps are increasing in numbers, while the farmers are decreasing in their ranks.

Property can be purchased reasonably. We have a splendid County Agricultural Agent. All we lack is men and women who are interested in the soil.

We hope that God will favor this little spot with families. Next year our little school may be closed for lack of pupils.

Very sincerely,
Mrs. J. A. Coleman.

Approves

Portsmouth Priory School,
Portsmouth, Rhode Island.

My dear Editor:

I am not sure when our subscription to the CATHOLIC WORKER runs out, but in order to be on the safe side I am sending the request now that it be renewed and with one or two additional copies if they can be covered by the enclosed check for five dollars (\$5.00).

Hoping that the influence of your paper will be even greater in the future than it has been in the past, I am,

Very sincerely yours,
J. Hugh Diman, O.S.B.
Prior.

Eric Gill Writes

9th January, 1937.

Dear Editors:

Please will you send me three more copies of your issue of December (Vol. IV, No. 8). The Spanish letter therein seems to me the best thing that has been written on the subject.

I wrote recently to Miss Dorothy Day, but not having your address by me I sent it c/o Messrs. Sheed and Ward, Fifth Avenue. I hope it arrived safely.

Yours sincerely,
Eric Gill.

It is vain for a man to regard himself as innocent while he usurps for his own the gifts of God which belong common to all. Those who do not distribute what they have received are wading in the life blood of their brethren. Every day they murder so many of the poor who are dying of hunger as might be saved by the means which they keep for themselves. For when we distribute to the poor what they need, we are not giving what belongs to us; we merely pay back their own. We are paying a debt of justice rather than fulfilling a work of mercy.—St. Gregory.

CATHOLIC WORKER BRANCHES

Easton, Pa., 142 South 4th St.
(Farm) R. F. D. No. 4.

Boston, Mass., 863 Washington St. (changing address soon).

Chicago, Ill., 1841 W. Taylor St.
Rochester, N. Y., 344 Grand Ave.

St. Louis, Mo., 3526 Franklin Ave.

FOREIGN CONTEMPORARIES
"Social Forum" (Friendship House), 279 Rochester St., Ottawa, Ont., Can.

"Catholic Worker" (House of Hospitality), 16 Darlington St., Wigan, Lancashire, Eng.

"Catholic Worker," 72 Dundas St., Thornbury-N. 17, Melbourne, Australia.

A PROTEST AND AN ANSWER ON SPAIN

THE LETTER

Chicago.

Gentlemen:

Your hostile and unjust flaying administered on the front page of the last issue to our Catholic brethren fighting an avowedly Communist government in Spain is amazing.

Would you have them lie down and allow all the priests and nuns to be killed or driven into hiding (a la Mexico and Russia), and the churches and chapels burned and desecrated under a "republican" government, as was done to two or three millions of Christians in Russia, and to our unhappy and persecuted brethren in Red Mexico?

There is an inherent right in the people to revolt against tyranny, as constitutional law tells us, as did the founders of the American republic—when they revolted and won their insurrection—and were they wrong, too?

Mad Dog

When a madman runs through the streets carrying a blazing torch and firing a revolver, do we reason with him, or do we use force—and the more force the better?

When a mad dog, frothing at the mouth from rabies, runs among a crowd, do we pet him or do we shoot him down as quickly as possible?

Such is the position of our Catholic brothers and sisters in Spain. They had more than enough provocation in the assassinations of Catholic leaders, burning of churches, killing of nuns and priests, under the "republican" government, prior to the beginning of the present uprising of the patriotic and religious element of true Spaniards.

The fight is truly one of Christianity against godlessness, terror, rape and murder of the frenzied, red, internationalists.

Strangest Part

But the strangest part of this world-wide struggle is the appearance in the camp of our enemy, and the leadership given for the last two decades to the Communists, by our "persecuted" Jewish friends, in many countries, besides that of Russia. I have found that even our Jewish neighbors here do not fail to express their satisfaction with and sympathies with Communism at every opportunity. Why?

Formerly, it was the Christian vs. Moslem, the believer vs. pagan infidel. Is it now a case of Jewry (under a gentle front of Communism) vs. Christianity?

Now you will think or exclaim (as our Jewish friends would) "this is fascism!" "This is anti-Semitism!" "Tsk! Tsk! You must not say that!" But is it? I have tried to reason these things out sensibly, and that is what it adds up to for me. The facts are correct, and therefore the conclusion is unavoidable. Can it be that this so-called "persecuted" race is really the arch-persecutor of the world?

Sheets of Filth

Now, in conclusion, I wish to say that I pray that your CATHOLIC WORKER may never, even to an infinitesimal part, be, like these "Daily Worker" sheets of filth, distortion and hate towards their fellowman and God.

Please stop praising the Marxists; stop calling our Catholic brethren in Spain fascists. Only Italy has fascists, and using the term in this way is only an abuse of it. If your own mother, daughter, sister or brother were violated or murdered as many Catholics in Spain were by the "government's" rabble army in July, 1936, would you still be of the same opinion as per your last issue of THE CATHOLIC WORKER? I am quite certain that you would not. Please remove my disappointments in your papers.

Very truly yours,
PAUL COCOT, ATTORNEY.

We're Still on Mott St.

Protests to the Tenement House Commissioner have resulted in a six-month stay for those threatened with eviction from the tenements of the East Side. The Catholic Worker, therefore, will continue to occupy the premises at 115 Mott Street for that term.

Your letter has been turned over to me for answer, by the Editor of THE CATHOLIC WORKER, mainly, I suppose, because I was the translator of the article upholding the "non-violence" attitude of the Spanish Catholic journalist who wrote it for the French magazine, "Esprit." The article appeared in the December issue of THE CATHOLIC WORKER.

For the benefit of all readers, let me say, to begin with, that this article was written by a well-known Catholic Spanish journalist. He is the Spanish correspondent for the widely-read French Catholic weekly newspaper, "Sept," which is sponsored by the Dominican Fathers. He gets a hearing in Catholic France. The editors of THE CATHOLIC WORKER thought that he ought to have a hearing in America. With his views I personally do not agree, not that I do not believe in the principle of non-violence, but because I think that our present day Catholics are too weak-kneed and have not the spiritual fortitude to undergo the awful slow martyrdom of the non-violence protest of a Terrence McSwiney or non-violence program of the non-Catholic Ghandi. Both, however, it can be said were successful in breaking the power of British imperialism where violence failed.

Without Blood

It is true, also, as we all know and have forgotten, that Christianity conquered Paganism by the Force of Love, not by the Force of Arms. "See how those Christians love one another." True, also, as Peter Maurin is so insistent on recalling to our minds that "a thousand years ago" Patrick conquered Ireland for Christ and then his disciples civilized Western Europe without the shedding of blood. We must not forget that force is not the technique of our missionaries nor were they Catholic missionaries who exterminated the Indians in our own land—America. It is true again that the two countries that defeated the non-Catholic doctrine of Conscriptio were Ireland and Australia. Ireland under the leadership of the Catholic Bishops and Australia under the influence and preaching of the great Archbishop Mannix. It was done by non-violence.

Small Protest

With the general tone of the few letters of protest against the publishing of this article—about twelve in all—I am in complete disagreement. The number, in view of the very large circulation of the paper, was amazingly small. Personally, I was of the opinion they would have reached the thousands, showing how badly one can be mistaken. Perhaps the views to which Father Furfey is giving expression in his preaching and in his book, "Fire on Earth," and other published articles, and to which THE CATHOLIC WORKER, I believe, ardently subscribes, are perhaps more prevalent among Catholics than one would suppose.

It will be easier for me to answer all your letter and save space if I number your paragraphs and refer to them instead of quoting them. I have answered Nos. 1 and 2.

Revolutions

Your question No. 3 pertaining to "constitutional law" and the American Revolution of 1776, I would answer by saying the only practical point now worth considering is the fact that the present state of society in America is due to the philosophy of the English Revolution of 1649, the American Revolution of 1776 and the French Revolution of 1789, turning aside from Scholasticism to Cartesianism from the principle of "the common consent" to the "individual consent" at the same time that the Medieval economic and social doctrine of "the common good" passed over to the "good of the individual." Philosophy became naturalistic and sociology and economics became materialistic. These revolutions were the sources of the political atmosphere in which have been elaborated all the laws and CONSTITUTION under which we are living in America today. The Individual was separated from the State. The State was separated from the Church. The State was separated from Business and Religion and Morals were separated from Economics. "The individual free before the State," wrote Spencer. "The Church free in the State free," said

Cavour in the name of Italian Liberalism.

Communism of Rich

The Roman concept of ownership—you as a lawyer understand what that means—prevailed over the Christian concept. Ownership became an absolute right instead of being a relative and social one as it was under Christian law. Our modern laws go farther in upholding that false absolute right of ownership than did the old Roman law. So far has our modern paganism gone. Those "constitutional laws" you speak about have done more to de-spiritualize the world and bring about the wholly materialistic conception of life which is held by our present-day civilization than the paganism of old, and has led to Capitalism, Totalitarianism and Communism. Communism does not deny the fundamentals of Capitalism, it only disowns the methods and as a writer says, "capitalism is the communism of the rich, while communism is the capitalism of the proletariat."

In America we have a rampant Liberalism born from the "individualism" of the Revolution of 1776 and the French Revolution of 1789 which has resulted in God being banished from the political, social and economic life. Man has become the measure of all things, his own God with "life, liberty and the pursuit of happiness" his immediate as well as his final end. Even the Communists, Fascists and Hitlerites are sick of that "individualism." It is, moreover, condemned by Pope Leo XIII and our present Holy Father. How long will Catholics continue to uphold it in America and neglect their strict duty of being leaders in "reconstructing the Social Order"?

What to Do

My answer to the "madman with the blazing torch and revolver and what-would-you-do" question is, to be perfectly frank, "I don't know." But I am a timid person and imagine that I would duck for the nearest doorway, yell "Police!" and turn in a fire alarm; I have no idea what the editors of THE CATHOLIC WORKER would do. But be that as it may, why, in the name of Christianity would you use "the more force the better" on him. Don't you see the extremes to which this doctrine of force is able to lead even a Catholic lawyer?

Now there is just a possibility perhaps more than a possibility, a probability, that if I were heroic enough, and thought that this poor man might indeed well be myself but for the Providence of God to me, I might ask him to let me light my cigarette with his torch. Who knows that he might be calmed? It has been done. The poor doggie you mentioned might even be offered a bone. I suppose you have heard the story of Saint Francis and the bold bad wolf of Gubbio. How he fed it and made it become friendly with all the villagers. I wonder how St. Francis would oppose Communism? But why wonder when we know how he opposed feudalism and overcame it? What he would do to Capitalism!

Unions

The answer to your question No. 6, regarding the "present position of our Catholic brothers in Spain" is not an easy one. I think it is necessary to try and seek the causes that lead to such a position and one in which we ourselves in America may find ourselves unless we wake up and heed the warnings and admonitions of the Church. To trace that position I would advise a very close study of every line,—no mere cursory reading,—of the two Encyclicals Rerum Novarum and Quadragesimo Anno. Our present Holy Father writes that the rulers "of not a few nations were deeply infected with Liberalism and regarded unions of workers with suspicion if not with open hostility." Again, "with criminal injustice they denied the innate right to workingmen, of forming such associations, to those who needed them most for self-protection against oppression by the more powerful." He goes on to condemn,—please take note,—"Catholics who viewed with suspicion the efforts of the workers to form unions." Now it is a fact that there are large landowners and wealthy employers in Spain who are Catholics. We may get an idea of what was their atti-

THE ANSWER

By STEPHEN JOHNSON, translator of the Spanish article in Dec. issue.

tude when we see them here in America, those Catholic judges handing out injunctions against workers striking for their "innate rights," those Catholic lawyers applying for them, and taking fat fees for so doing from "anonymous Corporations"; those Catholic industrialists and Directors of Corporations who yell Communist against the worker whom he knows to be a Catholic faithful to his religious obligations and whom he has seen kneeling at the same Altar. If the worker is to be blamed for being conscious of his dignity as a man, blame Pope Leo XIII, for he it was who according to Pope Pius XI "awakened in them a sense of their true dignity." As I look upon the "present situation of our brothers in Spain" in all its naked horror and tragedy I see in it the result of the unheeded warning of the Pope that the principles of social justice "are violated by an irresponsible wealthy class... who deem it a just state of things that they should receive everything and the worker nothing." Again he says social justice is also violated by a "property-less wage-earning class who, vehemently incensed against the violation of justice by the capitalists, go to extremes in vindicating the one right of which they are conscious. They attack and seek to abolish all forms of ownership, not obtained by labor." So it is they burn churches and convents, and commit the most abominable crimes against the priest of a God whom they do not know. "Father, forgive them for they know not what they do."

Who Must Do It

Paragraphs 8, 9 and 10 I will answer by saying that just as there are Catholic-baiters, Red-baiters, so there are also Jew-baiters. I hate to accuse a Catholic, still "J'accuse." Now, there have been some hundreds of Popes since Peter and I have yet to hear that any single one of all of them has ever accused "the persecuted race" of being the "arch-persecutor of the world." Pius XI has pointed out the arch-enemy of the world and how it must be fought.

No need for any individual to go seeking of his own account for either the enemy or the remedy. "Nowadays, more than once in the history of the Church, we are confronted with a world, which in a large measure has fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from their very ranks auxiliary soldiers of the Church." He goes on: "the first and immediate apostles of the workers must themselves be workers" and "the apostles of the industrial and commercial world must be employers and merchants."

The Holy Father does not mention Judges and lawyers but that does not mean that they too, should not train themselves under the guidance of the Church to work for enactment of legislation in behalf of the Thomist doctrine of the "Common Good" and come to the defense of the worker who needs defense rather than the Capitalist. They are busy in France. Wake up Catholic Americans, or you will live to regret it.

There Are Catholics

Right now, there are Catholic Ship Owners, Catholic Directors in large Shipping Corporations, wealthy Catholic shareholders, Catholic Union leaders, Catholic lawyers and Catholic Judges who are working day and night blustering and frightening, tempting and threatening priests and bishops and carrying on a vicious campaign of abuse against THE CATHOLIC WORKER because it has opened a branch on the New York water front to assist the seamen in their just demands.

They raise the cry "A Communist sheet" against this paper in spite of the fact that hundreds and hundreds are crowding their headquarters making anxious inquiry about Catholic teaching, hungry and thirsty for Catholic sympathy and guidance; in spite of the fact that Miss Day bought hundreds of the Encyclicals and distributed them; in spite of the fact that all the Catholic reading she can get hold of is distributed; in spite of the fact that on a very wet day some hundreds of seamen—many of whom had not been inside

of a Catholic Church for many years—attended a Mass for one of their comrades who had died from exposure while picketing, in spite of the fact that THE CATHOLIC WORKER is in a very remarkably effective way preventing the Communists having things all their own way.

Warning

They have been forced to this admission even in their own press. Keep it up. Ignore the warnings of Pope Leo and the present Pope. Keep on defending Capitalism. Call everyone who defends the worker "Communist." Join the ranks of the economic "royalists" of the Liberty League. Lend all the assistance you are capable of, you Catholic politicians, you Catholic judges, you Catholic Corporation lawyers and Directors of anonymous corporations, you Catholic owners and editors of Catholic newspapers who accept advertising for the purpose of misinforming the public regarding the claims of the workers. They have not the money to pay for your columns. What matter? Let Catholics keep on repeating the cry "Religion and politics don't mix." "Business and Religion don't mix." Persuade your non-Catholic friends and fellow capitalists and club members that the Church is on your side because it defends property rights.

Do all these things and you will have the same situation in America as you have in Spain, now, in Germany, in Mexico. Be sure to criticize and condemn as "socialistic" as you and your fathers criticized Pope Leo XIII, the teaching of Pius XI regarding capitalism "and the modern legislatures which have" legally enacted regulations for corporations with their divided responsibility and limited liability, have given occasion for abominable abuses. The greatly weakened accountability makes little impression, as is evident, upon the conscience. The worst injustice and frauds take place beneath the obscurity of the common name of a corporation. Boards of Directors proceed in their unconscionable methods, even to the violation of their trust in regard to those whose savings they administer.

Finally, there must be mentioned the unscrupulous but well calculated speculation of men who, without seeking to answer real needs, appeal to the lowest human passions. These are aroused in order to turn their satisfaction into gain. Now yell "Communist!" against Pope Pius, if you dare, but for the sake of common decency stop yelling it against THE CATHOLIC WORKER when it tries to put the teaching of the Encyclicals into practice.

Yours sincerely,
STEPHEN JOHNSON.

Reaping Sad Fruits

P. S. Since writing the above, I have come across a digest of an article written for "Columbia" by Father Wilfred Parsons, S.J. I copy it from the December issue of "The Catholic Digest." He writes: "The great tragedy in Spain was that in the nineteenth century the working classes quit the Church. It was poverty, destitution, injustice which made them apostatize. They got to hate the Church because they hated the friends of the Church, who exploited them. . . . The words of Pope Leo XIII forty-five years ago went unheeded and his great Encyclical was neglected. . . . Now the Church is reaping the sad fruits of that neglect. . . . If all that had not been so, the leaders of the poor would never have got the poor to join the revolutionary forces in the first place."

"THEY GOT TO HATE THE CHURCH BECAUSE THEY HATED THE FRIENDS OF THE CHURCH WHO EXPLOITED THEM." What a terrible line you have written, Father Parsons! Is it really true? How can a Catholic read this and not tremble? Is that the line that the future historian will write too as he beholds the burning churches and counts the long role of the new list of American martyred bishops, priests and nuns betrayed, by the KISS OF FRIENDSHIP. May God speed THE CATHOLIC WORKER in its work of trying to prevent "injustice" being done to the workers of America and preserving them from "apostatizing" owing to the actions of the FRIENDS OF THE CHURCH WHO EXPLOITED THEM.

There Is No Negro Problem

There is an interracial problem which concerns everyone of us.

Last month we outlined briefly the most outstanding phases of the interracial question. In this issue we step down from our purely instructive platform to present a plan of action.

Some of our readers may have considered the facts interesting, but the prospect of our putting our plans into action remote. But in this issue we hope to instill the spark of life into the theatrics phrased last month. The reader need not deplore the lack of possibilities for action, for in the present session of Congress, one of the greatest aids to our cause is to be discussed before the House. The anti-lynching bill is an "Open Sesame" for our program of action.

Lynching—the Problem

The United States is the only civilized nation in the world wherein lynching still prevails.

It is a matter of national humiliation to face the fact that more than 5,000 persons have been lynched in the last fifty years. As was pointed out recently in the "Sign," National Catholic Monthly, this record means that on more than 5,000 occasions the will and the rule of the mob has ignored and set aside the orderly processes of government. That hundreds of the victims were innocent of the charges of which they were accused is another black page in this grim chapter.

The lynch mob creates a state of anarchy—a state of mad frenzy—a local reign of terror.

The example of lynchings (wherein the majority of those who take part are unpunished) has encouraged "Night Riders," "K.K.K.'s," "Black Legions" and "Black Legs" to disregard and take the law into their own hands. They are a product of the institution of the lynching evil.

While lynching is denounced and condemned, the perpetrators are seldom brought to punishment. To this extent it is sanctioned and condoned in many sections.

The Negro, although comprising less than 10 percent of our population, is the principal victim of lynching.

Lynching must be abolished in America!

Catholics in the Fight to Abolish Lynching

There is every reason why Catholics should take part in arousing sentiment in favor of the enactment of an adequate Federal anti-lynching bill in the present Congress.

A Federal law is necessary because the States have failed to check this evil.

Lynching is in violation of American principles and is counter to Catholic teachings on the "preservation of human rights," "The maintenance of law and order" and "the sanctity of human life."

An increasing number of organizations throughout the country are holding meetings and passing resolutions calling upon Congress to enact anti-lynching legislation.

Every Catholic organization, society and Catholic Action group should consider this problem.

Every such organization should pass resolutions endorsing this proposed law and submit it to their Senators and representatives in Washington.

The Catholic press is already interested and Catholic leaders are outspoken.

We remind our readers that they can cooperate by presenting this problem at the next meetings of every Catholic organization to which they belong.

This is an opportunity for everyone of our readers.

Ed. Note: For further study we recommend the "Interracial Review," 220 W. 42d St., N. Y. C. Send for sample copies.

Fink Book

(Continued from page 1)

ing the application of this un-American system to themselves?"

Striking Flat Glass Workers of the Owens-Ford plant at Toledo, Ohio, have forwarded a resolution to Congress condemning the fink book. Other Flat Glass locals have been instructed to act immediately on the question. Those unionists realize that the continuous discharge book can be easily used by employers as a formidable blacklisting weapon, equally effective in the remotest sections of the United States.

Our C. W. Newsboy Is Critic and Guide For Press Month

Stanley, Who Is 19, Does Not Pull His Punches in Boosting Catholic Press

It was a cold snowy night, when we went to the Moose Hall across the street from the C. W. office in Easton to distribute 200 copies of the December issue of the C. W. at the meeting called to aid the Spanish so-called "Loyalists."

Frank O'Donnell and Helen Brennan distributed papers to the in and out-comers, while Dan Irwin and I ran around hunting up stragglers. A surprise package containing the CATHOLIC WORKER and the Papal encyclicals on labor was sent to the principal speakers to digest.

After all our papers were distributed (none being thrown away) we were grateful that the office was just across the street, for the streets were slippery, and it was all a person could do to walk.

No Fairy Tales

Helen made the coffee and we all agreed that it was the best coffee ever made. And since there is nothing like a hot cup of coffee on a cold, sleety night to stimulate conversation, we held a round table discussion on the need of covering meetings and the great importance of distributing literature.

If people would only realize the need and importance of building up a strong, Catholic press, one that would be intelligent and informative on the labor question, one that would not think the encyclicals were beautiful fairy tales and one that would be absolutely fearless in putting these same principles in practice—regardless of loss of circulation, one that would build up a strong positive program of Catholic Action to overcome the negative philosophy of evil, remembering that evil can only be overcome by love, not by hatred!

No Weak Knees

It is time that the Catholic press was criticized with punches that hurt. Not as is the usual case with weak-kneed platitudes. Though it is not so much the fault of the editors—having met a few and know under what handicaps they are working—as of the laity for being so dumb, as not to realize that by not supporting the Catholic press, they are endangering the Faith in this country. It may be good to remember that it is the Catholic press that is first to be suppressed whenever parties hostile to the Church are in power. They realize the power of the Catholic press, but not Catholics.

If some of our Catholic College publications are an indication of the leaders that they are going to turn out, it is best that they fold up. If they devoted some more time to discussion of social problems and the encyclicals, if they were a little bit more lively and up to date, with stories that carried a punch, they would be more readable than they are at present. (Study the Queen's Work for social topics treated in a lively spirited manner.)

A Disgrace!

As to Communism, some of the junk, that we have been reading coming from Catholic sources, are of such a nature as likely to cause more harm than good. Most of them being weak and very ineffective. One of these days I will write a review of these articles, criticizing, condemning and pointing out the best ones for study-clubs.

Our own paper, "THE CATHOLIC WORKER," has only a circulation of 100,000. To be really effective in influencing thought, it should have a circulation of a million. The price is only 25 a year, which doesn't even cover the cost of printing and mailing.

Distribution Mania

This article was supposed to be a report about Easton, but you must forgive me—for the distribution and circulation of Catholic literature is a mania with me.

The Easton office distributed 1,300 papers in a house to house canvass of Easton, and pledges to distribute 5,000 more.

Catherine Smith is doing her share in addressing wrappers, and she works zealously at her task from morning to night.

Stanley Vishnewski.

BOOKS

Saints Show Us

THE SAINTS AND SOCIAL WORK. By Mary Elizabeth Walsh. Published by "Preservation of the Faith," Silver Spring, Md.; 199 pp., \$2.

Those who have regarded "sociology" as Greek-letterish and vague will be introduced to a most important factor in our modern life through the lives of saintly social workers who did very effective work, without benefit of a professional and well tailored appearance. To students who upon graduation hope to join the staff of a public dispensary of charity this book should make them either angry or surprised; since it will ask of them an unconventional form of generosity. It should also serve as a model for future hagiographers. If you ever had to listen to Rev. A. Butler's "Lives of the Saints" for two years you'll understand what I mean.

Miss Walsh has done something with the lives of the Saints that should have been done before this, she has translated the spiritual of their lives into the material of ours. The reading of her book will invoke greater respect for the Saints and Beati since she was able to write of them as though they were human beings with all the troubles that go with that estate, and who despite their humanity lived heroically. The men and women she writes of were not walking the earth wrapped in a rosy hued cloud. They too had to make both ends meet and they did it spiritually as well as materially.

Saw Christ

The attitude of the Church is significant says Miss Walsh. She does not leave the care of the poor to state agencies if she can do anything about it. The Church is preaching personal responsibility for the poor in season and out of season. The majority of her religious have dedicated their lives to the service of the poor. The Saints and Beati were the most prominent social workers of their day. Their lives founded the technique of a truly Catholic sociology. The Church honored these men and women and laid the stamp of approval upon their methods of caring for the poor.

But it was the social technique of these saints that takes our eye. Why did they take care of the poor? And how did they take care of the poor? In contrast to the scientific detachment of our modern social worker the saint had a deep reverence for the poor. In the poor man they saw Christ. They embraced voluntary poverty regardless of their economic background and in that state they enjoyed rare freedom and were able to obtain alms more easily for their loved ones, the poor. They gave them of their own substance, the clothes off their backs, the food on their tables, the last coin in their purses, and all their love for God's sake.

Miss Walsh's book reminds me very much of "Fire on the Earth." There is the same uncompromising tone, the same unconventional treatment and your response to it is bound to be emotional and positive.

E. K. P.

Social Security

WHAT YOU PAY AND WHAT YOU GET Under the Social Security Act; Randall Co., 277 B'way, N.Y.C. (25 cents).

Federal Old Age Benefits provisions of the Social Security Act forms the theme of a new volume from the press of the Randall Company. The text of the book has been compiled by Walter O. Randall and Helen M. Callahan, who have expended many months in bringing about a plain exposition of the provisions of the Social Security Law which was signed by Roosevelt on August 14, 1935. The time covered by the book, 1937 to 1964, inclusive. It is a well printed, actuarial volume of 72 pages, with a pliable cover. It fits into a man's coat pocket and is well stocked with valuable information.

The leading pages are replete with explanations of Federal Old Age Benefits. Follow many pages of tables, which contain records for salaries from \$15 a week to \$57.50 a week and up. There is a personal record table, which is followed by pay day wage and tax record. For a book of its kind it seems to fill an actual need.

E. J. B.

The Catholic Theatre

By EMMET LAVERY

Yes, it really can happen here. The Catholic Theatre is finally emerging. And on June 15-16 the curtain will go up at the Loyola Community Theatre of Chicago on the first National Catholic Theatre Conference ever convened in this country.

This, by the way, is your invitation. And if you can't come, do try to pass the notice on to someone who can.

It's all very simple really. No complex organization. No interference with existing parish, workers and college theatres. No endowment. And the object? Simply the association of parish, workers and college theatres for the advancement of common standards and the exchange of sound experience.

Who, you may ask, is calling whom to Chicago? Well, just about everybody you can think of. You see, it's an idea many of us have had for years. But the last time I talked about it—see AMERICA, December 5—I was taken up on it. The directors of the Loyola Community Theatre of Chicago stepped up, put their theatre and staff at our disposal—and now we're on our way. You'll hear more of the program later.

Little Theatre Ideal

This time we're not thinking of the Catholic Theatre as another Theatre Guild with a Broadway setup and a few worried "Angels." We simply suggest that the Catholic Theatre in its national and parochial aspects could be the magnificent fulfillment of that dream which so many of us once held for the little theatres of America. We believe simply that we can, by using existing equipment and personnel, be the single greatest force, in the "tributary theatre" of America, a force dedicated to the preservation of all good drama, whether Catholic or not.

And while we might well cite the vitality of the New Theatre League of the Communist Party as a good example of collective action in the theatre we might, with better grace and a finer sense of art, reflect on the history of the Yiddish Art Theatre. There is a theatre with a culture all its own and a way of life to project, but it has had a noble regard for the requirements and limitations of good theatre down through the years.

Elliot & Lewis

And so the drive is on. At a good time too. Just when the New Theatre Magazine has disappeared from the news racks to draw a deep breath and reshape editorial policies, it seems particularly fitting for the Catholic Theatre to take a bow! Not too many bows of course, just one or two, for we will do well to remember that it was the Federal Theatre which brought us T. S. Eliot's inspiring Murder in the Cathedral!

And that brings up another cue. Instead of berating the supposedly Leftist tendencies of some branches of the Federal Theatre, why not draw a few lessons from that enter-

prising organization? Suppose we ask ourselves this question:

If Hallie Flanagan in little more than a year can achieve a national theatre with all the variety and vigor which it has demonstrated, if with all the inevitable obstacles in politics and limitation in talent she can bring the Federal Theatre to the points where it produces seventeen or eighteen simultaneous productions of It Can't Happen Here, why do we stand idle?

We have nearly 17,000 parishes in this country and several hundred colleges. If only 5% of them devoted their efforts next year to promotion of the parish, the college and the workers' theatres—maybe then we could provide simultaneous production for Gheon and all the rest. Maybe too, if Mr. Eliot writes another as good as Murder in the Cathedral, we won't have to wait for the Federal Theatre to bring it to us!

Suggestion

Right at this point I can hear questions in the house. "What about you?" some one is asking. "You've been out in Hollywood for more than a year. You've had time to write. What are you doing to focus a Catholic point of view in the theatre on contemporary problems of the day?"

And you're quite right. I am asking myself that question right now. I hope lots of others are, too. But I do know this: If our Catholic theatres were so co-ordinated that we could in time achieve one hundred simultaneous premieres the country over—say, during the same month—we wouldn't have to look far for our dramatists. They'd be knocking at our doors.

But I'll give you a favorite idea of mine. And if you can make a play out of it before I can, more power to you. Gentlemen, I give you THE CATHOLIC WORKER—as fine and ennobling a drama, day in and day out, as we shall see in our time.

And we need more dramas like this. But I have the feeling that if we unite our theatres, we won't have to worry about our dramatists. Or our dramas.

I believe simply that once we begin to create in the Catholic tradition in the theatre, we create not one, but three things: Great audiences, great actors and great plays. (To be continued)

THE CATHOLIC STUDENT

A monthly digest of the Best Catholic Writing

on Today's Most Vital Problems

\$1 per year—10c a copy

317 WEST 56th ST., N.Y.C.

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

THE LAND

A child is an asset in the country—a liability in the city.

THE CASE FOR RURALISM

By DR. O. E. BAKER

(The following is the digest of an address of Dr. Baker, of the U. S. Department of Agriculture, before the Rural Life Conference at Rochester. Arranged and phrased by Peter Maurin.)

I. CHILDREN CAN WORK

1. More important than the striving spirit is the fact that in agriculture the family is the economic unit, whereas in industry the individual is the economic unit.
2. In agriculture a wife, or at least a family, to live with is almost essential in operating a farm.
3. Children can work and probably more than pay their way from ten years of age onward.
4. This has been truer in the past than in the present, when school takes so large a proportion of children's time to age 14 and frequently to a later age.

II. AN ECONOMIC LIABILITY

1. In urban occupations, on the other hand, a wife contributes little to the family income unless she works outside the home.
2. Under such circumstances it is difficult to raise a family.
3. Children, likewise, contribute little, if any, to the income in the cities until they are about ready to start a home of their own.
4. And in the professional and upper business classes children not only must be sent through college, but sometimes need to be supported for a few years afterward.
5. They are commonly an economic liability from birth till marriage.

III. FAMILY UNIT

1. The implications contained in the conclusion that a civilization based primarily on an industrial and commercial system in which the individual is the economic unit is doomed to a declining population strike deep and extend far.

2. But they may be summed up in one sentence.

3. A civilization to be permanent must be based primarily on agriculture or on some other culture in which the family is the economic unit.

IV. RURAL AND CITY FAMILIES

1. In the rural family children have a place and the work they do tends to strengthen rather than to weaken character.
2. In the rural family the aged also have a place, a useful, respected place.
3. In the large cities it is becoming more and more difficult apparently to find a place to rear the child and more and more difficult to find employment.
4. An economic system which prevents the reproduction of the race will pass away.

V. PART-TIME FARMING

1. I am hopeful that part-time farming may preserve enough of the economic and social attributes of the rural family to maintain population stationary.
2. If a system

of part-time farming associated with industrial and commercial employment does not accomplish this essential objective it will be slowly replaced, I believe, by an agricultural civilization.

3. In an agricultural civilization many industries will be carried on within the home as they were a century ago.

VI. SEMI-RUSTIC

1. But, doubtless, the electric motor will generally supply the power, and technical knowledge and skill will be much more complete than it was in days of yore.
2. In such a civilization some things which are now considered as necessities may become luxuries.
3. Yet, I am not sure that the happiness or the health of the people will be any less than today.
4. It will be a simpler civilization, in all likelihood semi-rustic in character, yet probably richer in sentiment and in the satisfactions of the spirit.

VII. PRESERVING CIVILIZATION

1. But I must not linger over the vision of a family civilization which I see arising out of the conflicts that characterize the individualistic civilization of today.
2. The message which I wish to leave is that (a) the restoration of the family as the fundamental institution of society; (b) the development of an economic system which does not penalize parenthood; (c) the establishment of a social code which approves the self-sacrifice of parents for the sake of children; (d) and the revival of emphasis on the duty of the individual to promote the welfare of the nation and the race; are, in my opinion, essential to the preservation of any civilization.

VIII. RURAL AND URBAN ATTITUDES

1. Deeper, in my opinion, than the differences between individualistic economics and socialism, deeper even than the difference between capitalism and communism are those between rural and urban attitudes toward life.
2. The farmer tends to think in terms of plants and animals, of birth and growth and death.
3. The city man, on the other hand, tends to think in terms of wheels and levers and machines, of buying and selling.
4. Whereas agriculture is founded on life processes, urban occupations are founded on manufacturing and commerce.
5. The city child is associated with a bottle, not with a cow; an apple comes from a box, not from a tree.
6. And these early impressions influence, I believe, the ideas of later life.

IX. ORGANIC OR MECHANISTIC

1. As a consequence the farmer's philosophy of life is primarily organic, whereas the city man's philosophy is usually mechanistic.
2. The farmer lives in a natural world; the city man

FARMING COMMUNE

By JAMES F. MONTAGUE

Someone remarked that in the city one never notices changes in weather unless they are extreme. We certainly found this to be our experience, too. The people living in the country are just the opposite. The weather influences practically every thing that is done on the farm. There are jobs to be done when the sun is hot; jobs to be done when the ground is hard; jobs to be done when it is raining; many to be done inside and outside when the snow is on the ground. We believe that this is one of the attractions that farm life has.

Every weekend in January has been rainy or sleety. Joe Hughes took time off from the waterfront branch to pay us a visit last weekend. All the details concerning the feeding of over a thousand men a day were given and some of the results in the thinking of the rank and file seamen. Joe says that free Catholic literature doesn't stay on the shelves very long. The men all seem to be thirsty for knowledge. After reading the pamphlets they carefully put them in their pockets, probably to be reread or passed on to a ship mate. The cost of maintaining the waterfront branch seems insignificant compared to the results obtained.

Another visitor from New York during the month was William Callahan. This was our first sight of Bill since he left on his trip through the middle west, last fall. During his stay here we heard about the many meetings he conducted and the various questions asked. These visits by our co-workers are what keep us informed.

We subscribe to the "Rural-New Yorker" and advise anyone interested in the farmer and his problems to read this paper. The Borden Milk Company not only refuses to recognize the union of their milk wagon drivers but is at the bottom of the list of ratings of companies purchasing milk from the farmers. Mr. Dillon, editor of the "R-N-Y," never fails to expose any unfair business tactics, regardless of what nature. If it concerns the farmer Mr. Dillon thinks, rightly, that the farmer should be informed.

February will be our hardest month out here, but when it is over it won't be long until the planting starts and with that thought in mind we are eagerly waiting for old February to start.



(Stop this wrestling!)

- in an artificial world.
3. Because of his occupation the farmer's thoughts are largely biological, while the city man's thoughts are largely physical or economic.
4. In farming the family is the economic and social unit, while in the cities the individual is the economic unit.
5. The rural economic system is founded on family loyalty; the urban economic system on contractual relations.
6. Even marriage frequently becomes a contract rather than a sacrament.
7. The reproduction of the race cannot be achieved by contract.

THE GRANGER HOMESTEAD

Granger is only a little place. It's about twenty miles outside Des Moines, and you get there by trolley. There are only two daily, and they remind one of nothing so much as magnified Toonerville affairs. They're comfortable, though; have big pot-bellied stoves that were very much needed on the day I took the trip, and despite their cumbersome appearance, ride smoothly.

Assumption Church is but a few steps from the station. Father Ligutti was saying the nine o'clock Mass when I arrived, but he had one of the parishioners meet me. The little house in which Father and his assistant, Father Gorman, live is an unpretentious affair on the corner of the rather spacious Church grounds. There's plenty of land in Iowa. A new Church, modern school and a fine convent attest to a thriving Catholic community.

Guild Idea

After Mass, Father Ligutti took me around his "plant," the while explaining the various projects. There was the workshop, a rather large frame building built entirely by the boys of his school, under supervision of Father Gorman. It contained a forge, work-benches, all the equipment necessary for the various mechanical tasks that farmer boys must perform. He explained that while the boys are taught the crafts that will be useful for them in later life, they are, at the same time indoctrinated with the guild idea. They have a guild of their own in which the members subscribe to the rules of the original craft guilds. They receive Communion corporately once a month, the first work of each year is done for the Church, 10 per cent of their earnings go to the Church and 2 per cent to charity. The boys are given a right philosophy of labor; "right motives" is the most important thing they learn.

Proud Side

For the girls, he has a shop in which are taught sewing, weaving, etc. Under Sister Consilio, the girls, too, are imbued with a proper philosophy of work, and, as most are destined to be homemakers, they learn those things that will be most useful to them. There are several large looms which the girls already use expertly, and a number of smaller ones. Sister, I think, was a little bit on the proud side as she showed me examples of the girls' handiwork. Of course, the regular grade and high school subjects are taught as well. Study groups for adults are a feature. The principle subject, of course, is "right motives." The Co-operative movement is being concentrated upon with a view to having the subsistence homesteaders and others market their produce co-operatively. Diversified farming is another important subject.

In Contrast

After dinner Father Gorman drove me around the parish. First of all, he showed me the miserable hovels in the miners' camps where the homesteaders used to live. Then by way of contrast, the homesteads. Father Ligutti is responsible for the existence of the homesteads, and the friendship of the people show their appreciation. For statistics, I think I can best quote Father Ligutti himself in the CENTRAL BLATT:

"The Granger Homesteaders celebrated the first birthday of the Homesteads on Gaudete Sunday, Dec. 13, 1936. A Solemn High Mass of Thanksgiving, and a dinner in the School Hall for a few invited guests and the men folks, marked the extinguishing of the first candle."

"A brief review of the first year might not be untimely:

"The human element—Occupational miners, 40; store clerks, 3; railroad men, 2; carpenter, 1; mechanic, 1; barber, 1. Farmer, 1; manager, 1. Nationality: Italian, 18; Croatian, 11. Other nationalities, 21. Religion: Supposedly Catholics, 33; non-Catholics, 17.

"The land: We have 224 acres of good Iowa land, all tillable and very fertile. The individual plots range from 2 1/4 to 8 3/4 acres.

"The houses: There are 5 of four

rooms, 33 of five rooms, 12 of six rooms, all modern.

Payments average \$14.75 monthly.

More Figures

"The employment survey made for the year ending July 31, 1936, revealed the following facts: 'There were roughly 10,000 man days of unemployed time among the homestead residents.' 'This does not include boys between 16 and 18, nor girls and women over 16.

"These data, stated on a percentage basis, mean that unemployed time is to be estimated at 52 percent. The 48 percent includes time employed in gardening.

"Production: Quoting from a survey taken up during October, 1935 (the report does not include livestock): 'The heat and drought seriously cut down the amount of production, and in the majority of cases it fell far short of meeting family needs, to say nothing of producing a surplus for sale. Had normal climatic conditions prevailed, there is no doubt that many of the homestead families would have had surpluses for storage or for sale.'

"The results may be shown in a brief table:

Approximate worth in garden crops.....	\$1,417.00
Approximate worth in field crops.....	2,485.00

Approximate total worth \$3,902.00

"This report covers only 44 families. Which means that the average return per homestead, in spite of the drought, was almost \$100.00. The average total payments for the year were \$176.00, which leaves a net rental of \$76.00, or approximately \$6.30 a month for a nice comfortable modern home.

Problems We Face

"A detailed study of facts, here barely summarized, and an interpretation of them is the subject of a dissertation by Rev. R. P. Duggan, of the Catholic University of America. It is to be published in May, 1937.

"The problems we face are chiefly educational, namely:

- (a) To cause the group to realize that they have the physical power, the intelligence and the willingness to work required for the enterprise, and that the agricultural development should appeal to them.
- (b) To provide proper credit facilities by means of a Credit Union.
- (c) To seek to provide leisure-time occupation that will bring some financial return to the aged and young members of the community.

"Attacking these problems: Sixty homesteaders, under the direction of W.P.A. leaders from Des Moines, are now taking part in discussion groups, divided into five sections, Nova Scotia style, held in homes, each week. The discussions concern Cooperation almost exclusively. In the Catholic High School, the Juniors and Seniors are receiving similar training under the leadership of a group of young men and women from the Grandview Danish Lutheran College of Des Moines. In the same High School, the afternoon classes are devoted to teaching, "by doing," arts, crafts, trades and farming.

Cooperative Basis

"We hope to organize for production on a cooperative basis during the summer vacation period.

"A few men, out of work during the winter, are now using the school shop in the morning to produce co-operatively various patented commodities for which there is a ready market.

"We have great confidence that the project will be a success and a good example of what may be accomplished by intelligent unified action elsewhere."

Father Ligutti has set the pace. We hope to see others follow. For the next issue, we will try to get Father Ligutti to write something of his personal experiences in the work.

"Whoever thinks that he owes charity only to those with whom he is united by blood and by race fails in this duty. The characteristic of Christian charity is that it is all-inclusive." Leo XIII.