

# CATHOLIC WORKER



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## EASY ESSAYS

by  
PETER MAURIN

### Beyond Marxism

#### I. U.S.S.R.

1. The U.S.S.R. means the Union of Socialist Soviet Republics.
2. There is no Communism in Soviet Russia.
3. According to Karl Marx "Communism is a society wherein one works according to his ability and gets according to his needs."
4. Such a society is found in Catholic monasteries but not in Soviet Russia.
6. That is why Strachey was told by Fr. McNabb, an English Dominican, "I am a Communist; you are only an amateur."

#### II. Primitive Christianity

1. In the beginning of Christianity the hungry were fed, the naked were clothed, the homeless were sheltered, the ignorant were instructed at a personal sacrifice.
2. And the Pagans used to say about the Christians, "See how they love each other."
3. Fr. Arthur Ryan, born in Tipperary, used to call this period of history "Christian Communism."
4. But it is a long, long way to Tipperary.

#### III. What St. Francis Desired

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

#### IV. Selling Their Labor

1. When the laborers place their labor on the bargain counter they allow the capitalists or accumulators of labor to accumulate their labor.
2. And when the capitalists or accumulators of labor have accumulated so much of the laborer's labor that they do no longer find it profitable to buy the laborers' labor, then the laborers can no longer sell their labor to the capitalists or accumulators of labor.
3. And when the laborers can no longer sell their labor to the capitalists or accumulators of labor, they can no longer buy the products of their labor.

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## Open Letter To Browder By Editors

Dear Brother Browder:

As rank and file lay Catholics, vitally interested in the reconstruction of the contemporary social disorder, we welcome your "Message to Catholics." We, too, are interested in eliminating falsehood and bitterness between Catholics and Communists and placing all discussions on the plane of Christian brotherhood and charity. In doing so, both parties are then fulfilling several of the spiritual works of mercy: "instructing the ignorant" and "admonishing the sinner."

We also understand that many wealthy Catholics side with the reactionary camp in politics. We rank and file Catholic laymen fight every manifestation of reactionary anti-social ideologies from which Catholics have been amongst the chief sufferers throughout the world and we offer our co-operation to men of good-will to scotch them wherever they show themselves.

Yet let us place first things first. We cannot subscribe to a philo-

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## Catholics Must Help Refugees

And when did we see thee a Stranger and took thee in?—Amen I say to you, as long as you did it one of these my least brethren, you did it to me.

From Germany, from Austria,



and now from Czecho-Slovakia they come, strangers in a strange land, bereft of families, possessions and

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## Explains CW Stand on Use of Force

Rev. Dear Father:

You are one of many priests and laymen who have written to us of the *Catholic Worker* these past two years, on the stand we have taken in the Spanish conflict. Many times we have been misquoted, or sentences from articles or public speeches have been taken from their context and distorted, and our friends have written us with pain that our attitude should seem to be at variance with that of Catholic leaders.

I am writing this letter to explain as best I can the points which we are trying to bring out in the *Catholic Worker*. I am writing it with prayer because it is so hard to write of things of the spirit—it is so hard to explain. If we had made ourselves clear before, we should not have to keep restating our position. But perhaps conflict is good in that it brings about clarification of thought.

We all know that there is a frightful persecution of religion in Spain. Churches have been destroyed—

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## CW Editor Back From Nova Scotia

### Speaks of Steel Workers, Housing, Mine Workers

#### DAY AFTER DAY

There are all sorts of odds and ends in my suitcase as I unpack from my three weeks' trip to Nova Scotia where I covered the Rural and Industrial conference at Antigonish. There are the pair of overalls which Father O'Neil from Georgetown gave me after he had worn them down into a mine one morning at Reserve Mines, Cape Breton. There are some pouches of tobacco from the cooperative store at Reserve, and a huge pair of white mittens, big enough for a seven-footer, knit by the fishermen of Dover. The only person they match in any way is Big Dan Orr, and I'm going to give them to him to wear in the dead of winter when he is selling *The Catholic Worker* up on Forty-second Street. He's a good indoctrinator, Big Dan is, and as he sells the paper, he'll be telling everyone of the cooperative movement of Antigonish, and there'll be a few more street corner discussions (round table discussions, after their fashion) on a Christian social order. . . . There are some hand-spun wools and books on crafts, and two carders which Teresa gets great enjoyment in playing with. She is looking forward to the sheep on the farm, and washing and carding the wool herself to make comforters. With two sheep (not purchased yet, but one of our readers sent us the money for them) how long will it take to make seventy-five comforters to warm the New York and Easton Catholic Worker gangs?

It is good to be back, and I shall not go away again for a year. My

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## Neutrality

From "La Voce del Popolo," Detroit. Even those who do not like it, are compelled to admit today that the number of Catholic newspapers in favor of a Catholic neutrality in the Spanish war, increases every month. Some wonder and are even scandalized about this fact; but there is no reason.

The neutral do not pass a judgement on the merits of the parties in war. They take only into consideration that this destructive Spanish war is going to last long yet, and there will long be a continuous danger of spreading it, involving all Europe.

A common dictate, then, of Christian prudence and Christian charity, after this terrible havoc of two years, will convince any sensible man that the work to be done, is not to bring fuel to the fire, but to try to extinguish it.

Christians must try to convince and compel the fighting parties to come to a truce, which may give them time and opportunity to consider the terrible consequences of this war and see if there is any chance of a compromise, by which a new order, impartial for each side, may be brought about.

This seems to us the real Christian contribution to the present terrible bloody, destructive struggle in Spain.

But to work out such a truce and possible compromise the first step must be neutrality.

It must be evident to everybody that a partisan can not do it.

## COST OF WAR IN SPAIN

### Estimates Tremendous Losses on Both Sides and Proves Neither Benefits

Till June, 1938

It is very difficult to measure the cost of war (a cost to be measured not only in terms of currency), when both sides are solely concerned with propaganda abroad, in order to gain sympathy for their own cause and to create hostility, or at least mistrust, towards that of their opponents. But among all the estimates I have read, that recently published by the *United Press* seems to me the most authentic.

In 22 months of war, the dead, civilian and military, on both sides are counted at about 490,000. Loss of gold reserve and goods destroyed represent a total of 50,000,000,000 gold pesetas. Moreover, emigration abroad or the dispersion of populations over the Spanish provinces, involves more than 400,000 persons, and at least 400,000 are in prison.

A year ago the Cardinal of Toledo spoke of half a million victims, and the *Daily Telegraph* about the same time put the number of dead at 400,000. Spaniards have spoken to me of a million dead, but I think they exaggerated. Even the figure of 480,000 given by the *United Press* should, I believe, be somewhat reduced. But whether 400,000 or 500,000 dead, the number remains enormous, and is an index to all the other sufferings and atrocities of the war, which are literally inconceivable.

How many have been wounded?

How many wounded who have received no attention, or no proper attention?

How many families have been ruined? How many suffer want? Hunger? Disease?

A strange war it is! At every phase people have believed that Franco was on the eve of final victory, or nearly; and a short while later, the impression returned that the war would go on indefinitely. This in 1936: In August at Toledo in November before Madrid,—in 1937: in February at Malaga, in March once more before Madrid (Guadalajara), in June at Bilbao, in July at Santander, in October at Gijon and Oviedo,—in 1938: in January at Teruel, in April, before Barcelona.

The *Times* itself on May 20 confessed that in April (during the Anglo-Italian negotiations) it was believed that the war would be over within six weeks, but that it is now thought that it will drag on till October and perhaps longer still.

### What Benefit For Spain?

Hence a kind of torment of Tantalus, not only for Franco (who believes himself sure of final victory) but for all those who in England and elsewhere want to see the Spanish war over and done with. And this torment of Tantalus, making victory again remote when it has seemed on the verge of realization, is one of the psychological causes of the prolongation of the war.

Those for Franco say: "A few weeks more, and all will be over. Useless to withdraw troops, useless to speak of mediation. Victory will be ours before Lord Plymouth can obtain agreement between the Powers of the Non Intervention Committee, or before a mediator can try to reach agreement between Burgos and Barcelona."

Those for the Spanish Government say: "No pasaran!" You saw what happened with Madrid. You now see with Barcelona. Against us are Italians, Germans, Moors, Carlists and Phalangists. For us are the Spanish people. Six or ten thousand foreign volunteers do not count, compared with the eighty or a hundred thousand foreigners on the other side. And with all that, where is Franco's victory?"

A cultured and well-informed Spaniard on the side of the Republican Government, said to me last year when I wrote my first letter to *The Times* asking for a truce (May 25, 1937): "The civil war will last at least three years."

Who, indeed, in 1915 believed that the Great War would last four years and three months?

Thus the estimate made by the *United Press* for the first 22 months, may have to be changed to "1,000,000 dead; 100,000,000 gold pesetas' worth of loss; 1,000,000 homeless fugitives, and, (why not?) 1,000,000 prisoners."

What benefit, after all this, can Spain win from such a war?

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# Letter to Browder

## Catholic Editors Reject Offer of Cooperation And State Reasons

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sophy both materialistic and atheistic in essence which finds no room for the divine element in solving the social and economic problem. Our concept of man forbids acceptance of such a contention, for man is not matter alone but essentially spirit and matter. It is therefore impossible in this light to appeal to only a part of man's being without atrophying his personality. As you yourself say, we are dealing with practical life relations amongst the masses, between man and man. But we emphasize with great vigor the importance of considering the whole, the entire man. The world was made for man; that is, economics, politics, machinery exist to serve man; man does not exist to serve them. On the other hand, such matters as religious beliefs, ethics, family morality derive from man's very nature as a human being—they have not been "manufactured" by man. Therefore, we cannot admit of any putting aside of religious belief, ethics or family morality because they are the essential and natural norms of human conduct—to destroy or to distort these norms is to eliminate the essential standards whereby man can ascertain the validity of his actions.

### Determinism

We agree with you that any specific political party or program, economic or social order is of little consequence to the Church, as such, but we must point out this applies only insofar as they are not detrimental to man's spiritual progress and the fulfillment of the Church's spiritual and moral functions. Morality demands that the Church recognize as valid any social order conformable with man's true nature. But the Church cannot believe with any too great readiness that any political party or system prompted purely by natural motives can claim a monopoly of social justice and truth. Nor, in view of the proffered hand of friendship and the subsequent activities and appeals of the Communists, can Catholics believe that a true and loyal ally would foment dissension in their ranks; by appealing with undue emphasis to but one portion of a people whose faith distinctively makes them a whole: hierarchy and priests and laity are one within one Church.

It is our understanding—and we trust that you will correct us if we are in error—that modern Communists do not believe in utter economic determinism. That is; that history is not merely the interaction of blind economic forces over which man has no control, but that the action of man can condition these economic and other forces and can at times even control them. We feel that this view is correct because if the revolution were inevitable and the result of the interplay of inexorable economic forces, we do not think that you modern Communists would need in any way to hasten the day of crisis. As realistic, practical men, we know you are deliberately taking part in shaping the course of history. We, too, believe that economic forces play an important part in determining the course of human history but, as you now maintain you do, we, too, believe that human choice can modify and even direct these tendencies.

### Free Will

Where we find human choice, we have the free act of the individual;

that is, the act is the result of the deliberate choice of the person. Such act, in Catholic terminology, we call a moral act. Call it what you will, it still comes down to the fact that the person willed the act. Outside forces may have conditioned the act, but the person himself made the final decision. Therefore where moral acts are concerned, ethics apply, for ethics is nothing more than the science of human conduct.

In your "Message to Catholics," you state that questions of ethical standards are no foundation for any practical differences between Catholics and Communists. In the light of these conclusions which we have just reached we affirm it must be crystal clear that the entire question not only resolves itself to one of doctrinal but also ethical standards. Modern Communist thought, we suggested, indicates a trend to our conclusion when one considers the diminishing influence of determinism on Marxian development—and here again we trust that you will correct us if we misunderstand or distort your position.

Now you say that according to the standards of Catholic doctrine, the question of ethics can differ only in degree from that of five-sixths of all American who, you maintain, are also in error according to these same doctrinal beliefs. As we hope we have shown above, the very trux of the problem is one of ethical standards. We are either in agreement or disagreement. We do not turn to the Church and its dogma and doctrines for the justification of our ethics. We find them in human reason. Your position holds that other Christian sects differ from us in doctrine and yet that Catholics co-operate with them in many matters. Then you state that Communists differ from these non-Catholics only in degree, concluding that we should also co-operate with the Communists.

It is not a matter of degree of difference. It is rather a question of complete antithesis. We Christians love Communists as human beings and potential fellows in Christ's Mystical Body but we hate Communism. Yet, you, Communists hate capitalists as well as capitalism. We love men; hate their sins. You hate sinners against the "Party Line" as equally as you do their sins. That, we feel, brings out the antithesis. Marxism regards man as a materialistic animal; Catholicism regards man as a rational animal composed of body and spirit. That is why we say that Communism is intrinsically in error and no one who would save civilization may collaborate with it in any undertaking whatsoever.

### Catholics May Not Join C. P.

We cannot accept your outstretched hand for these reasons. But we cheerfully extend our hand to you Communists and say that the minute you regard man as composed of body and soul, with all its practical consequences and implications only then, can we entertain any possible collaboration with the Communist coalition.

This answer, must needs be only a partial one. A thorough discussion of our differences would take volumes. Your "Message to Catholics" throws aside such things as religious beliefs, ethics, family morality in order that Catholics and Communists may reach a common basis for

The Dies Committee, investigating "un-American" activity gets the first orchids thrown by this column. As an out-and-out, patent misuse of a congressional procedure it has no parallel. Roosevelt is accused of using government agencies for party purposes. Perhaps he is. If he is, we condemn the action. But the Dies Committee, in its attempt to smear Roosevelt as a Communist ally is doing just that thing. Congressional committees are for legitimate investigations, not for political purposes. Bet it doesn't "investigate" Hague. Or Girdler. Or the Common Cause League which is advancing the "Protocols of Zion."

It's about time some one told some people, especially Pat Scanlan, that the "Catholic Worker" has never pretended to speak for anyone but the "Catholic Worker." And, by the way, Pat, just in case someone should get the wrong idea, neither does "The Brooklyn Tablet" speak for the Church.

Got a kick out of Harry Elmer Barnes calling the turn on the League for Peace and Democracy. We knew you just had to do something good; sometime, Harry. Now, if you'll retract your statement about Mortimer Adler's "What Man Has Done To Man," we'll take you to our columnar heart.

One of the best papers we know is the anti-Fascist "La Voce del Popolo," published in Detroit by Msgr. Chiarochi. Should be on the "must" list of Father Vitali, O.F.M., who wrote the pamphlet, "Italian Fascism Defended." Also worthy of praise is the Chicago "New World" for its editorial on the Spanish war.

Collective Security, one of the greatest lies ever perpetrated, was an important theme at the World Youth (is or isn't it Red?) Congress. The Friends opposed it, for which our best. Many Catholics, confusing collective security with the cooperation of nations that the Pope asks for, are falling for the united front business. There'll be a great many red faces if the C. S.'s are successful and the United States is lined up on the side of Russia. Watch your step, C.A.I.P.

Benito (The Noblest Aryan Of Them All) Mussolini, he of the "Invincible legions," isn't doing so well with his anti-Semitic venture. What is the next move, Ben? You haven't enough Jews in Italy to make it worth your while. We'll gladly exchange two Hagues or Kuhns for every one Jew in Italy. A deal? Or we'll give the whole editorial staff of our new magazine, *The Examiner*, for one Semitic finger.

Good work, Fathers Rice and Hensler. You stopped the Dies Committee short on that Brophy thing. When the Committee accuses the C.W. you'll get another chance. Thanks.

THE GADFLY'S LIKES AND DISLIKES: Likes: The new Chicago CATHOLIC WORKER, Charlots' cartoons, in the COMMONWEAL, the efforts of the Keep America Out of War Committee. Dislikes: Father Curran's "The Hand of Fate," the articles on the corporate state alongside other articles using the Protocols of Zion as an authority in SOCIAL JUSTICE, recent utterances of President Roosevelt and the Secretary of State committing the United States to a policy of collective security.

The Gadfly

action. That seems to us the core. Now, to act together people must think together. To think together people must reach a common basis for discussion. And any discussion by Catholics of social or economic themes must of necessity take into account these standards. So we would seem to be poles apart from the very beginning.

We believe that this makes it quite definite that no true Catholic

# The Poor You Have Always With You

Harrisburg, Pa.

Dear Editor:

It did not take us long to find out whether or not we are in the right place.

It was brought to my attention at a meeting in the Negro Y.M.C.A. a week ago Tuesday that a Negro woman suffering from a venereal disease was lying in a garage up the alley back of the Catholic Worker. I neglected to do anything about it. So she got up from her cot and staggered around the neighborhood on the arm of her sister begging for someone to take her in. An old Negro who lives right next door did so, and on Friday night the women who came in to sew told me about it. I thought it was time to act.

### Precautions

First I went to the physician who had attended her and asked him what he had done. He said he had been able to do nothing because the County Commissioners said they had no room in the County Home for her; they had no bed. I told him I was going to get action somehow—he said he wished me luck. Then I went in to see the woman.

She looked like a wild animal than anything human, she was a mass of running sores, her flesh was actually rotting from her wrists and elbows, and she was half crazy fighting off the hundreds of flies which had fastened themselves on her sores. In about five minutes I had her carried downstairs into one of our rooms. (We had been reserving these two rooms for something, we didn't know just what.) We disinfected the floors and sprayed fly killer around; pulled down the shade (her brother and I) and I went out for help.

### No Room

First I phoned the Red Cross for aid. They gave me four days supply of sheets, pillow cases and sterile gauze. The Harrisburg Mattress Company came over with a new mattress. The Visiting Nurse arrived in a couple of hours. We burned everything the woman had on, bedding and all, burned everything we could get hold of in the other house from which we had taken her in spite of the old man's protests, and after working on her for several hours, made her comparatively comfortable. Then we tried to get her into a hospital. Mrs. H. G. Reuter, the President of the N.C.C.W., spent the next three days almost, at the telephone contacting the various health departments which kept passing the responsibility from one to the other—no one would take her although the hospital records showed that she had been treated for 4-plus syphilis for the past several months; at the clinic. The Commissioners of the County had no bed; the hospital had no place for such cases; the State Hospital would have to have evidence of spinal infection before they would touch the case; the City Health Officer said the only thing he could do was to pick her up and bring her in for a Wasserman to the county jail. I said they had picked this woman up for the last time, that the only way she would leave the C.W. was in an ambulance. Dr. Bolton, the head of the G. U. Clinic, said he could not commit because she was not an institutional case and because she was bedridden. The Health Officer said he could not arrest her as he first intended because she was bedridden.

### God and Flit

In the meantime while Mrs. Reuter was trying to get the authorities to act, we were kept busy keeping her clean. In less than two hours after her sores were dressed we could hardly bear to stand near her the odor was so terrible—she was bleeding from the veins in her wrists—the visiting nurses almost wept when they would change her bandages. They told me she could

can be a member of the Communist Party. We write this in all sincerity and in a spirit devoid of malice. Hoping for a further and pleasant discussion, we remain

Sincerely yours,

RICHARD H. G. DEVERALL,  
Editor, *The Christian Front*

WILLIAM M. CALLAHAN,  
Managing Editor,  
*The Catholic Worker*

not receive better care in a hospital than we were giving her—the Policewoman, Mrs. Bracken, came in and said "Thank God for the Catholics." I kept saying "Thank God for Flit." I had an opportunity to talk to her at times and found out she had been knocked around most all her life, first with one man and then another, and that Blue Top Alcohol (rubbing alcohol) had been her chief nourishment for the past year. Her mouth was so sore we had to feed her the little milk she would take, through a straw. I asked her why she went into the garage to stay and she said that was as far as she could get, that she was so weak she fell there and an old man came out and dragged her in on his cot and waited on her like a brother for two weeks. However, the flies got so bad they drove her crazy and she got up off the cot and staggered out to get under cover but no one would take her in. I told her that I was sure God had taken pity on her misery when he saw her being eaten alive by flies and held sent her to us. No one has ever told her about the mercy of God or the gentleness of Christ. By Monday morning I had her in a frame of mind where she thought about saving her soul, and Father Kerchner (the priest you met with Father McGough) baptized her and gave her the last rite of the church. I showed her some pictures of our Lord and explained lots of things she had never heard about—she took them with her when they took her away. I had told her at noon they might come for her and I might never see her again but to try to keep in the state of grace until God called her. Tears filled her eyes and she said she would.

### Action

Mrs. Reuter finally got action after threatening to call in the Newspapers, and the State Health Department sent an ambulance for her yesterday afternoon and took her to the House of the Good Shepherd in Germantown.

And so I know we are in the right place. The neighbors got their first practical demonstration of the Works of Mercy—they would not lift a finger to help her at first but when they saw us there day and night they actually came in and offered to help.

Sincerely yours in Christ,

Mary Frecon

"Every effort, therefore, should be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack in their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian."—Pope Pius XI.

"Pray, as though everything depended on God, and work as though everything depended on yourself."—St. Ignatius Loyola.

## Thanks

Dear Readers:

St. Anthony very generously answered our appeal in the June issue for the children's needs this summer at the Catholic Worker farm. He sent us money, beds, linens and books, and most important of all a young woman to care for the children the whole summer. The children all enjoyed themselves, eating fresh eggs, fresh vegetables and drinking fresh milk. (The first time for many slum children who had never seen a cow before.) We are grateful to each and every one who contributed.

Next year we will have other plans for the children but we will tell you about these as soon as we can.

Gratefully yours in Christ,

Julia Porcelli



## Catholics Must Help Refugees

(Continued from page 1)

friends. The tide of refugees is rising every day. With nothing but the clothes they wear and hearts full of hope in one of the last democracies, these modern witnesses to the Faith come to the Committee for Catholic Refugees from Germany for help.

This little publicized group, engaged in facilitating the work of immigration for refugees, finding jobs and homes for them, providing medical care, and taking care of the hundred and one little problems that arise in each case, finds itself swamped. The Committee has handled an estimated 621 cases since September, 1937. The number rises each month; especially since the Anschluss the demand upon the Committee's services has been overwhelming.

### Food and Shelter

When the refugee is admitted to this country, the Committee must first of all, find shelter for him. This usually means a hotel until a family is found that is willing to open its home to a stranger. Then work must be found. The wanderer needs carfare, clothes, smokes. Perhaps medical attention is demanded. The Committee must attend to all these.

The Committee appeals for positions for over 200 academic professional workers. Among these are social workers, physicians, teachers, journalists, economists, lawyers, musicians, librarians, artists, sculptors, engineers, pharmacists, chemists, bacteriologists, and about 15 other classifications.

Among the non-academic workers are musicians, nurses, journalists, carpenters, cooks, laboratory assistants, gardeners, students, butchers, dentists, actors, photographers and a host of others. Some of those in the academic field have already secured positions through the kindness of the heads of Catholic colleges but only a very few. There must be more openings. We appeal to Catholic school authorities who see this to get in touch with the Committee at once.

### Hospitality

A more immediate work that every one can do, is that of taking a refugee into his home. Homes must be found for these men. Most families have a spare room or two that could be used for this purpose. We think it would be only in line with Christian Charity to open them for these luckless fellow members. Indeed, it would seem almost a duty in Charity. We know of some who have done this, and who have gained the undying gratitude of those helped. After all, the spare room isn't doing much good empty. And it seems little enough to do when such a heavy burden must necessarily be placed on the shoulders of all Catholics in these trying days of persecution. No sacrifice would seem too great for those who are blessed with freedom from tyrants. Hospitality is needed; Catholics should be the first to respond.

The Committee, of course, needs money. Transportation must be provided to the United States. Meals and lodging costs mount. Office expenses are high. Clothes cost. Groups in other countries, facilitating the passage of refugees, have nothing of their own and must be helped from the United States. Rent must be paid. Places are sometimes found for refugees in South America. The Committee must arrange transportation. Or to any part of the United States where employment is found. This, again, is the responsibility of American Catholics.

With an average of 25 applicants per month until the Anschluss and then an increase of 500 per cent, the facilities of the Committee are heavily taxed. More refugees than ever will come during the next year.

These of our readers who would help see him "a stranger and take him in" may write to Father Ostermann, The Committee for Catholic Refugees from Germany, 123 2nd Street, New York City.

The fellowship of men is a fundamental fact and through it alone comes the growth of personality. —Earl Adam.

## Msgr. Ligutti Helps Launch Homestead

The cornerstone of the first dwelling at Van Houten Fields, West Nyack, second cooperative homestead community founded by the Independence Foundation for families whose bread-winners work in New York, was laid on Sunday, August 14. The home is that of Gordon Dean Smith, well-known commercial artist, which commands a full view over the valley of the upper Hackensack River.

As the first cornerstone at Bayard



MARY MEDIATRIX

—Ade Bethune

Lane, the original community at Suffern, had been laid by a Masonic organization, the cornerstone at Van Houten Fields was placed by Monsignor Luigi Ligutti, distinguished Catholic leader of the homestead movement, thus emphasizing the democratic, non-sectarian and non-political nature of the housing plan evolved by the Independence Foundation. Monsignor Ligutti is the organizer of the governmental resettlement project for impoverished miners at Granger, Iowa, the most nearly self-liquidating of back-to-the-land experiments of the Roosevelt regime.

In the cornerstone were placed a copy of the New York Times, several coins, a parchment list of the signatures of the sponsors and trustees of the two associations, drawings of the Smith children done by another artist homesteader, and copies of magazine articles about the work of the Foundation. Ralph Borsodi, president of the Independence Foundation, was the principal speaker. Mr. Smith welcomed his guests and fellow-homesteaders, and the speakers were introduced by George Weiler, director of the New York office of the homestead associations.

"The trouble with the Catholic Church in the past" the Cardinal said, "has been that we too often were allied with the wrong side."

"Selfish employers of labor have flattered the Church by calling it the great conservative force and then called on it to act as a police force while they paid but a pittance of wages to those who worked for them."

"Of course, there is danger of Communism in our midst. The Holy Father points that out to us. But don't let others use it as a cloak to cover corrupt practices when they cry against Communism and themselves practice social injustice when they fought against a minimum wage and girls and women are trying to live on 10 or 15 cents an hour."

George Cardinal Mundelein

## Group Writes Pamphlet Praising Pope On Race Stand

At a meeting of the Administrative Board of the American Society for Race Tolerance, the recent utterances of His Holiness Pope Pius XI were enthusiastically greeted.

The following letter hailing the stand of His Holiness were authorized and duly forwarded.

"The definite stand by your Holiness in behalf of the Universality of man and his right to live without fear of persecution, was well received by the American people and press.

"Your Message of tolerance came at a time when insidious and subtle forces and concentrating considerable efforts in attempts to undermine universal brotherhood. The grave situation thus created is a summons to all advocates of tolerance the world over, to challenge the menaces to universal brotherhood.

### Imperative Need

"Here in America the words of Your Holiness are especially timely and gratifying because of the particular aspects of our struggle for better racial understanding. Not alone are we confronted with the task of impressing upon members of majority groups of the imperative need to uphold the rights of individuals and minorities as primary essentials to the preservation of democratic institutions and the universality of man, but also with the necessity of counteracting hatreds being fomented among oppressed races against each other.

"Thus, anti-Negro attitudes are created within White, which in turn develops anti-White attitudes within Negro. Not alone is anti-Semitism being created among Catholics and Protestants, but also is being particularly instigated among Negroes and other oppressed groups. Similarly, anti-Negro attitudes are being fostered among Jewish peoples. Currently, a vicious campaign is under way against Catholics by diabolical agencies, hiding their sinister intentions under a countenance of religion.

### False Division

"Consequently, the usually reliable body of support of tolerance and racial understanding, the minority and oppressed groups, is in danger of being infected with the venom of racial hatred. Obviously, these developments are not mere chance, but a result of the machinations of sinister groups which would alienate the staunch supporters of democracy by attempting to divide peoples along false lines. Such malignant tendencies are revolting to us, whose country was founded by peoples of many races and creeds, hailing from many lands, and imbued with the traditions of equality and justice.

"It became urgent that everyone who sustains the views expressed by Your Holiness shall bend every effort, by word and deed, to counteract these unholy efforts to engender racial antagonisms and strife. You may count on us to do our share.

"It is inevitable, therefore, that this Society, composed of Catholics, Protestants, Negroes, Jews, and peoples of every race, creed and nationality, mindful of your fitting and profound expressions, should hail your service to humanity."

Most Respectfully yours,

Nathan L. Rock

"To countenance race prejudice is to confirm it; and to confirm it is to wound the very heart of Faith." —Rev. Edward F. Murphy, S.S.J.

### WANTED

We are desirous of completing our back number files which have, in cases become depleted. We ask our readers who may have the following issues to cooperate by sending them to us.

May, 1933—Vol. I, No. 1.  
June-July, 1933—Vol. I, No. 2.  
Sept., 1933—Vol. I, No. 4.  
March, 1934—Vol. I, No. 9.  
May, 1934—Vol. II, No. 1.  
July-August (1934)—Vol. II, No. 3.  
January, 1935—Vol. II, No. 8.  
July, 1936—Vol. IV, No. 8.

Thank you,

MARTIN F. O'DONNELL, Circulation

## Pamphlet Review

"Pax" pamphlet, edited by Donald Attwater. And Who Wants Peace? by Eric Gill; James Clark & Co., Ltd., 5 Wardrobe Place, London, E. C. 4. Price sixpence.

All good "Gillmen" will rejoice at this contribution to "Pax." Gill's wit and happy way of speech have scored again. In this reprint of a speech given in London on Armistice Day—1936, Gill had been asked to speak as a Catholic Christian and artist. He agreed to speak as a Catholic but refused to speak as an artist because he didn't believe



in the distinction.

Then Gill launched an attack on the causes of war and uncovered a few not currently considered. Money-making he scored heavily and money-makers were not alone the big fellows but you and I and the candlestick maker. In our own small way we bring war on ourselves but the distinction lies in that we don't get paid for it as well as "Big Business." He found no new national enemy nor did he uncover old ones. The enemy is at home and war like charity begins at home.

England's disgrace lies not in succumbing to invasion from an enemy, but in her slum-ridden cities, her industrialism, her world dominance of usury and in the concept that work's only object is more money and leisure for enjoyment.

Modern war has become impossible and bestial and "all talk about patriotism and the defense of civilization is irrelevant." Modern war in Gill's estimation and expressed in English public school parlance is one of those "things no fellow should do."

However, Gill is careful to confine his denunciation to MODERN WAR, he says: "I am not saying no war was ever justified. I am not saying that the use of force is always wrong. I am saying that war today has become bestial and therefore impossible."

But the peace we all desire can never be attained without the Cross and literal acceptance of the Sermon on the Mount. The following quotations contain the meat of the whole pamphlet.

"What is the alternative of which we are so afraid? Do we fear the destruction of our cities? But are the pomp and squalor of London and Manchester and Glasgow and Cardiff anything to be proud of?"

"Do we fear the killing of our wives and children? But they would not be killed if we did not resist."

"Are we afraid of national humiliation, are we afraid to be humbled? But it is written, 'Blessed are the meek for they shall inherit the earth...'"

"Are we afraid of poverty? But it is precisely poverty which as Christians we should welcome."

"There will be no peace, there can be no peace, there cannot possibly be any peace, while wealth, comfort, riches are the ideal we set before ourselves."

E. K. P.

## CW Editor Back From Nova Scotia

(Continued from Page 1)

mail is full of invitations to speak throughout the Middle West, but I have been wandering so much, here a month, gone a month, and now I shall stay home for a while.

Out in front Scotty, Clark and Shorty are managing the breadline with their usual kindness and efficiency, and the coffee, we still insist, is the best anywhere. We've been drinking strong, strong tea for the last three weeks—good but not so comforting as coffee. (Scotty just ran in to say we had run out of sugar—we needed four pounds more to get through the morning.) Scotty is not a Catholic, and I must tell him about all the Scotch Catholics I met in Nova Scotia, and the Scotch games we saw, and the Highland fling and the sword dance. And the music which sounded like the Chinese music in the club room down at the corner.

Joe Zarrella tells me that during the festa to San Rocco the procession has bagpipes, trumpets and goodness knows what other musical instruments.

### Eastern Steamship Lines

The boat was crowded going up and coming back and one can't say much for the service on the Eastern Steamship lines. They have some kind of inefficient arrangement in the dining room so that everyone has to wait in line for a seat. Another broad line coming back, one not only waited for meals, but waited for landing cards, waited again to get them stamped, waited again to get off, so that the landing took almost two and a half hours. One man who had been abroad fifty three times said that it was easier to get into Germany than back into the United States.

But the trip was enjoyable with a day and a night on the ocean. Going up it was foggy and the fog horns mourned, but coming back it was clear and warm. Landing at Yarmouth one had to ride from eleven in the morning till one-thirty at night to get to Antigonish, so we stopped off at Truro that night and proceeded on again the next morning.

### United Mine Workers

"No sooner had we landed at the 'Extension' offices of Francis Xavier University, which is the seat of the Cooperative movement, than Father Goady announced we were going right back to Truro to address a convention of the United Mine Workers. Delighted at the closeness of the organized labor movement to the cooperative movement, I was glad to go. I had gone up there to learn about what was being done, to sit in at the conferences of St. Francis Xavier University, but found I had to begin speaking once again. Before I was through, I had talked to miners, steel workers, farmers and fishermen and many of them have been taking THE CATHOLIC WORKER for years and were close supporters of the movement. It made me feel again how necessary a penny paper is, that can be sent out by the bundle. It is all the better that it comes only once a month and is only eight pages. The workers do not read a great deal, and the reiteration of general principles, and the ideas for a new social order we are stressing, come with so much the more force.

### Miners and Steel Workers

The cooperative stores that the miners and steel workers in Sidney and Reserve, and Glare Bay have started are models of efficiency and cleanliness. It sounds so paltry to say that—to say that they are the equal of any well-run chain store, when they mean so much more. They mean that groups of the workers have gotten together to study conditions; they have put into it their earnings to buy shares when they were working only two and three days a week with large families to support; they have scrubbed and painted and schemed and signed, to make it a success. It's a store in the office of which you see missals lying on the desk. It's a store where the board thinks in terms of prayer to straighten out difficulties. The old stores used to give credit and gouge the customers. But that credit meant enslavement. It meant that stores shut off credit in times of strikes.

"But we know what it means to go hungry," one of the board said, (Continued on page 4)



September, 1938

Vol. 6, No. 4

## THE CATHOLIC WORKER

(Member of Catholic Press Association)

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## On Use of Force

(Continued from page 1)

ed and desecrated, priests and nuns have been tortured and murdered in great numbers.

In the light of this fact it is inconceivably difficult to write as we do. It is folly—it seems madness—to say as we do—"we are opposed to the use of force as a means of settling personal, national, or international disputes." As a newspaper trying to effect public opinion, we take this stand. We feel that if the press and the public throughout the world do not speak in terms of the counsels of perfection, who else will?

We pray those martyrs of Spain to help us, to pray for us, to guide us in the stand we take. We speak in their name. Their blood cries out against the shedding of more blood to wash out theirs. Their blood cries out against a spirit of hatred and savagery which aims towards a peace founded upon victory, at the price of resentment and hatred enduring for years to come. Do you suppose they died, saying grimly—"Alright—we accept martyrdom—we will not lift the sword to defend ourselves but the lay troops will avenge us!" This would be martyrdom wasted. Blood spilled in vain. Or rather did they say with St. Stephen, "Father, forgive them," and pray with love for their conversion? And did they not rather pray, when the light of Christ burst upon them, that love would overcome hatred, that men dying for faith, rather than killing for their faith, would save the world?

Truly this is the folly of the cross! But when we say "Saviour of the World, save Russia," we do not expect a glittering army to overcome the heresy.

## Folly of Cross

As long as men trust to the use of force—only a superior, a more savage and brutal force will overcome the enemy. We use his own weapons, and we must make sure our own force is more savage, more bestial than his own. As long as we are trusting to force—we are praying for a victory by force.

We are neglecting the one means—prayer and the sacraments, by which whole armies can be overcome. "The King is not saved by a great army," David said. "Proceed as sheep and not wolves," St. John Chrysostom said.

St. Peter drew the sword and our Lord rebuked him. They asked our Lord to prove His Divinity and come down from the cross. But He suffered the "failure" of the cross. His apostles kept asking for a temporal Kingdom. Even with Christ Himself to guide and enlighten them they did not see the primacy of the spiritual. Only when the Holy Ghost descended on them did they see.

Today the whole world has turned to the use of force.

While we take this stand we are not condemning those who have seized arms and engaged in war.

Who of us as individuals if he were in Spain today, could tell what he would do. Or in China? From the human natural standpoint men are doing good to defend their faith, their country. But from the standpoint of the Supernatural—there is the "better way"—the way of the Saints—the way of love.

Who of those who are combatting *The Catholic Worker* stand would despise the Christian way—the way of Christ? Not one.

Yet again and again it is said that Christianity is not possible—that it cannot be practiced.

## Age of Revolt

Today the whole world is in the midst of a revolution. We are living through it now—all of us. History will record this time as a time of world revolution. And frankly, we are calling for Saints. The Holy Father in his call for Catholic Action, for the lay apostolate, is calling for Saints. We must prepare now for martyrdom—otherwise we will not be ready. Who of us if he were attacked now would not react quickly and humanly against such attack? Would we love our brother who strikes us? Of all at *The Catholic Worker* how many would not instinctively defend himself with any forceful means in his power? We must prepare. We must prepare now. There must be a disarmament of the heart.

Yes, wars will go on. We are living in a world where even "Nature itself travaileth and groaneth" due to the Fall. But we cannot sit back and say "human nature being what it is, you cannot get a man to overcome their adversary by love."

We are afraid of the word love and yet love is stronger than death, stronger than hatred.

If we do not, as the press, emphasize the law of love, we

(Continued on page 7)

## Day After Day

(Continued from Page 3)

"We have known the times in our own childhood when our fathers came home with nothing but a loaf of bread for the whole family to eat. We know that voluntary poverty and the Works of Mercy which the Catholic Worker stresses must have their place in this movement too. We know that the spiritual foundation is everything—that without it material success means nothing. We are working because we are members of the Mystical Body and we know that when the health of one member suffers the health of the whole body is lowered.

"So we are starting a St. Vincent



—Ade Bethune

de Paul Society, to build up the idea of mutual charity and mutual aid. Everybody bringing in what he can spare. One of the members of the cooperative board is the prime mover."

## Housing

It is hard trying to write this at the last minute before going to press. One can only touch on a few of the highlights of the Antigonish movement. But after all, our readers can get pamphlets and materials by writing to the Extension Department, St. Francis Xavier University, Antigonish, Nova Scotia. Tell them you are a Catholic Worker's reader and they'll send on the pamphlets telling how they got started.

The housing project that is started by the miners deserves a whole article. They started with ten families in a study club and now they have a village they call Tompkinsville after Fr. J. J. Tompkins who with Father Coady are the prime movers of the new order in Maritime Provinces (which include Nova Scotia, Cape Breton, New Brunswick, New Foundland.) All the men in the group are miners and they have known each other since childhood. They average in age 30 years. The oldest is around forty-five and the youngest twenty-one. There are 53 members of the community counting the children. They studied their problems for six months before they started; they designed their houses even to the extent of building them of cardboard first. The houses are all 22 by 26 feet and the ten acres of land cost fifty dollars an acre. They have an option on an additional ten acres for a communal farm adjoining, to work in their spare time.

Then when the whole plan was worked out they were able to get allowances from the government of \$2,000, five hundred of which is for their labor since they are doing the work themselves. None of the men are carpenters. They are all miners. But by calling in occasionally a skilled carpenter, mason and plumber they are able to put up the houses themselves. One is complete, bath and all, as a sample to work out the budget, and the other ten are going up with all the men working on all the houses at once. To work so that all the houses will be ready for them at the same time, they dug all the foundations first, then did the cement work, then the framework, and so on.

## GRADUAL FOR THE FEAST OF SAINT PETER CLAYER

Ps. 71. He shall deliver the poor from the mighty, and the needy that had no helper. He shall spare the poor and the needy, and he shall save the souls of the poor. He shall redeem their souls from usuries and iniquity, and their name shall be honorable in his sight.

## Lines In Protest

Although the gold dome took the sun  
It served as arch for Mary's feet.  
Our races they were hardly run:  
The bitter win, the slow defeat.

And turning in our grief and pain  
Upon her image in the sky,  
We came upon our strength again  
And lost our shame and did not die. . . .

And here when spring was new and green,  
The lake lay like a shield;  
Aquinas paced the halls unseen  
And Michael strode the field.

Rich Greek and Latin rang through rooms  
Where now they teach accounting;  
The walls that echoed Homer's booms  
Are now for graphs a mounting.

Oh, fire the moderators of the campus magazines:  
They entertained an author of realistic scenes!

And still the gold dome takes the light,  
And still the runners run,  
Although from out the bell-sweet night  
And quite amazing on the sight  
A School of Commerce glitters in the sun.  
Oh, Rotary is fine and good  
And Communism very rank;  
And milk is good for children  
Though sometimes one must spank. . . .  
But no word of social justice (or the fat stocks in the bank).

Was it for this Assisi strove  
His web and woof of thinking?  
Was it for this Assisi strove  
Through all the Umbria's stinking?

Oh, a whoop and a yell for American Tel. and Tel.  
And the young should not be drinking (or thinking)?

This was the land of all our soul's desire.  
Dreamt, it rose first from forest, then fire,  
Gleamed in the sun, drew boys and men,  
Strong limbs, strong minds, knew many glories; then  
Fame, wealth and the corrupting power. . . .  
Now it bars Negroes and dances on politicians. Its hour  
Under God was long while poverty was its wine;  
When Mary really was over it instead of the dollar-sign.  
Fire destroyed it once and Gath rose from it higher  
And less lustrous. Now we hope for another fire.

HARRY SYLVESTER.

They have appointed a foreman out of their number and they keep a time sheet. On the days when the mines are not working the men put in ten hours a day. The days they put in eight hours at the mines, they put in four on the house-building. One man said that he had been forced to be absent for one day because he had put in sixteen hours straight at the mines, filling in for one of the men who was off.

## Mainadieu

The fishing and farming community where I spoke was down on the top of Cape Breton. There are not many houses in the little settlement but the men came from along the shore and from inland, and families came with their children. We had oil lamps lit, four of them hanging in a chandelier in the middle of the room. Even the glebe house, which is what they call the rectory, has no electricity or running water. It was a serious, sympathetic crowd which gathered together to listen that night. Everywhere one found readers of *THE CATHOLIC WORKER* who felt that they knew us all, here in New York and in our other branches. It was good to talk to them.

Next morning Teresa, Fr. Poiriet and I got up at six-thirty and took one of the fishing boats (with an old automobile engine in it) out to Scaterie Island which is eight miles out from the mainland and extends seven miles out into the ocean. It was the last tip of land Lindbergh saw as he made his first flight across the ocean.

When we got to the furthest tip of the island and pulled at the little dock we still had a walk of a mile across the island to get to the Church. There are only twenty families on the island, living on either side of it, and Father Poiriet gets over there once a month. He had to hear a great many confessions before Mass began, even the littlest girls and boys all dressed up for the great occasion, preparing to receive "Him Whom the heavens and sea cannot contain."

There was a sermon, and after the Mass we had a little meeting out in front of the Church from the steps, looking out over the sea where the fishing boats were out already. The men on Scaterie had stayed late ashore to receive Communion.

We had breakfast in the little three-room house of one of the families—a meal of porridge, tea and toast. The young mother of nine children, two of them had died,—served us daintily, holding a baby in her arms who crowed at us blissfully.

It is a hard life for the women there on the island, what with the long winters when the children are within doors. It's next to impossible to get a doctor there in the winter, the sea is so full of floating ice, and last winter she had been ill with scarlet fever when the baby was born, and the other children down with it too. A gallant and brave woman, young Mrs. Wadden.

None of the people consider themselves to be leading heroic lives, heroic in their patience and endurance of poverty. They are independent and sturdy, and they have hopefully started a study and a credit union. When the fishing is good and the market good, they get ten cents a pound for the sword-fish which come to as big as five hundred pounds. Then they have a good winter. But they must organize their marketing, and besides that they must study farming and handicrafts. There is not a plough on the island and only one horse. There are cows and chickens, but no sheep.

## More to Come

We are going to write more and more about this work during the coming winter. We wish our readers to know of this power house which is Antigonish, which is sending light over the continent. They are in their beginnings after years of patient endurance and study. They are working the "little way" and little St. Therese whose statue stands over the altar in the Church on Scaterie Island must love them.



# LETTERS FROM OUR READERS

## Mercy

St. Anthony Messenger  
1615 Republic Street  
Cincinnati, Ohio

Dear Editor:

Perhaps the following account will prove interesting to you:

Last Thursday, the office employees of St. Anthony Messenger had an outing at Waynesville, O., a small swimming and picnic resort about 40 miles from Cincinnati. On the way to the grounds, the bus passed a family of hitch-hikers, consisting of father, mother, and three children, the youngest a girl about two years old. The mother had fainted from sheer exhaustion and lack of food along the road.

With true Franciscan charity, the bus stopped and the St. Anthony Messenger employees came to the assistance of the stricken family. After helping to revive the emaciated mother and seeing that she was placed temporarily in the shade along the road, a group of the employees spontaneously offered their picnic lunch to the famished family. In addition a collection was taken up and over \$5.00 in currency was given to the father, who was very profuse in his thanks.

The family, I was later informed, had been hitch-hiking from Connecticut, with California their objective.

FR. HY. BLOCKER, O.F.M.,  
Editor.

## Approves

Gentlemen:

Enclosed please find check for one dollar to aid you in your work.

I know no finer Catholic action than to attempt to carry into practice the teachings of the church among the poor.

So many of our laymen and clergies spend their time bitterly denouncing economic and political theories while the church in many quarters calmly ignores the exploitation of its flock.

If the average Catholic finds help and support from his fellow members—he will not have to turn to the isms which we seem to spend so much time attacking while doing so little constructive work to put our own house in order.

George Regan

## No Exception

St. Mary's College,  
St. Mary's Kansas,

Dear Editor:

For years I have been a reader of The Catholic Worker and I always read your fine "Easy Essays" first of all.

I have talked to readers of your paper from Canada to Mexico and from the Atlantic to the Pacific. Now I am in the center of the country, after my winding trips.

"A brother helped by a brother is like a strong city," says the inspired writer. Hence it is that I offer a suggestion which I think will help your glorious lay apostolate. Indeed, it will, I think, remove the cause of most of the adverse criticism you receive from Catholics.

Every day I ask the Master to be propitious to the cause of The Catholic Worker.

Sincerely yours in Christ,  
Wm. P. Allens, S.J.

### A SUGGESTION

You admire the great French Cardinal Verdier. So do I.

You have very well said: "What Cardinal Verdier, Archbishop of Paris, has to say about modern problems deserves much consideration for he expresses the views of the Holy Father." —I present the words of Card. Verdier on the very problem that causes your paper to be adversely criticised by many charitable people . . . . .

Broadcasting from Paris, Jan. 12,

1936, Cardinal Verdier said:

"To constitute legitimate defense a country must be unjustly attacked: such unjust attack must threaten it with real physical and moral degradation: there must exist no other means of warding it off. Such is the wise and comprehensive teaching of the Church on this subject. It is over this doctrine which the Pope, who directs with so much authority the destinies of the Church, so jealously keeps watch."

I can do the same with the words of Cardinal Lienard, and I can do the same with the words of Cardinal Hinsley.

Surely, you will not disagree with Cardinal Verdier. So I suggest that you work his words into one of your splendid "Easy Essays." Then, I am sure, The Catholic Worker will sweep the country and the world.

Wm. P. Allens, S.J.

## Right Spirit

Fisher Body Local No. 45  
International Union of United Automobile Workers of America  
14005 Coit Road  
Cleveland, Ohio  
August 25, 1938.

The Catholic Worker,  
115 Mott Street,  
New York City

Dear Sirs:

We regret very much that we are unable at this time to make any financial contributions of any kind. This is due to the fact that so many of our members are not employed at the present time.

We extend our best wishes for your continued success in helping these unfortunates and assure you that if we are able to do so in the future, we will be glad to make some donation.

Sincerely yours,

Fisher Body Local 45,  
Steve Jenso  
Secretary.

## Young Workers

Kenrick Seminary  
St. Louis, Missouri

Dear Editor:

I take this occasion of sending a small check, to say a word of encouragement. The enclosed clipping from this morning's paper preaches widely a bit of Catholic demonstration growing out of your evangelical example.

You may not be aware that Marie Ward in her "Insurrection and Resurrection" under the chapter headed, Epilogue, puts the Young Catholic Workers of America and Australia among the five or six societies that she thinks the hope of the future, the others being The Legion of Mary, The Catholic Evidence Guild, The Young Catholic Workers of Belgium and France and the Grail Girls of Holland.

I see that some of our dated leaders are still talking about the annual living wage of fifteen hundred dollars, forgetting in the words of Fallon, "Principles of Social Economy," that the individual wage only is due in commutative justice and the family allowance in social justice. From now on an agitation for a family allowance will be timely in view of the wage and hour law for the inter-State industries.

Can't you reach some of the labor leaders capable of using an idea once they get it and talk family allowance to them as a means of promoting honest and constructive labor movements?

Yours fraternally,

J. P. Durman, G.M.

## "Blockade"

West Side News Agency,  
Grand Rapids, Mich.

Dear Editor:

The West Side News Agency has been glad to handle all bona fide workers and liberal publications so long as they or the organizations they represent remained bona fide workers publications or organizations; so long as they pursued a policy consistent and in concurrence with the best interests of the working people nationally and internationally.

The Catholic Worker as a newspaper and as an organization showed in the beginning every indication of being just the type of organization mentioned above. However the recent acts of the Catholic Workers and the evident approval



FATHER DAMIAN

—Ade Bethune

of the paper in opposition to the Spanish loyalists under a pretense of neutrality, the picketing of the picture "Blockade" and open consort with known pro-fascist groups in preventing the showing of this film have demonstrated clearly to this agency the true sympathies and interests of both organization and newspaper.

There is no such thing as working class neutrality where the struggle of the Spanish people is involved. Your recent picketing and other anti-loyalist activities some of which I witnessed personally in Detroit have served only to expose you as pro-fascist supported in deed if not in theory.

Your publication will no longer be accepted for distribution by this agency as in the past. We regret that we were instrumental in increasing its circulation and spreading its hypocrisy to date.

Yours,

West Side News Agency, Mgr.  
F. Melder

## Missionaries

Dear Editor:

On behalf of the Catholic Girls' Missionary Society of Norwalk, Connecticut, it is my pleasure to enclose to you herewith a check for Five Dollars being a donation toward your work in New York City among the poor and underprivileged people.

With best wishes for the success of your every undertaking, and hoping that God will crown your efforts with success, we are

Sincerely yours,

Catholic Girls' Missionary Society,  
President,  
Florence L. Hamilton

## From Rome

American College

Dear Editor:

Realizing the splendid work you are doing and the many difficulties that must be yours, our Mission Unit is glad to do a bit to help. So through the Society for the

Propagation of the Faith we are sending you a check for twenty-five dollars. We feel that in this way we are really sharing in your many good works.

Every student in the College here receives your paper The Catholic Worker and so month by month we are kept informed as to your varied activities. Needless to say you have many staunch friends among us. Although we ourselves are far away from the United States we are very much interested in what is going on there, and your paper helps give us the sentiments of the laboring men among whom we shall soon be working as priests.

Assuring you of our good wishes and prayers for your success and begging you to remember us in your prayers, I am

Sincerely yours,

Secretary,  
Francis J. Reine,  
Rome, Italy.

## Young CW

Worcester, Mass.

Dear Editor:

My name is Joseph Carpenter, age 13. I sell THE CATHOLIC WORKER on Sundays with my brother Eddie, age 12. We got nine subscriptions and we are trying to get more.

A friend took my brother and me in his auto to visit New York. The ride was wonderful. We enjoyed all the nice country we passed through. In New York we went to the Zoo and all the nice parks. We saw the Statue of Liberty, the Empire State building and many other nice places. We rode on 5th Avenue bus, the subway and El train. We went to the Federal Project Theatre one night. Everything was lovely but I was sorry that we could not go to Mott Street. Perhaps next year I can visit you.

We visited the Catholic Worker Commune in Upton where we saw the pigs, chickens, and all the vegetables growing on the farm. We had a good time running through the fields. I hope you will have a good year.

Yours truly,

Joseph Carpenter

## Sacrifice

Dear Editor:

I am an Irish Catholic girl married to an Italo-American boy. We have been on relief. Now my husband is in the W.P.A.

Enclosed find 10c (one dime) for which please send me some of your literature.

Sincerely,

(Mrs.) G. D'Allesio

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

## The Fruits Of Wrong

A primitive man went out to sow; and in the minds of men he sowed what was in his heart (for what can a man sow else?) And the seeds were Injustice and Deceit, and he fenced them about with Violence.

Then he knelt down and prayed: "Lord, guard the fields that I have planted. Let Thine Arms defend them, and let the sanctions of Thy Church overshadow them."

Afterward he was gathered to his fathers, and thorns came up, and his children tended the thorns.

"For," they said, "there was a desert of sand where nothing was, and in it our Father made these trees to grow."

But the thorns tore their tender skins. They said one to the other: "These thorns have done much good. But for them the winds had swept the whole country into the sea; therefore they will sometime bring forth grapes." And they nurtured them carefully.

The thorns grew rank and pierced the children's hands.

They said: "We shall never root up what our holy father planted. It is necessary to society." And they propped up the branches with laws. They made benevolent institutions under the shadow of them, and on the sharp points they put little leaves of bread. "Surely," said they, "it is our tree and it bringeth forth good fruit."

And the poisonous thorns festered in their flesh. They said, "Culture is everything," and they gathered grapes of the Vine of Love, and tied them on the thorns.

"Did we not say," they cried, "that our thorns would one day bring forth grapes?"

But the grapes withered, and the hungry scoffed at them, and called them Alms.

Some of them cut off the points and the tall branches, and from them fetid sap dripped down like clots of blood; yet the thorns grew thicker and longer and stronger still.

The children prayed, and said: "Lord these were planted by ancient sages, and we have made the soil about them good. Have we not nurtured them, oh, so carefully, with tears and blood; Surely now, Oh Lord, shall our thorns bring forth grapes."

But it came to pass that the Fire swept over them, and in the fire that licked up the thorns many good trees were burned, and in their place was left nothing but blackened stumps. And many of the children died in that fire.

The children said: "We had the best intentions; they should have brought forth grapes."

From: "The Game of Life."  
By: Bolton Hall.

"The Church teaches (she alone has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and nations must conform to the eternal law of God."—POPE PIUS XI—Ubi Arcano Dei.

## 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



## BOOK REVIEW

"It follows that if in their con-

—Ade Bethune

FRANCIS MILLET ROGERS, M.A.



## Makes Case For Christ The Carpenter

Show me a picture of a young man, dressed as a workingman of the First Century, sawing boards or driving nails. Let his hands be soiled with the grime of manual labor, his face sweaty with the exertion of hard work, and I can say, without fear of contradiction, there is Christ. And that is the Christ we need to-day.

Jesus was the Son of God, but He was also the Son of Mary. We often forget He was a man, and we often hear Catholics, who have been touched by misfortune, exclaim, "Bah, what does God care about me; what does He know about work and unemployment?" My friends, such people emphasize too much the Divinity of Christ, and neglect entirely His humanity. They fail to remember that St. Joseph was a Carpenter, that the boy Jesus helped him in his shop and after St. Joseph died, the man Jesus worked at his trade of a carpenter until he was thirty years old, so that he might support his Mother.

In a small town such as Nazareth, a carpenter would not always be kept busy, and we can readily imagine that the story Our Lord told in last Sunday's Gospel was the result of one of His own experiences. Could not He have been one of those who heard the question, "Why stand you here all the day idle?" "Perhaps He was the one who gave that famous answer: "Because no man hath hired us." My friends, look at your crucifix. Those hands now pierced with nails, were the hands of a man calloused from hard work. They had been toughened by years of wielding the saw, the plane and hammer. Those muscles, now throbbing with pain, were muscles strengthened by labor. They had been developed through long months of toil in carrying beams and rafters. How can anyone say, "What does He know about work and unemployment, about suffering of poverty?" Truly, we can say of Him, as did St. Paul: "He became like unto us in all things, except sin." My friends, you know as well as I, that the charge has often been made that the Catholic Church does not care a fig for the workingman. Many have believed this charge, and say many Catholics have become Communists because of this charge.

The facts of history, however, give the lie to such a charge. Who, more than the Catholic Church has championed the rights of labor? The Catholic Guilds of the Middle Ages were the forerunners of the unions of to-day. The Popes, beginning with Leo XIII right down to our own beloved Pope Pius XI

have become the real leaders of labor. At least one member of President Roosevelt's Cabinet has admitted openly that much of the New Deal legislation that is good is based on the Pope's Encyclicals. But how could it be otherwise? Was not the founder of our Church a laboring man? Oh, if only our Catholic People would realize that. If only we had a Feast of Christ the Carpenter, so the whole world would know that our divine leader is also Labor's Leader. A leader who does not betray or fail His followers, a leader who cannot lead astray, a leader who cannot lose the fight. But we need not wait for such a Feast to be established, nor need we wait for a Church to be named as the Church of Christ the Carpenter. We can begin our devotion to Christ the Carpenter immediately. Let us ask Him to preserve democracy in our beloved land, so that the rights of our workers may be protected. Let us ask Him to purge our unions of all Marxian influences, which have done so much harm to the cause of Labor. And finally, let us ask Him to hasten the day when the world will know Him as Christ the Carpenter, because then and only then will there be a spirit of peace and co-operation between all employers and all employees.

FR. DANIEL L. SULLIVAN

St. Francis Says:

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

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

## On Use of Force

(Continued from page 4)

betray our trust, our vocation. We must stand opposed to the use of force.

St. Paul, burning with zeal, persecuted the church. But he was converted.

Again and again in the history of the church, the conquered overcome the conquerors.

We are not talking of passive resistance. Love and prayer are not passive but a most active glowing force.

And we ask with grief who are they amongst us who pray with faith and with love, and so powerfully that they can move the mountains of hatred that stand in our path. The soul needs exercise as well as the body and if we do not exercise our soul in prayer now, we will be puny and ineffectual in the trials that await us.

### Peace Not Victory

We are not praying for victory for Franco in Spain, a victory won with the aid of Mussolini's son who gets a thrill out of bombing; with the aid of Mussolini who is opposing the Holy Father in his pronouncements on "racism"; with the aid of Hitler who persecutes the church in Germany. Nor are we praying for victory for the loyalists whose Anarchist, Communist and anti-God leaders are trying to destroy religion.

We are praying for the Spanish people—all of them our brothers in Christ—all of them Temples of the Holy Ghost, all of them members or potential members of the Mystical Body of Christ.

And we add daily to this prayer for peace: "Lord, teach us to pray." "Lord, I believe, help Thou my unbelief." "Lord, take away my heart of stone and give me a heart of flesh."

This editorial is not intended to be a complete statement of THE CATHOLIC WORKER'S stand on the Spanish war. Neither does it purport to be anything dogmatic, merely an expression of the sincere convictions of THE CATHOLIC WORKER staff.

Dorothy Day, Editor

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## Cost of War in Spain

(Continued from Page 1)

### First Hypothesis. A Franco Victory

In order to dominate the vanquished, after so much bloodshed, Franco will have to have recourse to a dictatorship. Those who know what a dictatorship is today, what it is in Italy, in Germany, in Austria, will understand that Spain too will become what is today known as a totalitarian State.

The Spanish Bishops in their collective letter of last July declared that they had confidence in the prudence of the men at the head of the so-called National Government, "who would not wish to accept a foreign mould for the future Spanish State." But recently *La Croix* of Paris (the accredited ecclesiastical organ) wrote that: "General Franco's sympathies for Germany are 'particularly keen': the Spanish Nationalist leader does not hide it. They can be explained by the political situation. But Catholics have every reason to be concerned at the cultural rapprochement between Franquists and Hitlerians."

Hardly had Franco set foot in Catalonia than he hastened to have a government decree passed abolishing the Catalan Regional Statute, just as he had already done for the Statute of the Basques. Does anyone doubt that Basques and Catalans will seek to get their own back at the first propitious moment? And therefore Franco will set Basques and Catalans on the same level as Hitler in Austria sets Jews and Catholics.

### Second Hypothesis: a Republican Victory

President Negrin in his declaration of May 22nd laid down the conditions of a future Republican Spain:—"a national plebiscite with the fullest guarantees of freedom; all civil and social rights for all citizens with freedom of conscience and of religion; regional liberties to come into effect undiminished; guarantee of the right of property; agrarian reform and a complete amnesty for all Spaniards, who are willing to cooperate in the reconstruction of the country."

Without wishing to doubt Sener Negrin's word, it must be remembered that not all promises made in time of war are kept in time of peace. It may even be supposed that if the Republican Government won Spain would undergo either a dictatorship or anarchy at least for a certain period. We cannot believe that generals, clergy and rich landowners would go unscathed.

At the point we have reached, the civil war continues and will continue till exhaustion, not because of any moral or political advantage Spain may win from it, but because the two conflicting parties and their leaders fear the victory of the other side and their own defeat, which would mean their personal and political annihilation.

The only solution is the third hypothesis: a peace of conciliation, through the mediation of the Powers.

All say: It is impossible

France's Government has declared: "We shall never accept any solution of the civil war other than unconditional surrender." (Burgos, 8 May).

Negrin's Government would lose all power if it said it would accept mediation.

To wait for preliminary consent or the expression of a wish for mediation from the combatants, would be absurd. The combatant must believe in victory, or at least in the usefulness of his sacrifice, up to the last moment and up to his last cartridge.

It must be for the Powers to prepare for mediation. The steps taken by the British Government (if it is true) to enlist Italian cooperation would mark a beginning.

And perhaps the moment has now come.

Mussolini is sick of Spain, which costs him men and money. The Spanish war is not popular in Italy, and the Italian troops are not popular in Spain. He would like a Franco victory, immediate and final, and he is now blaming France for its delay in coming. France has her own interests to safeguard on the Pyrenees and in the Mediterranean.

Would not a peace by conciliation, which would avoid Bolshevists in Barcelona and Germans in Bilbao, be useful to both France and Italy? And would it not be the ideal for Spain?

It would be foolish to hide the many difficulties in the way of such a solution, but after a year of useless endeavors to obtain the withdrawal of the volunteers, the time has come to try mediation, now that the idea of a speedy victory has already faded. The more so in that with the withdrawal of the volunteers the interested Powers do not wish to compromise their positions for or against the conflicting parties, whereas in an effort for mediation the goal to be attained is known beforehand.

Psychologically and politically, the air would be cleared.

And this would be a great advantage for the future of Spain and of Europe.

The moment has come when public opinion of every country should demand that the useless slaughter should cease.

LUIGI STURZO.

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# THE LAND

There Is No Unemployment on the Land

## Antigonish Priest Scores Over-Organization

By FR. J. J. TOMPKINS

If there is one warning, it is this—beware of institutionalizing. I can illustrate best what I mean by restating a story which they tell in New York about Lincoln Steffens. It is told of Mr. Steffens that he was one day walking down Broadway with the devil. They saw an ideal floating in the air. A passerby seized the ideal and put it in his pocket. Mr. Steffens said to the devil, "That is going to be bad for your business, isn't it?"

"Oh, no," said the devil, "I'll teach him to organize it."

When a thing becomes over-institutionalized, it tends to become sterile. It seems to me that is what has happened to formal education. We might well ask ourselves if something similar has not happened to those religious people who sit back, at times like these, when so many millions have become propertyless, stricken with fear of economic insecurity, homeless waifs of a hit-and-miss industrialism.

### From the Hearts

Our experience in the Antigonish Movement is, that there is more real adult education at the pit-heads, down in the mines, out among the fishermen's shacks, along the wharves, and wherever the farmers gather to sit and talk in the evenings, than you can get from one hundred thousand dollars worth of fossilized formal courses. It springs from the hearts and the pains of the people. It is spontaneous. It is vibrant with motivation. And motivation is the key to learning.

As between the formal, opiate type of education and the spontaneous—call it the cracker-barrel type, if you will—I vote for the cracker-barrel. The former doesn't fill any empty pantry, it doesn't bring milk and food and health back to babies blighted with malnutrition already in their toddling years. We want ideas with marrow in them.

It may be said by oracles of the opiates school of education—those peddlers of dope and drugs in the realm of ideas—that education, such as I am talking about, smacks of propaganda. Well, what of it? Would you accuse a man, looking for a place to sleep for the night, of propaganda? If so, we are propagandists. If education is not the propaganda of truth, then it is not education. And we might ask ourselves, "What is education anyhow? It is propaganda away from the truth? Then why cumbereth it the ground?"

### Cooperate For Life

Adult education is the knowledge that ministers to self-development, character and social intelligence. I see no reason why, using your brains to bring knowledge, that is, power, to bear upon something that will put necessities on your barren table, clothes on your naked back

and a covering over your head, should be called propaganda. Faith in the educability of the average man is one of the chief underlying ideas of the Antigonish Movement.

Today, we tremble before the spectre of war. Enthusiasm can be whipped up by militarists. Why not the same enthusiasm for feeding and clothing people as there is for killing them? We are not against propaganda on these occasions, are we? If we cooperate for death, we ought to be able to cooperate for life. People in times of crisis have to be shocked into knowing the true nature of things. People have, for too long, been fooled into hiding their light under a bushel, largely by propaganda, for laissez-faire and in the interests of greed.

In regard to the future, I am not so concerned with setting the exact limits of the Antigonish Movement. This education is not confined to economic things alone. For 150 years, we have been listening to the propaganda—keep religion out of business. The fact is, that laissez-faire industrialism is reeking with religion—the cult of fatalism that expects things of themselves to come out from around the corner. And the peculiar thing about this negative religion is that it follows the machine all over the world and has become the week-day religion of people, no matter at what altar they may worship on Sunday. It was, and it is, a cult most convenient to the upholders of laissez-faire. Interference by governments or organizations of any kind was decreed as taboo on the ground of being artificial, by the liberalistic junta, which, in the name of liberty, found license to rob and ruthlessly exploit. The Sermon on the Mount was very fine for Sundays but had no place on weekdays.

### It Will Be Done

When we suggest the various possible fields of adult education, this, to my mind, is one of them that can be explored by the multitude whose oxen have been goaded for the last 150 years. To me this seems a very proper subject for adult education. I care not so much how it is put across, or who does it. The main thing is, that it will be done. We are not bringing in sectarianism. The program of the Antigonish Movement is broad enough and big enough to take in right thinking men of all creeds who are awakened to the gravity of the social conditions today, and who have felt the desire to do something. Such men belong to many divisions of the Christian religion, and include many who do not profess to be Christians. After all, what we are all looking for, is a world where men can live.

It may be, then, the unique destiny of the Adult Education Movement to bridge the breach between religion and economics—as modern research is bridging the breach between religion and science.

## CW Artist Explains Her Pictures

I believe my pictures look queer to some people mainly because we happen to be living in an abnormal industrial age. In any normal society they would be considered as very ordinary and simple. This is always brought home to me whenever I show them to little children or simple, unsophisticated folk who exclaim over their beauty and know at once what they represent.

But of course many of us are deformed, even if we do not realize it, by the paganism of our surroundings. It seldom occurs to us that pictures should be something "useful to the mind." We often just think of them as "entertainment," and if they are not pretty, pleasant, vaporous or sensual as a magazine cover, we think they are poor entertainment.

### Paper Pictures

But pictures should not be made to gratify our senses. Their purpose is to inform our mind by their meaning and arrangement. When our mind discovers the order in the arrangement it is pleased. The beautiful is "that which, being seen, pleases." Doesn't this mean especially that which is seen by the mind (through the instrumentality of the senses) rather than just seen by the senses?

Art is "right reason in making." Shall I say: a proper, reasonable way of making things?

Let's take newspaper illustrations:

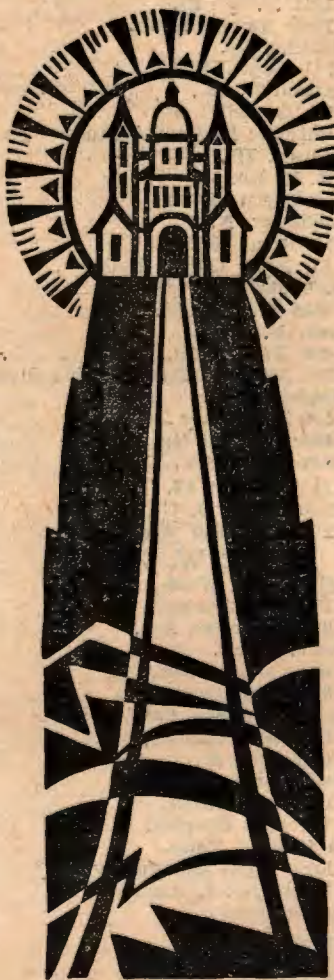
1. What are they made for? To be read and understood. Hence they should be legible and

## Beyond Marxism

(Continued from page 1)

### V. Self-Government

1. People go to Washington asking the Federal Government to solve their economic problems.
2. But the Federal Government was never intended to solve men's economic problems.
3. Thomas Jefferson says "The least government there is the better it is."
4. If "the least government there is the better it is," then the best kind of government is self-government.



—Ade Bethune

5. And if the best kind of government is self-government, then the best kind of organization is self-organization.

### VI. They and We

1. People say: "They don't don't do this, they don't do that, they ought to do this, they ought to do that."
2. Always they and never I.
3. It starts with "I":
4. One "I" and one "I" makes two "I's".
5. "We" is the plural of "I."
6. "We" is a community.
7. "They" is a crowd, "they" is a mob, "they" is a gang, and "they" are gangsters.
8. Don't be a gangster, "be yourself," says Shakespeare.

direct in statement—no useless digressions or distractions. When they are made in particular for a paper preaching holy poverty an expensive process: for instance, "line engraving" (i.e., just black and white, no greys) instead of the much more expensive "half-tone engraving" (i.e., with all shades of greys, as in photographs).

2. What are they made from? Coarse paper and printing ink. Hence they should respect the

## Economics of Loneliness

By KENNETH LESLIE

The world being full of revolution and war, and worse than that, the world being full of people running around shifting landmarks and seamarks so that no one knows shoal water from deep water and no one knows quicksand from solid rock, it becomes necessary to beat a spiritual retreat from the confusion and reconsider some very simple but strangely forgotten things.

Of these simple things, I will mention one.

It is not starvation which leads to revolution. It is starvation alongside repletion.

The bitterness comes and the feeling of rebellion comes to the man who watches his children going without food and education and medical care while children at the other end of town are given twice what they need of these things.

So when we say that the cause of our troubles today is an economic cause and that the curing of those troubles should be left purely economic agencies like business men, labor unions, governments, we make a tragic mistake. For the cause of the trouble is not economic at all. It merely expresses itself at this particular time in the form of economic disarrangement.

### Man From Man

There is no mutiny when the captain starves with his crew and shares all his hardships and dangers. The mutiny occurs when man feels himself cut off from man in their common adventure.

If you ask me why men set themselves up over one another, how any man ever comes to think it is all right for him to eat while another man starves, I can only answer that men come to be aware of themselves through their differences

nature of paper and ink—not "fake." They should not "look" like an imitation oil painting, imitation etching, imitation mosaic or photograph, etc. Since the paper is coarse, very well, they should avoid delicate detail and accommodate themselves of the situation by being also large and bold in scale, to fit with the coarse paper.

3. What are they made with? Cuts and a printing press.

Hence they should be sharp and clear cut. (Something vague and indefinite would mess up in printing.) Newspapers in particular are printed on a rotary press, that is indirectly, instead of directly from type and cuts. This indirect method and also the cheapness of the work is always liable to cause distortions. The pictures will be better if they allow for this by being simple and coarse, so that even distortion cannot hurt their legibility.

4. By whom are they made?

By a human mind with its own amount and kind of knowledge, understanding, experience, i.e., its own set of images in mind. This is the only element where so-called "like and dislike" may come in, as each human being is different from every other one. However, the more fully human the workman, the more universal his understanding of humanity.) Hence they should be made as the individual sees best in his imagination. They cannot be slavish copies or reproductions of works coming from another man's free mind, without being untrue to the workman's full human dignity.

We do not as a rule know enough about the "method of operation" of printed holy cards to realize how they are the vulgar product of commercialism, turned out for "profits"—not for use, by irresponsible workmen, under inhuman conditions of labor. They try to hide the cheapness of their making under a mask of fake richness and sentimental glamor. They are a bunch of injustices and lies crying to Heaven for revenge—even though they claim to represent the symbols for the Most High and the people of His kingdom.

ADE DE BETHUNE.

ences which is all very well while their differences are accepted by them as something beyond them, so long as they accept also the functional nature of their differences. It is when they look at their differences and begin to like them too much, when they begin to nurse them, when they begin to accentuate them by social classifications, the right and wrong side of the railway track, when they begin to distinguish themselves with titles and degrees and big houses, it is then that they become objects of compassion.

The only intolerable thing is the cleavage of man from man, which today is accentuated by the competitive profit system of economy.

Therefore it is true that although changing the system of economy will not necessarily heal those cleavages, nevertheless those of us who are not mere lying mouthers of pious phrases, those of us who honestly and sincerely desire to heal those cleavages, will necessarily change that system to cooperative system. (Ed. Note.—Peter Maurin would like to call it a communitarian system.) Therefore the man who opposes cooperation, the man who does not strain his collar to help cooperation, may be a sincere Nietzschean, may be a sincere pessimist, may be a sincere atheist, but he may not be a sincere Christian whatever the shape of his collar.

The Antigonish movement therefore, is not primarily an economic movement. It is a movement which is basically spiritual. It is an adventure in man building. Not man-building from without by adding "culture" onto him! But man-building from within.

Finding men weakest on their economic side it is rational to begin on that side.

But at no time, either at the beginning, the middle, or the end, does Antigonish forget that she is dealing with the whole man.

"... The land of every country is the gift of the creator to the people of that country. . . . The land, therefore, of every country is the common property of the people of that country. . . . Any settlement of the land of a country which would exclude the humblest man of that country from his share in the common inheritance would not only be an injustice and a wrong to that man, but moreover, would be an impious resistance to the benevolent intention of the Creator."

This was called an "outrageous official declaration of communism" in the English Press.

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 and 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. Francis

## Coronation

Of all the gods by which the mind of man is bruised and bent, I'd give the crown and scepter to The god of six per cent.

Donald Powell

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