

CATHOLIC WORKER

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5 and 10 Strikers In N. Y. Sit-Down Win Concessions

Woolworth and Grand Sit-Inners Get Sole Bargain Rights

After sitting in for over a week, the employees of Grand 5 & 10 stores in different parts of New York City won notable concessions. The employees of some of the Woolworth's won substantially the same things.

The strike, unmarked by violence of any kind, and run in a perfectly orderly fashion, was ample proof of the superiority of the sit-down as a technique. While the Woolworth strikers in some stores were arrested and removed from the stores, the Grand employees sat in for the full time, both union and company respecting the tentative compromises made by each. The strikers, for the most part, were girls, most of them inexperienced in the labor struggle, and they carried on remarkably well. When your correspondent visited the Grand store on 14th St., he was impressed by the orderliness of it all. Extreme care was taken that none of the company property was harmed. The strikers ran dances and parties to while away the time. Food was plentiful and the sleeping accommodations good. There were about twenty Catholic girls in the Grand store. Inability to get to Mass weighed on them, but their morale ranked with the best.

Some of the terms of the settlement, which was arrived at through the intervention of Mayor La Guardia, were bargaining rights for the union, a 10% pay increase for all those receiving less than twenty dollars per week (this comprises most of the strikers), apprentices shall receive regular wages after working six months, all future disagreements shall be referred to an arbiter, one hour for lunch, plus a rest period, recompense for injuries suffered while working, no discrimination against strikers or loss of seniority rights. This contract is for six months.

The strike was supported by THE CATHOLIC WORKER and the Catholic Association of Trade Unionists, representatives of both taking turns on the picket lines and distributing literature.

Interview With a Southern Gentleman From Illinois

"I'll tell you right now, I don't agree with Pope Leo XIII, or with Pope Pius XI, with what they say about labor," Mr. Geohagan began the conversation.

Mr. L. I. Geohagan, president of the Gulf States Steel Company, sat in his office in Birmingham, Alabama, and looked very emphatic. Sister Peter Claver, head of the Catholic Charities Bureau, and Father Sands, dean of the diocese, and I sat and listened. It was supposed to be an interview, but it turned into a monologue.

"In the first place the Holy Father doesn't know about conditions here in the South. And you people from the north come down here and think our workers are just like the workers in the South, and you don't know a thing about it."

"My workers are perfectly content the way they are. And I'll never

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ST JOHN of GOD

—Ade Bethune.

Open Letter to John Brophy, CIO Director

During the General Motors strike, you will remember, I stopped to see you at the Statler Hotel in Detroit. Mr. Brophy, and we talked for an hour or so about Catholics and trade unions and the sit-down technique and unity in unions.

We talked about how the apostles were foreign agitators of their day, about organizing in the south and the brotherhood of man. You told me how the United Mine Workers down there, in spite of Jim Crow laws, had the Negroes and whites in the same union, meeting in the same union hall, at the same meetings, and how the officers were some of them colored and some of them white.

I remember you saying that at a meeting you spoke at before the stewards of the Pullman car porters union, the race issue was never raised either in the speech or in the questions afterward, and how you and Randolph, one of the officers of

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PRAY and WORK



—Ade Bethune.

Danger of Riots In Chicago Slums, Reports Dr. Falls

Housing Conditions Make for Danger to Peace on South Side

Is Chicago headed for a repetition of the infamous race riot of 1919; or, if not for a race riot, for a riot such as Harlem witnessed not long ago? This is a question which thinking colored and white people of Chicago are asking as they note the growing tension revolving around the housing situation and the utterly stupid indifference of civic authorities and organizations to this tension—the same indifference which so largely was responsible for the occurrence of the riot in 1919, as so well described in the careful study of The Chicago Commission on Race Relations (The Negro in Chicago, U. of Chicago Press).

Conditions

Although colored Chicagoans are to be found in many sections of the city, the majority are located in well-defined areas, into which they have been pressed by the activities of so-called "improvement" associations, whose main purpose seems to be the stimulation of racial prejudice. In the Near South Side there are located 200,000 colored citizens, a population equal to that of many of our cities, pressed into a relatively small area, with all the evils of such restriction: dilapidated quarters, intolerably high rents and enforced proximity of vice and crime. Two factors have served to cause a housing shortage in Chicago: the lack of building and the destruction of condemned property. This is a city-wide situation, but citizens as a whole have some means of combating it. Many are moving into the suburbs or into outlying areas to escape increasing rents and increasing depreciation of property resulting from the inability of many owners to keep up repairs. On top of the situation facing all citizens, the colored citizen has the added difficulty of opposition to his making the same adjustment. Several factors stand out clearly:

1. Much of the property in the Near South Side is owned by absentee landlords, especially by large

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C.A.T.U. Passes Constitution and Makes Progress

Getting under way fast, the Catholic Association of Trade Unionists passed a provisional constitution and elected temporary officers at its second meeting last month at 115 Mott Street.

Weekly meetings were held and will continue to be held at 2 o'clock, Saturday afternoons, at the Catholic Worker. Representatives of 12 unions attended sessions during the last month, and the membership has increased steadily from the beginning.

Although discussion of the aims and objects of the C.A.T.U. has been its principal concern to date, the members took definite action in supporting the 5 & 10 strikers, backing the state labor relations bill, and thanking the C.W. for its efforts to persuade both sides in Spain to observe the Truce of God during Holy Week.

The purpose of the C.A.T.U., as de-

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THE SIT-DOWN TECHNIQUE

By PETER MAURIN

I. ON GANDHI LINES

1. Strike news doesn't strike me, but the sit-down strike is a different strike from the ordinary strike.
2. In the sit-down strike you don't strike anybody either on the jaw or under the belt, you just sit down.
3. The sit-down strike is essentially a peaceful strike.
4. If the sit-down strike remains a sit-down strike, that is to say, a strike in which you strike by just sitting down, it may be a means of bringing about desirable results.
5. The sit-down strike must be conducted on Gandhi lines, that is to say, according to the doctrine of pure means as expressed by Jacques Maritain.

II. IN THE MIDDLE AGES

1. The capitalist system is a racketeering system.
2. It is a racketeering system because it is a profiteering system.
3. It is a profiteering system because it is a profit system.
4. And nobody has found the way to keep the profit system from becoming a profiteering system.
5. Harold Laski says: "In the Middle Ages the idea of acquiring wealth was limited by a body of moral rules imposed under the sanction of religious authority."
6. But modern business men tell the clergy: "Mind your own business and don't butt into our business."

III. ECONOMIC ECONOMY

1. In the Middle Ages they had a doctrine, the doctrine of the Common Good.
2. In the Middle Ages they had an economy which was economical.
3. Their economy

was based on the idea that God wants us to be our brothers' keepers.

4. They believed in the right to work for the worker.
5. They believed in being fair to the worker as well as the consumer.
6. They believed in doing their work the best they knew how for the service of God and men.

IV. PROPER PROPERTY

1. Leon Harmel, who was an employer, not a labor leader, says: "We have lost the right concept of authority since the Renaissance."
2. We have not only lost the right concept of authority, we have also lost the right concept of property.
3. The use of property to acquire more property is not the proper use of property.
4. The right use of property is to enable the worker to do his work more effectively.
5. The right use of property is not to compel the worker, under threat of unemployment,

to be a cog in the wheel of mass production.

V. SPEED-UP SYSTEM

1. Bourgeois capitalists believe in the law of supply and demand.
2. Through mass production, bourgeois capitalists increase the supply and decrease the demand.
3. The speed-up system and the extensive use of improved machinery have given us technological unemployment.
4. As a Catholic worker said to me: "Ford speeds us up, making us do in one day three times as much work as before, then he lays us off."
5. To speed up the workers and then lay them off is to deny the worker the right to work.

VI. MAKERS OF DEPRESSIONS

1. Business men used to say: "We make prosperity through our private enterprise."
2. According to business men the workers have nothing to do with the making of prosperity.
3. If the workers have nothing to do with the making of prosperity, they have nothing to do with the making of business depressions.
4. The refusal of business men to accept the responsibility for business depressions is what makes the workers resort to sit-down strikes.
5. If business men understood business they would find the way to increase the demand for manufactured products, instead of increasing the supply through the speed-up system and the extensive use of improved machinery.

VII. COLLECTIVE BARGAINING

1. Business men have made such a mess of things without workers' cooperation that they could do no worse with workers' cooperation.
2. Because the workers

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It has been our custom to call for volunteers at this time each year to distribute copies of THE CATHOLIC WORKER on May First. On that day there will be demonstrations all over the world, by every known variety of left movements. May First is also Our Lady's day. Our volunteers will place themselves under her patronage, under her banner, rally forth to bring to those taking part in these demonstrations some measure of light to offset their materialist idealism. They will not venture forth to fight, but rather to plead the cause of truth.

Volunteers should get in touch with the C. W. representatives in their own cities (a list is given elsewhere) or with THE CATHOLIC WORKER, 115 Mott Street, N. Y. C.

DISTRIBUTORS WANTED FOR MAY DAY

A NEW ENCYCLICAL

The following consists of extracts from the official abstract of the Holy Father's recent Encyclical, "Divini Redemptoris." We understand that the full text will be ready soon, and recommend to our Marxist, as well as our Catholic readers, a thorough study of this letter and the preceding Encyclicals on labor. There is no other simple way of defining the Church's position.

After recalling how his predecessors and he, himself, had more than once called the attention of the world to this danger, the Holy Father asserts the necessity of a new, solemn document.

"Therefore we believe it to be our duty to raise our voice once more in a still more solemn missive in accordance with the tradition of this apostolic see, the Teacher of truth, and in accordance with the desire of the whole Catholic world which makes the appearance of such a document natural.

"We trust that the echo of our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind.

"We wish this still more because our words now are receiving sorry confirmation from the spectacle of bitter proof of subversive ideas which we foresaw and foretold, and which in fact are multiplying fearfully in countries already stricken, or threatening every other country of the world.

Cites Marxian Basis
"The doctrine of Communism was founded on the principles of dialectical and historical materialism previously advocated by Marx and, of which the theoreticians of Bolshevism tried to prevent the only genuine interpretation.

"According to this doctrine, there is in the world only one reality, matter, prime forces which evolve into plant, animal, and man.

"Even human society is nothing but phenomena and a form of matter evolving in the same way. By the law of inexorable necessities and through perpetual conflict of forces, matter moves toward the final synthesis of classless society.

"In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither the survival of the soul after death nor any hope of a future life.

"Thus, man's liberty is destroyed. Every right of the human person is denied. Man becomes, as it were, a mere cog in the collectivist machinery which alone has unlimited control over the lives of men. All hierarchy of authority is nullified.

Deceived
"Communism therefore is a system full of errors and sophism. It is in opposition to both reason and divine revelation.

"It is subversive to the social order because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; and because it denies the right, dignity and liberty of human personality."

That a system so obviously erroneous should be so widely accepted is due to the false ideal of justice and equality which Communism has held up to the masses, promising elimination of many undeniable abuses and improvement of the condition of the poor working man.

Deceived by the theses and promises, they have blindly followed the prophets of the new doctrine, unable to perceive the very serious errors of Communism.

"By pretending to desire only betterment of the condition of the working classes, by urging removal of the very real abuses chargeable to a liberalistic economic order and by demanding a more equitable distribution of this world's goods (an objective entirely and undoubtedly legitimate), Communists take advantage of the present world-wide economic crisis to draw into the sphere of their influence even those sections of the populace which on principle reject all forms of materialism and terrorism."

No Condemnation
Meanwhile the sad effects of the evil already are evident in several nations, such as Mexico and Spain and especially Russia, which was chosen, so to speak, as the ground for this new doctrine.

To the real Russian people, saddened and oppressed, the Holy Father offers an expression of his paternal sympathy.

"In making these observations it is no part of our intention to condemn en masse the peoples of the Soviet Union. For them we cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in a very large part are strangers to the real interests of the country.

"We recognize many others have been deceived by these fallacious hopes. We blame only the system, with its authors and abettors, who considered Russia the best prepared field for experimenting with a plan elaborated decades ago and who, from there, continued to spread it from one end of the world to the other."

Real Principles

To the errors of Communism the Pontiff offers the doctrines of the Catholic Church which, acknowledging its God as creator, judge and loving Father, proclaims the equality of the brotherhood of man and defends the liberty of man and the rights of the human person.

Destined by God for a supernatural end of eternal happiness, man should find in domestic and civil society, both ordained by God, due respect for his personal rights and help to facilitate the attainment of his sublime destiny.

"Thus authority is reconciled with the liberty and dignity of the individual and with that of the State—the human personality of the subject with the divine delegation of the superior—and in this way a balance is struck between the due dependence and well-ordered love of man for himself, his family and his country, his love of other families and other people, founded on the love of God, Father of all, their first principle and last end.

Temporal Welfare

"The Church does not separate the proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter—according to the words of her divine Founder, 'seek ye first the Kingdom of God and His justice, and all these things shall be added unto you'—she is nevertheless so far from being unconcerned with human affairs and so far from hindering civil progress and material advancement that she actually fosters and promotes them in the most sensible and efficacious manner.

"Even in Catholic countries there are still too many who are Catholic hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing but have no desire for knowing it better or deepening their inward convictions and still less of bringing into conformity with the external gloss the inner splendor of an unsullied conscience that recognizes and performs all its duties under the eye of God."

Speaks of Social Economics

In particular, the Holy Father recommends to the faithful detachment from worldly goods, Christian charity and especially justice; detachment from worldly possessions, for these do not constitute man's true goods; Christian charity which should move all to commiserate and help those who suffer; justice above all which should induce employers and the wealthy to recognize the inalienable right of the working man to a salary sufficient for himself and his family and safeguard, even in labor, his lofty dignity as a man and child of God.

"The wage earner is not to receive as aims what is his due in justice; let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice.

"Both justice and charity often dictate obligations touching upon the same subject matter, but under different aspects; and the very dignity of the working man makes him justly and acutely sensitive to the duties of others in this regard."

The Pope then recommends a better understanding and fuller study of the doctrine of the Church, which alone, in the name of Jesus Christ, can point out the path to true civil progress.

Action must be joined to study if the Communist enterprise is to be effectively resisted.

No United Front

"Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to

Rochester Letter

By JOHN C. FOX
344 Grand Ave.,
Rochester, N. Y.

Rochester, March 17.

A constant attendance of thirty-five active "workers" at each of our weekly meetings is the reason we give for the progress of our branch. With less than two years of study and preparation behind us, we are already well known in the city and our off-spring of study clubs is steadily mounting. Although still small, our group has accomplished many things.

Activities

We have one weekly meeting at which a speaker talks on some topic connected with our pre-arranged program. Enlightenment on Communism, Fascism, Socialism, Money, The Guilds, War and many other topics has been forthcoming from speakers of prominence in our community and from people connected with your central branch. William Callahan



—Ade Bethune.

told us much of your work and made many suggestions for our group. Dom Virgil Michel also gave us much of his time; three talks in one day. Most of these speakers have been met, at the end of their talks, with long periods of questioning. Because we realize it's worth, THE CATHOLIC WORKER also comes in for its share of discussion, and we have, by subscription and by mass distribution, increased the circulation of the "Worker" by many hundreds. In March our St. Andrews branch gave out two thousand copies of the paper and five or six hundred will be distributed by the Nazareth College Group. New fields for distribution of the "Worker" as well as a better organization of the distribution units will in the future make for a better and more complete circulation of the paper.

For some months past the St. Andrews Group has been doing active work among the Negroes of the city. Teaching their children and giving them a good athletic program while ministering to the corporal needs of the adults as much as possible. This excellent beginning will now be augmented by the combined efforts of the entire group. Our first Social step as a whole is to enter active work among the Negroes.

In closing let us pray for continued success and good fortune. We will welcome suggestions from you in New York and from other Groups and we beg you to remember us and our work in your prayers.

be deceived into lending their aid toward the triumph of Communism in their own country will first fall as victims to their error.

"And because of the greater antiquity and grandeur of Christian civilization in the region where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.

"We cannot conclude this encyclical letter without addressing some words to those of our children who are more or less tainted with the Communist plague.

"We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe and that they recognize Jesus Christ our Lord as their only Savior. For there is no other name under heaven given to man whereby we must be saved."

The encyclical closes with an exhortation to all to turn their thoughts to St. Joseph, powerful protector of the Church, living model of that Christian justice which should reign in the social life.

Art and Revolution

By ERIC GILL

What is the specially Christian thing to say in the matter of "art and the revolution?"

How does Christianity come into it?

The first thing to say is that Christianity comes into the matter because art is man's work and Christianity is a doctrine and a way of life for men.

What, in brief, does Christianity say about man?

(1) That man is a responsible creature.

He has free will and is therefore responsible for what he does and for what his deeds effect.

Therefore he is responsible for what he makes.

Therefore he can be praised or blamed, rewarded or punished. (You cannot praise or blame an automaton, you cannot reward or punish a machine.)

(2) That man is a lover. (This sounds queer—all the same we know it's true.)

Now a lover is not only a person who loves things because he wants them for himself. He is also a person who gives things for the good of something else.

Gives Himself

And the chief thing the lover gives is himself.

And so we say a man gives himself to his work, and men sacrifice themselves for their work just as they sacrifice themselves for their wives and children and sweethearts and friends.

So important is love from the Christian's point of view that we say it is more important to be a lover than to be a believer and more horrible to hate than to despair. (Hence, "Faith, hope and charity; but the greatest of these is charity.")

And do we not say that God, Himself, is Love?

(3) That holiness is more important than riches.

It might be tedious to quote the thousands of Christian statements on this point.

Holiness is the quality of being whole—the holy man is the complete man, the man who lacks nothing necessary to complete his humanity.

Therefore the holy man is the fully responsible man—he does not act merely by instinct or caprice, or on impulse, or as the result of temper.

Holy Lover

Therefore the holy man is the lover. He is not holy simply because he believes in God or hopes for happiness, but because he gives himself to his beloved.

And the holy man is the man complete in himself, for "the Kingdom of Heaven is within you."

But riches is superfluity.

To be rich is to have more than enough, and the superfluity goes to rot.

"Woe to you rich men," as the apostle James said, "Weep and howl in your miseries, for your riches are putrid."

And: "It is harder for a rich man to enter the Kingdom of Heaven than for a camel to pass through a needle's eye."

For the rich man is not holy, he is not complete in himself, the Kingdom of Heaven is not within him, his heart is set upon superfluities—things outside himself—more houses, more lands, more money, more clothes, more food and drink, more women, more possessions of all sorts, particularly more power over his fellow men so that they may serve him and minister to him and put him in high places and give him titles and honors.

Dangerous Doctrine

And therefore Christian politics are not directed toward making the poor man rich, but toward making the rich poorer and the poor holy.

This is a dangerous doctrine, for it is jam for hypocrites—pure jam.

Under the pretense of promoting holiness and humility among the many, merchants and money lenders sequester to themselves all power and possessions and honors.

And poverty, instead of being a state of holiness, becomes a state of miserable and inhuman destitution and squalor.

The words "holy poverty" become meaningless, for poverty, instead of signifying completeness without superfluity, wholeness without luxury, comes to signify servility and drudgery and meanness and rags and slums.

And if this was so, even in those

times and places before the means of production were captured by merchants and money lenders, how much more is it the state of affairs now in industrial-capitalist countries like England and America . . . ?

For princes and ecclesiastics were restrained by a common conscience and a common law which they acknowledged to be superior to them.

Self-Condemed

If they became tyrants, if they were consumed with the lust for power and possessions, they could be condemned out of their own mouths.

They acknowledged a law of justice, even if they did not obey it. This may be small comfort, but what comfort is there under the rule of money lenders?

The highest law they know is that "honesty is the best policy" (the honest man is more likely to make money than the dishonest . . .). And if they show any compassion to the multitude of their employees, the masses "broken down and suffering," as Pope Leo XIII calls them, that compassion is only a sham; its only basis is what they themselves call "enlightened self-interest." (It pays better to treat your slaves decently . . .)

What law of love or of justice do merchants and financiers acknowledge?

And a fourth principle of Christian doctrine which bears closely upon the matter of human work is this:

More Join

(4) That private property is a natural, human right.

Here again is pure jam for hypocrites. For under the pretense of conserving the right of property, merchants and financiers resist all the efforts of reformers to redress the injustices of capitalism. By every kind of chicanery and unjust use of their ill-gotten power they have accumulated to themselves all land and capital. (By robbery they won the land and by defrauding the laborer of his just wages—a sin, as the Bible puts it, "crying to heaven for vengeance"—they accumulated capital) . . .

And then they defend their title deeds by the Christian doctrine of private property!

But that doctrine is not founded upon man's nature as a moral being—as who should say: I ought to have property because I am good.

The right of property is founded upon man's nature as an intelligent being—as who should say: I ought to have property because I am a workman, and unless I have property, unless I own my workshop or my farm, my tools and my materials, I cannot make things well.

"The hireling flieth because he is a hireling and hath no care for the sheep." (St. John. X).

Just Careless

But that does not mean that the hireling is a bad man, but simply that he is careless.

And he is careless because he has not the responsibility of an owner. It is not his business to judge, to use his intelligence; his business is only to do what he is told.

Of course, it is true that many men want nothing more. Many men do not want responsibility. They don't want to use their own brains.

But a Christian society is one in which "as many as possible are induced to become owners." (Leo XIII.)

Our plutocratic society is not Christian; at best it is only pretending to be Christian.

In our plutocracy the exactly opposite principle rules. Property is concentrated in as few hands as possible. The law favors the large owner. The only property the poor are encouraged to have is a few dollars in the bank.

And what is that? Are we not entitled to suppose that the accumulated dollars of the poor are lent by the government for the still further benefit of large financial enterprises? (For even if bank savings are invested in "Government Securities," what are Government Securities but monies lent to the government by financiers?)

Revolution?

We are talking about "Art and the Revolution."

What could be more revolutionary than that all men should become owners of property?

And, if it comes to that, what could be less revolutionary than the proposal that nobody should own

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THE CATHOLIC THEATRE

By EMMET LAVERY

The plan rolls forward. At Loyola Community Theatre in Chicago on June 15-16 and at Catholic University in August the groundwork will be laid for a permanent National Conference of Catholic Theatres. And now that the job is so well advanced, the wonder is that we have not done it before.

The wonder is too that the Bishops as a body have not seen fit to dedicate the Church in America specifically and officially to the advancement of Catholic Theatre. True, it is more desirable to have such a movement spring from the active desire of the laity rather than have it thrust upon them by authority from above. And yet—

And yet there is the ever amazing spectacle of Russia. When the new Russia had a way of life to project to the masses—masses not half so literate as ours—the Soviet leaders turned to Theatre with a vigor and intensity which has been the talk of the world. Can it be this devotion to theatre which explains the amazing vitality of the Russian way of life?

How

In the March issue of The Catholic World an excellent editorial comments on the fact that the Soviets recently celebrated their nineteenth birthday.

"In 1917 there wasn't a conservative statesman in Europe but would have ridiculed the notion that Bolshevism could endure for ten years, not to say for twenty." The Catholic World points out. "Nor was there, nor is there even yet a Catholic paper (or for that matter any paper) that has sufficiently explained the vitality of Communism...how did it happen that an upstart political and economical system has been able to maneuver Christian civilization into a dangerous situation?"

The Answer

To which I would say: isn't it possible that Theatre might be the answer? And I wonder if any of us have any adequate realization of just how much the Russians have done with Theatre? We toss the words off glibly enough but have we any factual conception of the monumental

task achieved by the Theatre in Russia? From the Theatre the Russian of today gets his fun, his instruction, his exaltation. His life is real to him because it comes to him in more vivid form than books, in more graphic style than apologetics.

Question: Don't we make a mistake to leave so much to Eternity? The Russian, having only today to live for, speeds forward his way of life at a pace that is dazzling. We, relying on Eternity to finish those things which we may be able merely to start, rely all too little on ourselves.

Rich Heritage

What, our reactionary brethren will inquire! Imitate the Russians? Indoctrinate American life with one propaganda play after another? Make of the theatre merely a giant stereopticon slide on which one pageantry of the Catholic way of life may be superimposed on the American people?

To these questions there are at least two answers. One is that it is the intensity of effort, not the matter of principles, which we might well examine. The other is that the soap-box dramas are only one part of the Russian Theatre and when the student of the theatre examines the great world stage, he finds a variety of endeavor in Russia which merits deep consideration.

Now we have a heritage in the theatre as rich as that of any Soviet theatre unit. But we have few children's theatres that can compare with those in Russia, we have few experimental theatres which can compare with those in Russia, and of course we have nothing yet that approaches the vitality of the workers' theatres.

Yet we have the drama. We have the units where the drama can be played. And we have the dramatists. The thing which we lack is a unity of outlook in the theatre, the something which would unite our 4,000 parish dramatic units into a force superior to anything that exists in the American theatre today.

What we must learn from Russia is the art of mobilization in the theatre.

(To Be Continued)

Open Letter

(Continued from page 1)

the union, recalled it later with surprise, and a pleased surprise that organization of both Negroes and whites had progressed so far.

We talked about the salaries of auto workers and how, according to government standards of decent living, 90 per cent of them were underpaid; that in the statistics given out by the General Motors company high salaries and low were lumped together to strike an average salary and so mislead the public. I recalled how just the day before Archbishop McNicholas of Cincinnati had also expressed his distrust of the figures given out by General Motors and his direct knowledge of the low wages of many of the auto workers.

Gov. Murphy

We talked of Governor Murphy and the splendid work he had done in preventing violence in the auto strikes—there is a Catholic who is standing out in the eyes of the workers as seeing Christ in his fellow man—and we talked of the violence on the other side and the injury of some of the labor leaders when their car was crowded off the road by a gang of thugs who sped away after wrecking their opponents, leaving them with broken legs and other injuries by the roadside.

You will notice, Mr. Brophy, that in articles in the last issue of the paper we commended the sit-down technique and its effectiveness as a non-violent means of coercion, and I wish to write to you now, to urge you as a Catholic scholar as well as

an outstanding union man in this country, to read Maritain's essay in his latest book, "Freedom in the Modern World," on the use of pure means.

You are a man of influence, and it is your duty as a Catholic and a trade unionist to preach in season and out of season the use of pure means. And by that we mean non-violent coercion, a Gandhi technique which does not resort to the use of force.

Force

The use of force is un-Christian. Its use is exalted by Hitler and Mussolini and Stalin. But there is a chance now in this country, with both the President and his wife with their hearts open to the workers, to build up good labor unions, which will not only achieve better living conditions, but serve as great educational forces in the land.

Your work in the Committee on Industrial Organization is educational and you are interested in Catholic philosophy, the Catholic way of life. You know the principles, and it is within your power to urge always their application.

You understand our work, here at THE CATHOLIC WORKER. You understand what we are talking about in regard to voluntary poverty and works of mercy as well as trade unions and cooperatives. (I noticed that your room at the Statler was a very small hall bedroom. None could ever accuse you of being a union leader for what you could get out of it.) I am writing you this letter to let you know that the eyes of the worker are on you as a Catholic.

We send you our greetings, and promise you our prayers.

Boston Letter

By JOHN MAGEE, JR.
328 Tremont St.,
Boston, Mass.

Red Activity

In Boston we have a city largely Catholic and yet we have very few militant Catholics. In this fair city of ours the Communists have their own theatre, their own book shop and several places of meeting. They were strong enough to hold a mass meeting in Symphony Hall and collect \$5,000 for the Spanish Loyalists and at the present time are supporting an ambulance corp in the Spanish war. Even staid Beacon Hill has its Red devotees.

What are our Catholics doing? Wasting their time and breath denouncing Communism and howling epithets at "those damned reds" (as though they were predestined). It seems an insurmountable task to do anything with people like this, but we can and must bring the doctrine of Christ's Mystical Body to them, so that they will see Communists and Socialists as their brothers who should be loved as brothers, and so that they will strive to remove the causes of their brothers' errors by a reconstruction of the social order.

Something to Do

All of us can do something to spread the principles of the Catholic Worker by talking about it, by passing out papers, by selling papers at churches and rallies, by coming to meetings, and by forming study clubs which will result in action; in a word, by becoming militant Catholics ourselves and showing by our example what the rest of our brethren should be doing.

Here in Boston at 328 Tremont Street we have a headquarters where pamphlets of every nature are sold. Here we have meetings every Thursday night at 8:30 o'clock. At these meetings a lecture is given followed by discussion and questions. Everyone is welcome to come. There is no charge for admission. As a result of these meetings study clubs have been formed or are in the process of formation. Every Tuesday night at 8:30 o'clock a class on the labor encyclicals is held under the direction of Father Ambrose Henessey, D.D., at the rectory of Our Lady of Pompeii, 3 Florence street. On the evening of April 1, after a lecture by Harold Bridges on the Liturgy, a class will be formed for all those interested in studying the liturgy and forming a choir to chant Compline.

Lectures

We now have as a member of our group, Arthur Shean, a graduate of St. Mary's College, who came to us from Antigonish, Nova Scotia, where he has been intimate with the co-operative movement for ten years. In the future he will give several lectures on producer and consumer cooperatives and the structure of credit unions. He will be only too glad to lecture on these subjects to any groups who desire him. Other members of our group are prepared to lecture on various phases of the Catholic Worker as well as on subjects of Sociological importance.

Under the direction of Tom Callahan our House of Hospitality has taken shape. He has proved himself an able plumber, carpenter, painter and paper hanger as well as a window dresser. Nor has he been lacking clever assistants, one being an expert cook and others adept at the art of kalsomining ceilings. We are attracting more and more men to our place for meals and rooms every day and we soon shall surpass the work we did on Washington Street, where it was nothing to serve 35 meals a day and put up ten men for the night. All this has been brought about by the generous cooperation of our readers who, when they could not help personally, sent in donations of flour, sugar and coffee as well as clothing and blankets. To them go our heartfelt thanks for without their help we could have done nothing. They are the ones who are really feeding the poor, not we. We always seem to be out of coffee, canned milk, and sugar so that if any of our friends can help in this respect it will do a great deal towards lightening the cost of upkeep. Lately we have had a great many calls for men's clothing, shoes and several women have come in looking for hats. Those of our readers who have purchased new Easter bonnets might pass along their old ones to someone else.

THE PRINCE OF THIS WORLD

The Church and Totalitarian States

BY A GERMAN CATHOLIC EXILE
(Continued From Last Month)

It will be much more difficult for our American Catholic readers to recognize that Mussolini is not only a dictator-colleague of Joseph Djugashvili (Stalin), but that his doctrine and practice is based on the same antichristian principles as Stalin's.

Mussolini preaches against Bolshevism (he never says a word against Totalitarianism!). He sends Communists to death and prison. He condemns "materialism" and Marxism. He has made Catholicism almost a state religion. He protects the family and good morals. He pays all due outward reverence to the Church, the Pope, the Bishops and all other religious institutions. He has even put back the crucifix into all schools, law courts and public offices; it is quite common to see a crucifix in a regular branch post office. The Balilla (youth organization) has chaplains. So have the army and navy. Official church parades are as common in that country as foot ball games in our own.

Yes, he keeps the Church in a wonderful, the most comfortable, prison that ever existed. That prison is so comfortable that the majority of Italians do not even recognize its true character, but take it for a palace leased to them for nothing. Before the Lateran treaties the Pope was a physical prisoner, daily insulted by his enemies who lived next door, but everyone could recognize the fact. Now he is physically free, and no one can insult him, because the new system of imprisonment has pierced the walls of the Vatican and built an invisible wall around him which goes as far as a secret service system in the very rooms of his Holiness.

Using the Church

Mussolini has "synchronized" the Church in Italy to an extent that makes it almost impossible to see where the State ends and the Church begins. It will only appear on occasions when Christian principles ought to clash with Machiavellian and totalitarian dealings of the state how tight the golden chain 'round the Church's wrist is drawn.

Was it not astonishing to hear Mussolini say in September, 1936, to the representatives of the Hitler

youth visiting Palazzo Venezia under their ill-famed Fuehrer Baldur von Schirach, "The ways of the Italian and German youth are the same?" Has not Schirach declared repeatedly that the way of the German youth is that of Alfred Rosenberg, the sinister prophet of the pagan "Myth of the Twentieth Century" banned by the Pope in 1934?"

What do Balilla chaplains mean to a youth led by young men and officers filled with paganism and nationalistic spirit, when the chaplains are given ten occasions per year to instruct the boys for one hour? What is the value of the Church parades? Those who have been soldiers know that they have very little religious effect; on the contrary, they very often create nausea and disgust in those who are forced to go to Church.

Youth Stolen

We should all remember the conflict of the Holy See with Mussolini after his dubious declarations on Catholic Action. Honest Italians, priests and laymen, and many priests of other nationalities living in Rome confess that they recognize with ever increasing anxiety to what a degree the Church has lost her influence on Italian youth.

If Mussolini still allows a far greater influence to the Church on education than other dictators do, it is only because Italy is united in a common creed, and Christianity is one of the great traditions of the nation. He does not want to create difficulties, where he can make a splendid use of the "National" force which he regards Catholicism to be. If Hitler had found only one denomination in Germany, he would have done the same, and he would have looked upon the Church as one great means to synchronize all German thought and feeling for a common "national" cause, sanctified and glorified by the beauty of religion.

Boys of ten, with real rifles, taught a national doctrine of violence and force, inspired with an almost idolatrous worship of the Duce, with nine-tenths of their free time for the state and only a part of the rest for God and the Church—where is the difference between Russian and Fascist Totalitarianism?

(To Be Continued)

COORDINATION KEYNOTE OF SOCIAL COLLOQUIUM

Apostolic Catholics should get together. They should try to inspire one another, learn from one another and lend each other moral support.

Such was the purpose which brought about the recent colloquium, from March 29 to 31, at Il Poverello House, in Washington, of some thirty Catholic editors, writers, teachers and students from all parts of the United States and Canada. The meeting was largely due to the activity of Rev. Paul Hanly Fursey, Head of the Department of Sociology of the Catholic University of America, and well-known author of "Fire On The Earth."

Il Poverello House, the headquarters for the colloquium, is the Campion centre of Washington and is situated in a poor Negro district of the capital. It was thought preferable to hold it here rather than amidst the luxurious surroundings of a first-class hotel, since poverty and self-abnegation are an incomparably better approach to the study of important religious and social conditions than materialistic enjoyment. The housework, preparing meals and washing dishes, was distributed equally among the participants.

After a three-day session, during which the spirit and technique of personal and social reform were discussed, a representative committee was selected and certain constructive points decided upon. Rev. Fr. Smith Sullivan, of Ottawa, editor of "The Social Forum," was appointed chairman of the committee.

Bulletin

The organization of those interested in this work was named the

GERMAN BISHOPS SAY CHURCH WILL OUTLIVE NAZISM

(From the Denver Register)

Easter Monday found the crisis between State and Church at a new height, after Bishops had warned the government that the Church would outlive Nazism, and called on parishioners to defy party authorities.

The most vigorous outcry came from Count Conrad von Preysing, Bishop of Berlin, in a statement read to a packed congregation in the Berlin Cathedral of St. Hedwig on Easter.

Specifically charging Germany with violation of article XXV of the Papal concordat, the Bishop appealed to parents to send written protests against further violations of provisions guaranteeing maintenance of Catholic schools.

Crowds standing in the snowy Unter Den Linden cried, "Heil Bishop Preysing," as he left.

Catholic Social Union. Its program was defined as "Integral Social Catholicism."

A bulletin, to be published for members of the C. S. U., will be edited by Sister Helen Angela of St. Paul, and will be contributed to by members of the Union. A lecture bureau was likewise decided upon and Mr. Norman McKenna, editor of the "Christian Front," was placed in charge.

No detailed program was drawn up, owing to the lack of time, but a meeting of the committee was scheduled to be held for this purpose late next summer at the farm of Mr. A. H. Coddington, editor of "Liturgy and Sociology."

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Jesus Saith to Them, Come and Dine

It is the end of Easter Week as the paper is coming out and every day the epistles and gospels have told the story of our risen Leader. On Monday there was the story of the two sad disciples travelling to Emmaus who did not recognize the stranger who was our Lord until "they knew Him in the breaking of bread." And then they exclaimed joyfully, "Didn't our hearts burn within us when he talked to us?"

In another gospel when the apostles were amazed at our Lord's appearing to them, He said to them, "have you anything to eat?" and sat down with them at dinner. Again when He waited for them at the shore when seven of them were out fishing, he had a fire ready and cooked fish and they sat down together and ate.

What drew His followers so close to Him was the fact that He sat down and ate with them. He wandered in the fields with them plucking corn and eating. He was present at the wedding feast of Cana where he turned the water into wine. He cured Peter's mother-in-law of her fever and she got up and served them at dinner. Martha busied herself cooking for the men coming together to discuss eternal things. When Jesus brought to life the little girl who had died, He told her mother, "Give her to eat."

And when He talked of the final judgment, He said, "When I was thirsty, you gave me to drink. When I was hungry you gave me to eat. . . . Inasmuch as you have done it unto the least of my brethren, you have done it unto me."

He expressed His love for us when He was here on this earth in homely ways. And He wants us to express our love for each other in those same ways. He said, "A new commandment I give unto you, that you love one another."

WORKS OF MERCY

So THE CATHOLIC WORKER once more reiterates its plea for voluntary poverty in order that the works of mercy, at a personal sacrifice, may be practiced. How else can we express the brotherhood of man and the fatherhood of God so that our fellow workers will understand? How else can we lay a true foundation for unity and peace? How else can we stress the communal basis of Christianity?

During the past month the centers at Boston, Rochester, Baltimore and Washington were visited by members of the staff of the paper and in all these places we are delighted to find that these two principles are there also being stressed and practiced.

COFFEE LINES

The seamen who received our hospitality during their recent strike are bringing news of THE CATHOLIC WORKER and its message all over the world, and the hundreds of men who come to the office every morning for breakfast are bringing the word over the countryside. Because, with these works of mercy, are included the spiritual works of enlightening the ignorant, comforting the afflicted and rebuking the sinner. We beg our readers to help combat the tendency of turning to the state for aid, and urge with us the return to the charity of Christ.

WE DO NOT HAVE TO MOVE

Many of our readers have written in to ask us anxiously when we were moving and where. In January we told of our fear that the building we were in would be closed because of the very expensive repairs necessary to satisfy the law regarding tenement houses. We agreed that the law was a good one, but we were heartbroken at the thought of moving our household of thirty or so to other quarters.

But March was St. Joseph's month, and in addition to our new rented farm, he has taken care of our city group. Our benefactor who gives us the use of the space at 115 Mott Street has told us that the repairs will be made and that we do not have to go. "Vouchsafe, O Lord, to bestow upon all those who do us good for Thy name's sake, the reward of eternal life. Amen." We never read those lines in the daily vespers of the office without thinking most especially of her who provides the Catholic Workers of New York with a home.

Thank God for St. Joseph who has so moved her heart to do us good.

Collect for the Feast of the Patronage of St. Joseph

O God, who in thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of thy most holy Mother, grant, we pray, that we may deserve to have him as intercessor in Heaven whom on earth we venerate as protector. Who livest and reignest, God, world without end. Amen.

Day After Day

There's no time now to have conversation with the men who come in for coffee and bread and cheese with us in the morning from seven to ten. The store is packed full, the line extends down the block almost to Canal street. They stand there in the rain and cold sometimes for half an hour before they can get in.

This month there was a mission over on Baxter street and we closed the store from nine to nine forty-five so that those who wished to, could go to mass. Sometimes there were seventy-five who went and sometimes only twenty. "You can't preach the Gospel to men with empty stomachs," Abbe Lugan said.

"We put out a little leaflet to distribute to the men in regard to the mission. We said:

We are not running this coffee line like a mission. We have no religious services. We are just trying to give you hot coffee and something to eat every morning. We hope you all will take copies of THE CATHOLIC WORKER and read it and find out what we are trying to do here and in other cities where we have groups working.

Naturally, we would like to have you get to Mass and make the Mission, those of you who are Catholics, and those who might like to get to church for half an hour or so every morning this week. We'd like to urge those who are not Catholics to go, too.

We want you to go because Christ, our Brother, is present there in the Blessed Sacrament. Christ, Himself a Worker, while He lived here on earth. St. Joseph, in whose care He was confided while on this earth, was a poor carpenter. They always lived in poverty, and our Lord said of Himself:

"The foxes have holes, and the birds of the air their nests, but The Son of Man has no place to lay His head."

Our Lord has a special love for each one of you, and they say that He is always more ready to give than we are to receive. So we do feel that we should urge you to go over to the church on Baxter Street, just to be in His Presence for a little while each morning.

We want to ask you, too, to please pray for us all, and ask St. Joseph to continue his help, which makes our coffee line possible.

Conversation

Back around the first of December when the line was just beginning, I remember one conversation a group of us had while we were having breakfast. It was a Sunday morning after Mass and the line had thinned down. There was a steeple jack, a sand hog, a carpenter, a restaurant worker and a mechanic talking and the subject was our industrial civilization, the machine and unemployment, the land and co-operatives. The wage system can be discussed thus with the unemployed, when you get a half dozen or so at a time. But it is hard to talk to a crowd. Still, those you do reach, go out and talk to others. One of them spoke of large scale farming. He had picked cotton in the Southwest at one cent a pound. You had to feed yourself, too. In the wheat fields it used to be seven dollars a day and board and now it is two dollars a day and feed yourself. Jobs are hard to get in the Southwest now because the Japanese and Mexican labor is exploited.

Charity

I find a little paragraph in my note book, "Michael Martin, porter, idle for five years, brought in \$2. Sent it to the G— children."

It was a thanksgiving offering, he explained, and he wanted to give it to some of our children in honor of his daughter in Ireland.

And I remembered how I spoke down in Palm Beach last month before the Four Arts Club, on the invitation of a convert. They told me, when I had finished, "you know we never pay speakers," and another woman said, with a tremor, "Miss Day, I hope you can convey to your readers and listeners, that we would give our very souls to help the poor, if we saw any constructive way of doing it," and still another told me, "The workers come to my husband's mill and beg him with tears in their eyes to save them from corrupt union leaders. I hope you don't mind my saying so, but I think you are all wrong when it comes to unions."

They all were deeply moved, they told me, at the picture of conditions in Arkansas and the steel districts and the coal mining districts, but, "You can't do anything with them,



—Ade Bethune

Race Problem

(Continued from page 1)

corporations, with no attempt made to keep property in repair; and with rentals kept far above the average for the city. In addition, with landlords capitalizing on the situation, rental increases are higher than elsewhere, which can only mean an increase in overcrowding, in infant mortality, in illness, in prostitution and other attendant evils.

2. Since Negroes generally cannot get into a neighborhood until the property is depreciated, the percentage of condemned property in such an area is greater. Much demolition of such property has occurred and more should occur. At the present time, relief agencies are spending thousands of dollars rent for families in property which is known to be inadequate, simply because their families are prevented from moving elsewhere.

3. The normal adjustment of families is prevented by these associations, which are engaged not only in preventing Negroes from moving into outlying areas, but also in fighting the increasing number of white landlords in the areas near the South Side who want to break their previous agreement not to rent or to sell to Negroes.

4. The Federal Housing Project in this area has been delayed for years by the actions of these same associations, in the hope that Negroes will be forced out and the area "reclaimed."

5. Negro owners of property find it practically impossible to obtain mortgages or other credit facilities open to others, in spite of the plethora of funds in the banks.

If, therefore, they cannot move, and cannot pay intolerable rents, and

you know, these poor people. It seems to me the best remedy is birth control and sterilization."

We are told, and we try always to keep a just attitude toward the rich, but as I thought of our breakfast line, our crowded house with people sleeping on the floor, when I thought of cold tenement apartments around us, and the lean gaunt faces of the men who come to us for help, desperation in their eyes, it is impossible not to hate, with a hearty hatred and with a strong anger, the injustices of this world.

St. Thomas says that anger is not a sin, provided there go not with it an undue desire for revenge. We want no revolution, we want the brotherhood of men. We want men to love one another. We want all men to have sufficient for their needs. But when we meet people who deny Christ in His poor, we feel, "Here are atheists indeed."

At the same time that I put down these melancholy thoughts, I am thinking of Michael Martin, porter, and the hosts of readers and friends the CATHOLIC WORKER has who have spread the work far and wide, who not only help us to keep up the coffee line going, but who on their own account are performing countless works of mercy. And my heart swells with love and gratitude to the great mass of human beings who are one with their fellows, who love our Lord and try to serve Him and show their love to His poor.

Our pastor said recently that 60 million of our 130 million here in the United States professed no religion, and I thought with grief that it was the fault of those professing Christians who repelled the others. They turned first from Christ crucified because he was a poor worker, buffeted and spat upon and beaten. And now—strange thought—the devil has so maneuvered it that the people turn from Him because those who profess Him are clothed in soft raiment and sit at well spread tables and deny the poor.

cannot obtain federal low cost housing now, one well might ask: Where are colored Chicagoans going to live?

Because of the gravity of the situation, it would appear that civic authorities would concern themselves with it. This does not appear to be the case. The federal project has not even started building, although a similar project in another section is well on its way to completion. The Chicago Housing Authority, created by the City Council, has power to borrow money, to issue bonds and to build, so we are informed, and yet every effort to have this body face the situation has met with evasion. No Negro is a member of this body nor has any provision been made for inclusion of Negroes in the planning of housing for Chicago, although no group is more acutely concerned. More than that, Chicago citizens are asking pointed questions concerning the rumor that the Housing Authority is working in collusion with the neighborhood associations to keep Negroes from getting adequate housing.

As evidence of the ramifications of this situation comes information from well-authenticated sources that the University of Chicago not only is actively supporting the associations, but is also buying up property in the areas adjoining the Near South side "to hold the line," and especially is concentrating on those owners or landlords who seem to be willing to rent or to sell to Negroes. The whole story is a sorry one of cupidity, greed and prejudice!

Where?

Where are our Chicago Catholics in this situation? One-third of our population is Catholic. Our mayor is a Catholic; many of the City Council are Catholics. Unfortunately, some of the active leaders of the discriminating associations are Catholics. However, very few Catholics are to be found in those groups working for justice, in spite of the fact that Catholic philosophy would seem to impel members and groups to practice the virtues of charity and justice. Rev. John LaFarge, in his splendid book: "Interracial Justice," quotes Rev. Francis J. Gilligan, S.T.D., as saying: "There is a minimum of goods which all men, both white and black, need and upon which they have a claim. . . . It involves the opportunity to seek a home in an environment which is conducive to wholesome moral living. To all these rights every Negro has a claim. To deny him less is to degrade him, to treat him as less than a man." "Father LaFarge further states: "There can be no justification from the standpoint of social justice for any generalized policy in a community by which persons and families who can and will conform to general community standards are prevented from obtaining the type of housing they desire, no matter what their race, color or creed. Such a generalizing policy would seem to the writer to amount to a virtual conspiracy to defeat the purpose of the law that guarantees the citizen against legal restraints of this character."

Need Great

The need for Catholic activity here is paramount. There are only two roads: the one is for colored citizens to be afforded opportunities for housing equal to those of other citizens, which can be made possible by intelligent cooperation of colored and white citizens in a spirit of justice and charity. The other is for the present prejudice and indifference to be maintained, with increasing repression of Negroes until the dam breaks, as it did in Harlem, with riots, with bitterness and ill-feeling remaining for a long period, and with a definite setback to the splendid interracial work which has been developed for so many years. What will be the answer of the 1,250,000 Catholics of Chicago?

Dr. Arthur Falls,
C. W. Chicago Correspondent.

LETTERS FROM OUR READERS

ANSWERS DOM VIRGIL

Editor, The Catholic Worker:

In your last month's issue there appeared a somewhat strange letter from the pen of one Virgil Michel, O. S. B. In it, after offering a bit of back-handed sympathy to the misunderstood and maltreated Communists, he proceeds to levy some rather serious strictures on my little pamphlet entitled, *A CATECHISM OF COMMUNISM FOR CATHOLIC HIGH SCHOOL STUDENTS*. Would you be so kind as to extend to me the courtesy of your columns for a reply?

In the first place, it would clarify matters if the learned Dom Virgil would try to convince himself that, after all, I wrote just a little pamphlet of 25 pages and not a well-documented treatise such as he is doubtless used to consulting for his university work. It is not the work of a pamphleteer to produce an exhaustive study; if such were the case his product would not be a pamphlet. Furthermore, my chief purpose was to outline for immature minds the basic principles and underlying dangers of Communism. For this reason my language had to be of the simplest and accommodated to such intellectual growth.

Defl

Dom Virgil objects, first, to my rather elementary definition of Communism as "the name given to an atheistic and revolutionary form of government that the Soviets of Red Russia want to force upon the citizens of every country in the world." He is astounded and asks frantically, "Who can justify this glaring piece of misinformation?" I'm sure I don't know. But this I do know—I defy anyone, including Dom Virgil Michel, to prove conclusively that:

1. Communism is NOT atheistic.
 2. Communism is NOT revolutionary.
 3. Communists do NOT want to force their form of government on the rest of the world.
 4. This is NOT to be accomplished by force if necessary.
- He is further disturbed over this definition because "prominent Communists are everywhere repudiating Russia." I was not defining Russia; I was defining Communism. And, by the same token, I haven't heard of any prominent Communists repudiating Communism.

Mix-up

When I assert that present-day Communism had its immediate rise after the 1917 revolution, the Dom wants to know "What about the age-old religious order of which I am a member? I feel sure that my friends among the Benedictine Fathers will be more than a little surprised to learn that their age-old order had anything to do with the bloody revolution of October, 1917. It's certainly news to me. Of course, the Dom is trying to tell us that every religious order is communistic, but he's very obtuse about it. They are not communities of Soviet Communism. At least, I hope not.

I said that present-day Communism is based largely "on the doctrines of Karl Marx, a German philosopher of the last century," and that "basically Communism is a sort of hodge-podge of radical eighteenth century philosophical teaching, mainly German." The Dom objects. Well, he has me on the hip by virtue of that slip about the 18th century, but for the rest, I say, and most emphatically, "Stet."

When I remark that "God alone can give, etc.," I was not, as the Dom insinuates, explaining why the rich are rich and the poor, poor. I was trying to explain that the first and fundamental source of all property rights is God. Is not the earth His "and the fullness thereof?" Dom Virgil lifted that phrase from its place in the context and his argument is a deliberately malicious distortion of my plainly worded statement. I might add further that it is "Dom" poor criticism. (Excuse it, please. I couldn't resist.)

Faithfully yours,
Fabian Flynn, C. P.

"The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever."

—From *Reverum Novarum*.

FROM THE WEST

Drummond, Montana
January 5, 1937.

My dear Editors:

During a recent conference with his Excellency, the Most Reverend Joseph M. Gilmore, D. D., Bishop of Helena, Montana, our beloved bishop expressed his pleasure at the activities of the editorial personnel of the *CATHOLIC WORKER*, and their great ideal of bringing the world to a realization of the supernatural sociology inculcated by our Blessed Redeemer and the saving social effects of His all Holy and Divine Gospel.

He spoke of his desire for an increased circulation of the *CATHOLIC WORKER*, in the industrial and agricultural centers of Western Montana and predicted its preponderant influence as an antidote against the common enemy of the culture of Christendom, namely, Communism.

He warmly complimented the office of the Western Montana Register in its endeavors to make the *CATHOLIC WORKER* better known in the West.

You will undoubtedly be pleased to learn of his sentiments, as word of Episcopal commendation in your difficult task is always heartening.

May I ask a memento in your prayers at Mott Street and also at Easton, Pa.? With every good wish for a thrice happy and blessed New Year, believe me, ever sincerely yours in Christ.

Rev. Patrick Casey, Editor Manager, The Register, Western Montana Edition, Drummond, Montana.

BEEES AND ENTHUSIASM

Dear Editor:

I see in your March issue where you need bees on your farm. That is my hobby, and if you will give me the name and address of your "bee man," I'll see what I can do.

I like the C. W. better after each issue. And I like the way you live. It has been my dream for 15 years to live entirely on the Providence of God, just to give this materialistic age a living picture of God's "motherly" care over His children. I used the word "motherly," because He Himself calls His care motherly,—"even if your mother forget you, yet I will not forget you." God's love and care for His beloved and devoted children is so wonderful, that it gives us a joy and peace beyond words to describe. I have lived directly under Providence for years, and I can truly say, no prince, no queen could have taken better care of me.

Since our Archbishop is all enthused over your work, and intends to open a soup-kitchen soon, I may get my chance to live my dreams. If I come to New York this summer, I wish to learn from you how it is done, and probably how to avoid even the mistakes you have made, (if any). While there, I would like to take my bowl of soup side by side with the beggars or "tramps," to give them a joy.

God bless you!
Father Wolf.

AN OBJECTION

March 23, 1937.

Dear Editor:

I wish to protest very strongly against the manner in which Father Michel's letter, in the March issue, distorts the pamphlet—"A Catechism of Communism for Catholic High School Students." That distortion is evident by reading his very first reference to the pamphlet. In the pamphlet the definition of Communism covers the entire first page. Father Michel's letter tears the first three and a half lines of the definition from their context, and pretending that they give the author's definition of Communism, holds them up for ridicule.

Later, he accuses the author of stating that Marx lived in the eighteenth century because he had said that Communism is a hodge-podge of radical eighteenth century philosophy. The author in that very paragraph had already stated that Marx lived in the last century!

Cordially yours, in Domino,
(Rev.) Bertrand Weaver, C.P.

A BOUQUET TO JIM

Komoha, Ontario.

Mr. James F. Montague

R.F.D. 4

Easton, Pa.

Dear Jim:

Have so enjoyed your chatty Farming Commune column. This month's was of especial interest to me. From the early pioneer days of the Farm I have watched every development with keen interest. To me it is the supreme example of Catholic Action. I hope you are not discouraged because of lack of funds. It seems to me that if you find it necessary to resort to any other means other than those of St. Francis the project has failed. You at the Farm are revitalizing down-cast mankind with a spirit of our pioneers. That is the thing! Through your efforts and sacrifice you will



ST-CONRAD

—Ado Bethune.

awaken the desire of millions to fight for their existence, to work, to go back to the land, to live!

It is necessary to talk about farm co-operatives, to write about them, but you at the Farm are performing the noble experiment. We are watching and praying that you may believe in your work and that your faith may be strengthened to carry on.

This last summer I spent in Toronto, where I studied the question of establishing Polish Catholics on relief, on farm communes. My brother Maynard, Brother Michael T. S. A., was Superior of the men's hostel, St. Francis House, of Baroness Catherine de Hueck's Friendship House organization. Father McGooey is doing similar work to yours at King, Ontario.

Will you be so kind as to write me about the true story of Canadian pioneers homesteading here?

I hadn't thought of it when I started but if you care to use any of this, you are at liberty to do so.

Sincerely yours in Christ,
Earl Gray.

A SUPPORTER

Edgeley, North Dakota.

Dear Miss Day:

By chance I picked up a copy of the *CATHOLIC WORKER* today at the home of a friend, and have been reading it ever since. There is so much that I cannot understand, and yet I am so interested that I would like to go to visit St. Joseph's House and those other Houses of Hospitality right away and see behind the scenes. Naturally I cannot do that, but I do want to know more about your group, and am sending you a check and ask that you put me on your mailing list for the *CATHOLIC WORKER*.

I too would like to add: We live in the poverty of a land made desolate by an unprecedented drouth, "But that which I have I give you." I will say a Mass for your intention whenever you ask for it.

Very truly yours,
(Rev.) R. V. LONG.

OLD FRIEND CONVERTED

New York City.

Dear CATHOLIC WORKER:

For over two years it has been my intention to write to the *CATHOLIC WORKER*; then as an Episcopalian, but now as a Catholic. There is a verse of a hymn, St. Patrick's Breastplate, which runs as follows:

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me;
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

Of such nature should our daily life be. And why? There is a certain holy picture of our Lady holding the Christ-child before her. All is color save two points of black which are the eyes of the holy Infant. And in those points you see not so much the humanity of our Lord as His divinity, the fount of all being. St. Benedict tells his brothers to see in each stranger that comes to the gate, Christ our Lord. And He Himself tells us, even as ye do it unto the least of these, ye do it unto me.

And so my heart and prayers are with the *CATHOLIC WORKER*, as with others who in divers ways strive not only to bring this individual and that to a knowledge of and obedience to his Creator, but more especially to bring the whole man, even all society, to that knowledge and obedience, so that all men may glorify in the new Adam God whom they were made to glorify.

May the Lord bless you and raise up many souls willing and eager to be fellow-redeemers with him of this world which so largely rejects Him who is the source of their life, their being.

ROBERT SHERWOOD.

John Griffin Writes

It is gratifying to know that we literally do not have to go outside of our own backyard to find instances of heroic Catholic Action. In the extreme northwest corner of the Bronx lies Seton Hospital, an institution conducted by the Sisters of Charity (St. Vincent de Paul). This hospital is exclusively devoted to the care of tubercular patients. In conjunction with wholesome food and fresh air, doctors prescribe absolute rest in extreme doses as the best cure for T. B. Morale—so called by modern science, is evident all through the hospital. It is sustained by spiritual exercises which are zealously participated in by the whole patient body.

Not for Profit

Having as the inspiration of its being the one and only Divine Physician, this institution just like countless similar ones scattered all over the world is truly symbolic of Catholic Action.

Service not for profit or for gain, as the world estimates such, is the password.

In an environment which radiates with the spirit of Him who cured lepers and who caused the dead to rise, outward signs of inward grace are abundantly evident. Small wonder, then, that imbued with an intense desire to do something, a small group of patients irking under prescribed inactivity prayed for some means to be of service—service—not for profit. Their prayers were answered, the Divine Spirit showed the way. It was a small way to be sure, but the mite of the poor widow was small. A dime here, a nickel there, small voluntary contributions, had all the earmarks of the scriptural mite. These modest accumulations were used to bring Catholic periodicals to the hospital. Reading and study brought new enlightenment. Articles on Catholic Action by the laity were given particular attention. Desires, wishes, prayers, to be given the grace to emulate these lay Catholic Actionists were voiced. What can we do? "Of yourselves you can do nothing; but with Me all things are possible."

Action Alive

Father Hayes the spiritual director was approached—in him the patients

found an understanding friend. He fostered the spirit and when the good work was ready, he consulted with Sister Teresa who almost immediately gave wholehearted approval. She guided in the preliminaries and it was thus with the blessing of God invoked by Father Hayes that Catholic Action by the patients at Seton Hospital had its inception.

Seton Catholic Action is alive and expresses itself in divers ways:

Frequent participation in the Sacraments is stressed.

Good cheer in the face of adversity is accelerated.

Topics in line with Catholic Action are expounded and discussed.

Speakers from outside are sought. They invariably receive the grateful attention of the patients. Monthly meetings in the solarium are largely attended.

The club, this year, procured by appeal and distributed approximately 300 pieces of wearing apparel for men. These include overcoats and shoes for ambulant patients and pyjamas and robes and slippers for bed patients. Three hamper of children's and women's clothing were given to Nazareth branch.

Some of the charter members have, like Simone Raimbaud, passed on. Some have gone home, cured, and with finer impressions than lung scars. Most of the original group still carry on.

The physical recompense derived from these limited activities are but a mild reflection of the spiritual benefits accruing to the everlasting credit of this group of tubercular patients whose bodies are compelled to lie down, but whose spirit, thanks be to God, stands right up and roots for Catholic Action.

FATHER LIGUTTI

My Dear Mr. Montague:

I keep your letters on my desk as a question of habit. I enjoy reading them from time to time and wait to answer them until I have time to write a long letter to you, and that time never comes.

I have been very, very busy during the fall and winter, doing almost anything and everything. Our School of Arts and Crafts and our Farm Shop are progressing very nicely. Mr. Callahan's visit here in November was most welcome.

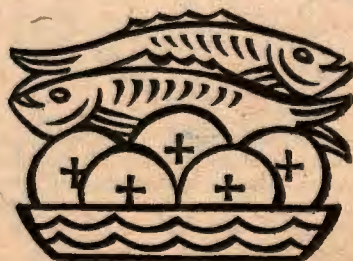
We have just organized a Credit Union. We have a Community House, a band of fifty pieces, a dramatic club being instructed under the supervision of WPA workers, who are doing a very satisfactory piece of work. We are planning now for some co-operative enterprises in the line of agricultural production. As you know, I do not believe in co-operative farming by machinery, but I do believe in cooperative purchasing, cooperative working of the individual plots, and cooperative selling or processing. I do believe that individual ownership and individual effort brings forth more material results than might be brought forth at the present stage of civilization under collective efforts. In order to improve the financial income of our people we have the promise from the government of some funds to help us establish a producers' cooperative. Something in the line of a factory to give employment during the slack period.

I have been wondering how you have been getting along during this winter at your farm.

I read with interest the reports you send to *THE CATHOLIC WORKER*, and you can remain assured that I remember you in my prayers quite often.

Wishing you all of God's blessings, I am

Yours very sincerely,
(Rev.) L. G. Ligutti.



PAX ROMANA PLANS ARE UNDER WAY

Following the general organization meeting at Corpus Christi Auditorium, in New York City, March 14, the Pax Romana Committee announced a program of activity for the coming year.

Pax Romana is an International Secretariate of Federations of Catholic Students existing in 32 countries. Father Martindale, S. J., in a recent letter to the Pax Romana Committee of America outlined an intimate view of the early development of the Pax Romana movement. He said in part:

Pax Romana was started by countries in Holland and Switzerland that had been "neutral" during the war. A first reunion took place. At once there was a row. A Hungarian said, "Let us break off this session, and go to Holy Communion side by side tomorrow." This was done. Thereupon all went well. In England, I tried to get students to collect (1) clothes, (2) money, for destitute students in Western Germany and Eastern Germany and Austria, where they could not afford so much as an anesthetic for operations, and where seminarians earned their next term's keep by working down coal mines naked. I was deluged with bitter letters: However, the thing went through in a Christian way. This established the ideal, which has never been lost sight of.

An active interest in the Pax Romana movement led to a general assembly at which the following program was outlined:

A paper dealing with the desirability of federating the students in Catholic colleges into a central organization with various regional subdivisions is being prepared. It is felt that such a federation will not only bring the students in Catholic colleges into closer contact with each other, and also set up the machinery for the dissemination of the news and activities of specialized groups such as the Peace Federation, the International Relations clubs, and the Sudalities, but also serve as the central Catholic students' organization with whom Pax Romana could carry on its work.

In addition a paper dealing with existing methods for carrying on a system of International student exchange, International professorial exchange, and International fellowships will be read. It is believed that this will crystallize the present discussion on such a plan and lead to definite action in carrying such a plan into reality in the Catholic scheme of education.

It was announced that giant strides have been made in connection with The Catholic Students' Tour of Europe which will have as its destination the Pax Romana Congress in Paris, July 25 to August 2. Father Ward, editor of "Wisdom," has accepted the chaplaincy of the tour. The travel service has been arranged by the James Boring Company of New York City, which organization has made arrangements for many outstanding Catholic tours, the most recent and notable being the tour to the Eucharistic Congress in the Philippines.

ERIC GILL

(Continued from page 2)
property? Mercy on us! That is practically the state of affairs we suffer at present!

The main object of private property, the basis of the justice of private property, is the good of human work. Only under a system of private property can human work and therefore human art reach to its fullest development and its finest flowering. For only under such a system is the workman fully responsible and therefore fully human.

Industrialism has not only destroyed private property in its wide distribution—it has destroyed the responsibility of the workman and reduced him to a sub-human condition. He is only fully human when he is not working! And not even then, for in his leisure he does not work as a lover of God, but as a self-lover.

Yet Another

And yet another principle of Christianity has a bearing on human work and human art.

(5) It is the principle embodied in the saying: "To labor is to pray." It is not leisure that is holy, but labor. Leisure is refreshment, recreation in order the better to labor, in order that man may return to labor with love.

To labor is to pray! That is a

Interview

(Continued from page 1)

have an industrial union in my plant. Contended workers! You can come on out to Gadsden and talk to my men and see. Nine o'clock tomorrow morning."

I went out to the plant to keep the engagement, but Mr. Geohegan was busy until twelve thirty and couldn't see me.

Extravagances

"In the first place all the stuff about low wages isn't true, but just lying propaganda. I know a coal miner down here who makes five hundred dollars a month, and what does he spend it for? He lives in a dirty old shack, and he rides to work in a Packard car, a new Packard car. And he doesn't even wash up when he comes from the pit to get into that brand new Packard car. He wears silk underwear and sleeps in a great big mahogany bed. And he buys up all the cut glass in Birmingham!

"That's the way all the workers do. Why out at my plant, it's just as bad. The gentleman whose picture is on the wall there, my predecessor, used to call meetings of his men and urge them to economize. He'd say:

"Look at me! I am wearing a ready to wear suit. My underwear is cotton and so are my socks. I sleep in cotton pyjamas and I save my money." They used to get tired of hearing him. But me! When I call a meeting, I tell 'em—

"Look at me. I'm wearing a suit that cost a hundred and fifty dollars and the gold watch in my pocket cost two hundred and fifty. I'm wearing silk underwear and silk socks. I sleep in silk pyjamas at night. I drive around in the best car I can buy and I hope some day you can all do the same! And they like it!

His Place

"And as for these niggers! You people up north don't know how to treat them. I was up in New York a few years ago, and some of my northern friends wanted to take me to the Cotton Club. We had been making the rounds of the night clubs and they wanted to go to the Cotton Club, but they were afraid that with me with them, and from the South, I'd be pulling a gun out of my pocket when I saw the way those niggers acted.

"But I persuaded them I was civilized, so we went, and the friend of ours in charge of the party said to the nigger who was in charge of the whole thing,

"Give us a good table, George,"—real polite, kowtowing to him.

"And that nigger gave us a table three tiers back, way off the floor! "So I took matters into my own hands and when I got through talking to him, he gave us a table right on the edge of the dance floor. And he said to me,

"You from the South, boss? Where from, boss? Alabama? Don't say boss!—that's where I'm from too and I get right lonesome for Alabama. Why the folks up here don't know how to treat us niggers. I'm mighty glad to see you, boss."

"And that nigger who was in charge of the whole place,—why he took charge of our party himself, and he couldn't do enough for us!

"No, you northerners who come down here and talk about conditions don't know a thing. You talk about the horrible living conditions. Why the people want to live that way. They're used to it, and they love it. So you needn't come down here, and tell us how to run things. We know! I'm from Illinois myself, but I've lived down South here for so long, that I'm a regular Southerner now!"

revolutionary principle. For it is a complete reversal of all that the world believes and thinks and does at the present time.

Today we think that the object of work is leisure. But Christians, revolutionaries, believe that the object of leisure is work. Only it must be work worth doing. It must be human work. It must be work for which the workman is responsible. It must be a work of love.

It may be said that the creation of a Christian state is impossible. It cannot be said that it would not be a revolution.



—Ade Bethune

OUR BUSINESS

1. Our business in life is to become free and happy.
2. Our business in life is to become like God Who is all freedom and happiness.

HOW?

1. Truth shall make us Free.
2. And that Joy (spiritual) no man can take away from us.
3. Truth is Wisdom
Truth is Light.
Truth is Teacher and Leader.
Truth is Christ.

FOLLOWING TRUTH

1. Those who follow Truth walk not in darkness.
2. They reproduce Christ (Truth) in themselves.
3. They imitate Christ in their own life.
4. They become Christ-like. They become like God: (free and happy).

EASY ENOUGH!

To follow Christ means:

1. Being impatient with the hypocrites.
2. But being patient with the ignorant.
3. Being gay with the gloomy.
4. But sad with those in trouble.
5. Being ardently kind with the cruel.
6. But being quiet with the brutal.
7. Being mindful of all men, (in all nations and races and all centuries, past and future) our comrades, our brothers and fellow-sharers in Christ.

Ade Bethune.

Prejudice

"If it is true that nothing does more harm to the progress of Christianity and is more against its spirit than class—or race—prejudice and blindness amongst Christians, it is also true that there is nothing more widely spread in the Christian world. Instead of the spirit of the Gospel quickening the social and earthly order, the earthly order stifles in this way the spirit of the Gospel.—Jacques Maritain.

CATHOLIC WORKER BRANCHES

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

Boston, Mass., 328 Tremont St.

Chicago, Ill., 1841 W. Taylor St.

Rochester, N. Y., 344 Grand Ave.

St. Louis, Mo., 3526 Franklin Ave.

G. Branham, 12 E. Hamilton St., Baltimore.

Il Poverello House, 2119 16th St. N. W., Washington, D. C.

FOREIGN CONTEMPORARIES

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

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

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

"Truth," 198 Dufferin Ave., London, Ont., Can.

SIT-DOWN STRIKES

(Continued from page 1)

want to cooperate with the business men in the running of business is the reason why they sit down.

3. The sit-down strike is for the worker the means of bringing about collective bargaining.
4. Collective bargaining should lead to compulsory arbitration.
5. Collective bargaining and compulsory arbitration will assure the worker the right to work.

VIII. IN THE RUMBLE SEAT

1. There is nothing wrong with the sit-down strike if it is used to bring about collective bargaining.
2. The aim of the N.R.A. was to bring about collective bargaining, but, as Fr. Parsons said: "The N.R.A. made the mistake of placing labor in the rumble seat."
3. Labor must sit in the driver's seat—not in the rumble seat.
4. Bourgeois capitalists are not such good drivers as to be able to drive without the cooperation of organized labor.

IX. THE MODERN MIND

1. Organized labor, whether it be the A. F. of L. or the C. I. O., is far from knowing what to do with the economic setup.
2. Organized labor, as well as organized capital, is the product of the modern mind.
3. The modern mind is in such a fog that it cannot see the forest for the trees.
4. The modern mind has been led astray by the liberal mind.
5. The endorsement of liberal economics by the liberal mind has given us this separation of the spiritual from the material, which we call secularism.

X. PAUL CHANSON

1. Organized labor, organized capital, organized politics are essentially secularist minded.
2. We need leaders to lead us in the making of a path from the things as they are to the things as they should be.
3. I propose the formation of associations of Catholic employers as well as associations of Catholic union men.
4. Employers and employees must be indoctrinated with the same doctrine.
5. What is sauce for the goose is sauce for the gander.
6. Paul Chanson, President of the Employers' Association of the Port of Calais (France), has written a book expounding this doctrine, "Workers' Rights and the Guildist Order."

Recommended Reading

(1). Father Raymond Miller's translation of and commentary on "Quadragesimo" running monthly in *The Liguorian*, Box A, Oconomowoc, Wisconsin. The best thing of its kind in America.

(2). Father Raymond McGowan's article, "The Catholic Way Out," in the April issue of *The Sign*.

(3). The magazine, *The Guildsman*, edited monthly by Edward A. Koch at Germantown, Illinois.

(4). "Reorganization of Social Economy" by Father Nell-Breuning, the German Jesuit who had much to do with the writing of "Quadragesimo Anno" and has written the best, most thorough commentary on it. Bruce Publishing Company, \$3.50.

Catholic Editor Named Arbitrator of U. S. in Seattle Dock Dispute

(By N.C.W.C. News Service)

Appointment of William P. O'Connell, Managing Editor of *The Catholic Northwest Progress*, as arbitrator in the specific dispute which has arisen with respect to the jurisdiction of the longshoremen working steam schooners here was announced at Washington, D. C., by Secretary of Labor Frances Perkins.

The appointment is made under terms of the agreement signed February 4 at San Francisco by the International Longshoremen's Association and the Waterfront Employers.

C.A.T.U.

(Continued from page 1)

fined in the provisional constitution, is "to bring to Catholic workmen and women a knowledge of the social teaching of the Catholic Church, as laid down by Leo XIII in his encyclical, 'The Condition of Labor,' and by Pius XI in 'The Reconstruction of the Social Order,' by:

"A. Enrolling into this association all Catholic trade unionists.

"B. Promoting unionization among unorganized Catholic workers.

"C. Applying Catholic doctrines to the problems of the trade union movement."

To work out a more specific program, in the form of a condensation of the labor encyclicals, a committee of seven was elected, and this program will be submitted at the first meeting in April.

It was also agreed that an election of officers for the coming year would be held at that same meeting. Until that time the following were elected: Martin Wersing, of the Utility Workers, president; John C. Cort, of the C.W., secretary; Lawrence Delaney, of the Newspaper Guild, treasurer; and Robert Smith, of the A.W.P.R.A. (Relief Workers), educational director.

The Future

Membership in the association is open to all Catholics in New York City and vicinity who are "members in good standing of bona-fide labor unions" and "to those Catholics who, while not yet members of a labor union, signify their intention of joining one."

Foundation of similar associations throughout the country is expected and the formation of a national C.A.T.U. in the near future earnestly hoped for. Anyone wishing to get a copy of the provisional constitution should write to the C.W. if they are interested in starting an association, they should write a letter for publication in the C.W., so that others in the same community can read it and get in touch.

Provision is made for the formation of chapters of the C.A.T.U. by "five or more members having by reason of the nature of their work a common interest." This wording covers industrial or craft organization.

No Intention

There is no intention whatever of setting up Catholic unions to compete with unions now in the field. There is also no intention of forming exclusive cliques of Catholics within the present unions.

If anything, these local chapters would break down the present cliqueness of Catholics by making them conscious of the universal, all-embracing nature of their religion and impressing them with the necessity of co-operation with non-Catholics in all legitimate action.

Ideally, of course, the C.A.T.U. would be organized on both parochial and union lines, inter-union and intra-union.

Cordial Invitation

All those interested in the C.A.T.U. are cordially invited to attend the weekly meetings, Saturday afternoons at 2 o'clock, at the C.W. headquarters, 115 Mott Street, New York City, one block north of Canal Street, two blocks west of the Bowery.

Attending meetings during the past month were members of the Carpenters; Building Service Employees; Milkdrivers; Plumbers and Steamfitters; Brushmakers; Marine Firemen, Oilers and Watertenders (I.S.U. rank-and-file); Marine Cooks and Stewards (I.S.U. rank-and-file); Brushmakers; Relief Workers; Ladies Garment Workers; and Utility Workers' Unions; the Newspaper Guild; and the Civil Service Forum.



Chicago Letter

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

We have been asked to give a Study Course on Race-Relations with special emphasis, of course, on the application of Catholic doctrine to problems of interracial contacts. If a sufficient number register by April 5, the course will be given each Monday, from April 12 to May 31, at a time to be designated later. Those interested may call Mrs. Mary Carr, Beverly 9029, in the evening, or send in their registration by mail. This will be a regular study course and not a forum, although ample opportunity will be given for discussion.

Liturgical Interest

John Cogley, Chm. of The Liturgical Committee, reports: "We continue to close our meetings on Sunday afternoon with the singing of Compline. Although we still have far to go before we reach anything like Benedictine finesse, the singing grows better each week. We hope to add considerable breadth to the liturgical activities of the group during the next month. The committee will heartily welcome any correspondence from liturgically-minded readers or groups of readers of the C.W. We know that we can learn a great deal from the suggestions and the ideas that others have culled from a riper experience."

Other Activities

Thomas Sullivan, Chm. of The Special Committee, reports: "On the first Sunday of March, the forum was treated to a discourse by Mr. Aloys P. Hodapp, M.A., Professor of Economics at Loyola U. Mr. Hodapp's ideas on education have found expression recently in Chicago newspapers. His lecture on 'Towards World Peace' dealt with world order and peace to be obtained through world government on a basis of a generally acknowledged set of rules governing the conduct of nations toward each other. His ideas were echoed by the conspicuous absence of criticism on the part of the audience, which absence is rare in the Sunday forums. April 11 we will have Dr. Paul Kinier, Professor of History at Loyola, well-known lecturer and writer, whose most recent article: 'The Answer to Communism' appears in the March issue of The Catholic World."

Grete Lenert, one of the directors of The Children's Hour, reports: "The activities we hope to develop further on our Saturday afternoons for the children are drawing, embroidery and dramatic art classes. Through the kindness of the good B.V.M. Sisters at St. Mary's (and also of one friend who sent us \$10 for the children), we hope to have soap soon for Monica's soap-carving class. The kindness of Mr. Bowers in providing soup for the undernourished children on Wednesday afternoons should deepen the confidence of the people in us and in our purpose. Not only has Mr. Bowers provided new dishes and spoons, but he has offered to make the soup himself if necessary. Would that it were a daily feature—still, if we can help the children two days a week, it is a good start."

Diversification

William Sims, Chairman of the Labor Committee, is busy as ever. The city has been swept with strikes, but we have not been able to cover much ground because of the lack of members who are free during the day. As yet, every C. W. in Chicago is either working or in school.

The writer, as chairman of The School Committee, has endeavored to give as diversified a program as possible. At our last forum a most interesting talk was given by John W. Gray, chairman of the Chicago Youth Section of The National Negro Congress, on "Negro Youth in Action," a summary of the recent historic Southern Negro Youth Conference in Richmond, Va. In the past months, we have given examples of different methods of presentation: lectures, symposia, panel discussions and even one dramatic skit, hoping that these would be taken into the schools to arouse the interest of the student bodies. We have been assured by several instructors in both the high schools and colleges that a definite reflection of this work is being shown in the classrooms. We also have brought students into contact with movements for social progress in non-Catholic groups, especially as they involve youth, in order to give them a broader perspective. Reports come to us that Cisca is making a conscious effort to bring more colored high school students into their

TRUCE OF GOD OBSERVED IN SPAIN

The editor of THE CATHOLIC WORKER handed me a letter from a subscriber, Mrs. Florence Murphy Baker. She had the idea that Mr. De Valera might be urged to "offer his services as mediator, to bring about peace in Spain." She had lived in Spain from 1931-4 and thought that Ireland was in a favorable position to act because (1) she had no axe to grind (2) she was not under the influence of any other nation (3) Spain and Ireland were traditionally friendly and temperamentally had much in common, (4) the Spanish newspapers of all political viewpoints had since 1931 often expressed great admiration for Mr. De Valera and (5) he had Spanish blood in his veins. He had also, in spite of great pressure maintained diplomatic relations with the Madrid government.

Memories

For days I mulled over this letter. It was not lightly to be put aside. There was a lot to it. It was written on March 10th. It was now March 16th, and I was still thinking it over. I know Mr. De Valera personally. I had been closely associated with him here. I knew those in Ireland who had much influence. I was enthusiastic at first, but later I reached the conclusion that Mr. De Valera was hardly in a position to act as mediator in a civil war. He had himself led armed forces in one. The tragedy of that fratricidal war was again brought home to me. For years I have been trying to forget it and my desperate and vain efforts to avert it.

And now, ironically enough this letter comes. But try as I might, the thought that something might be done kept insisting. Then came St. Patrick's Day eve and I happened to be reading a copy of a recent issue of THE CATHOLIC WORKER when the story about "The Truce of God" caught my eye. I remembered how it came to be written. A mutual friend of Miss Day and myself, Miss Helen Crowe, who is not a Catholic, told about having heard "The Truce to God" mentioned and wished to know further about it, as she thought it a very beautiful idea well worth spreading today. The Catholic Encyclopedia was consulted and the story written.

Truce of God

Now, here it was under my eyes. Immediately the thoughts came: "Truce of God-Spain-Holy Week-CATHOLIC WORKER." Why not join them all up by a cable? Enthusiastically Miss Day took up the suggestion.

Helen Crowe, a non-Catholic, had heard "The Truce of God" mentioned. THE CATHOLIC WORKER had published its history already. The holy week was coming on when effective use of it might be made.

I got pencil and paper and wrote out a cablegram. Miss Day (as editors will, no matter how perfectly written and composed) blue pencilled the beginning and wrote "In the Name of Christ Crucified." I added: "And Resurrected" and then remembered the old Irish phrase and wrote "For the Glory of God and the Honor of Spain" (Spain, being substituted for Ireland). Miss Day finished with "We Beg You Set Example to World By Observing Truce of God" this coming Holy Week." It was signed Editors, CATHOLIC WORKER, New York.

Expense

We counted the cost at one dollar a word. Forty dollars. "That means eighty, one to Franco and one to

organization; let us hope that this will be the beginning of an effort to bring these students into Catholic high schools.

Credit Union

The Credit Union continues to grow. The first loans have been made, which gives us a feeling of joy, since it means that we are in possession of another means of helping our fellowman. Our library is growing, our largest contribution being a supply of loads of magazines from Sister Cyril Clare in Waverly, Minn. We have secured a copy of Father LaFarge's excellent "Interracial Justice," for which a long waiting list already has developed. Unfortunately losing Marie Foote, we are asking the aid of some trained librarian for the better utilization of our material.

Perhaps there could be no better ending to this letter than these words of Mary Carr: "It is something to thank God for—when one realizes that there is a real, steady growth in our organization."

NEW HOSPICE OPENS SOON IN WASHINGTON

Martin de Porres House Is Name Chosen by Negro Reader

The Blessed Martin de Porres Hospitality House will open in Washington, D. C., as soon as Llewellyn Joseph Scott, who is starting it, finishes paying for the first month's rent.

By this it will be seen that Mr. Scott has the true Catholic Worker spirit. He believes voluntary poverty to be an asset and a good foundation for the work he is trying to do.

Mr. Scott is a member of the Campion group at Washington which has its headquarters at El Poverello House. He himself lives at present at 1907 Third street, N.W., but when the house is opened he will move in and take charge himself.

One of the Negro members of the Washington group, Mr. Scott is anxious to serve both his white and colored brothers and none will be turned away from his door.

The house he has in view has seven rooms and bath and rents for



Vincent Pallotti

—Ade Bethune

twenty-six dollars a month. If any of our Washington readers have furnishings they can spare we ask their help.

Inasmuch as Mr. Scott is both a college graduate and a good cook, we feel that he is well qualified for his job as host in this latest hospice started by one of our readers.

Caballero," said Miss Day. "What? forty dollars wasted on that murdering thief Caballero," I exploded, "and all your hungry men to be fed every morning." "Yes, Caballero too, Saint Joseph will look after our hungry" was the calm but emphatic answer. Who was I to argue with Miss Day when it was a question of Saint Joseph. I know when to quit. Just then, Julia Porcell came in. She was told about the plan. I think she was of the opinion that the whole of Spain was not worth eighty dollars and was rather dubious about the propriety of expecting Saint Joseph to make up this wasted amount of eighty dollars. However, she did, and came back with the good news that the two cablegrams would not cost more than ten dollars. Julia was greatly relieved, so was I. Miss Day remained magnificently unconcerned about costs.

Came St. Patrick's Day. I went to the Spanish Fathers at 14th St., to get the cablegram put into Spanish for transmission. The pastor was quite pleased and called in another priest. The translation took some time. I wondered why. At last, it was made. I looked at it and at the priest and said "Father, I told you this is to be cabled at so much a word. Have you been telling Caballero all you think of him at the expense of THE CATHOLIC WORKER? Please have a heart." They had translated a short explanation of the Truce which I had left attached to

(Continued on page 8)

"PAX"

A Group of Catholic
Conscientious Objectors

There has been a heavy demand for the PAX manifesto, so much so, that we haven't many left. More will be made up soon. A great many were distributed to those attending the Conference of the Catholic Association for International Peace held in Washington during the last month. Members should write to the Association for a summary of the Conference, as the subjects treated of were most important. The address is 1312 Massachusetts Avenue, Washington, D. C. The Association puts out a pamphlet on the ethics of war, a most important pamphlet to the members of PAX.

In order to keep up on legislation affecting peace, we advise members to write to the National Council for the Prevention of War, 532 17th Street, Washington, D. C. This is a strictly non-sectarian service, and its analyses are thorough. It has a special labor press section in addition to a Washington letter and a regular press service. Scholarly pamphlets on national relations, peculiar national conditions of various countries, armaments, etc., may be procured.

Recommended reading: The Church and War, by Father Stratmann, O. P., Sheed & Ward. Peace and the Clergy, Anonymous, Sheed & Ward.

Utility Workers Go CIO

Important news for New York labor was the secession last month of the Utility Workers' Union from A. F. of L.'s International Brotherhood of Electrical Workers to C.I.O.'s young but active United Electrical and Radio Workers.

This action is particularly significant because the I.B.E.W. was more progressive than most A. F. of L. Internationals in branching out along industrial lines. It is a clear indication that the future of the American labor movement lies with the C.I.O.

The tremendous strides made in C.I.O. organization during the last few months throughout the country have impressed the progressive, forward-moving elements in the A. F. of L., and when it comes to the test, to a choice, they will go, as the Utility Workers have gone, where they feel they will be appreciated and helped.

Only Salvation

It would be tragic if the A. F. of L. attempted to fight a death-battle, as they seem intent on attempting at present, with industrial unionism. They were licked from the start. Their only salvation, the only salvation of the American labor movement, is to bury the hatchet, work together for union unity and union peace.

If the Communists and Marxists are sprinkled throughout a united labor movement, they remain comparatively harmless. If the A. F. of L. crowds them all into the C.I.O., they will be on the way to forming a dominant bloc in the latter. And then, when the C.I.O. becomes the dominant bloc in American labor, there will be "weeping and gnashing of teeth" and much trouble. Thus the importance, in these critical days, of the A. F. of L. playing its cards wisely and well looms large. Catholics should pray for it.

Drive to Organize

The utility workers, now Local 1212 of the UE & RW, are conducting an organization drive in the following companies in New York and vicinity, under the leadership of the C. W.'s old friend, Martin Wersing: Consolidated Edison, Brooklyn Union Gas, Long Island Lighting, Kings County Lighting, Staten Island Power and Light, New York and Queens Power and Light, and the New York Steam Corporation.

The local's headquarters are at 3 Albee Square, Brooklyn, New York. We urge our readers' support.

Pamphlets and Leaflets

By
PETER MAURIN and DOROTHY DAY
(Radicals of the Right—The Mystical Body—Stand on Strikes, others in preparation.)

Order From THOMAS BARRY
102A Boreum Place
Brooklyn, N. Y.
FIVE CENTS APIECE

St. Louis Letter

By CYRIL ECHELE
3526 Franklin Ave.,
St. Louis, Mo.

Emerson Strike

We heard the other day that the twenty-eight Catholic workers who are among those on the sit-down strike at Emerson Electric in St. Louis were somewhat confused. According to strike regulations they could not get out of the plant for Mass on Sunday. The story goes that a Protestant clergyman came into the plant and conducted prayer-meeting for the Protestant workmen. So the Catholic workmen, with the help of the C. I. O. organizer, tried to get a priest to come in to see them and if possible to say Mass. This developed a very perplexing problem. From the viewpoint of the workmen this was the only solution to their obligation of hearing Mass.

With the permission of the union organizer three of the members of our St. Louis "Catholic Worker" unit visited the sit-downers to talk over the matter and to distribute the paper. We came to the entrance and found the door locked. We had to stick our pass under the door and let it be examined and verified by the strikers. Then the door was unbolted and we were admitted through a line of tough-looking strikers who were on guard in case of some trickery against them. On the inside we met the leaders of the sit-downers. One of these was a Catholic and had a brother who was a priest.

Grievances

We told the strikers we wanted to visit them and give our fellow-Catholics outside an idea of this strike, and our comments on it. The men said the strike was called after a long list of grievances which have developed over a period of five or six years. The story of one of the workers is an example. He was an expert in his line of work. He was listed on the company books as a 63½c. an hour man, but lately his weekly pay has averaged as low as 35c. an hour, or about \$15 a week. He said that in the 1920's his pay for one year amounted to \$3,000, but in 1930 (or 1931, I forgot which), he made only \$545. This was not enough for his family of a wife and four children. Also he said one of the most hateful methods of treatment for several years has been the company's custom of pitting one worker against another at the same job. This speeds up production, but drives the workers, shattering their nerves and causing enmity to arise among them. This keeps the workers divided. The speed-up system on the assembly line was also making nervous wrecks of some of the workers. Some of the women employed there made as low as \$3.80 a week at certain seasons.

The worker who spoke to us said he had often thought of trying for a different job, but he has been there so long and he thought his standing there was the best security for him and his family. He said he felt obliged to guarantee security to his family by this peaceful method of striking. We think the worker is correct in this. It has come to a point in industry where human rights must transcend legal property rights. The idea of strict property rights has been carried to absurdity. Why is there no law to protect the human rights of the workers?

Red Scare Again

Some folks see in the sit-down strikes the spectre of Communism. This is only armchair philosophizing. I admit these strikes may lead to the acceptance of Communism if they continue over a long period and give the Communists time to agitate. But I say with absolute certainty that the sit-downers at Emerson Electric have no desire to take over the company property as yet, but only to guarantee their job security, which is the only form of property they have. The companies have failed to recognize the workers' right to share in the fruit of their labor in the forms of dividends; now they must resort to the next best method of guaranteeing their job-security, which is their only property.

We continue to have round-table discussion on modern problems at the "Catholic Worker" center, 3526 Franklin Avenue. We make an appeal for men and women who are interested in social action to come to our meetings.

Our Campion Book Store at the Catholic Worker Center in St. Louis will be ready for operation soon after April 1. We intend to send out a notice to our friends announcing our opening.

THE LAND

THERE IS NO UNEMPLOYMENT ON THE LAND

Problems of Agriculture

(Continued from Last Month)

The Most Reverend Archbishop of Cincinnati and Bishops of the dioceses of Cleveland, Columbus, Covington, Detroit, Fort Wayne, Indianapolis, Nashville and Toledo, having had under consideration various aspects of problems of agriculture, have deemed it expedient to prepare and issue the following statement as an expression of their mind on some of these problems viewed in the light of Catholic principles.

VII Schools

The stability of Christian civilization and the happiness and well being of the nation are dependent on the integrity of Christian marriage and on the prosperity of the family. As the body is determined by its parts so is the State with relation to the families and individuals that compose it. A prolonged disturbance of the economic system of society would be highly detrimental to the normal development of the Christian family. It is the duty of the State to promote the conditions that make material well being possible, and a moderate prosperity is necessary for the family life.

We desire the advantages of religious schools for our children that parents may be helped in the discharge of their first duty towards their children, namely, that of teaching them the principles and practices of the religion of our Lord Jesus Christ.

VIII Neighborhood

We favor the cultivation of the spirit of neighborliness and a better social life among our farmers. When widely separated and deprived of the society of others with whom they have common interests, they tend to become individualistic to their own detriment in their thoughts and activities. The Catholic parish with the parish church, and the parish school and hall where these are possible, are an ideal center for rural social life, as we see in other countries where such conditions obtain. The city with its commercialized and mechanized amusements often exerts an influence on our rural population that tends to be injurious and demoralizing. A spirit of rural neighborliness is founded on personal relations, it helps to maintain the standard of good morals, it tends to strengthen family ties and it encourages an intelligent and unselfish interest in the welfare of the nation.

IX Cooperation

Division of labor in the production of goods is a natural outgrowth of social life. "For none of us liveth to himself," (Rom. xiv, 7) and co-operation in the production and distribution of the products of the farm is likewise a natural development of a healthful neighborhood spirit. The burden of toil is lightened by friendly cooperation, even the menial task is not without some honor, and pleasure in one's work is enhanced. Economy was first centered around the house, the home, the family. It is desirable that these local needs of goods and services be multiplied and that each community be served by its own members to a far greater extent than is now common. It is the unreasonable widening, the universalizing of the market that has brought about the collapse of the economic system and threatens civilization. It is necessary that there be a reasonable constricting or localizing of the market before a healthy system of exchange of goods and services can be reestablished.

We favor, therefore, in the first place a system of cooperation among our farmers on the basis of neighborhood unity, local interest and local market as far as may be found convenient. But owing to the fact that the general welfare would suffer greatly if production were confined exclusively to a neighborhood, and also to the fact that the farmer at the present time specializes in different agricultural products and disposes of his commodities in the general market, this cooperation in our day cannot be confined to small areas. Cooperative agencies over which the farmer has control, and conducted by officials in whose integrity he has confidence, relieve him of the burdens, the risks and disadvantages of disposing of his products as an isolated individual. The major market is always governed by the principle of buying at the lowest price and selling at the highest. An international market is impersonal, mechanical and dominated solely by interest, and influenced by no standard of justice or equity. The words of the Holy Father, "the whole economic life has become hard, cruel and relentless in a ghastly measure," apply with special force to the international market. The farmer as an individual cannot deal with such forces.

(Continued Next Issue)

First Year at The Farm

It was just a year ago in the early part of April that we found the farm at Easton. All winter long, using a borrowed car, we had been hunting through New Jersey for a farm which would be within our means and it was a long search. Most of the time when we went out it started to rain, the rain turned to sleet and then we skidded most of the way home. Big Dan Orr drove us every time but once, and when he was getting hungry, after hours on the road, he had the bad habit of coming to an abrupt stop before lunch wagons—right in the highway, too, without holding out his hand. We said a great many rosaries on those trips, what with Big Dan and the weather. There was one farm we looked at over near Oxford Furnace several times. We looked at it in rain and in snow and the third time we looked at it it was taken. That was the afternoon we made up our minds about Easton. The real estate man had told us about it before—thirty acres, he said, and on the other side of Easton—and just because it was in Pennsylvania and sounded far away we didn't look at it.

Success at Last

But that final afternoon, finding the Oxford Furnace place taken, we were desperate. There was Big Dan and Little Dan, Frank O'Donnell and Peter and I in the car. We had something to eat in Washington, Big Dan disgracing us in the restaurant by taking his shoes off because his feet hurt. Then we went on, picking up the real estate man, and went to Easton.

We passed through Phillipsburg, on the New Jersey side of the Delaware River, which had been flooding the streets not so many weeks before, and then through Easton on the Pennsylvania side. The towns looked larger than they were. As a matter of fact, from the market square in the center of Easton, you can reach open country in any direction within two and a half miles. The town is one of small factories and there are Lithuanian, Syrian, Italian, German and Irish Catholic churches. First we crossed the Delaware, and then we crossed the Lehigh, and then we started to climb. If it had not been for the flood, we could have gone around by the river road for a mile. But we went up through German section of town, along the old Philadelphia road, turned to the right along the Cedarville road and then started up a narrow dirt road toward the top of a hill.

"Unto the Hills"

As soon as we started to climb that road, Frank O'Donnell said, "This is my idea of a farm—good and isolated." We climbed the hairpin road, turning and twisting, and as we climbed we could see the city below through the bare trees. We seemed terribly high up. We wondered how on earth there could be a farm on such a seemingly barren hillside.

Then finally, we reached the top, and there were twenty acres cleared, hilly it is true, but evidently fields which had been under cultivation only the year before. In the center, down in a little hollow, was an old house, unpainted, and further up the hill, at the end of the dirt road, the barn. On all sides we could see the surrounding country, Jersey and Pennsylvania, stretching for miles. It was a clear day, and the town below seemed surprisingly near. Far off in the distance in back of the farm were the Pocono Mountains. Off in another direction we could see Wind Gap and the Delaware Water Gap, where it cut through the hills.

It was the most beautiful place we had seen or expected to see, and immediately our minds were made up.

"This is the place," we all said, and none of us could say which one said it first. We paid a deposit (of course after hearing that the price of the farm was \$1,250) even before



FARMING COMMUNE

The weather during the past week has been of the very best. That is more than we can say of the first part of March. On Saint Patrick's Day the ground was covered with plenty of snow. During that entire week there was snow on the ground, in fact, there was enough on to prevent the truck going to town for supplies. The quotation over the New York City postoffice about rain, or snow, or sleet, not being able to stop the U. S. mail evidently applies only to the city. On the worst day we had out here our rural mail was stopped. As luck would have it, we ran out of all kinds of supplies this particular week and had to lug them on our back for about three-quarters of a mile.

When the snow melted we put on ten tons of gravel on our road. The ditches alongside the road were filled and the result was the water flowed down the road instead of in the ditches. Mr. O'Donnell of THE CATHOLIC WORKER staff and Mr. E. Bergin, the pride of Cathedral College, handled shovels like a couple of professional shovel handlers. E. Bergin was so at home with the shovel that it mattered not to him whether the gravel went in the truck or six feet away. Ed says that it was the exercise he wanted anyway. When Bergin's Easter vacation is over we imagine he will be kibitzing on all WPA projects in the city. Perhaps he can dig up some extra change tutoring the beginners in this business of shoveling.

More Room

There are plenty signs of spring around. Some of the early budding trees are starting to bud. Large coveys of crows have been hanging around waiting for us to start planting. Neighboring farmers have been plowing off and on for some time. The final sure sign is that we have a full house.

Adjoining our property is another farm of forty and one-half acres. We have leased this for one year. It will be used for women and children exclusively. Out of the total acreage there is only about fourteen acres available for tillage. The remainder is pasture. However, this pasture will come in handy for Rosie and Bessie. On our own place we don't have enough grass for the two of them.

Our three cats (one lady cat and two gentleman cats) have been holding their own against the rodents all winter. However, a couple of dirty rats managed to swipe some of Rosie's dessert. Luke Finnegan gave each of the cats a personal pep talk and woke them up. The three of them resolved that no rat could do our Rosie an injustice and get away with it. Rosie has given them milk regularly and no true Farming Commune cat will sit idly by while her bovine friend has the food stolen practically out of her mouth. Thus the crime wave which swept over the barn was stopped.

Behind the Easton office is a small

yard. Mr. John Curran and Mr. O'Donnell have started proceedings for a garden commune. The visitors to the office this summer should be pleasantly surprised. Profiting by our experience on the farm, they have decided not to grow any Kohlrabi or winter radishes.

We had an offer of a year old pedigree Holstein calf and hope we will be able to get her. The calf is now in Connecticut and there is quite a bit of procedure to go through when transporting cattle from one state to another.

Recently we heard a story about some hogs which were butchered for market. It seems that these hogs had been fed fish for quite some time and when the meat was cooked it tasted and smelled like fish. The odor was so strong that a child coming home for lunch protested that, as it was Lent, he had enough fish on Wednesdays and Fridays without having it during the rest of the week. As it was explained to us, hogs are fed corn before being butchered for two purposes. First to fatten them and secondly to flavor the meat.

Co-operatives

In Easton there is a Consumers' Co-operative store, small now but growing gradually. Among the members are a few Englishmen who tasted the fruits of the co-operative movement in England and are the hardest workers for the success of the store in Easton. There seems to be no reason why there shouldn't be a store in the heart of the city within two years' time. This territory is made to order for a co-operative store.

Among the men now on the farm there is one specialist. Mr. O'Donnell is a very good carpenter and a man who will be patient with those of us who desire to learn enough about carpentry so that we can earn the title of "wood butcher." Now and then we hope to have men out here who really know their trades and are willing to teach those of us who are entirely ignorant.

When public buildings are erected the Mayor is usually on hand to lay the cornerstone. When there is a new interstate bridge opened there are usually at least two governors on hand with a pair of shears to snip the ribbon which has, until that moment, been keeping the taxpayers from using the bridge. Then we also find amusing that ceremony which is gone through before a battleship is launched. Without the necessary ceremony the ship would not be able to protect these shores from that "yellow peril" one of our American newspaper publishers used to try to tell us about. Not having a building to erect, or any use for a bridge or battleship, we will stumble through the ceremony of planting the first radish seed. We wonder which one of us notables will be the lucky one. We have a pretty good idea who will eat the first radish, but are a bit hazy about who will plant the first seed.

JAMES F. MONTAGUE.

TRUCE OF GOD

(Continued from page 7)
the copy of the cablegram. We all had a good laugh.

Spanish Priest Approves

"Father," I asked, "please tell me whether you really think, the sending of this cable is a useless silly thing to do." The fretful answer came back, "No, No, No, it is a good act. It is a very fine thing. It will have a good effect. Certainly, Yes." He ushered me out with "God bless you," I felt glad. I remembered reading, how the Holy Father, at the time of his allocution to the Spanish refugees who had come to him for comfort, took the occasion to thank all those who had in any way helped or tried to avert the appalling tragedy, "even though those attempts had been unsuccessful." And here were all those of the staff of THE CATHOLIC WORKER and Mrs. Baker, Helen Crowe and myself trying to help. Were we all not sharing now in that thanks from the Vicar of Christ? What a glorious thing it was on that fine Saint Patrick's Day!

Good Friday

Holy Saturday came. The New York Times featured a story emphasizing the fact that on GOOD FRIDAY not a shot had been fired on the Madrid front and

especially commenting that the other great feasts of the Church, Christmas and the Epiphany had not been kept this year. Both sides had faithfully kept the TRUCE OF GOD. It was the first time in modern warfare that any government had recognized the TRUCE. Even in Ireland four of her children were put before a firing squad and their bodies shattered on the great feast of the Immaculate Conception.

News Is Spread

After the cablegram had been despatched; Bill Callahan, managing editor of THE CATHOLIC WORKER sent out a story of the TRUCE to all the metropolitan newspapers, to many Catholic papers, and to most of the peace societies. He had several replies. The move received the hearty endorsement of the National Council of Jews and Christians and was the occasion of a lovely expression from the Quakers Society. Many Catholic papers carried the story all over Catholic America. The N.C.C.W. sent it out.

The TRUCE OF GOD is still an effective and powerful measure towards peace. The Catholic Church has the remedies for the evils afflicting the world. Sooner or later the world will have to turn to her.

STEPHEN JOHNSON.

we looked at the house. We didn't care what kind of a house it was. We just knew the place was a Catholic Worker farm.

Growth

Now a year has passed, and we have rented this month the adjoining farm at the foot of the hill.

Ruth and Beatrice, Catherine and Helen, will be the first ones in the new place (which is also a very old place, in much need of whitewash and repair). As I write they are down here now to help the present tenant, who is too sick with heart trouble to move. They will get the place ready for the summer guests, and the first thing they are going to do is put in a small

kitchen garden, radishes, lettuce and peas.

We have been here one year, and the farm has already been extended from thirty to seventy acres. We have an office and meeting room and the nucleus of a Catholic lending library in Easton itself. Some of our group have moved down permanently and are living in Easton, and when there are buildings ready for them they will be on the farm.

These are the beginnings, of the first CATHOLIC WORKER Farming Commune, and though groundwork has been laid, the growth has been steady, and, though we are not at all satisfied, still we are content.

DISTRIBUTORS WANTED FOR MAY DAY