

THE CATHOLIC WORKER

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EASY ESSAYS

by
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War and Peace

I. Right and Wrong

1. Some people say:
"My country is always right."
2. Some people say:
"My country is always wrong."
3. Some people say:
"My country is sometimes right, and sometimes wrong, but my country right or wrong."
4. To stick to one's country when one's country is wrong does not make the country right.
5. To stick to the right even when the world is wrong is the only way we know of to make everything right.

II. Barbarians and Civilized

1. We call barbarians people living on the other side of the border.
2. We call civilized people living on this side of the border.
3. We civilized, living on this side of the border, are not ashamed to arm ourselves to the teeth so as to protect ourselves against the barbarians living on the other side.
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Help the Missions!

Not many months ago one of our group sent a dollar to a missionary in China—we realize how every little bit helps. And strangely enough his letter passed ours on the road, bearing a dollar for us. That exchange warmed our hearts and we both must have laughed separated by oceans and continents as we were.

Another time another missionary told us how The Catholic Worker travels so many miles through the jungle that we must wrap it very securely for him. Other missionaries ask us to collect magazines for them, or information of various kinds.

It is the same work all over the world. And our interests are the same. At one of the ACTU meetings this summer there were at the same meeting not only priests who were missionaries of labor but also two missionaries from India who as soon as they got to New York, made for the Catholic Worker office.

We feel strongly the universality of the church, what with these contacts. So we're reminding our readers, that in spite of appealing for our men along the Bowery, we must appeal for THE CATHOLIC MISSIONS too. Remember how many times in the New Testament our Lord took pity on the lepers. There are 108 leper colonies maintained by missionaries today and you can do our Lord's work with Him now. Please send a Christmas present to THE CATHOLIC MISSIONS, 109 E. 38th Street, New York City.

When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall they light rise up in darkness, and thy darkness shall be as the noonday.

And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones, and they shall be like a watered garden, and like a fountain of water whose waters shall not fail. *Isaiah.*



Deal thy bread to the hungry, and bring the needy and the homeless into thy house.

When thou shalt see one naked cover him and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and he shall say, Here I am. . . . *Isaiah.*



Industrial Farm System Attacked By Fr. Philipps

Fr. Charles Philipps is pastor of St. Mary's Church, Oakland, Calif., and is the rural director of the diocese. You should hear him talk about the rural situation of California. What he says applies also to many other states in the union where industrial farming is going on.

Aristotle once said that a house, a wife, and an ox for the plough were the essential principles of economy, but we seemed to have forgotten that engaging definition. Notice also, that Aristotle says house, as though presupposing land to be available.

But land is not available, inasmuch as it is taken up by banks, insurance companies and corporations. The government has a good bit too, which could be used for homesteads, provided of course that we had a system of education which trained farmers for farming as a way of life rather than for farming for profit.

Father Philipps showed me a pamphlet on the early Franciscans written in the last century called "Early Communism in old California," and it was the story of the old communities which were self-sufficient.
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—Ade Bethune

"Red-Baiting Futile," Says Father Gillis

Stressing the futility of Red Baiting as opposed to progressive Catholic Action, the Rev. Dr. James M. Gillis, editor of "The Catholic World," told four hundred members of the St. John University Alumni, that instead of merely denouncing communism from the pulpit, Catholics should send trained speakers into mill towns during strikes, should open "Houses of Hospitality" in the slum districts of New York, and should appoint delegations to carry the fight for such persons as Tom Mooney.

"Personally, I believe firmly in the innocence of Tom Mooney," he said.
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Father O'Kelly Does Fine Work On West Coast

Fr. O'Kelly is a black-haired priest with a terrific brogue and some of the men on the waterfront even call him Jim. He's down there all the time and he wouldn't take all the parishes in the United States for his own. He loves it.

Three of his seamen have gone to study for the priesthood. He has conducted a forum on the waterfront for the men. At one of the entertainments a police quartet put on a jiu jitsu act. (That's doing away with the class war spirit.) . . . He thinks Harry Bridges is a great labor leader and tells the manufacturers and shipowners that all San Francisco has benefitted by the accomplishments of Bridges in bettering the conditions of his maritime workers. . . . He used to run the Seaboard Hotel for the seamen until the Government took it over to run a relief hotel. . . . Now he has a dream of putting up a huge seamen's house, but he needs a lot of money. He once asked a multi-millionaire yachtsman for the money for it, but the yachtsman wasn't interested. He went off and spent \$50,000 on a pleasure trip to Alaska. . . . "I organized the men and got higher wages for them,"
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"LOOK ON THE FACE OF THY CHRIST"

The long line of men begins every morning at five thirty. I can hear them coughing and talking under my window as I wake up, and see the reflection of the flames cast on the walls of my room from the fire they build in the gutter to keep warm. Many of the men bring boxes and bits of wood to cast on it, and as the line moves up, the men get a chance to warm themselves. Many of the men have no overcoats or sweaters. It is good to see that fire as I go down to Transfiguration Church to Mass. The flames are brilliant against the dark street and the sky is purple in contrast. There is never so much color during the day.

We are using now fifty large loaves or 150 small loaves of bread a day, twenty pounds of sugar, twenty cans of evaporated milk, and about 75 gallons of coffee. The coffee line has been going for a year this month, from six thirty to nine o'clock every morning. The staff takes turns at getting up to serve the line and it takes three to run it.

Which reminds me of a comment made by a friend in Los Angeles about the three hundred people a day we were feeding at our headquarters out there. He said,

"But suppose you can't keep it up? What then? Aren't you afraid of bitterness and resentment on the part of the men if you have to stop?"

I told him that I believed most certainly that if public relief stopped, there would be bread riots in the streets. But the men see our own poverty. They know we eat the same breakfast they do. So if we had to stop, they would come, that sad morning, and receiving the tragic message, would go their way, dejected, cold and empty of body and soul. . . . But patient, with the unbearably pathetic patience of the poor. There would be sadness in the thought of no more cheerful fires,
(Continued on Page 4)

California C.W. Groups Starting Right

Editor Returns to Mott Street
From Lecture Tour Thorough
the United States

DAY AFTER DAY

It is so happy to be at home again and so hard to tell all that I have seen and heard and have been doing. I'll probably forget half of it now and remember it in future issues. Coming back in the midst of getting out the paper, a stack of mail confronts me, some of which has been following me around the country, but what with countless visitors and writing, I have to let it go until next week, so I beg the indulgence of our correspondents.

Today being the feast of St. Bibiana, I told all assembled at lunch about our Los Angeles headquarters and the group there, and how the work is conducted. St. Bibiana's day reminded me of the last morning I saw George Putnam, when we went to early Mass before catching the train for San Francisco.

Our headquarters was not far from the cathedral, a store and three rooms where George and twenty two others were sleeping on the floor every night. There were some beds against the walls, but in the day the mattresses, supplied by the Maryknoll sisters, were stacked up against the walls.

I don't know what we would have done without the sisters. They helped getting the place started and they continually helped. It was a place to go to for rest and refreshment and all the little Japanese children there are friends of George's. Many a time Catholic workers sat in the kitchen and enjoyed hospitality, and sometimes George had to raid their larder in order to help out with the dinner. Sister Martina had visited us in New York and one of the sisters at the New York house had supplied us with bee equipment for next year.

It is good to remember the fine soup we had at Agatha street. Sometimes someone came in and left just enough money for red beans, and there were always vegetables from the market—they had to get up at five thirty to get them. The Holy Family Sisters sent pomegranates and grapes by the lug, and good rolls, called "snails" out there. Father Sparsa came in occasionally for breakfast, a young Mexican priest who had escaped as a lad from Mexico, and hitchhiked to Los Angeles where he entered the seminary, but he knew what it was to be hungry, and he knew what it was to be treated as a transient, and a Mexican transient at that. He brought his breakfast with him when he came, and often when there was a wedding at his little church two blocks away, he used to beg the rice which was to have been thrown, and send it over to the Catholic Worker to put in the soup for supper. Coffee it is true often lacked sugar or milk, but the soup was good.

Two Valiant Women

People don't like to have their names mentioned and I don't want to offend, but I wish we had a whole horde like two women out there who help with the work, and were indeed the original Catholic Workers of Los Angeles. They paid the rent on the place, and once every week sent down the supper for about a hundred. We were always hoping that six others would guarantee a supper, and then we were humanly afraid that with such suppers our line would wind in and
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DAY AFTER DAY

(Continued from Page 1)
out of Los Angeles streets, our reputation would so spread.

I speak in the past tense of Agatha street, because the neighbors there, some of them, thought as they once did here in New York, that we were lowering the tone of the neighborhood. The landlord in Los Angeles, being timorous souls, thereupon asked us to move. So now there is need to find another place.

To San Diego

Yesterday on the bus to San Diego two older men were talking together about the President, and loud enough for everyone in the bus to hear. They called him a yellow coward, with the heart of a house, a maniac on the verge of total insanity. They talked of their investments and losses. They talked of public utilities. And every other minute they cursed him. At each mention of wages, public works, unions, led to increase bitterness.

"There'll be bloodshed yet," they concluded, and grimly added that they'd like to take part in it. Hate was etched into the bitter lines of their faces and into their voices.

I could not help but compare their attitude with that of the two hundred or so unemployed I talked to the day before in Los Angeles at an open Forum of the Workers' Alliance. I talked of Christ the Worker, of a philosophy of labor, of the farming commune as a solution of unemployment. I told them of Peter, and his social program for the lay apostolate.

The men I talked to wanted work, not a dole. They wanted private property, (the idea of homesteads and community fields combined appealed to them). They wanted peace and brotherhood. They were interested in government help but would rather have work, provided it meant something to them—was building for their security and future. They were interested in a constructive program, not in fighting a class war. And when I thought how betrayed they are by their intellectual leadership, my heart wept. It was enough to make one weep, just to hear those two men talking on the bus. I thought of Peter Maurin and how he loves to indoctrinate wherever he goes, talking on street corners and buses and restaurants, wherever he happens to be. But his is a constructive indoctrination, and not a message of hate.

I spent a few days in San Diego, and a full month in Los Angeles, speaking at schools and colleges and at the open forum which Dr. Julia Metcalfe has every Monday night in her circulating library at Gramercy place.

San Francisco

In San Francisco I was invited to speak before the Maritime Council of the Pacific, before the Marine Cooks and Stewards, The Firemen's union, the Machinists union, in addition to the seminary, St. Mary's College, San Francisco University, St. Boniface Hall, and before many other groups, so numerous that I could not cover them all. I shall have to return next winter in order to fill some of the engagements I rashly made in even so far ahead.

It is good to speak to labor groups on the philosophy of labor which Peter Maurin is always talking about. Most union leaders throughout the country, A. F. of L., C.I.O., whatever they are, tend toward Marxism in their philosophy of labor.

They have thought of labor as a commodity, in spite of the Magna Charta of labor, the Clayton laws of 1914, which stated that labor was not a commodity to be bought and sold. But they have treated their labor as a commodity to be bought and sold over a counter. They have not thought of labor as a discipline imposed upon us all (thanks to the Fall), and also as a vocation. They have not thought of the worker as a co-creator with God. (God gave us the materials, and by developing these materials, we also share in creation.)

One of the cheering notes of the trip was meeting priests who had been appointed for labor work in their dioceses. There was Fr. Keating and Fr. O'Dwyer in Los Angeles, who had given a Mission

(also many blankets) to the seamen during the 1936-37 strike. Fr. Keating has an open Forum every Sunday night at the Labor Temple under the auspices of the St. Robert Bellarmine Guild for Labor and Industry, of which Fr. Keating and Fr. O'Dwyer are the directors, although Archbishop Cantwell is the president. Both the directors are fraternal members of the Central Trades and Labor Council, and both C.I.O. and A.F.L. members attend the meetings of the guild.

In San Francisco, Fr. Donahue, who also teaches at the St. Patrick's Seminary at Menlo Park, has been appointed to interest himself in labor. I met Fr. Donahue the day I arrived and he drove me down to see Fr. O'Kelly, the seamen's priest, who has headquarters for seamen at old St. Brendan's church. Thereafter Fr. O'Kelly (who always insisted upon calling me Miss O'Day) drove me about himself, giving me several days of his time to see San Francisco and to drive out to see Tom Mooney. (I'm going to have to continue the Mooney story in the January issue instead of this one, due to lack of space and time.)

Industry and Agriculture

One of my pleasantest memories of San Francisco was the dinner I had with Fr. Kelly, Fr. Donahue and Fr. Philipps who had been in a rural parish north of San Francisco for fifteen years and who had organized the apple growers into a cooperative. Both priests spoke at the social action conferences held for priests in the Archdiocese during the summer.

Fr. Paul of St. Boniface's parish is a friend of the Catholic Worker at a big down town church which reminds one of St. Francis of Assisi on 32nd St., New York. One of the features of the church are communal breakfasts after the Tuesday novena Masses and after first Fridays, held in a big hall where I spoke on several Thursday nights. I spoke in St. Elizabeth's parish in Oakland, also a Franciscan church, to three groups, morning, afternoons and evenings.

Fr. Paul had visited us this summer at Mott street, and our Catholic Worker friends in San Francisco keep in touch with each other through him.

Book Shop

I visited also the Berkeley Book guild which is right at the gates of the university, handy for the thousands of passersby. Meetings are held and Fr. Philipps is giving a course in cooperatives. Mrs. P.W. Alston loaned her library to the store and when she moves to New Orleans as she intends next summer, she wants to loan it to a store down there in order to encourage the starting of a Catholic Book Store in that very Catholic city. Dr. Ann Nicholson and Mrs. Alston are the spirits behind the work.

Library

The very best library I have ever seen about the country is the Paulist library next door to St. Mary's where there is an immense reading room with tables filled with magazines on comfortable chairs and very good lighting. Employed and unemployed frequent the place and spend hours in reading. There wasn't a day passed that I did not drop in while I was in San Francisco. For Minna Berger through Father Killis, was our first Catholic Worker in that city, and every month she displays the paper in the window.

Hospitality

It is scarcely necessary to start a hospice for men what with the St. Vincent de Paul Shelter which has housed 78,652 men in the last year. There are 320 beds and breakfast is also served. Bed and breakfast cost fifteen cents, and if men have not the money, some agency supplies it. There is a day shelter next door, a thing woefully needed in New York, with an open fireplace and tables and benches. Next door there is a handball court and there is a gym downstairs. In the basement of the night shelter there are showers and wash tubs and a barber shop, in addition to storage room for baggage.

In next month's issue I wish to have a longer story about the boys' shelter which is also run by the St. Vincent de Paul.

Altogether I lost count of the

Labor Is Cheap in California

The wide variety of climate in California, yielding almost all kinds of fruits, grains and vegetables, presents a unique problem to labor. Crops ripen, often, very quickly and at different times of the year. This means a migratory type of labor with a circuit from the early Arizona grapefruit to the sugar beet in Wyoming and such crops as lemons, oranges, canteloupes, lettuce and asparagus with peaks that often coincide.

After the Chinese were excluded in 1876 the Japanese became smart and started to acquire, through their extreme frugality, large holdings and to compete with the white



BL·MARTIN
DE·PORRES·

—Ade Bethune

owners. By legal measures in 1914 the expansion of Japanese competition was checked.

Railroads

We must realize here that it is not the employer, as such, that we should fight but the system with its philosophy of greed. He, like ourselves, is a child of his age.

The Southern Pacific and Santa Fe Railroads were the first to start bringing in Mexicans as laborers. By offering a dollar a day in contrast to 40 cents a day in Mexico thereby the railroads were saving 50 cents from the \$1.50 paid to native Americans. From railroad work the Mexicans, who were nearly all Catholics without a great acquisitive instinct, went into the orchard and garden work. In 1909 there were only about 1,000 of them but between 1927-29 there were imported 30,998 and are now over 100,000, not counting native born or those smuggled into the country.

Such large producers as the As-

number of times I spoke or the number of miles I travelled. I came back through New Orleans and Houma and Montgomery, but since the next issue of the C.W. will be a Southern issue, I shall leave the news I collected about the South until then.

During the trip I spoke at two seminaries in addition to many colleges and Church groups, also to auto workers, steel workers, agricultural workers and unemployed.

Archbishop Mooney, Bishop Schembs, Bishop Buddy and Archbishop Cantwell were gracious enough to see me and were interested in the story of our work. In fact Archbishop Cantwell called us his dear children and promised to visit our Los Angeles headquarters.

Eric Gill Says Workers Should Control Machines

Pigotts
High Wycombe
Naphill 42

Dear Mr. Curran,

Thank you for your letter. I cannot write at length now about this machine problem. I should like to say simply that fundamentally the problem of the machine is one which should be dealt with by those who actually use machines. At present, as you know, the responsibility for using or not using machines is entirely that of men of business whose interests are, of course, simply in buying and selling and not in making, and therefore, in a broad way it may be said that the first thing to be done (first in the sense of most important) is for the workers to recapture the control of industry. This, of course, is the communist idea but, unfortunately, the communists couple with this their very crude materialist philosophy and their equally crude idolatry of the machine. For the rest, it should be obvious that some things are better made by machines than by hand. For instance it would be ridiculous to make typewriters except by mass production, otherwise they would be absolutely prohibitive in price, and the whole point of a typewriter is to save money and time. But again it should be obvious that the whole idea of saving time and money, to such an extent as we have devel-

oped it, is a product of our quite mad and unholy commercial competitive rash.

Then again, such things as water-mills and windmills, which save human labor (grinding corn, sawing wood, etc.) are obviously proper instruments and this brings us to the point of distinguishing between those machines which simply save human muscular labor and those which displace human creative skill.

I might use a watermill to saw stone, but it would be quite another thing for me to introduce into my workshop a letter cutting machine. In the former case I am using a common-sense contrivance to do a job as well as it can be done; in the second case I use a contrivance which inevitably reduces the quality of the work and has no advantage but that of turning out the work more quickly and therefore cheaply. Obviously what we want is a world in which the quality of the work done rather than its cheapness is the ruling consideration. We shall never get this world all the time we are ruled by men of business. We might get it if the world were ruled by the workers, but only if they themselves were led and inspired by religion.

Yours,

Eric Gill

sociated Fruit Growers insist upon Mexicans for they are adapted to the work and climate and chiefly because their labor is cheap.

Even with a quota and a head tax of \$100 these growers, in co-operation with the railways and immigration authorities, waive the \$100 and issue temporary passes good for three months. The peons are imported by the railroad for a picking and then left to shift for themselves at the end of the season. This process is repeated each year with thousands wandering about looking for work and, if lucky, winding up on relief. No record or check is made on their visas.

"So Much Scrap"

Judge Schotland described it thus: "The cheapness of this labor is intensified by the fact that it can be treated as so much scrap when it is not needed and exported back to Mexico when it would deplete the funds of the country welfare. This was done in '32, '33 and '34." But they aren't returned very often; only under the above circumstances or when they attempt to organize and then they are driven in cars to the border and dumped over the line.

Such pressure keeps the agricultural wages depressed even in the best of years. In 1928 the average was 35 cents and hour and 15 cents in the depression. Rioting in El Monte and the Imperial Valley brought out the Militia and the American Legion to uphold "Law and order." To heck with justice and equity.

As in other sections, organizing meets with stout resistance from the bosses. The migratory nature of the work and the Mexican temperament complicate the issue still further. An organizer from the C.R.O. came from Mexico to unionize for a short time. The A.F.L. found it too expensive and the Communists had small results. There is a small group known as the Sociedad el Placador (Society of Pickers) which about sums up the total results.

"Respectable" organizations like the Chamber of Commerce claim that the condition is not due to man, nor under his control; but is entirely a climatic and seasonal matter. They say: "It must be remembered that no great back-to-the-farm movement to take care of these millions of unemployed is possible in the country today." To them a higher wage is out of the question and although they admit the Mexicans to have the essence of government within themselves they look upon organization as "if he be unionized California agriculture is at an end, and without agriculture go our industry, commerce and prosperity."

Report to the Labor Board

In 1934 the Union of Mexican Field Workers called a strike and reported to Senator Wagner's Commission that the growers were not yet been acted upon.

living up to the agreement guaranteeing 22½ cents an hour for a 5-hour minimum day. These growers claimed they were and admitted certain other companies were not.

At Brawley on the streets and in Citeca Hall the Mexicans were treated to tear gas under flimsy excuses of disorder.

The workers report comments on these tactics: "We uncovered sufficient evidence to convince us that in more than one instance the law was trampled under foot by representatives, citizens of Imperial County and by public officials under oath to support the law. In our opinion, regular peace officers, deputized officers and civilians displayed pistols altogether too freely and the police unwarrantedly used tear gas bombs. . . . The remedies are not to be found in piling violence upon violence. . . . we urge that Federal and State governments take every necessary step to protect all persons in their constitutional rights."

In reviewing the complaints the commission, after expressing some sympathy for the depressed profits of the shippers and growers, found justification on the workers' side. Besides the low wages, failure to pay for minimum hours, contract labor, transportation charges to and from the fields, lack of good drinking water, unsanitary living conditions was opposition on the part of employers to the organization of employees.

"Subsistence Acres"

It was found that the water taken from irrigation ditches was muddy and liable to contamination from people temporarily residing on the banks of the streams and not purified by chemicals as in the cities.

"Fundamentally at the base of much of the trouble in the Imperial Valley, is the natural desire of the workers to organize. . . . The extension of collective bargaining to the field workers, in our opinion, would give the best solution to a difficult situation.

"A suggestion for 'subsistence acres' has met with a favorable response. . . . There is plenty of good land at reasonable prices. There is no doubt about the surplus of trained agricultural labor, which with a minimum of effort, could be made more self-reliant."

Among the nine recommendations were that the Federal government encourage collective bargaining with the right to strike and picket peacefully, "That the Federal government cooperate with the State and County to establish subsistence farms or gardens, to enable the workers to tide over periods of unemployment characteristic of the Imperial Valley," and that steps be taken to repatriate undesirable aliens subject to deportation and who desire of their own free will to return to their respective countries.

These recommendations have not yet been acted upon.

Franciscan Communism Described

(Continued from Page 1)
supporting, taking care of thousands and supporting them in gayety and comfort. There were no problems of transportation or competition of freight rates or unions with their jurisdictional disputes then. (One of our group in Sacramento is making a study of those early farming communes for us which will appear in later issues of the paper. Peter Maurin says that we must study history to understand the present in order to make a future.)

Another of our readers in California in talking of commercialized farming reminded us of a quotation of Lorenz Stein, "he who mobilizes the soil, dissolves it into dust." "People would be happier in the New York slums than they are here on the land," Father Philipps said, in describing the slavery of the transient workers who are taken on for a few months at a time. "Fifty per cent of the crop is raised by ten per cent of the farmers. Ninety per cent of the farmers raise little more than 43 per cent. One half a million people are transients, working on the land, and the state is supposed to thrive on such a population. Agricultural mining, Stuart Chase calls it. People raise a certain kind of grape for raisins and it is advertised so that if people ate what they want them to eat to get iron into their system, they'd turn into pillars of iron."

Fr. Philipps organized many of the small farmers into a Farmers' Protective League to educate them in regard to cooperative buying and selling as well as to prevent foreclosures on their mortgages, but his plans were wrecked due to transportation costs.

What we really need of course is education, widespread indoctrination so that people will try to raise what they eat and eat what they raise (Peter Maurin). So that they will not be afraid of doing without many things which they have come to regard as necessities but which are really luxuries. So that they will think in terms of prayer as well as action and sacrifice, because men on the land are just as greedy, as men in the city, and cooperatives and credit unions and farming communities can become as materialistic and neglectful of remembering a Catholic philosophy of labor as a factory worker.

I'd like to get Peter Maurin and Father Philipps together some time for a round table discussion, but I'm afraid they'd be at it all night and Fr. Philipps has a weak heart and we need to keep him amongst us to keep up his biting criticism of the status quo. Write an article for us, Father Philipps.

ACTU Has Party, Joins Adoration

The ACTU Party was a big success, upwards of 70 showing up at Trinity League Hall (loaned through the kindness of Father Ward) to eat sandwiches and cake, drink cider and beer, talk, sing, and dance, among other things, the Big Apple. The quality of impromptu entertainment was very high, considering, and nearly everyone agreed that another similar affair should be given in the near future.

The ACTU accepted an invitation from the Nocturnal Adoration Society of the Paulist Fathers Eucharistic League, of which Father Ward is secretary, to watch one hour one night a month, starting at 10 o'clock Saturday night, December 4-5. During the course of the year the ACTU will complete a full night of Nocturnal Adoration.

"Numerous troops and an infinite development of military display can sometimes withstand hostile attacks but they cannot procure sure and stable tranquility. The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion."—Pope Leo XIII.

Letter to the Unemployed

For two and a half months I have been travelling through the country, visiting Detroit, Cleveland, Chicago, Los Angeles, San Francisco, New Orleans, and stopping off at country places in between. And everywhere I have been meeting the unemployed, around the steel mills, the employment agencies, the waterfronts, around the "skid rows" and Boweries of this country, out in the rural districts where the sharecroppers and tenant farmers face lean months of hunger.

Now I am back on Mott Street at the New York Catholic Worker headquarters and as I get up at six thirty there you are, a long line of hungry men extending all the way to Canal Street, waiting for the coffee and apple butter sandwiches we have to offer.

Hark Back

I remember how hard it was last Christmas to face you men. How could one say "Merry Christmas" to you who are gaunt and cold and ragged. Even the radio with its recipes and offerings of clothes on the installment plan, interspersed with music, did little to brighten things.

It is hard to preach the gospel to men with empty stomachs, Abbe Lugan said. We are not a mission. We turn off the melancholy religious offerings on the radio in the morning. Religion is joy in the Holy Spirit. "Religion is a fire; it is like the coming of the Paraclete, 'a mighty wind rushing'; it is a passion, the most powerful passion known to man. For religion is 'mighty to God unto the pulling down of fortifications.' Religion is a battle," writes Fr. Gillis.

Flight Into Egypt

Because it is a battle, and because you are not weaklings, we fight our own inclinations to feed only bodies to the small extent we can and let this editorial go. But it is a battle to hang on to religion when discouragement sets in. It is a battle to remember that we are made in the image and likeness of God, when employers, treating you with less consideration than animals, turn you indifferently away. It is a fierce battle to maintain one's pride and dignity as men, to remember that we are brothers of Christ, who ennobled our human nature by sharing it.

But that very thought should give courage and should bring hope.

Christ, the Son of Man, lived among us for thirty-three years. For many of those years He lived in obscurity. When He was a baby His foster Father had to flee with Him into Egypt. Joseph was a carpenter, a common laborer, and probably had no more savings than the majority of workers. When he tramped the long weary road, in the heat and dust of the deserts, he too, and Mary and the Child, were doubtless hungry. Do any of those hitchhikers, fleeing from the dustbowl into southern California across mountain and desert, remember as they suffer, the flight into Egypt?

George Putnam, who has charge of our Los Angeles branch, told me of picking up a man in the desert so starved, that for the remaining days of the trip he could hold neither food nor water, and occasionally they had to stop the car and let him lie out on the ground to still the convulsive agony of his stomach. While I was in Los Angeles, a young couple came to our place, carrying a month old baby, and leading another eighteen months old. Some kindly worker had given them a lift on the last lap of their journey and turned his room over to them since he worked nights and could sleep days. That traveller, the father of the two little ones, was also a carpenter. Did anyone see Joseph in this unemployed man? Did they see the Holy Family, epitomized in this little group? Did they see Christ in the worker who helped them?

Religion

Christ was a worker and in the three years He roamed through Palestine He had no place to lay His head. But He said, "Take no thought for what ye shall eat and where ye shall sleep, or what ye shall put on. Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you. . . . For your Heavenly Father knoweth that you have need of these things."

For one year now, our coffee line has been going on. Right now we are making seventy-five gallons of coffee every morning. There are too many of you for us, who wait on the line, to talk to you. We must think of the other fellow waiting out in the cold, as you remember, for you are very prompt in finishing your breakfast and making way for them. It is a grim and desperate struggle to keep the line going in more ways than one.

It is hard, I repeat, to talk to you of religion. But without faith in each other, we cannot go on. Without hope we cannot go on. Without hope we cannot live. To those who are without hope, I remind you of Christ, your brother. Religion, thought of in terms of our brotherhood through Christ, is not the opiate of the people. It is a battle "mighty to God unto the pulling down of fortifications." Do not let either capitalist or communist kill this noble instinct in you.

Poor Flock to Milwaukee C.W.

With the breakdown of transient relief organization in Milwaukee following the stopping of all state and Federal aid, the newly organized Milwaukee Worker group concentrated all efforts during November on feeding and housing transient men.

Following the exhaustion of fall state funds for the purpose, Milwaukee county was forced to limit aid to one night's lodging and a ticket for three meals; while the police department began a systematic round-up of all non-resident unemployed, locking up those with criminal records and compelling the others to leave town.

The Milwaukee Transient Bureau, although offering only one day's assistance to the men, is the only transient relief office open in the state. And in Chicago, no provision at all is made to aid itinerant unemployed.

Increase

Private charity organizations in Milwaukee are doing little for these men as most of their program is concerned with resident poor. The St. Vincent de Paul society, while extending some help to single men, is principally a family welfare agency.

Under these circumstances, the transients must subsist on handouts wherever they may be obtained.

The Catholic Worker group started on a three-fold program to bring relief to these men: increasing feeding and housing facilities at Holy Family House; presenting personal protests to government relief agencies for abandonment of the transient unemployed; and informing the general public of the true relief situation.

The day following the closing of relief bureaus and the opening of the police campaign, the bread line at Holy Family House increased from 10 to 30 and has been increasing daily since that time. Men were housed temporarily in cheap hotels until necessary provisions were provided for sleeping at Holy Family House.

Staff members now take turns spending the night at headquarters. The house is kept open all night and everyone in need is given a place to sleep. As all staff members are working during the day, Holy Family House is closed after breakfast and not reopened until evening. Social centers provide shelter and recreation during the day.

In the evening after dinner has

been served, Catholic literature is read and discussed for an hour and the meeting concludes with compline.

Workers of Mercy

Despite the pressing need for practice of the corporal works of mercy, the Workers have managed to continue their activities on other fronts. Through the cooperation of high school students the Catholic Worker is sold at many parish churches on Sunday. Appropriate flyers and leaflets are printed and circulated at labor rallies, forums, study clubs and similar groups. Workers are sold by staff members at every rally or mass meeting of importance.

Although the complete weekly meeting schedule was abandoned in favor of nightly Christian readings for the "Ambassadors," the Wednesday night peace forum has been widely publicized and is attracting men and women from diversified groups throughout the city. Anarchists, communists, atheists, agnostics, laboring men, relief workers, students, college professors are attending regularly. Muriel Lester, widely known London peace worker, visited Holy Family House recently when passing through Milwaukee on her way to

Thousands For Fun, \$0 For Seamen

(Continued from page 1)
though," says Fr. O'Kelly. . . . His Women's Auxiliary helps raise money for him for his work. . . . During the maritime strikes he was indefatigable in his work of feeding and helping the men.

"Conditions sure are better now," he said. "You don't find the longshoremen drinking. They're getting enough to live on and even to buy cars and take their families around. The waterfront's a decent place. And no violence. You should have seen the teamsters picket. They kept their arms folded on the picket line, and the longshoremen went through them with their arms folded." (Some of the football team at St. Mary's volunteered to help on the picket line.)

I met the stewardess' organizer at Fr. Kelly's and went with her to the union ball which was all dressed up with blue curtains, ferns, easy chairs and card tables. They even served coffee—real hospitality.

"Get some of the ship owners down here," one of the men said, "and show them how we like to live."

A few days before I had visited a Matson Company luxury liner which carried about 700 passengers with about 200 in the crew. The steward's quarters had about 45 men in a room, and two of the rooms were completely black. They called them the Black Holes of Calcutta. No ventilation, bum lighting, no space, no privacy. Some of the stewardesses had slept in bunks which were five feet six inches long but I believe those conditions were remedied.

Fr. O'Kelly's headquarters are at Fremont and Harrison streets, and we're asking anybody who has a million dollars to spare to send it on to him to build his Apostolate of the Sea House.

Missionary's Mite

Carmelite Mission,
Noblus, Palestine.

Dear Editors:

If I had much money, perhaps I would not send you the dollar. But as I am a beggar myself and depend upon my benefactors I realize the need you are in. Gladly would I give you more, yet my "yearly income" of about \$10.00 makes it impossible. Yet from time to time I shall remember your good work and I shall include your intentions in my poor prayers.

I bless you and your Catholic work and all the poor.

Yours in Christ,

FATHER SIMON, O. CARIN
Missionary in Noblus,
Palestine.

P. S. Please send us your paper regularly and I shall send the subscription price.

the Orient.

A representative of the Catholic Worker position were printed and distributed at the meeting. The entire staff attended, selling the Catholic Worker, and doing a thorough job of propagandizing.

On Sunday, November 21, Holy Family House was blessed by the Rev. C. A. Altenbach, rector of St. Aemilian's Orphanage. A large group attended the ceremony.

On Thanksgiving day a special dinner was served throughout the afternoon and evening. Plans are being worked out for parties and dinners on Christmas and New Year's.

Regarding the physical properties of Holy Family House, donations have been coming in from all sides. Tables, chairs, kitchen equipment, new stoves, chest of drawers, beds, magazines have been received during the past month. Blankets, coats, and other housing facilities, as well as food, are still urgently needed, however.

Communion is received by the staff and other workers every Saturday, followed by breakfast. Plans are being worked out for a monthly Day of Recollection to be held at Holy Family House.

The Milwaukee branch of the Catholic Worker was organized October 11, with headquarters at Holy Family House, 1019 North Fifth Street.

December, 1937

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THE CATHOLIC WORKER

(Member of Catholic Press Association)

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'Look on the Face of Thy Christ'

(Continued from Page 1)

no more moments of keen appetite and expectancy. For strangely enough, you do sense that the line is cheerful with that perfectly natural cheerfulness of the moment, that comes with the thought of hot coffee. Even the heavy dull rains of November could not kill that small glow of human comfort that they feel at the knowledge that in a short time, as the line moved along, there would be the keen joy of hunger momentarily assuaged and a trembling body warmed.

I write these lines because it is you, our readers, I am asking for help. Our Lord said that when you have a feast, do not invite your friends and neighbors who have plenty, but go out and bring in the destitute. If you cannot feed the hungry yourselves, give us the aid that will help us to do it for you. Our Lord will love you for it, for after all, we must remember that each of these seven hundred men or so, represents Christ to us. The dignity they still possess is their's because Christ by sharing our human nature has dignified and ennobled it.

I do not believe for one minute that we will have to stop our line. How can we lack faith when we can say each morning after Mass, "Look on the face of Thy Christ,"—Christ presents in us in His humanity and Divinity at that moment, and present in the least of His children.

"Feed my Sheep," He told St. Peter.

And when Our Lord talked about feeding, He meant feeding their bodies as well as their souls. Remember that story of our Lord, told so tenderly?

In the eyes of the disciples, our Lord had died, and they had not yet truly found Him in the Paraclete. Simon Peter, who must have been sad of heart, said:

I go a-fishing.

The others say to him: We also come with thee.

(Probably they thought they would comfort their lonely hearts in their usual homely occupation, spending the night, vast in its darkness of sky and water, out on the sea.)

And that night, they caught nothing.

But when morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

Jesus therefore said to them: Children, have you any meat?

They answered him, No. . . .

As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

Jesus saith to them, Come and dine.

How often is our Lord's love shown in these little ways? I thought of that story as I passed our line before dawn this morning. And I thought of you who are reading this now. Please, won't you show your love for our Lord in your love for these His least children, and keep on helping us feed them?

St. Ignatius said that love is an exchange of gifts, so please now, at Christmas time, give to our Lord in this way.

Catholic Worker Program of Action

I. Clarification of Thought through

- 1—The Catholic Worker; Pamphlets, Leaflets.
- 2—Round Table Discussions.

II. Immediate Relief through

- 1—The Individual Practice of the Works of Mercy
- 2—Houses of Hospitality.
- 3—Appeals, not demands, to existing groups.

III. Long-Range Action

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

ALLIED MOVEMENTS

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

PLEASED

My dear Miss Day:

Some unknown friend has subscribed to *The Catholic Worker* for me and I wish to tell you how much I enjoy its issues. Although I am not a Catholic myself, I am devoted to the Church and particularly interested in that part of its work which you so ably carry on. The following fact may interest you:

My column is one of general philosophical discussion, without a fixed subject. For 20 years I have determined what is the most popular public theme by studying my daily fan mail—which is large. An accurate check has shown the following: Immediately after the war, with its widespread social upheaval, sex was the favorite theme. Then came economics . . . women's

ST. TERESA PICTURE BOOK

The Story of St. Teresa of Lisieux

By A. de Bethune

Catholic Worker Staff Artist.

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rising place in industry, etc. But for the last ten years, religion—particularly as applied to the workers' problems—leads all other subjects. Nor did these letters come from any one source. They were written by people of every or no creed, in every position.

There could hardly be a more ruthless test than such a check on that most materialistic medium—a syndicated newspaper column. It must encourage you to know how great a need awaits you, and how finely you are meetings it.

Sincerely,

ELSIE ROBINSON.

MURDERERS

He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

He that taketh away the bread gotten by sweat, is like him that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.

When one buildeth up, and another pulleth down: what profit have they but the labor?

Ecclesiasticus 34.

"Christian Charity does not stop at asking that we love our enemies like brothers instead of hating them; it bids us, besides, to lend them, after the example of our Redeemer, a benevolent help." Benedict XV.

CATHOLIC WORKERS' SCHOOL



Monday night: Workers' School, 8, 9, 10 P.M., eighth floor, Woolworth Bldg.

Wednesday night: Speech and dramatics class, 115 Mott St. rear bldg., dining room.

Thursday night: General Meeting at 8:30 P.M., 115 Mott St. store.

Fridays, second and fourth of month, ACTU meetings, 9 o'clock, 115 Mott St. store.



SAINT HELEN

Crowds at School; CW-ACTU in Strikes

A surprisingly large turn-out greeted a new Workers' School at Fordham University, sponsored by the Association of Catholic Trade Unionists, which opened November 15 at the Woolworth Building, New York City.

Registration reached 221 at the third session last Monday night, with 47 different unions being represented, 25 A. F. of L., 14 C.I.O., and eight listed as "Independent." A general feeling of enthusiasm marked the early sessions, and many expressed the opinion that the opening of the School was a major milestone on the road to a strong "Christian labor movement" in America.

The lectures on Labor Relations by Dr. John P. Boland, priest-chairman of the N. Y. State Labor Relations Board, and the open forum conducted by Dr. John P. Monaghan, ACTU chaplain, on Labor History and Current Problems, have been the highlights of the school to date.

The third course given by the school is Parliamentary Law and Public Speaking, conducted by Bernard O'Connell and Edward W. Scully, New York lawyers. Classes are at 8, 9, and 10 o'clock every Monday night in Rooms 826 and 818 of the Woolworth Building. There is no registration or admission fee, but applicant must be a member of a trade union.

Representing Fordham in the School is Rev. Ignatius W. Cox, S.J. Owing to the generosity of the University library privileges have been extended to those attending School classes.

CW-ACTU Win Compensation

Largely as a result of the efforts of the CW and ACTU, upwards of \$2,000 extra compensation was rewarded to 15 laid-off workers in Teachers' College cafeteria, Columbia University, last week. In early October a group of the laid-off workers, all of whom were women, came to 115 Mott Street and complained of being discharged with only two-weeks pay after periods of service ranging from 2 to 22 and averaging 12 years in the college cafeteria.

An ACTU representative held three conferences with the workers, three with the management, and one with the union involved (which claimed that it was too weak to do anything), and finally a petition was drawn up, signed by Bill Callahan, Managing Editor of the CW, and John Cort, secretary of the ACTU, and presented to the Board of Trustees of Teachers' College.

The latter body decided that henceforth all Teachers' College employees laid-off for no fault of their own would be rewarded one week's pay for every year with the company and that this policy

would be initiated in the case of the 15 workers in question.

Weisbecker Strike

CW and ACTU pickets, after a thorough investigation of both sides of the strike at three Weisbecker Grocery Stores in New York, marched with signs supporting the strikers on the three picket lines, on a rainy Saturday afternoon, November 27. About 150 out of 250 clerks, most of whom worked 69 hours a week for as low as \$12, walked out after Mr. Weisbecker had absolutely refused to bargain with their union, the C.I.O. United Retail Employees, although the latter had polled 205 votes in the Labor Board election and made every attempt to mediate the case with the State Mediation Board. ACTU member Martin Kyne was in charge of the strike and ACTU Andrew Boyle one of the organizers and picket-captains.

Edison Strike

On the same day the same Mott Street pickets participated in an impressive demonstration of 250 Edison employees and members of Utility Workers' Local 1212 (C.I.O.) before the Edison Building on crowded 14th Street and Irving Place. They were protesting the mass-layoffs (1,212 by direct discharge and perhaps a 1,000 more by transfer) recently perpetrated throughout the Edison system, and calling attention to the strike of Queens linemen against said layoffs.

Waterfront Hopes

Hopes of rescuing another waterfront union from the gangsters appeared this week with the excellent chance of ACTU members Patrick Ryan and David Honam winning election to positions of Business Agent and Financial Secretary respectively in Checkers' Local 1346 of the I.L.A. (longshoremen's union headed by well-known Joseph P. Ryan). CW readers will remember 1346 as the outfit in which ACTU George Donahue was assaulted, framed, and fired from his job for daring to criticize the arbitrary calling of a strike against the Teamsters Local 807.

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

—St. Gregory.

West Coast Unions Wage Civil War

By
CARL R. SHERIDAN
Marine Clerks' Assn.,
Local 1-63,
I.L. & W.U., C.I.O.,
San Francisco, Calif.

(The following article came to us with a letter, part of which follows: "Today the worker is not the illiterate of the past. Many of us are college graduates. I attended St. Benedict's College, Atchafson, took a two year course in foreign trade and shipping at the University of Washington and studied Admiralty, Transportation and IUC law and procedure at the University of California. Have held executive positions with transportation lines (as supt., general agent, traffic manager and assistant to the vice-president and general manager.)

The colored account of union activities on the Pacific Coast as related by "The Kept Press" has had a tendency to influence many readers of the nation against labor unions. It has been the policy of various Pacific Coast dailies, aligned with the employers, to misrepresent the true facts relating to the activities of the labor unions on the Pacific Coast, hoping that such stories would influence public sympathy with the employer and against the union worker.

Seattle

In Seattle both business and union labor are mixed in an unsavory mess. Due to Dave Beck, labeled The Labor Czar of Seattle, who has levied tribute from both business and labor, Beck has kept the situation in a general turmoil. While Beck has worked hand in hand with the employer, he has at the same time domineered the employer and made him pay through the nose. At the same time he has domineered the A.F.L. union labor groups and made them also pay tribute. But, the C.I.O. groups, who believe in "rank and file" organization rather than executive domination, have defied Beck. They have refused to bow to Beck and to acknowledge him as "The Labor King of the Pacific Northwest." Furthermore they have refused to pay tribute to him.

Company Union?

Business has favored the A.F.L. union groups because the A.F.L. has become practically "company union" minded and can be controlled by the employer groups. Knowing that they cannot control the C.I.O. rank and file organizations, the employer groups have hesitated to accept the C.I.O., and have attempted to keep union control vested in the A.F.L. groups. Because the A.F.L. executive officers can be controlled by the employers, Beck, without conscience, realizing this has used this viewpoint to compel the employer groups to pay tribute in real cash to him. At the same time, Beck

has used his "racketeer" methods upon the A.F.L. union groups. In his efforts, Beck has been ably assisted by Harry Lundberg, Secretary of the Sailors' Union of the Pacific. Lundberg has cooperated with Beck at every point of the game. While the S.U.P. members favor C.I.O. affiliation, Lundberg by various and devious ways has kept the S.U.P. from taking a referendum vote.

Picket Lines

The International Longshoremen and Warehousemen's Union, a C.I.O. group have openly fought Beck's domination of Labor. They have been harassed on all sides. By the "Kept Press" of Seattle, by Beck's puppet, Mayor Dore of Seattle, the judiciary of the state and even the governor of Washington. Undaunted though, the I.L. & W.U. have continued their battle. The Marine Clerks' Association, of Seattle disgusted with Beck's tactics have started a referendum petition to take a vote on whether they will remain in the A.F.L. or join the C.I.O. The sentiment in their organization is decidedly in favor of C.I.O. affiliation. Beck, in his attempt to hold his domination of business and labor in Seattle, last week threw Teamster Union picket lines, as A.F.L. pickets, about warehouses that have signed contracts with the I.L. & W.U. of the C.I.O. This is a last attempt on Beck's part to try and force the warehousemen's group to secede from the I.L. & W.U. and join the Teamsters' Union.

Aid Refused

The sad part of it is that in 1935-1936 when the warehousemen on the Pacific Coast wanted to organize to better their condition, when they applied to the Teamsters' Union for recognition and for organizers to assist them, Beck refused this aid and asserted they were common laborers and not worth the while to organize. Then, the warehousemen applied to Harry Bridges of the Longshoremen. Here they received the help requested. When Beck realized his mistake and the fact that he had thrown away a fine source of revenue, he rose up in umbrage and declared that the warehousemen belonged to the Teamsters' Union and that Bridges and the longshoremen were out of line in trying to organize the warehousemen.

J. P. Ryan

Not being able to convince the warehousemen, Bridges or the longshoremen of the validity of his claims, Beck, then, appealed to J. P. Ryan, head of the International Longshoremen's Association, an A.F.L. group. The Pacific Coast longshoremen would have none of Ryan. That was why they had gone C.I.O., Ryan ordered Bridges to desist in his organizing of the warehousemen, Bridges, who was already at loggerheads with Ryan because of Ryan's alleged "strike-breaking" activities on the Atlantic

Coast and other undesirable tactics, assailed Ryan's purity of purposes and refused to stop organizing the warehousemen. While the "rank and file" of both the A.F.L. and the C.I.O. prefer to see Union Labor reunited into one combined organization, the only way this will



—Ade Bethune

occur as far as the Pacific Coast union groups is concerned is by the elimination of Beck and Ryan.

"Civil War"

In Portland, Oregon, "civil war" practically exists. The big lumber "nabobs" are united with the A.F.L. groups in an attempt to crush the newly organized lumber C.I.O. unions. The lumber barons realized that the day of mistreatment of their employees in numbered. With the Wagner Act as a panacea for the employee, they realize that if they are to win they must crush the C.I.O. groups before the A.F.L. and C.I.O. are united. They understand of course that under the A.F.L. organization methods that the A.F.L. labor executives have the control of the unions. It is easier to buy and debase a few officials than it is to buy an entire union. The lumber barons further realize that this is no "wobbly organization" as was the old I.W.W. That here they have a real contender to reckon with in the C.I.O. The Pacific Coast Ship-owners are of course closely affiliated with the lumber barons in the Portland troubles. Naturally they would be as most of the lumber nabobs are stockholders in Pacific Coast steamship companies. Conditions surrounding Portland are equally bad. At Grays Harbor, and Longview, Washington, on the Columbia River and down at Coos Bay, Oregon, the situation is as bad as at Portland.

Labor Against Labor

At San Francisco, Dave Beck's attempt to tie up the San Francisco

waterfront was a ridiculous failure. His pocket line of teamsters fraternized with the longshoremen they were supposed to lock out from the docks. All the teamsters, who were of A.F.L. affiliation, got out of the situation was the loss of several weeks of pay. The longshoremen and stevedores being of C.I.O. affiliation, refused to recognize the Teamsters' Union picket line and walked through the pickets.

Practically the majority of the unions in San Francisco are affiliated now with the C.I.O. and many more have signified their intention of joining the C.I.O. and renouncing their A.F.L. affiliation.

Many Catholics

Many of the members of the C.I.O. unions in San Francisco are of the Catholic Faith as are many of the officers in these unions.

The International Longshoremen and Warehousemen's Union, 110, C.I.O., have things on the waterfront well lined up. The Marine Clerks' Association of San Francisco, some 1,500 strong, are C.I.O. affiliated. The longshoremen have the warehousemen in San Francisco and vicinity well organized in the C.I.O.

Open Town Closing

At Los Angeles a good deal of turmoil exists. For many years Los Angeles was known as the "Scab" town in The Nation. It is only since the depression that Los Angeles began to become union conscious and union minded. But since that time, Los Angeles has made tremendous strides along the pathway of unionism. Today, Los Angeles is about 60 per cent unionized. Some of these unions, new to Los Angeles, are A.F.L., other are C.I.O. Dave Beck of Seattle came to Los Angeles and aided by Buzzell, Secretary of the Central Labor Council, Los Angeles, and Secretary Vandeleur of the State Federation of the A.F.L. attempted to destroy the C.I.O. march of union organization. Beck tried to get the teamsters in Los Angeles to place a picket line on the Los Angeles-Long Beach Harbor's waterfronts. But the teamsters of this section who had been aided by longshoremen's organizers to organize their group, refused to picket the longshoremen. The feeling toward the longshoremen on the part of the teamsters was too friendly. Suffice to state that the teamsters down here are not entirely satisfied with Beck, their local officials here or the A.F.L., and it would not be surprising to see them "flip" to the C.I.O. in the near future, providing that the A.F.L. and C.I.O. do not amalgamate soon.

Lawsuits

The Longshoremen at Los Angeles Harbor left the A.F.L. affiliation and went C.I.O. Suddenly a group known as "The Dirty Dozen" came into prominence by bringing suit against the I.L. & W.U. 113, C.I.O. to restrain the longshoremen from

renouncing A.F.L. affiliation and joining the C.I.O. The case came up for a hearing before Judge Wilson of Los Angeles, a judge notorious for his hatred of all things pertaining to "Union Labor." This judge is so prejudiced and bigoted that he cannot fail to show his hatred for all things of a pronounced union labor tinge. The case, because of the judge's prejudice was transferred to Judge Schmidt's court. This judge is also more or less prejudiced against things union and is also probably controlled by the Los Angeles Chamber of Commerce and dictated to by the Merchants' and Manufacturers' Association of Southern California. This organization controls most of the judiciary in Southern California. They are noted for their control of the mayor of Los Angeles, the metropolitan police force and are noted for importation of "gunmen" in strikes and "strike-breakers" as well. The case against the I.L. & W.U. by "The Dirty Dozen" is still hanging fire.

Rank and Filers

The Marine Clerks' Association of Los Angeles and Long Beach Harbors, formerly a A.F.L. organization affiliated with the old I.L.A. recently voted to join the I.L. & W.U. and are now local 168. Certain officials and committeemen of the local were attempting to change its complexion to that of a "company union." In this action they were aided by the Southern California Pacific Coast Ship-Owners' Association. A group was formed known as the "Rank & Filers" and were led by C. R. Sheridan and Billy Maher. After two months of work, these two men swung the organization to the C.I.O. and exposed the skulduggery of their officials and as a consequence are electing new officials and already have forced the ship-owners to grant them more favorable working conditions and to cease violating their present agreement.

Armistice Needed

There is no doubt that the Pacific Coast Ship-Owners are behind the "Dirty Dozen" in their attempt to wreck the I.L. & W.U. affiliation of the longshoremen down here. The "Dirty Dozen" have no money, neither has the Los Angeles Central Labor Council of the A.F.L. or the State Federation of the A.F.L. of California. In every move of the "Dirty Dozen" and their cohorts, the fine Italian hand of the "ship-owners" can be seen in the moves that have been made. The ship-owners would be tickled pink if they could cause a lockout of the longshoremen and then tell the "Dirty Dozen" and the A.F.L. come on down and go to work. We have no agreements with the C.I.O." This would be a swell way to break the maritime unions and the ship-owners would like to do it before the A.F.L. and C.I.O. finish their peace conference in Washington and unite their forces.

"Big Business" Exponent Stirs Up St. Louis C. W.'s

"Come ye after Me; and I will make you to be fishers of men; and they immediately leaving their nets, followed the Lord." So says the Gospel for the Feast of Saint Andrew, brother of St. Peter. As our group continues faltering but hopefully we realize individually how very difficult it is to leave our material nets and to take up the spiritual nets of Christ. We believe that lay-apostles too are called to be "fishers of men."

Here is an excellent example of the way theory and practice work hand in hand. Harry, one of the high school boys whom Cy and I taught for a very short time last year about the Labor Encyclicals, is now at the University. Recently he began helping Father Lyons with his noble work at the Negro hospital. He is now attending our weekly sessions on Tuesdays, devoted to study and discussion of all the major Encyclicals of Leo and Pius considered as an integral and all-embracing program leading to the right way of thinking and living. A number of other university boys are in this group. Harry, with the other boys, Paul, Bill, Ross,

John, has been doing yeoman work in helping us keep the Propaganda Centre open every afternoon. The other day he wrote an Easy Essay on the need of going to Saint Thomas, the "Apostle of our time" as Maritain calls him, for guidance. It is very good for his first attempt at this form.

Agreement

At our meeting two weeks ago a law-student led the discussion. He challenged the Catholic Workers to streamline their program. He contended that to work effectively it was necessary to operate along big-business lines, and get big people and big money back of you. A very vital and fundamental discussion ensued. It certainly was heartening to see that our members were basically at one on the true spirit and principles of the C.W. Discussions like these bring out the fact that beneath slight disagreement on policy and technique there is basic concord about matters of principle. We all agreed that any such plan completely misunderstood what the C.W. is and is trying to do, that such methods might

work well elsewhere but would violate the very nature of the C.W. movement. At the same time we accepted a number of criticisms offered on our local activity or inactivity and thought the dash of cold water did us good.

Thanksgiving morning we started giving out coffee, bread and apple-butter to a small number of our local proletarians and "Ambassadors." We are doing this in a very modest way but we hope that natural growth will enable us to take care of the men whose number is increasing a little every morning. We are encouraged by the cooperation of our members who have given nobly of time, equipment and services. Incidentally, our friendly critic and advocate of business techniques is foremost in this activity. Whether he is entirely converted to the C.W. idea is very doubtful but he is setting an example for all of us.

Personalism

After our very memorable visit with Ade Bethune, about which I wrote you last month, we are looking forward to the arrival of Peter Maurin in Saint Louis about December 22nd. Those of us who have never met Peter are eager to hear him discant upon personalism. There is a very mistaken tendency to regard Peter's ideas as lending

"intellectual tone" to the movement instead of imparting vigor and organic unity to it.

Dom Choutard in his excellent "Soul of the Apostolate" tells us that the more intensely active we are, the more need we have of contemplation and prayer. He mentions Saint Louis, who spent about as much time in vigils with God as he did in affairs of state. Who could say that thereby his kingdom suffered?

There is a tremendous need for the spread of corporate worship, as Father Gerald Ellard told us in an excellent talk last month. Meditating upon and participating in the fundamental mysteries of our faith will lead us to become really fishers of men, not sooner or later but "immediately." So we pray, "Thy friends, O God, are made exceedingly honorable; their power is become very great." (Offertory Prayer, Feast of Saint Andrew.)

D.G.

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—Pope Pius XI (Forty Years After).

Father Michel's Book Important

Christian Social Reconstruction, by Fr. Virgil Michel, 132 pp. Bruce Publishing Company, 1937, \$1.35.

Father Virgil Michel has given us a most readable handbook for all who are going to trumpet, and perhaps work, for social justice. The Labor Encyclicals are his pride and he illuminates them with examples from the American scene, protecting the reader against confusion by lucid definitions.

The chapter headings are a helpful indication of the contents: Social Justice, Private Ownership (distinguished from capitalism), Wages and Labor, The Dictatorship of Finance, Socialism, The State and Economics, The Corporative Order (functional society, anti-totalitarian), Social Regeneration, and an Appendix on The Common Good. A small book, it is packed with instruction and ammunition and, studied, can be a safeguard against blind phrase-tossing.

Father Furfey, Callahan Talk At Pittsburgh

Marie Connolly
Catholic Radical Alliance
901 Wylie Avenue
Pittsburgh, Pa.

November 2nd, Rev. Paul Hanley Furfey of the Catholic University gave a fiery talk on "The Catholic Revolution." Our group was very much pleased with the success of this lecture. About 700 were in attendance, and at least 135 pamphlets and 100 copies of the *Catholic Worker* were sold outside the public hall. Our second lecture was also quite successful—Bill Callahan of the Catholic Worker group discussed, "Radicals and Why I Am One," November 16th.

We are thankful to be able to report that about 120 people are being fed a day at our St. Joseph's House of Hospitality. We are very much in need of a mimeograph machine, typewriter, bed clothes and funds; with special emphasis on the mimeograph machine. Won't someone please come to our rescue. Also men's, women's, and children's clothing, which are so necessary yet so scarce to the poor people during the winter months.

The group is carrying on its usual activities—round table discussions, selling C.W.'s in competition with Communists at Community Forums, passing out Catholic literature at red meetings, sponsoring public lectures, offering our help to local strikers. Father Rice and Father Hensler are as busy as ever taking the part of labor. At present Father Rice is a witness against the H. J. Heinz Co. of Pittsburgh.

Peter Maurin and Joseph Zerella also paid us a visit. Peter spoke in his typical way (what is it—prose or poetry?) and Joe gave us some important tips on technique that hit the spot. After listening to 3 members of the New York group, we felt like a bunch of slackers. But wait until next month—our report will be full of action! I hope.

Marie Connolly

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

The Point of View on Peace

By
EMMANUEL MOUNIER

The evasion made by the individual; I am making allusion to these spineless and inefficacious pacifisms in which it happens that young Catholics themselves comprise sometimes the most necessary, the most justified and the boldest protestations. The love of peace is not for the Christian the fear of death or of physical suffering; there are other more redoubtable misfortunes for him and the greatest of all would be to have no more CAUSE (capitals ours) for which he would be ready to lay down his life.

...The love of peace is not an anxiety of a vague pity for the horrors and brutality of war; lying, cowardice, selfishness make in silence each day more numerous victims than war and in the heart even of the Christian the most hateful ravages before which our emotional puritans keep a pagan insensibility.

The love of peace is not this pacifism of the tranquil, this paradise for the punctual professors and over neat collegians who have given a virtuous expression to their bourgeois ideal of comfort and security.

Ah, we see from here their future City! So well ordered, so well dressed up in mediocrity and in the assurance against all risk that no youthfulness, no foolishness, nothing superhuman will be possible in it. City of prudent people, city of dead souls, of vile securities, no, that is not the heroic City of the Christians. It is in the name of this pacifism that they come to us, to ask of us our lives, these men of whom Peguy has said that they love the pulpits and the parliaments not because one teaches there but because one sits down there, then, we, Catholics, my com-

Msgr. O'Toole's New Pamphlet "Powerful" Job

"Christian Wheat and Marxian Cockle"

Published under the auspices of the Catholic Radical Alliance of Pittsburgh: The Rt. Rev. Msgr. George Harry O'Toole has written one of the most intelligent studies of Marxism, that we have had the pleasure of reading.

We lose no time in urging our readers to buy bundle lots of this booklet which sells at 10c per copy. For this is not a pamphlet which has been sloppily thrown together. It shows scholarship. It is the work of a Worker-Scholar; for only a Worker-Scholar could treat the subject of Marxism, with the knowledge that Msgr. O'Toole exhibits in this his latest work.

From the Church

The next edition should contain a study club outline: the booklet contains more information than many textbooks on the subject, and every means possible should be taken to utilize the valuable information that it contains.

Msgr. O'Toole points out that the very idea of Communism was stolen from the Catholic Church. That what is good in Communism is Christian; what is mad is its own.

"Marxism has borrowed from Christianity not only the idea of Communism itself but also every ideal element by which it attracts to its cause the devotion of human hearts. Nevertheless Marxian Communism is the veriest caricature of Christianity, as Satan is the Ape of God."

Shocking are several disclosures made by Msgr. O'Toole; for on page 10 we discover that it was the United Front of the Marxist and Liberal forces that killed the first constructive bill at social reform, which was advocated by the Centrist Party in 1877. One of the points advocated by the bill was "Unionization of the working classes."

How the Marxists have changed. Karl Marx, if alive to-day, would completely disown Browder and the American Communists for their "popular front" tactics.

STANLEY "ISHNEWSKI

Pray for Labor Unity!

Members of the Catholic Worker groups and the ACTU all over the country are praying for the peace which Monsignor Ryan urged in his Labor Day speech on the West Coast, which in fact brought about peace between the Teamsters and Longshoremen for the time being. He said then, "There can be no fight to a finish. We must work for peace without victory." Remember the definition of peace — TRANQUILITY IN ORDER. We urge our readers to pray fervently that the CIO and AFL so order their affairs that right order and unity will prevail in the ranks of labor.

THE CITY OF GOD

Ps. 124

He who trusts in the Lord is like Mount Zion. He can never be shaken he who lives in Jerusalem.

There are mountains round about him. And the Lord is round about this people.

Because the Lord will not allow the rule of the wicked



to weigh upon the destinies of the just.

Do good Lord, to the good people, and to those whose heart is true. As for those who shirk their duties, they will be dealt with as though they had done evil.

Peace on Israel.

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

WANTED

Volunteers to sell the Catholic Worker on the streets, subways, union halls, etc., are requested to get in touch with Stanley Vishnewski. At present we would like to contact 100 zealous men who could devote a few hours each week to the selling of Catholic literature.

100,000 Settlers Make Dust Bowl Serious Problem

The following is an interview with Rev. Edwin P. Ryland, who has served on many commissions of investigations of industry. He is, at present, chairman of the Interfaith Conference of Social Justice, of which Mon. O'Dwyer and Rabbi Kohn constitute the other members. He is, also, serving on several others including the Municipal League of Industrial Justice. In the course of his investigations, he has covered practically all the important industrial farming centers.

With regard to the "dust bowl" immigrants Dr. Ryland was on hand when they came to the Salt River Valley, Arizona, on their way to California. Where he saw thousands of refugees living on the edges of irrigation ditches and seeking temporary work before pushing on to this state. They had gone there originally in answer to advertisements in the middle west papers for 5,000 workers for the cotton fields. But the ads had been imprudently released for they were never needed nor used.

Referring to the ingress of "dust bowl" workers and its effect on California, Dr. Ryland said:

"We have the biggest problem in the country growing out of the dust. For the great numbers have only added to the already severe migratory labor problem of this state."

These people have come to California in denser clouds than the dust and settling down are causing greater havoc than the storm. It is such a prodigious number that no one state can handle the situation, so the cry has been for Federal help. He gives, as a low estimate, 100,000 settlers.

Dr. Ryland offers two main reasons for California as the goal of this trek:

"First, California is becoming a great cotton country, even rivalling the south.

"And secondly, California has been advertised by the Chamber of Commerce, All Year Club and Railways as possessing a mild climate."

Some authorities, in an illegal manner, Los Angeles county in particular, have tried to stem this tide by police patrols. Obstructing all ports of entry they have intimidated the arrivals with guns and threats.

These newcomers are mostly trained cotton pickers, both white and negro. Many of them were successful farmers, owning and operating their own acreage in Oklahoma and Texas. They have settled principally in the San Joaquin valley. This, of course, displaces the overabundant Mexican labor, and swelling the already flooded labor market only adds to the distress. Personally the Mexicans have not resented the intrusion, but tried to help their fellow workers in their limited manner.

All that has been done, so far, to alleviate this condition is the Federal government's establishment of labor camps in different localities. The first was at Maryville and many others have been erected on the same plan, which Dr. Ryland explained.

"The government leases a piece of land, lays out streets, builds wooden floors for tents and constructs laundries and wash rooms. The residents furnish their own tents and living accessories.

"Although a supervisor is assigned to each camp, there is self-government, each man devoting two hours a week to camp work. So far the outcome has proven satisfactory."

(Not unlike a commune, should prove conducive to co-operative life.)

This housing problem was acute long before the arrival of the "dust bowl" emigres. A state commission of three men, of which Archbishop Hanna was the chairman, and including Dr. Case and Dr. Knowl, had been appointed years ago. But their efforts were hamstrung from the beginning. The Archbishop had cried out in despair; for they could only investigate and recommend but were impotent because no appropriations had been allotted. Although the Federal government came to the rescue, its purpose in

Movie Shown, Stores Opened By Boston CW

Jane Marra
328 Tremont Street
Boston, Mass.

Yesterday was Thanksgiving Day. The Misses Purdon gathered a committee around them some weeks ago and collected sufficient funds to provide a dinner for about 25 people, the men in the House and several others who had no other place to go; it was a large turkey, but Joseph Rigglesman prepared it, and our next-door neighbor—the "Cotton Grill" (colored) roasted it for them, the men prepared the rest of the dinner themselves, and apparently every one enjoyed the day.

The Good Press Apostolate is well under way—John Magee has a supply of all the best in Catholic literature on display at the Boston House of Hospitality, 328 Tremont Street, while in So. Boston, Hazen Ordway has a free reading room, all the Catholic periodicals and pamphlets on sale; also religious articles; there is also a lending library—books can be secured at either 328 Tremont Street or 147 Dorchester Street, So. Boston. Edward Willock has been so busy making signs for them that he may not have sent in a sample of his cartoons to the C.W. I hope that he has done so—they're good.

Debt

Having taken a large house we found ourselves getting into debt; and, trying to consider ways and means, we decided that the best thing to do would be to show a Catholic Moving Picture; the Holy Father has said the "cinema can be made a valuable auxiliary of instruction and education." We figured it also as the first step toward a Catholic Theatre; on November 18th, Father Ambrose Hennessey, D.D., again permitted us to use his hall; we had the film "Shepherd of Seven Hills" and the films taken at Easton C.W. Farm this summer were kindly loaned to John Magee by Father Palmer; there was a generous response by the many friends here in Boston area.

Every month, every day in fact, brings its own problems, and the November rent is overdue, the regular monthly expenses as well as the daily needs of food and heat are again confronting us and Christmas is coming—but we are in the hands of God—and our friends.

This will be the last issue before Christmas. As we gather round the Christmas Crib we will remember in our prayer to the Infant King all of the many units and their supporters; we will also remember that it was St. Francis who made the first Crib, and we will ask him to bless our weak endeavors to follow in his steps.

Boston sends to all the units of the C.W., to all the readers of the *Catholic Worker* and to our Dear Editor and her staffs as well all of dear friends at Mott Street and Easton, our very best wishes for a Happy and Blessed Christmas tide.

Father Cuthbert, O.S.F.C.

"Arbitrary dismissal, which takes into consideration merely the convenience or advantage of the employer without consideration for the well being of the worker, is a real injustice."

constructing camps, was to induce growers and ranch owners to follow suit and build camps on their property. But few have done so.

In fact many districts have absolutely refused to permit the government to establish camps in their vicinities. [The Imperial Valley offered organized resistance under the sheriff resorting to terror and beatings. They drove out such government agents as Gen. Glassford and committed many atrocities. Helen Marsden, daughter of the leading department store owner in San Diego was roughly treated on her tour of inspection.]

Such methods practically put Imperial valley out of the Union, it might as well secede, as there is no respect for lawful authority. The reason given for such action is that these investigators are Communists. But what they mean is to defy organization of labor, and the moneyed interests dare to flout the government.

—FRANCES LANGFORD

Father Gillis Says Mooney Is Innocent

(Continued from page 1)

said of the man unjustly convicted for bombing the Preparedness Day parade in San Francisco in 1916, "and yet we leave this cause to be fought by the unbelievers."

Reminded of the picketing of communist meetings by students of Catholic colleges, Dr. Gillis said he was "not strong" for that type of Catholic Action. He said he thought it was "running its course" and warned that such acts were "more irritating than good."

"Houses of Hospitality," Dr. Gillis said, should be opened in various parts of the city, where the homeless will be welcome to a cup of coffee, a bit of bread, warmth, and conversation about the church's tenets. "One center," he recommended be near the downtown branch of New York University, where he said a fellow priest had been insulted as a "parasite," by a "collegian" while the youth's companion sat beside the cleric. Another should be placed near the College of the City of New York, he added.

English C. W. Writes

16 Darlington Street, Wigan
5th November, 1937

Please forgive us for having left it so long before answering your nice letter. But our life has been very full since August. We have the loveliest baby and he is as good as gold and we are all so happy about him.

I was so interested to hear all about Mott Street, please tell us some more. We always dream that one day we will collect some money and come and see you all, but I am afraid it is only a dream as Bob is so busy.

Our house is quite small, but we are trying to get another similar one two or three doors down the road. The present place consists of a shop where we have various pamphlets and books for sale and where we talk to people. Behind this there is a room in which the paper is packed up and the books are kept but it is rather a dreary room as there is no window. Behind this again is the kitchen, like a big farmhouse kitchen, in here we cook and have to eat as well, there are generally a good few men sitting in here talking round the fire and in the evenings, boys come in and play table tennis and do odd jobs and talk lots. Often too we say our prayers in the kitchen round the statue of St. Joseph when it is too cold upstairs. Upstairs we have a little office, like yours, often very full, a big room where we have meetings and where we propose to have a reading room where the unemployed men can pass their days, and here also is the room where Baby sleeps with Bob and I and where I bathe him and look after him. Then upstairs again are two big attics where visitors sleep. Often there are so many people sleeping here that we have to put up beds or couches in the other rooms.

This is a mining town so coal, is quite cheap so luckily we can have nice fires and it looks quite cozy in the winter.

At the moment we have no proper room for clothes and they are all on the landing and have to be shifted about when people are cleaning them or mending them.

Well I must stop as I am cook as well as doing other jobs and soon people will begin to be hungry.

We certainly pray for you every night and are glad you do for us.

Ever yours in Christ the Worker,
MOLLY WALSH.
Do write some more.

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

C. W.'s Attend Conference on Rural Life

One Sunday night five of us jumped in the truck at the farm and drove all night to Richmond for the Rural Life Conference. It was done on the spur of the moment without time to dress up and consequently we looked like five tramps getting out of the truck at 7 A.M. to ring Mrs. Nott's doorbell. One of the neighbors was kind enough to think we were a party of surveyors, running in all directions to get the kinks out of our limbs and the sleep out of our heads.

When Southern hospitality is offered with a Christian motive it is the real article and Mrs. Nott, mother of two priests, gave us a four day sample of idealism in practice, both in the matter of food



—Ade Bethune

and lodging and in trying to further our work.

It is of the sidelights that I wish to write, for the reports of the Convention, which are very important for all those interested in the CW, may be read in most Catholic weeklies. The spirit and zeal of the speakers made one see a revival of that early American patriotism which our school books impressed on us. Devotion to a common cause strips away the conventional inhibitions and brings out the true democracy and respect between high and low of different faiths. It is good to see Catholic bishops, priests, and laymen working shoulder to shoulder with sincere non-Catholics for a Christian concept; it breaks through all the silly taboos of this materialistic age.

Upon the urging of Mrs. Nott we visited the Citizens' Service Exchange where the poor and unemployed are cared for. We were very pleasantly surprised by the spirit and technique there for it is different than most Community Chest ways of doing those things and had more than a touch of Thomistic philosophy in its creed. In old buildings there were various departments such as baking, weaving, quilting, barber-shop, white and colored beauty shops, printing, machine shops, etc., where the discouraged were taught to make themselves useful and to learn trades and crafts. All who worked were paid, not money, but scrip and this is based upon need. In the store nothing is sold for money. Haircuts were 1 hour scrip; wood stoves made from discarded oil drums, 22 hours scrip; quilts, 16 hours scrip. Houses are rented for 40 hours scrip per month and a large family having a large house paid the same as a small family with a small house emphasizing the Medieval concept based upon need and equity rather than the Liberal idea of equality and pocketbook. Their farm is used to shelter transients more than for producing and vegetables are bought from neighboring farmers who take scrip and use it to buy necessities from the Exchange store. Thus, they have the seeds of an economy within another economy and, as Peter points out, they can do without the Capitalistic Boss instead of fighting him.

We were very much impressed

Varied Opinions In Church Too

Under the stress of sundry disagreeable experiences, Cardinal Newman wrote to Miss E. Bowles in 1863:

"This age of the Church is peculiar. In former times there was not the extreme centralization now in use. . . . There was true private judgment in the primitive and mediaeval schools — there are no schools now, no private judgment (in the religious sense of the phrase), no freedom, that is, of opinion. That is, no exercise of the intellect. No, the system goes on by the tradition of the intellect of former times."

However conditions may have been in mid-nineteenth century England, when the old Catholic families, long persecuted, wished above all things not to be disturbed in their devotion and faith, and the converts felt impelled to extreme conservatism in writing and speaking on their new found beliefs, some measure of the right sort of private judgment is manifesting itself here and now. Many of our writers and teachers do use their intellects. Mother Church leaves us a vast territory where opinions and preferences may be freely voiced. What Newman called "the tradition of the intellect of former times" is still revered, but it is not slavishly adored.

Signs of Vitality

All this is another way of saying that, agreeing in essentials, Catholics can and do disagree concerning many points of practice and in the interpretation of points of doctrine not as yet elucidated by the *ecclesia docens*. Those in authority are usually patient with Catholics of all shades of opinion, for they know that if the Faith is to be a living faith it must in certain respects change its emphasis with differing individuals and in differing times.

—Brother Leo,
(The San Francisco Monitor).

by the fine Christian spirit of Mrs. Guy and the loyalty and devotion she inspires in those under her. We Catholics have much to admire in many not of our Faith. There we were given a tasty and well balanced lunch in the Exchange dining room and listened to the amateur band play during the noon hour. The spirit and ideas of the whole place just made us itch to work with them.

Father McKenna, S.J., took us to luncheon one day on the Roof Garden of the hotel where the Conference met and Father Ligutti paid our way to the banquet at the close of the meetings. The friendliness and interest of others, bishops and priests, made us realize how much the Catholic Worker is indebted to the clergy.

After Mass and breakfast on Thursday we started for New York stopping for about four hours at Silver Springs, Md., where Fr. Benson gave us two meals and good spiritual advice. When we came into view of the Seminary there we all exclaimed, "This is a real CW place." Young seminarians were building a garage and the entire place being built up from a few old farm buildings has the zeal and enthusiasm natural to a group studying for the priesthood on top of the zest of those devoted to creative physical work. It is an excellent combination and the students reflected the healthy Christianity which comes from physical work united with prayer. One feels that discomforts and hardships will not check them when they become priests for they are being nurtured upon such.

On highway No. 1, about 60 miles north of Richmond is a large Crucifix erected by one of the priests of Mrs. Nott. This son is now dead, but his Franciscan influence lives on in the lives of his people giving inspiration to all who knew him.

After a visit to Miss Grace Brannan in Baltimore where we were given more Southern hospitality we drove on through the night with Peter, curled in blankets in the back of the truck, making points and teaching us why things are as they are and how to make them better. Seven A.M. found us at Mott Street sleepy and tired and thoroughly glad we had made the trip.

Sissy States

By
DONALD POWELL

The United States is a representative democracy; that is, the ultimate authority — the supreme power — resides in the people, and the administration of its collective will is in the hands of officers elected by it as its representatives. As Abraham Lincoln had it, our government is of the people, by the people and for the people. Let me get it still shorter; the people rule.

Hence under our system of government, our President is our butler. We elect him. We pay him to keep our house in order. We reserve the right to bawl him out. We call him a Public Servant, which is precisely what he is. We give him a four year trial period to find out how good a butler he is. If we don't like him, we kick him out. We thought Mr. Hoover fell down on the job, so we hired Mr. Roosevelt.

Now there are men who do not want a Public Servant at all. They want a Public Boss. Worse, they want a Permanent Boss. They look with sheep-like, longing eyes on Uncle Joe Stalin, or the little Hitler boy or Benito Mussolini. And each time they look, their knees bend and their heads bow in worship. In fine, they want not only to be ruled by a butler but go into mystical ecstasies over the very thought of it.

Sissy

Some months ago in these columns, I suggested that the Fascist-Communist State was the Sissy



—Ade Bethune

State, and that is just what it is. Its adherents look upon the State as the Great White Father who will give them their baths, put them to bed, cut up their meat and see that they eat their spinach. Their State pre-supposes one Man and a flock of children. It has not seemed to occur to any of them that after a boy grows into a man, he is very likely to yell: "To Hell with spinach."

The American, historically, has said just that. He became fed up with super-men who knew better than he what was good for them. He found them out. He found that they governed for their purposes and not for his. He punctured their pretensions with nose-thumbing, and he ventilated their bodies with hot lead. Eventually, he became politically free and from that standpoint was no longer a sissy.

Freedom

I am quite as well aware as the fascist-communist cohorts that the American, vintage 1937, is an economic serf, a wage slave; that he is, therefore, an economic sissy. But I am not at all aware that economic sissy-hood can be cured by political sissy-hood, which is the remedy proposed by the fascist and communist boys and gals. What their argument amounts to is that if you go to jail, you are assured of food, shelter and clothing.

I have an idea that just as the American became fed up with political dictators, he has also had a belly-ful of economic sissy-hood. I do not believe that either by tradition or wish he would enjoy being kicked around by a political

dictator any more than he likes being rooked by the bankers or kicked out of his job by absentee or irresponsible owners. Instead of taking away his political freedom, I should have him use it to instruct his butler that he wants economic freedom; that he wants enough property to enable him to live as a free man and that he wants to be secure in it, free from the assaults of the tax-collector, the usurer, the middle-man, the absentee landlord and the legalized thievery practiced by Wall Street, public utility corporations and holding companies.

Slavery

What the fascists and communists offer is an invitation to slavery. For all their pretty pretensions, they ask us to give up our freedom of conscience, of speech, of assemblage, our freedom to criticize our ruler and to kick him out when we feel like it. They want to deny us security in our persons and homes and to deny us a jury trial. They want to substitute the equivalent of a trial by court-martial, to try us in private, to compel us to be witnesses against ourselves, and to keep us in jail for so long as they please, without even bringing us to one of their farcical trials. They want to make all America just one happy peaceful Harlan County. In short, they want to take away not only the rights for which our forefathers fought and which they took great pains to set forth in a written constitution, but they arrogate to themselves greater power than God, Who gave us a conscience and Who expects us to use it.

The Great White Father tradition is a European tradition and the Centralist State is its natural heritage. The American tradition is the democratic tradition, and its natural heritage is the Distributist State. One is a call to slavery; the other a call to freedom. One implies that a man is a sissy; the other that he is a man. You pay your money and you take your choice.

Mott St. Creche

Frank Mammano Writes:

In Italy barber shops have the reputation for arranging many a beautiful creche, the birthplace of our Lord. But of course it is mainly in the hearts of those who loved our Lord that the best ideas for them are held. I visited the barber shop of Mr. Alfred Dinacci of 113 Mott Street right next to our place and he has one of the beautiful scenery in the window of his shop.

He explained to me how he had built it all by hand and the characters and statuettes came from Naples, Italy. In this work you see the Capanna, or the cave, the birthplace of our Lord, and the life at that time.

I am sure Mr. Dinacci has the spirit of Christmas and we wish him a very merry Christmas and our prayers.

Editorial Note:

We wish Frank had written more about the crib next door because it is the most unusual we have ever seen. There are shops and homes and rural scenes and humans and animals at their occupations. There is even a cantina, and last year there was a jail, but I do not know whether these features remain the same every year.

"But the cantina is like a bar," Frank said dubiously when I mentioned how nice it was to have one in the setting.

"But bread and wine are the good things of the Lord and make the heart joyful," we reminded him.

"Yes, and they remind us too of the Body and Blood of our Lord," Frank agreed. "Do not forget to put a notice about it in the paper because everybody is very proud of that Creche."

"We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this question will be found without the assistance of Religion and the Church."

—From Rerum Novarum.

THE LAND

There Is No Unemployment on the Land

War and Peace

An Answer To All... Once and For All

Position of the Jockies, as expressed
some weeks ago in their Journal.

Several communist comrades have written to us from time to time, giving us their thoughts regarding our campaigns, or in order to protest because we did not take a stand supporting the "popular front" in Spain. The letters generally wind up with appeals to the union of all young proletarians in view of a struggle against Fascism. Here is our answer to all these comrades. It will be a frank one.

1. Notice Regarding Our Campaigns:

We thankfully acknowledge the remarks which have been made by some of those so-called Qualified ones. When young communists will have put on foot, like we have, Practical Services for the young workers, when they will have attacked the problem of the working youth otherwise than by speeches and printed paper, then we shall agree to reply to the remarks which they may then perhaps bring forward.

For the time being we are going to continue to consider their leaders as sinister fakers who are deceiving, or rather who are trying to deceive the young worker.

Young workers have had enough of speeches and hollow phrases from them. They are waiting for services, realizations which will improve their conditions in life in a practical manner, which will support them in their isolation and their abandonment. That is exactly what we have undertaken for the past 12 years. It is what we shall continue to do without bothering about stinging flies which when the horse advances would claim the credit.

2. Our Position in the Spanish Situation:

As Men and as Christians we cannot admit Violence from whatever side it comes! That is why we repeat again what we have said many times before: we reprove all the dreadfulfulness which for the past four months has let itself loose upon Spain, done by the rebels as well as that done by the loyalist forces.

We have been told by one of our writers that we are misinformed. Our answer is very simple: The numerous and concordant testimony which we have received from those who have escaped from the atrocities does not leave us in the least doubt about the anti-religious character of the struggle waged by the "Popular Front."

No serious journal can likewise contest the authenticity of the massacres of priests and religious for which the "Popular Front" is responsible.

And are the communists really better informed? Do they know for example that the Moscow press has not yet announced to its readers the taking of San Sebastian which took place already more than a month ago?

Let no one imagine, however, that we wish to approve the acts of the rebels. No man, worthy of the name, can sincerely justify the odious massacres for sake of reprisals, the bombardments of open towns, etc.

Besides, the respect which we declare we have for the human person places us as opposed to the dictatorial character of the government of which Franco is thinking.

3. Calls to Unity:

We want none of them.

A first reason is one we have already given expression to: Why should we go and unite with people who are contented with making speeches?

A second reason: much graver than this is: The doctrine of the young communists is in opposition to ours. You want hate; we want love. . . . You want to exploit the class struggles; we strive for collaboration. You want to take religion from the people; we want to restore it to the people because it alone can save it.

A third reason: If we must have



By
JOHN CURRAN

FARMING COMMUNE

all sacrifices are made with eagerness and happiness." We were sorry to see him leave at 6 o'clock and most of us stayed up till midnight to talk our impressions over.

Details

Jim, the horse, grows better-looking every day and sticks his nose in John Filliger's pockets for sweet bits. John has used the horse for Fall plowing where the land was not too hard for one horse and the whole farm is quite a bit ahead of a year ago. A few statistics. There were twelve acres under cultivation, yielding two and a half tons of alfalfa, three and a half tons of corn, and four tons of timothy hay for the livestock. All we need buy this Winter is laying mash for the hens at \$2.50 a week and four bags of bran. Rosy is due to have another calf in February and Molly to have her first baby in June. We now have 83 barred-rock hens and 11 bookkeepers—I mean roosters—and last month got 996 eggs which will help at the farm and at Mott street. The hog which we killed gave us 25 pounds of lard and weighed 225 pounds dressed. Besides 30 pounds of scrap-ple and 35 pounds of sausage we had liverwurst, ham, pork and spareribs. We expect to kill one of the other three hogs this month and to breed the sow so that we shall have 8 or 10 young pigs to start the Summer. We cannot help being impressed with the bounty of Nature if man will work with her.

Building

Mr. Hergenhan has very nearly finished the house and it would be a credit to the best residential neighborhood. Joe Hughes is well started on the cellar of a house on top of the hill in the woods. Bill Evans has the well finished and the stone work whitewashed. Once the Personalist idea takes hold things begin to happen.

One of the most gratifying things about the farm is the friendliness of the neighbors, their desire to cooperate and to help us to realize the ideal that we are all brothers in Christ. Labor is exchanged and for hauling logs for Mr. Wallace, who, by the way, has a 400 pound hog, we have a hayrake. Eggs and produce are exchanged, doing away with cash transactions as much as possible. We count the Smith family as one of us and Mr. Eichlin down the road has for a long time been of the greatest help to us.

Our farm will never be noted for material success, not as long as Miss Day and needy people are in this section. We do hope that it will point the way to a more decent mode of life, to a better ideal of what the land can be and can give, to other values in life than mere greed and exploitation can give.

Christmas Cards

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A. de BETHUNE
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(Continued from Page 1)

4. And when the barbarians born on the other side of the border, invade us, we do not hesitate to kill them before we have tried to civilize them.

5. So we civilized exterminate barbarians without civilizing them.

6. And we persist in calling ourselves civilized.

III. Germans and French

1. After the fall of the Roman Empire German barbarians invaded Gaul now called France.

2. The German barbarians came as invaders and were civilized by the invaded.

3. The Gallo-Germans living in Gaul, now called France, were Christians.

4. Through a Christian technique the Gallo-Romans made Christians out of the German invaders.

5. So the German invaders give up their religion as well as their language, and took up the religion as well as the language of the invaded.

IV. Italians and Ethiopians

1. Italian soldiers went to Ethiopia to civilize the Ethiopians.

2. The Italian soldiers still think that invaders can civilize the invaded.

3. But the Ethiopians do not like the way the Italian soldiers try to civilize them.

4. The best way to civilize the Ethiopians is to prepare

Ethiopian young men for the priesthood.

5. As Christopher Dawson says, culture has a lot to do with religion.

V. Spaniards and Moors

1. Moors from Morocco ruled part of Spain for eight hundred years.

2. They imposed Mohammedism on the Spaniards through the power of the sword.

3. After eight hundred years, the Spanish Christians decided to give the Moors a dose of their own medicine.

4. So the Spanish Christians drove the Moors out of Spain through the power of the sword.

5. Before the war, Spanish Christians failed to make use of the power of the word.

6. Spanish Christians seem to have more faith in the power of the sword than the power of the word.

7. So had the Moors when ruling part of Spain for eight hundred years.

VI. Stalinites and Trotskyites

1. Eugene Lyons says that Lenin and Trotsky accepted the idea that the end justifies the means.

2. They thought that an idealistic end could be reached by bloody means.

3. Because they resorted to bloody means, Stalin resorts to bloody means.

4. The State has not yet withered away and the Communist ideal is still out of sight.

A PRAYER

I am truly made in Your image, dear Lord.
In all the world of created beings I alone am free.

It is my privilege
To interrupt and alter
The natural current of events;
To be responsible for the well being,

The moral and spiritual development,

The final happiness,
Not only of myself,
But also of other human beings;
To affect the history of the universe

By my decisions.

This power is so tremendous,
So far reaching,
The responsibility of using it is so great,

That had you left the decision to me, dear Lord,
I would have shrunk away,
Frightened and reluctant
To receive the gift,
To assume the responsibility.
But you have not left it to me to decide.

It is Your Will that I,
Unlike all other lower creatures,
Should think and decide for myself.
Your Decree has lifted me to this high level.

(From THINK AND PRAY, by Joseph McSorley of the Paulist Fathers.
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Easy Essays

By

PETER MAURIN

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Prayer of Saint Francis of Assisi

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy."

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

READ

Maritain, Mauriac, Wust
Gilson, Fr. Gillis, Agar, Penty
Belloc, Chesterton, Maurin and
other Catholic and non-Catho-
lic writers.

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