

THE CATHOLIC WORKER

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OPEN LETTER TO PRESIDENT

C. W. Commends Interest in Co-operatives

A REAL STEP FORWARD

Mr. President,

We have read, with great pleasure, the news that you are interested in co-operation, even to the extent of sending a commission to study the Scandinavian co-operatives. When you took office a few years ago, you said that we should expect you to make many mistakes on the road to recovery and a proper social order. Just now, we are not concerned with your successes and failures. They are the business of politicians, both for and against you. But we are concerned with the fact that you have indicated an interest in what we believe to be both a proper and a Christian way of life.

Co-operation is the road away from the "dog-eat-dog" philosophy of capitalism, and the road to a state of affairs where individuals will be concerned with helping each other, rather than competing for material goods to the detriment of their spiritual being. Remarkable headway has been made in the United States considering the spirit that co-operators had to combat. We can learn a great deal from the 100 years of experience of Europe. Your action deserves the commendation of all right thinking Americans; it is an indication that you are truly interested in "the forgotten man."

With your commission go our prayers and best wishes. We look forward to its report, and sincerely hope that your interest will lead to the breakdown of the competitive spirit in America, and to the founding of a social order in which the finer, nobler spirit of co-operation will attest to the return of man from Mammon to God.

Sincerely yours in Christ,
The Editors.

VIEW OF ANTIGONISH AS SEEN BY VISITOR

From an Article by J. King Gordon in The Christian Century

I was sitting across from Peter Manniche on an eastbound Canadian train. The snow-covered hillsides and frozen lakes of Nova Scotia sped past the window. On Manniche's right was a representative of the provincial department of agriculture. He was saying: "I know of nothing like it in the whole of Canada. Last summer I took some members of the Legislature down with me to visit the fishing villages along the north shore which a few years ago were in a most depressed and wretched condition. The members of Parliament could scarcely believe their eyes, so great was the change in the conditions of living which had taken place."

"But how did it all start?"
"It began with the study clubs. Think of it! Study clubs in communities where formerly hardly a book was read, where only on rare occasions a newspaper came in from the outside, where schools were run down and illiteracy was common. I was in one such community a few years ago where a poor little underpaid teacher was struggling along in a badly equipped school. Now there

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C. W. STATES STAND ON STRIKES

Let us be honest. Let us say that fundamentally, the stand we are taking is not on the ground of wages and hours and conditions of labor, but on the fundamental truth that men should be treated not as chattels, but as human beings, as "temples of the Holy Ghost." When Christ took on our human nature—when He became Man, He dignified and ennobled human nature. He said, "The Kingdom of Heaven is within you." When men are striking, they are following an impulse, often blind, often uninformed, but a good impulse—one could even say an inspiration of the Holy Spirit. They are trying to uphold their rights to be treated not as slaves, but as men. They are fighting for a share in the management

for their right to be considered partners in the enterprise in which they are engaged. They are fighting against the idea of their labor as a commodity, to be bought and sold.

Camden Strike

Let us concede that the conditions at the Victor RCA plant down in Camden, where a strike started last month, and which is said to involve 13,000 men, are not bad conditions, and that the wages and hours are not bad. There probably is a company union which is supposed to take care of such conditions and complaints, but they perpetuate the enslavement of the worker.

Let us concede that the conditions of the seamen are not so atrocious as The Daily Worker contends. (It is no use talking about the steward's department on passenger ships which has unbearable hours and conditions of labor.) Let us get down to the fundamental point that the seamen are striking for—the right to be considered partners, sharers in responsibility—the right to be treated as men and not as chattels.

Change the Social Order

Is it not a cause worth fighting for? Is it not a cause which demands all the courage, the integrity, of the men involved? Let us be frank and make this our issue.

Let us be honest and confess that it is the social order which we wish to change. The workers are never going to be satisfied, no matter how much pay they get—no matter what their hours are.

This, of course, is the contention of the ship owners, of the employers and industrialists the world over. They know that strikes are going to go on, no matter what concessions are made along these lines. They, too, will not face the fundamental issues involved.

Seamen's Strike

During the seamen's strike in the spring and the months after when the men were staying at the Catholic Worker House on Mott street—there were about fifty who came and found jobs and went away to have their places taken by others—we had an opportunity to talk to many of them. There was many a round table discussion over the preparation of vegetables and the washing of dishes and the mailing out of the paper (for the men joined in our work while they were with us). They have written to us after they left, and they have returned to see us when they came back into port.

One night we were talking with a Communist, a young fellow from Iowa, born of a Catholic father and a Methodist mother. It was hard to talk to him—we were both convinced we were right, we were both animated by truth, but he refused to concede the spiritual. Philosophically we differed. But a great many truths came out in these arguments.

Communist Arguments

He used to stand in the middle of the kitchen floor, a dish towel in his hands and suspend all operations while he talked. Tennessee, Yank, Ryan and the others went on working, laughing at his earnestness, and his inability to co-ordinate work and discussion.

He used to take refuge in anti- (Continued on page 2)

PETER'S BOOK HERE AT LAST

Paper-Bound Edition of Collected Essays

ILLUSTRATIONS BY ADE

How a book is written—it always makes an interesting story. And how Peter Maurin's book, Easy Essays, just out today as we go to press, came to be written will be an account of interest to all our readers.

In the first place, he wrote under protest. He does not consider himself a writer, but a speaker. He can talk all night and continue on into the next day. And it is because people did not listen, that Easy Essays came to be written. If his listener refused to let him "make his point," Peter got into the habit of writing it out and mailing it on to him.

The essays have been written in coffee houses along the Bowery; in a barn by the light of a lantern on a farm up near Kingston; on a bench in Union Square. We have seen him stop on the picket line down in front of the German Consul's office and take out his note book and pause to write for a while, his sign, protesting against the Nazi regime, hanging jauntily over his shoulder, a pile of circulars stuffed in his pockets. I have seen him in churches, stir from a meditation to jot down a few notes. He has all but written some of the essays at the altar rail.

Easy Conversations

It is not controversy that Peter likes to indulge in, though his thought arouses violent opposition in many quarters. He likes to indulge in what he calls easy conversations. "I will give you a piece of my mind, and you will give me a piece of your mind," he says, "and then we will both have more."

And these conversations have taken place from one end of the United States to the other, in farms, labor camps, on city streets and park benches.

Another Great Talker

I think of St. Catherine of Sienna, and how she used to talk. There is a story told of her, that she could talk for twelve hours at a stretch, and when the listener, whether he was priest or bishop fell asleep under the barrage, she used to wake him up and insist on his continuing to listen.

And I think of the apostles coming together on the island of Cyprus, Timothy and Paul, perhaps it was, and there "they conversed for a year."

Peter emphasizes conversation as a means of education, as an exchange of thought, as a means of indoctrination.

Universities

At one time universities were built up about just such men. The man was the attraction, not the fine buildings. Students followed him by the thousand, whether he spoke in a college hall or on a park plaza. Now the buildings overshadow the teacher, and the loans of the bankers smother thought and expression. There is nothing that binds or constricts Peter Maurin. We who know him and have lived with him for the past three years realize that he is one of the most detached of men.

He possesses nothing in this (Continued on page 2)



Evicted Croppers, Negro and White, Start Co-op Farm

Delta Co-operative Starts Diversified Farming in Single Crop South

Evicted sharecroppers of Arkansas have started a co-operative farm at Hillhouse, Mississippi, and a report of their progress appears in The Llano Colonist written by Sherwood Eddy. The report covers: housing, crops, sanitation, organization and race relations.

The farm consisting of 2,138 acres has a large wood lot valued at \$17,000, as much as they paid for the entire farm. This wood lot will supply the housing needs of the community for some time to come. Already five houses have been built and plans and material for fifteen more are ready. The government at Washington has presented the colony with plans for a model house costing \$1,000. However, using the standing lumber and sawmill which they are fortunate enough to have each family's house will cost \$33.

Diversified Farming

Breaking away from the single crop policy, which has impoverished both land and man of the south, diversified farming will be the technique of this new social experiment—new for that section of the country. With cotton as the basic cash crop, corn, potatoes, and vegetables of all varieties will be sown in large quantities. A dairy herd and a hog farm will supply the colony with milk products and pork the year round. A thirteen hive apiary is already supplying the community with honey. Three hundred dollars worth of chickens will cover the poultry needs. Altogether the aim of the co-operators is to be as self-sustaining

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Pa. Steel Workers Unionization Drive Bitterly Opposed

Steel Institute Challenges Lewis in Huge Ads in Capitalist Press

The beginnings of a gigantic struggle between capital and labor are to be seen this month in the drive of the Committee for Industrial Organization for the organization of the steel industry.

The press is predicting a general strike, and all stories carry a warning of impending violence both on the part of labor and capital. With the knowledge of what has happened in the past, there are rumors in labor circles of gas bombs and machine guns being purchased and stored by the bosses while they mouth piously in full page ads in the metropolitan papers, "The Steel Industry will use its resources to the best of its ability to protect its employees and their families from intimidation, coercion and violence." What the Steel Institute is in favor of is company unions and so far, in the history of the labor movement in this country, they have successfully resisted all efforts of the American Federation of Labor to organize their workers.

Travesty on Justice

A Catholic paper which came through the exchanges this morning carries a headline, "Company unions a travesty on wage justice," Dr. Francis J. Haas, tells clothing workers. Father Haas is rector of St. Francis Seminary out in Milwaukee, and was formerly a member of the National Labor Board.

The stand taken by Pope Leo XIII and by Pope Pius XI in their great encyclicals on labor, is that labor has a right to organize and in unions of their own choosing.

Only about 12 per cent of labor is organized in the United States right now, and the craft union form of organization has proved unfitted for the huge basic industries such as coal and steel.

In the drive of the Committee on Industrial Organization which has been going on for the last six months, to build up industrial unions, the committee has been forced into opposition with the old A. F. of L.

The head of the C. I. O. is John L. Lewis, who is infinitely more capable as a labor leader than Green or Woll or any other of the A. F. of L. men.

Division of Forces

It is unfortunate that the approaching battle is another one of those struggles against many enemies, not just one. Labor is divided against itself right now into two great factions—those in favor of craft unions and those for in-

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PETER'S BOOK

(Continued from page 1)

world. All his earthly belongings could be put into his pockets. It is true that when we move from place to place, he takes a suitcase which is as heavy as a load of bricks. But it is books, the suitcase contains, nothing personal. If he has an extra shirt he gives it away, and the change he has in his pocket belongs to the poor.

We have tried since THE CATHOLIC WORKER and its accompanying House of Hospitality started, to give Peter a room of his own, but somehow it never works out. Always there comes along someone in need—and if none comes along Peter finds him and brings him in. All last winter there were two or three other men in his room so that there was never a corner for Peter to take someone off for a discussion.

Round Table Discussions

Consequently round table discussions take place in THE CATHOLIC WORKER office over the kitchen sink, out on the front steps, or right in the center of the office with a general hullabaloo of people coming and going all around.

And speaking of the kitchen sink, an illustrious visitor to the office—and we have many of them—is quite apt to find Peter there as anywhere. (He has never had a desk to sit behind.) He teaches us all by example and reminds us that those who wish to be leaders must be servants. Remember the Last Supper and how Christ washed the feet of His disciples.

No Respector of Persons

Whether it be an out of work longshoreman, a college student or a member of the hierarchy, Peter gives the same time and attention to these conversations which he is always seeking. The exchange of thought—the great work of building up a lay apostolate to reconstruct the social order—this is his work to which he is dedicated these many years.

Human Contacts

Together with his detachment from all material things, goes a delightful impersonality, an uncritical attitude in regard to human beings. He never judges, never condemns a person. His enemies are principalities and powers, not flesh and blood.

If there is strife around him, he will give a little lecture on "the art of human contacts," of taking what cooperation people can give. I remember one person who came in, all convinced of the necessity of preparedness, and who rejoiced that the munition factories were booming because it meant more employment. With a patient tolerance (for the time being) of this attitude of mind, Peter set to work to reconstruct the mental set-up of our visitor. And there is another eminent authority who has come to see us often who is rabidly anti-Semitic, and Peter was able to reach him with an agreement on the principle that money lending at interest was usury.

To the scornful white collar employee, Peter teaches the philosophy of labor, and by that he means manual labor. To the class war minded proponent of social justice, he preaches the Works of Mercy.

Not to be too Laudatory

There are his faults, of course, which often makes the circulation department tear its hair. He will come in from a trip through the west with a handful of money and say: "Here are some subscriptions." But he will have forgotten the names of the subscribers or where he put the list.

There will have been a vitally interesting interview with some professor from the University of Chicago, and Peter will have neglected to get his name.

Impersonality

And it is this very impersonality which will make him hate this story of the author in back of the work. He will squirm and withdraw into a shell, and refuse to see the necessity of it. But fortunately, he also has a quality of humility and of submission in such small things, and if I, who am apt to be a domineering woman say very firmly, "Peter, it is necessary that we tell our readers about these things—they will read and absorb the thought the better for it," he will shrug his shoulders with a wry look, and going out into the streets with a bundle of books and papers in his pockets, soon forget all about it.

The Catholic Worker Stand on Strikes

(Continued from page 1)

clericalism, in attacks on our refusal to face facts, in what he liked to label our sentimentality. Often he would be driven to name-calling because he felt himself defeated in argument and there was no other refuge for him.

But there were many things we agreed on.

Fake Tactics

He was telling us one night how he caused a disturbance on board ship over the constant mess of stew they had been served. Overtime work, crowded quarters, uncomfortable mattresses, the menu, all these were the issues seized upon as a chance for a disturbance, a miniature strike. He had been spending his days at sea figuring out ways to forward the revolution, and on this occasion it was stew.

We asked him whether he really thought that a cause worth fighting for to the shedding of blood. We asked him whether the other seamen who were fundamentally sane, did not object to these obstructionist tactics of the Communist. If they did not hinder their own cause by this tactic?

He maintained that if they would not join in it was because they were cowardly and selfish.

We maintained that it was because they knew it was not the cause for which they were fighting.

Recognition of Sacrifice

We pointed out that there on Mott street they were sleeping six in an apartment, between blankets, no sheets, that the food was insufficient and the washing facilities most primitive. They had no showers, no hot water to wash out their clothes, (and they were always washing out their clothes. A cleaner lot of men would be hard to find.) They had to walk ten blocks to get to a public bath.

We pointed out the fact that if the men were running the ship themselves, they would put up with any sacrifice, do without food, submit to crowded quarters, take a minimum of pay, if only they were recognized as men, masters of their own destinies.

And that is why we are working towards a workers republic, he said triumphantly.

Functional Classes

We made him admit that some men were capable of leadership and others weren't, that some men were trained to hold certain positions and had to hold them. We brought out Tawney's ideas of functional classes as opposed to acquisitive classes.

But the worker had no chance of improving himself so that he had a chance to become an officer, he claimed. Or if he had, he was still in the position of being a funkey, a hireling of the masters. There were always the masters. There was always the profit system, the idea of labor being sold as a commodity, whether it was the labor of the captain or the crew.

It was, we conceded, the whole social system which was out of joint. And it was to reconstruct the social order, that we were throwing ourselves in with the workers, whether in factories, or shipyards or on the sea.

Co-operative Ideal

The co-operative movement is a good one because it offers an opportunity to rebuild within the shell of the old with a new philosophy, which is a philosophy so old that it seems like new. And in the co-operative movement there is a chance for a real united front and for a peaceful and ethical accomplishment of our aims. But where there is no chance at co-operative enterprise right now, in factories, on ships, what then?

The Pope Says

The popes have hit the nail on the head.

"No man may outrage with impunity that human dignity which God Himself treats with reverence."

"Religion teaches the rich man and the employer that their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is an honorable employment; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power."

"Enlightened Self Interest"

These are fundamental principles which the A. F. of L. has neglected to bring out. They have based their appeal on enlightened self interest, a phrase reeking with selfishness

and containing a warning and a threat. A warning to the workers of the world that they are working for themselves alone, and not as members one of another. One can see how it has worked out in this country. What percentage of the workers are organized? A fraction only of the laboring men of the country. And how has the highly organized worker cared for his poorer brother? There has grown up an aristocracy of labor, so that it has been an irksome fact that bricklayers and printers receive more than farmers or editors in the necessary goods of this world—in goods which we should strive for in order that we may have those God-given means to develop to the full and achieve the Kingdom of Heaven.

Recognition of Last End

We are not losing sight of the fact that our end is spiritual. We are not losing sight of the fact that these better conditions of labor are means to an end. But the labor movement has lost sight of this fact. The leaders have forgotten such a thing as the philosophy of labor. They have not given to the worker a philosophy of labor, and they have betrayed him.

And the inarticulate rank and file throughout the world is rising up in rebellion, and are being labelled Communist for so doing—for refusing to accept the authority of such leaders, which they very rightly do not consider just authority. They know better than their leaders what it is they are looking for. But they allow themselves to be misled and deceived.

Positive Not Negative

We have so positive a program that we need all our energy, we have to bend all our forces, material and spiritual, to this end, to promulgate it. Let us uphold our positive program of changing the social order.

But let us too, examine the Communist means to the end which they claim they are working for, a true brotherhood of man. We, none of us, can have any objection to the ideal of the brotherhood of man. We do not talk about a classless society, because we acknowledge functional classes as opposed to acquisitive classes.

We agree with this end, but we do not agree on the means to attain it.

Brotherhood of Man

The Communist says that all men are our brothers except the capitalist, so we will kill him off. They do not actually believe in the dignity of man as a human being, because they try to set off one or another class of men and say "they are not our brothers and never will be. So let us liquidate them," and then to point their argument, they say with scorn, "Do you ever think to convert J. P. Morgan or Rockefeller or Charlie Schwab?"

They are protesting against man's brutality to man, and at the same time they perpetuate it. It is like having one more war to end all wars. We disagree with this technique of class war, without which the Communist says the brotherhood of man cannot be achieved.

Nothing will be achieved until the worker rises up in arms and forcibly takes the position that is his, the Communist says. Your movement which trusts to peaceful means, radical though it may seem, is doomed to failure.

Victorious Failure

We admit that we may seem to fail, but we recall to our readers the ostensible failure of Christ when he died upon the Cross, forsaken by all his followers. Out of this failure a new world sprang up. We recall to our readers the folly of the cross which St. Paul talks about.

When we participate in strikes, when we go out on picket lines and distribute leaflets, when we speak at strike meetings—we are there because we are reaching the workers when they are massed together for action. We are taking advantage of a situation. We may not agree that to strike was the wise thing to do at that particular time. We believe that the work of organization must be thorough before any strike action occurs, unless indeed the strike is a spontaneous one which is the outcome of unbearable conditions.

We Oppose Violence

We oppose all use of violence as un-Christian. We do not believe in persuading scabs with clubs. They are workers, too, and the reason

BLACK LEGION—AND WHAT TO DO ABOUT IT

The Black Legion is 'being white-washed! So far investigations have only uncovered the crimes committed by those staunch, constitution upholding Black Legionnaires, of their leaders little or nothing has been heard. Does the Black Legion consist only of little local mushroom rooms or does a central point control a far-reaching network of Fascist cells? The press has certainly not helped much beyond the triumphant though empty gesture of printing pictures of Legion regalia. It has come to our slow and Hearsst befogged minds that the names of those most prominent in the Detroit skull-duggery are those of men living about us—lawyers, judges, military men, politicians. The membership will no doubt comprise all



those mentioned in that delightful nursery rhyme beginning "Rich man, poor man, etc."

Hence, we feel called to condemn any attempt to belittle this most recent attack upon human rights and liberties. Avowedly defenders of our constitution, it is very evident that very few of the flag-waving personnel of the Legion had ever read it. To be consistent, the Bill of Rights should certainly be a part of the supplementary reading of embryo Black Legionnaires.

Investigation

We therefore urge the immediate enactment of the Benson-Dickstein Resolution calling for an investigation of the Black Legion and other so-called patriotic organizations. We add our voice to that of thirty prominent professional men who have written President Roosevelt regarding the above resolution because "the most sinister aspect of the Black Legion," the letter says, "is its connection with men in political life." Other organizations should be included in an investigation of the Black Legion because they, too, are "spreading similar un-American propaganda of religious, racial, or subversive political prejudices."

That this investigation will blow the lid off many a pretty kettle there is no doubt. Nor do we doubt the effect of such an investigation upon the ballot returns this coming November. We fear the embarrassment caused will be tremendous—even now we sense the consuming blush of the cheek political.

there are scabs is because the work of organization has been neglected.

We oppose the misuse of private property while we uphold the right of private property. The Holy Father says that "as many as possible of the workers should become owners," and how else in many cases except by developing the co-operative ideal?

—We Repeat Our Stand—

We repeat for the benefit of our readers, this assurance: While we are upholding cooperatives as part of the Christian social order, we are upholding at the same time, unions as organizations of workers wherein they can be indoctrinated and taught to rebuild the social order. While we stress the back-to-the-land movement so that the worker may be "deproletarianized," we are not going to leave the city to the Communist.

Month by month, in every struggle, in every strike, on every picket line, we shall do our best to join with the worker in his struggle for recognition as a man and not as a chattel. We reiterate the slogan of the old I. W. W.'s, "An injury to one is an injury to all." St. Paul says when the health of one member of the Mystical Body suffers, the health of the whole body is lowered.

We are all members, one of another, in the Mystical Body of Christ, so let us work together for Christian solidarity.

Nazi Kulturkampf Invades States of Central Europe

Exiled German Leaders Depict Church Struggle Against Paganism

At a recent conference given to representatives of anti-Nazi organizations and the Catholic press by Prince Lowenstein, head of the late deceased Center Party of Germany, latest developments in Central Europe were reported.

The Prince introduced Doctor Berman, former Editor of the Berliner Tageblatt, an exile from Germany, who told of conditions in Austria and Czecho-Slovakia. Austria, he said, is in far greater danger from a cultural invasion than a political one. Already Nazi influences have penetrated into all spheres of Austrian life, and soon there will be no need of a Nazi coup d'etat. Anti-Semitism is increasing, sad to relate, among Catholic youth groups. A very queer distinction is being made by these groups between religious anti-Semitism and racial anti-Semitism; the former said to be contrary to Catholic principles; the latter is considered legitimate and is used to whip up the Pan-German sentiment.

Church Made Goat

Doctor Berman told the story of a recent convert to Catholicism who brought anti-Semitic pamphlets to Cardinal Innitzer, who very sadly told him that he was unable to do anything about it. The Church in Austria is credited with much more power than she actually has. Expedient political moves are often dubbed Catholic without the knowledge or consent of Church authorities. To make matters worse there is a strong feeling of anti-clericalism growing among the peasants. The root of the trouble may lie in the fact that pronouncements of Catholic leaders are not translated into action. The failure of measures designed for the common weal is always laid at the feet of an innocent Church.

The same story with certain variations may be told of the other two border states of Germany, Switzerland and Czecho-Slovakia. In Switzerland, as in Austria, there is very little aggressive cultural opposition to Nazi ideals. In Czecho-Slovakia, where there is a German speaking minority of some four millions, all the tenets of Nazism are finding fertile ground. The position of these expatriated Germans is further aggravated by the fact that they have no radio station of their own, and naturally listen to propaganda emanating from every German station across the border.

Olympics

The participation of American athletes in the Olympic games was deplored by Doctor Berman. It is a common boast of the Nazis, said the former editor, that as soon as the Olympics are over their position will be even stronger throughout the world than it is now. They even have a jingle worded to that effect in German. The Nazis look upon every attending athlete as a potential propagandist for their doctrines.

A new anti-Nazi organization called the Committee for Justice to Victims of Nazism was represented, and its proposed work of investigating the evidence brought against Hitler's opponents at the many infamous trials was explained. The recent trials of priests and religious on charges of immorality, etc., are not having the effect hoped for by the Brown Shirts. German Catholics have had too long a time for preparation and no dodge of their opponents can be a surprise. The wave of popular indignation the Nazis hoped for at the beginning of the trials has had to be manufactured, as was most of the incriminating evidence. The Church is the only aggressive opposition to the new paganism.



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Epistle from the Feast of St. Camillus, July 18

Dearly beloved; wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in himself. In this ye have known the charity of God, because he hath laid down his life for us. And we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children let us not love in word nor in tongue, but in deed and in truth.

Mott Street

Outside in the street the sun pours down, but it is not too hot for the little girls to be skipping rope. St. Joseph stands in the window of the Catholic Worker store, surrounded by green plants and looks out at the children.

A little while ago a funeral passed by. We were just coming from Mass and heard the band playing. On all sides of the white hearse were little girls dressed in their first communion dresses, carrying flowers. Two men carried a mounted picture of the dead child, dressed in white, surrounded with more flowers.

The sun was shining, and a little girl was dead, a little girl from one of these crowded tenements hereabouts where six children and more are crowded in three and four rooms—where the rats, as little Felice said, are chased by her father with a broomstick.

There is sun in the street, but from the cellars and areaways a dank musty smell redolent of death, rises. There is sun and gaiety in the street, and the little girls skip rope around the push cart of pineapples, but one little girl was carried in a coffin down the street, while the band played its slow, mournful and yet triumphant dirge. She was through with this short and dangerous life which is yet so dear to us all. There is one less to skip from beneath the wheels of trucks and gather around the crowded kitchen table in the tenement. There is one less mouth to feed, one less pair of shoes for the father (who supports eight on fifteen a week) to buy.

One less little girl.

The Farm

Day after tomorrow we are bringing the first batch of children down to the farm. They will be loaded on the truck with the baskets of mason jars which kind friends sent in, with the blankets other poor families contributed for them, with the cots the seamen have been sleeping on in our hospice.

It is our readers who are making this possible, that have sent us in seventy-five dollars all told to pay for the food for these young ones. There are about fifty children we have promised to bring down to the country, and there is seventy-five dollars to feed them with. We are quite frankly making an appeal for more funds. If it seems too brutal to tell of the funeral which we saw this morning, we can only say that life down here is filled with these contrasts of brutal facts, and self-sacrifice and patience. Our lives are checkered in this way with violence and death, sunlight and joy.

Some of those very seamen who were clubbed on the picket line are down in the country right now fixing up the place for the kids who are coming Saturday. And one of our readers who is on relief sent in a dollar to help feed our charges.

We are asking our readers again to contribute what they can towards food. "He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him?"

Pope Pius XI Says

"Since the unbridled race for armaments is on the one hand the effect of the rivalry among nations, and on the other the cause of the withdrawal of enormous sums from the public wealth and hence not the smallest of contributors to the current extraordinary crisis, we cannot refrain from renewing on this subject the wise admonitions of our predecessors which thus far have not been heard."

"We exhort you all, Venerable Brethren, that with all the means at your disposal, both by preaching and by the press, you seek to illumine minds and open hearts on this matter, according to the solid dictates of right reason and the Christian law."

Apostolic Letter, Nova Impendit, 1931.

DELTA CO-OP FARM

(Continued from page 1)
as co-operation used to further that end can possibly make them.

Government sanitation and health experts are immunizing colony residents from all local epidemic dangers. Window and door screening will prevent malaria. Pellagra will be successfully combated by the varied diet of the colonists. Adequate drainage and water supply guard against typhoid.

Education

The form of government of the project is naturally democratic. A co-operative council consisting of Negro and white members of the community decide all matters relating to the new community. At a recent meeting they decided to name the place the Delta Co-operative Farm. These men are receiving the best kind of adult education in tackling problems as they arise. They are running a producer's co-operative, a consumer's co-operative, and a building co-operative. They have secured the services of various specialists in



PASTOR BONUS

all fields and are preparing with the help of two experts to teach weaving and other handicrafts to their wives and children.

Interracial

The problem of race relations has been met most courageously and with a spirit that is strange north of the Mason and Dixon line. These Southern co-operators do not let the spectre of social equality blot out the need of social justice which is the Negro's due. And in this they are putting Northerners to shame. They believe their problems and the Negro's are the same. As long as the large owner could play off white against black racial prejudice served to keep apart and intensify the misery of two groups bound with ties of mutual economic oppression. The Delta Co-operative farm will not be run along "Jim Crow" lines of race segregation. These Delta sharecroppers have at last given voice to opinions held by a large element of the South who have worked untiringly for many years for better race relations. We are glad the example has been set by the South. And may the spirit of Delta descend upon the Northern white group where much lip service to Social Justice has been given of late.

Cotton Robot

Several issues ago there appeared in THE CATHOLIC WORKER a news story of a mechanical cotton picker destined to make sweeping changes in the economic structure of the South. The Rust machine, named after the Rust brothers, inventors of the cotton robot, can pick more cotton than twenty pickers working all day and in a fraction of their time. Unrestrained this machine could press the burden of unequal com-

The Negro and Co-operation

The Negro needs the co-operative movement. The first to feel economic depression and the last to be liberated from it, the Negro, because of the many ways in which insecurity is impressed upon his group, is ripe for co-operation. The Negro needs greater purchasing power. Co-operation gives greater purchasing power. The Negro needs greater opportunity for education. Co-operation emphasizes education. Exploitation has become synonymous with the name of Negro. The Co-operative movement eliminates profit-making and substitutes production for use.

The Negro's dollar must be stretched if he is to live in a manner compatible with his human dignity. He needs more than any other group a one hundred cent dollar. He needs it because he is a Negro. Discrimination has lowered his salary. His housing is in the poorest of sections, is higher in rent than the average. Because of race he may not belong to a labor union other than on a "Jim Crow" basis. Every attempt he makes to better his condition is usually impeded.

True co-operation besides being an economic revolution brings about a revolution of the spirit. The Negro as a group is not devoid of the besetting sin of his white brothers, that of materialism. His education has fitted him to be exploited and to exploit as has that

of all groups. The Negro feels just as bitter under stress of circumstances and reacts when in power much the same as his white employer reacts. He needs as well as his fellow worker and employer in the white group to practice and maintain the Christian principles en-tailed in the Co-operative Movement. Under our present system Christian principles in business are for the heroic only and human nature rebels at being continually heroic.

Under a Co-operative system a greater measure of economic justice would be assured. The cause of inter-racial justice would be helped immensely. Co-operation has been marked by its Christian stand on race relations. Furthermore, the Negro has demonstrated to his group and the world that he can live co-operatively. The great success of the Co-operative projects in the middle west run by Negroes prove what can be done with small capital and the right spirit. In that stronghold of racial misunderstanding, the South, Negroes and whites have been setting an example by working together in the Co-operative movement in a manner to put to shame members of the white group in other sections of the country. It might be said that inter-racial justice and the Co-operative movement are synonymous, especially when Co-operation is seen in action among racial groups.

ANTIGONISH

(Continued from page 1)
are two competent teachers, night school five nights a week and half a dozen study clubs meeting regularly in the homes. It's marvelous!"

"And out of the study clubs, co-operation?"

"Yes. The study clubs appear to be a necessary preparation for the cooperative enterprises. Where co-operation has failed, in nine cases out of ten it is where the people do not understand it—do not understand its philosophy, do not understand its technique, do not genuinely believe in it. The study clubs and cooperative projects have meant for these people a completely new approach to life. They roar with laughter when someone suggests that there might be some advantages in returning to the old ways."

The University

The University of St. Francis Xavier is favorably situated from the standpoint of the adult education program which it sponsors. Close to the strait of Canso, it is within easy reach of its chief work in the island of Cape Breton. At the same time, since it is on the mainland of Nova Scotia it is in a good position to extend its influence westward toward the richer agricultural and fruit growing belts of the province. As soon as you enter the extension office you are conscious of its sphere of influence.

The office of the extension department is particularly busy this morning. A month's study course is being carried on with the express purpose of training leaders for com-

petition upon the small operator and make, if possible, the lot of the sharecropper-tenant even more difficult. Happily this will not happen as the Rust brothers are intending to "socialize" their invention after the trial runs of the first ten of their machines this fall. The profits made by this machine will go to further the co-operative movement in the South and particularly projects similar to the Delta Co-operative.

Appearing in a business journal and captioned "New South" was a large photograph showing a large industrial plant of the belching chimney—ruddy sky and smokey background type. Accompanying the picture was a story telling of the vast natural resources of the South. The abundance of "cheap and contented labor" the scene was painted rosily and profits fairly drooled from the writers pen. We however, take exception to this picture of the New South, our scene would be based upon an abundant agricultural life. A Co-operative Agrarianism rather than industrialization, is nearer to the Southern tradition. Her sons' talents lie in the soil. The Southern Co-operative movement holds cradled in its arms a happier tomorrow.

munity work. Some sixty-five are in attendance. This special course is taking the attention of Dr. Coady; this morning he is engaged in delivering a lecture in economics. Professor MacDonald is in close conference with Alex S. McIntyre, field secretary for the mining area, who has just one day to spend in Antigonish. Sister Mary Michael, in charge of the women's study club and handicraft section, is actively instructing leaders in the art of glove-making.

Winter School

The Winter school is divided into several groups for special study—adult education program, labor problems, consumers' cooperatives, farm problems, credit unions, handicrafts, recreation program. After the groups have met in their separate sessions they come together in a common seminar and listen to the group leaders' reports. Here they have full opportunity for the discussion of the actual problems which are encountered on the field.

Activities

After one such seminar in which there had been attempted an evaluation of the whole work of the extension department in the mining field a summary of the morning's discussion was prepared by one of the group leaders. Here is its concluding section: "On the field ahead: More credit unions, more cooperative stores, more study clubs (these really come first), more and better libraries, ownership, partial or complete, of the basic industries, more democratic representation in government, the development of other lines of industry where possible to supplement that of mining and take care of the need for employment during slack periods and provide work for those who cannot find it in the mines even during the productive seasons. These will embrace such industries as the particular community requires. Laundries, dry-cleaning and pressing plants, shoe repairing shops, eggs and chicken producing farms, dairies and numerous other enterprises will in the course of a decade or so be co-operatively owned, managed and operated by the miners and their families of these communities. Study, however, is the first requisite. The men and their wives along with their sons and daughters are aware of this. What is gratifying is the fact that they not only study for the purpose of preparing for this work of economic development but realize that it is but a means to an end, the road to a fuller spiritual development."



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Radicals of the Right

By PETER MAURIN

1. SHOUTING A WORD

Fr. Parsons says:

1. There is confusion of mind.
2. When there is confusion of mind someone has only to shout a word and people flock.
3. When Mussolini shouted discipline people flocked.
4. When Hitler shouted restoration people flocked.

2. THE RIGHT WORD

1. Mussolini's word is discipline.
2. Hitler's word is restoration.
3. My word is tradition.
4. I am a radical of the right.
5. I go right to the right because I know it is the only way not to get left.
6. Sound principles are not new.
7. They're very old; they are as old as eternity.
8. The thing to do is to restate the never new and never old principles in the vernacular of the man of the street.
9. Then the man of the street will do what the intellectual has failed to do; that is to say, "do something about it."

3. NO UNITY OF THOUGHT

1. Henry Adams says in his autobiography "You cannot get an education in modern America because there is no unity of thought in modern America."
2. And he found out that the thing applied to modern England and modern France.
3. But looking at the Cathedral of Chartres and Mount Saint Michel he found out that one was able to get an education in thirteenth century France because there was unity of thought in thirteenth century France.

4. PHILOSOPHY AND SOPHISTRY

1. Mortimer Adler says: Modern philosophers have not found anything new since Aristotle.
2. Modern philosophers are not philosophers; they are sophists.
3. Aristotle had to deal with sophists in his day and age.
4. What Aristotle said to the sophists of his own day could be read with profit by modern philosophers.

5. THE CITY OF GOD

Jacques Maritain says:

1. "There is more in man than man."
2. Man was created in the image of God; therefore there is the image of God in man.
3. There is more to life than life this side of the grave; there is life the other side of the grave.
4. Science leads to biology, biology to psychology, psychology to philosophy, philosophy to theology.
5. Philosophy is the handmaid of theology.
6. To build up the city of God, that is to say, to express the spiritual in the material through the use of pure means, such is the task of professing Christians in this day and age.

6. INTEGRAL HUMANISM

1. Through the influence of Maxim Gorki the Marxists have come to the conclusion that Marxist writers should be more than proletarian writers; that they should be cultural writers.
2. Waldo Frank thinks that the cultural tradition must be brought to the proletarian masses, who will appreciate it much more than the acquisitive classes.
3. What the Marxists call culture Maritain calls Socialist Humanism.
4. But Socialist Humanism is not all Humanism, according to Maritain.
5. In a book entitled "L'humanisme integral" Jacques Maritain points out what differentiates Integral Humanism from Socialist Humanism.

7. THOUGHT AND ACTION

1. Integral Humanism is the Humanism of the Radicals of the Right.
2. The Radicals of the Left are now talking about Cultural Tradition.
3. The bourgeois idea is that culture is related to leisure.
4. Eric Gill maintains that culture is related to work, not to leisure.
5. Man is saved through faith and through works, and what one does has a lot to do with what one is.
6. Thought and action must be combined.
7. When thought is separated from action it becomes academic.
8. When thought is related to action it becomes dynamic.

STEEL

(Continued from page 1)

dustrial unions. There is the constant fight against enemies boring from within, the Communists. And then there is the fight against that great bloated power, the American Iron and Steel Institute.

Organization work is going on. A big meeting is going to be held at Homestead, just outside of Pittsburgh, the scene of many a bloody conflict between capital and labor, next Sunday, which will more or less open up the drive.

And with the determination of the labor leaders of the C. I. O. there is an equal determination on the part of the Institute.

Their full page ads carry a threat guised in suave and skillful argument. They make it very plain that they will not deal with their employees as men but only as slaves. They will never allow them any voice in the management. And that is what this struggle is about—just as much as about wages and hours.

Harvey O'Connor, labor writer, gathered statistics on the earnings in 1934 of 134 steel workers employed by the Carnegie Steel Company in Duquesne, Pa. Each year the company gives its employees slips showing their annual earnings "for income tax purposes." They averaged \$422 for 1934, or \$3.13 a week.

Mother Jones

Mother Jones, one of the most lovable of labor leaders, was over eighty when she participated in the great steel strike of 1919. She tells how the Steel Institute protected its employees then. She wrote:

"I sat in the kitchen with the wife of a steel worker. It was a tiny kitchen. Three men sat at the table playing cards on the oil cloth. They sat in their undershirts and trousers, Babies crawled on the floor. Above our heads hung wet clothes. The wife said:

"The worst thing about this strike, Mother, is having the men folks home all the time. There's no place for them to go. If they walk out they get chased by the mounted police. If they visit another house the house gets raided and the men get arrested for 'holding a meeting.' They daren't even sit on the steps. Officers chase them in. It's fierce. Mother, with the boarders all at home. When the men are working, half of them are sleeping, and the other half are in the mills. And I can hang my clothes out in the yard. Now I daren't. The guards make us stay in. They chase us out of our own yards. It's hell, Mother, with the men home all day and the clothes hanging around too. And the kids are frightened. The guards chase them in the house. That makes it worse. The kids and the men and the boarders all home, and the clothes hanging around."

"That was another way the steel tyrants fought their slaves. They crowded them into their wretched kennels, piling them on top of one another until their nerves were on edge. Men and women and babies and children and cooking and washing."

During the next month the editor of The Catholic Worker is going to visit some of the steel towns in Pennsylvania and write stories about the workers and the conditions under which they live. But disregarding "the depression and the huge losses" which the Steel Industry weeps steel tears over, disregarding the Steel Institute's talk of not being able to do anything about it, The Catholic Worker will stress this aspect of the situation—"the right of the men to be recognized not as wage slaves, but as brothers of Christ, members of the Mystical Body, temples of the Holy spirit, in other words, as 'free men.'"



FARMING COMMUNE

By JAMES F. MONTAGUE

Whatever one may say of the farmer's life he cannot truthfully say that it ever becomes monotonous. The factory worker may spend the whole of his natural life tightening nuts but the farmer will always have variety in his work.

Francis, who has been taking care of the cow as well as doing many other things, had to go home on a visit. Paul Toner had been watching him milk and persuaded Francis to let him try his hand at it once or twice. It was a very good thing for us that Paul had done this because none of the rest of us know anything about milking. Before we knew that Paul had learned the art, it seemed, for awhile, that the best thing we could do would be to send Rosie hitch-hiking with Francis. Although Rosie is very gentle, she shows dissatisfaction for a time at having new milkers. This means we will have to wait quite some time before the entire crowd learns to milk.

Insect Exploiters

Bugs, beetles, and beasts have been after our growing things and have kept us on the hop. For the bugs and beetles we have used a spray with very good results. If there is one leaf which escapes having been sprayed the bugs and beetles all seem to know it and concentrate on that particular bit of food. After a rain, which washes all the spray off the plant, there must be some sort of press release sent out to the bug newspapers. Whether they read of the news in their papers or they receive it over their radios, I do not know how they know it, but they certainly all get here in 15 minutes. When the spray is on the plants we do not have any trouble.

Besides chasing bugs, beetles, and rabbits, there have been many other things to do which were quite necessary for good crops. Hoeing is quite essential and fertilizing is necessary. Weeds grow and must be kept under control. We have been quite fortunate in having enough rain. Twice we had too much rain and it was necessary to make ditches to prevent erosion. Next year we're going to plant peach trees where the ditches are at present. This will serve to break the flow of water whenever we may have a similar storm.

More Live Stock

Rabbits are quite plentiful hereabouts and thoroughly enjoy a few mouthfuls of our young cabbage. When we bought the place a six-year-old dog came with it but so far he has failed to earn his license fee, which was one dollar and ten cents. William Callahan of the C. W.

staff made a trap which caught one rabbit. Moles have taken over our onion patch and once in a while go in for carrots and beets. Today we are going to put out a special mole trap which we shall watch regularly. This may do the trick.

Wild strawberries were in abundance during their short season. We picked many and consumed them with the morning cereal and in very good shortcake. None were put up for winter use. At present we are doing the same thing with black raspberries, which are more abundant. We hope to preserve some of these.

More to Eat

Since last month we have had another field, about two and one half acres, ploughed up. This entire field will be planted in beets, turnips, late tomatoes and beans. The water situation has improved considerably since last month. Due to plentiful rain, the cisterns have been full. Soon we will start digging the well.

So far, we have used out of the garden, radishes, onions, turnip greens, beet greens, lettuce and a few cultivated strawberries. Rhubarb and asparagus, we have had plentifully. Turnips and cabbages we will have pretty soon. The early potatoes are in blossom now and we could have used many, many more, but there were no seed potatoes on the market. The sweet corn will not be ready for some time yet.

Cooperatives

During the month we joined the Pennsylvania Farm Bureau, a co-operative. The headquarters are at Tatamy, about nine miles from here. In our group, the Northampton County Farm Bureau, we are the only Catholics. This of course is because there are few Catholic farmers. The Farm Bureau is a co-operative organization and one can buy fertilizers, fencing, feed, and seed through it. Besides purchasing at a very reasonable figure we are always sure of the best quality. This organization is quite strong and has a very spacious warehouse.

The Work Goes On

John Curran has been taking care of the spraying and cutting poles of our five hundred tomato plants. We are putting in another thousand this afternoon. The day is very cloudy and the ground is wet. We have had very good luck in the past with just such weather.

We have had four seamen with us for the past month. Besides being good company they have helped us tremendously. One boy from Connecticut has had plenty of experience on farms and we have profited greatly. For a day or so he is over helping Dr. Koiransky, whose farmer is away.

A Priest Risks His Life

GLASGOW, Scotland.—Two Catholics were among five men trapped and suffocated to death by a "running fall" in Bardyke's Colliery, Lanarkshire, on March 21, 1936. Both men were married, with families.

Among the first rescuers to descend the pit was Father Bernard Keenan, a young curate at St. Joseph's, Blantyre. He was hearing confessions when the news of the disaster reached him. Knowing that many of his parishioners were working on that particular shift, he rushed at once to the pit-head, where, although he had never been down a pit before, he donned overalls and went down with the officials and a party of rescuers.

When the scene of the disaster was reached, after a terrible experience of crawling on hands and knees for about two miles in the pit, the victims were found to be dead. Father Keenan gave conditional absolution to the two Catholics, and remained in danger at the scene of the fall for several hours, as long as there was any possibility that any miner could be brought out alive. The following morning he visited the bereaved families.

Consumer Cooperation Information

Consumer Cooperation in America—Democracy's Way Out, Bertram B. Fowler, (1936) Special Edition\$1.00

Factual current story of Consumers' Cooperatives and Credit Unions written from personal contacts by national journalist.

Finland, A Nation of Co-operators, Thorsten Odhe (1931). Paper\$1.00

Late story of wonderful development of Consumers' Cooperation in Finland.

Sweden, The Middle Way, Marquis W. Childs (1936)\$2.50

Sweden's consumers' Cooperatives, Public Utilities, Labor Unions, Farm Cooperatives, Political and Educational Organizations which have made Sweden a land of economic and political democracy.

A further list, and literature on the subject may be had by writing Consumers' Cooperative, 167 West 12th St., N. Y. C.

EASY ESSAYS

by

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