

CATHOLIC WORKER



Vol. V. No. 5.

SEPTEMBER, 1937

Price One Cent

EASY ESSAYS

by
PETER MAURIN

Unpopular Front

I. Four in One

The Unpopular Front is a front composed of:

1. Humanists who try to be human to man.
2. Theists who believe that God wants us to be our brother's keeper.
3. Christians who believe in the Sermon on the Mount as well as the Ten Commandments.
4. Catholics who believe in the Thomistic Doctrine of the Common Good.

II. They and We

1. People say:
"They don't do this."
"They don't do that."
"They ought to do this."
"They ought to do that."
"We ought to make them do this."
"We ought to make them do that."
2. Always they, never I.
3. The Common Good starts with I, not with they.
4. I don't need to be crazy the way they are crazy. I can be crazy in my own crazy way.
5. One I and one I make two I's and two I's make We, for We is the plural of I.
6. We is a community.
"They" is a crowd;
"They" is a mob;
"They" is a gang.

III. What Makes Man Human

1. To give and not to take—that is what makes man human.
2. To serve and not to rule—that is what makes man human.
3. To help and not to crush—that is what makes man human.
4. To nourish and not to devour—that is what makes man human.
5. Ideals and not deals—that is what makes man human.
6. Good and not greed—that is what makes man human.

IV. Jewish Jubilee

1. The Jews had a way to solve their financial problems.
2. Every fiftieth year debts were remitted, land went back to the owners, slaves were set free.
3. The Jews did that because they believed that God created the world.
4. The Jews believed in the Fatherhood of God as well as the Brotherhood of Man, for God wants us "to be our brother's keeper."

V. Let the Jews Be Jews

- Ludwig Lewisohn says:
1. Nowhere in the world have the Jews made the effort they did in Germany (Continued on Page 4)

Lesson In Ethiopian War Plans

In the August issue of "Harpers" there is an article, or rather a condensation of a book, "Planning the Ethiopian Conquest," by Marshall Emilio DeBono that should cause all, who call themselves Christian, to think, to reflect, and to act now.

Planned Raid

With the candor of a child Marshall De Bono tells openly how he and Il Duce planned months before to create war in Ethiopia. He quotes a letter from the Duce to him "In case the Negus should have no intention of attacking us we ourselves must take the initiative. . . . dated February 26th before hostilities commenced. This, of course, was secret at the time and we ask all to recall the propaganda, excuses, and alibis, that were advanced by the Fascists at that time. As in the case of "The War to End War," the truth comes out long after life and blood have been lost. Before a war the truth is better camouflaged than any weapon used in it.

Let us have some of this frankness before we yield to the emotional instincts aroused by martial music, finance patriotism, and unthinking slogans. It would be well to question ourselves as to just

(Continued on Page 2)

CONSCIENTIOUS OBJECTOR

The picture reproduced here is that of Ben Salmon, one of the unsung heroes of the World War. A devout Roman Catholic, and one committed to the belief that modern war cannot be justified, he suffered for his convictions by



BEN SALMON
"S. O."

being imprisoned during the war. He is an outstanding example of the brave few who dared hold out against opinion and stand for their beliefs. The October "Catholic Worker" will contain some of his writings in defense of other war time prisoners and an expose of prison conditions as he wrote of them to Woodrow Wilson.

Hitler In Open Slam On Church

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

AMSTERDAM — It is perhaps symptomatic that Adolf Hitler himself, who was born a Catholic and practiced his Faith up to 19 years ago, on the eve of the annual meeting of the German Hierarchy, has given a written recommendation to the author of a violently anti-Catholic pamphlet by a former Catholic whose name is Prothmann, on "The Right of Faith."

The booklet has been published by the notorious Ludendorff agency in Munich, the headquarters of the most conspicuously anti-Christian organization in the country.

Taxed Heavily

Instructions have now been issued whereby Catholic parishes in Germany will be taxed more heavily than ever before. Not even parish homes will be exempt any longer. Also a revenue drive has been started against German Catholic monasteries and convents to enforce tax payments to an extent which will mean their financial ruin.

The imposing demonstration of faith of the pilgrims recently gathered in Aix-la-Chapelle was an in-

(Continued on Page 2)

Farm Colony Larger, Needs Second Farm

50 Children and Many Visitors Overflow Houses and Barns

DAY AFTER DAY.

"You be the father and your name is Patrick and I'm the mother."

"And we have so many children!"

"Yes, six have to sleep in this bed, and we'll let two come into bed with us. Then it won't be so crowded."

"Come on children, you can't play any more, it's time for bed. And don't take so long about undressing. Father, are you going to bed?"

"No, I been sleeping all day."

"Well, you better sit up all night than come to bed after and wake the children up. Then they'd all start crying."

"Come on, time to get up and have breakfast, lazy. My, what a crowded house."

No Dull Moments

The days rush by, breakfast, supper and bed. Tragedies, accidents, sicknesses, all greeted with equanimity. For it is the children, playing dolls outside the door while I write. Teresa, Eleanor and little Dorothy, the latter two from Harlem, one a Catholic and the other not. They are about the same size and age, the three of them, and there is never a dull moment. There are dolls and puppies and cats and books, and to see the three of them sitting in a row on the couch reading, is a sweet sight. This is the first summer with us for these little colored girls, but we hope they come every summer and grow up with us as some of the boys from Charles Street have for the past three summers. Now one of the boys is eighteen and has worked with us on the farm all summer and wants to stay for the winter. We're glad to have him. Two of the boys converted to the rural life movement is not so bad.

During the summer we have had about fifty children with us for longer or shorter periods. A few got homesick and had to be taken back to the city. Many of them stayed for two weeks or a month. We never had less than ten at a time and most of the time there were fifteen. And when I think of the catastrophes that happen to Teresa's families of dolls, I thank the Blessed Mother for her care of all these children during the summer. Eddie got sick once from eating green apples; Charlie, an eighteen-year-old, cut his head shaving, there were a few cases of poison ivy and a few cut fingers. The worst was that of little Mickie, the bad boy of the crowd, who sliced his own hand good and plenty while he was trying to put his bedmate's Sunday clothes through the corn chopper.

House Flooded

Oh, the happiness of having space this year on the farm! The rented farm which adjoins the thirty acre farm we own, has a four room house and two barns and a chicken coop. The little boys with one of the men to watch after them, have had one of the barns, and plenty of floor space for extra guests who didn't mind doing without beds. The women's barn (which is also big enough to hold kitchen and dining room), had the disadvantage that it leaks like a sieve, and during a week of rain such as this last, beds were shifted to every position till we felt we were on rafts in midocean. Usually we wake up with our feet in a puddle of water. In the house the fit-

(Continued on page 2)

Join the Union! Natural And Supernatural Duty

The Catholic Worker is a workingman's paper which is published to bring Catholic social principles to the workers in industry, to men and women and young people in mills, in factories, in mines and lumber camps, on ships that sail all over the world, and on the docks where men unload those ships. The Catholic Worker is not a local paper. It doesn't just go to the workers in New York, where it is published, but goes all over the United States and Canada and even all over the world.

Workers have written to us from farms and factories. We received one letter from a miner who worked in the oldest mine on the continent, up in Nova Scotia, a mine which stretches five miles out under the Atlantic Ocean. We received letters from Pullman car porters, from automobile workers, from stock yard workers, and we also receive letters from people working in mills.

They read our paper and are interested in it, because it tells the stories of workers all over the country.

Our paper is addressed especially to Catholics, because we are Catholics, and because a great number of the workers of this country, those who have come from the other side as well as those whose families have been here for generations, are Catholics. We are all Catholics first of all, whether we are French or Irish, Lithuanian or Italian. Nationalities make no difference. Catholic principles remain the same. And the Church has a great deal to say about these principles in regard to the rights and duties of labor.

A Share in Industry

Your right and your duty to organize, to join a union, is an elementary right, a natural right, but it is also a duty. As long ago as 1891 Pope Leo XIII wrote a great letter to labor in which he told the workers of the world that the only way to better their position was to organize into unions so that they could achieve better wages and hours of labor, better working conditions, and the right to be recognized as men, creatures of body and soul, temples of the Holy Ghost.

Pope Pius XI followed that great letter on labor by another one in 1931 when he repeated all Leo XIII had said and pointed out again in even stronger terms the duty as well as the right of labor to organize. He wanted the workers to have such good salaries that they could save enough to buy homes, to educate their children, and put by for their old age. He wanted them to have enough even so that they could buy a share in industry, so that they could become part owners and share in the responsibilities of industry.

We all know that by himself, the worker can do very little. He has to join into association with his fellows in order to have the strength to meet with his employer and to bargain collectively.

As Catholics we do not like especially that word "bargain." It assumes that labor is a commodity to be sold by the worker at the highest possible price, and to be bought by the employer at the lowest possible price. It degrades labor and takes away from it the dignity it has as a vocation as well as a task by which we earn our daily bread.

Labor Must Organize

We would rather say that labor must organize so that they will have the strength to make their voice heard, not only by the employer but by the public. So that they can bring pressure to bear, if needs be on the employer, to force him by this moral pressure to give better conditions to the workers.

Without this combined strength the worker can get nowhere. He must join with others to form a union to better his condition.

You all know the history of mills, and how women and small children used to work in them for many long hours a day for a pitiful wage which was not enough to feed them, let alone house

(Continued on Page 3)

SEPTEMBER, 1937

VOL. 5, No. 5

THE CATHOLIC WORKER

(Member of Catholic Press Association)

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Telephone: CAnal 6-9795Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly.
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Notify of change of address giving both the OLD and the NEW. Requests for new subscriptions, renewals, change of address, and discontinuance should be sent to this office (115 Mott Street) at least two weeks before they are to go into effect.

Entered as Second Class Matter, December 5, 1934, at the Post Office of New York, N. Y., Under the Act of March 3, 1879

200

The editorial, for which this space is usually reserved, will be found on the first page. We have been forced, because of finances, to confine ourselves to four pages for the last two issues. We hope that the October number will signal our return to normal.

CONDITIONS FOR A JUST WAR

- I. The war must be undertaken in defense of a strict right.
- II. The value or importance of this right must be in proportion to the magnitude of the damages to be inflicted during the war.
- III. War must be absolutely the last resort.
- IV. There must be a reasonable hope of victory.
- V. The right intention must exist at the declaration of war, and must continue for the duration of the war.
- VI. The war must be rightly conducted.

PAX does not believe that any modern war can measure up to these requirements. Consequently, its members refuse to take part in any modern war.

War

(Continued from Page 1)

what interests we are serving by encouraging and taking part in any modern war when what is told us before varies so widely with what we learn after.

Lust for Power

Let us put the Church's definition of what constitutes a just war firmly in our minds when press and radio begin to whip up "patriotic" hysteria and remember that now is the time to decide under just what conditions we shall be willing to shed blood. In this naive admission of De Bono and Mussolini to Italy's raid upon Abyssinia we see how the military mind works to create "incidents" and prepares to force war upon the peoples of the nations involved. We see the secret hurry to produce a "defensive-counter-offensive" and how "the matter would have to be settled" not from ideals of justice and equity, but from sheer lust for conquest, both military and economic. What bunk all these high-sounding slogans and alibis are when compared with the frankly stated truth that only appears afterwards.

Plain Suckers

We see the tactics of the battlefield used before there is any general expectation of a war. "Surprise" movements are planned to start a war as well as to carry it on. The strategies of diplomats and generals blend into each other so well that there is no line of demarcation. How sure are we even now that the wounding of the British official and the bombing of the U. S. steamer were not definitely a part of the military plans in the present China-Japan war? Is it not time for even the most militaristic-minded Christians to think, reflect, and to act now so that we shall have a little frankness before rushing into carnage.

In view of all that has been debunked about the World War, Marshall De Bono's candor, and military and economic history of the last centuries are not most of us just plain suckers, not to mention anti-Christian, in our easy acceptance of what we fight about? This

Hitler

(Continued from Page 1)

stance of the systematic attempt of the Nazi authorities to interfere with all freedom of religious thought. Despite the fact that almost 1,000,000 pilgrims gathered in the city for the great procession, the press of Germany was not permitted to make any reference whatever to the event. No public building in the city was allowed to be decorated with flags. The tourist office refused all assistance to the pilgrims and the railroads withdrew their original offer to arrange for special trains, obviously because of orders given to them from higher places.

Heinrich Imbusch, former head of the Catholic trade unions of Germany, who left the country after the Hitler regime came to power, has now been formally deprived of his German citizenship.

The Austrian Catholic weekly, *Schoenere Zukunft*, whose editor, Joseph Eberle, of Vienna, has consistently maintained an astounding reserve with regard to Nazi activities has now met with sheer ingratitude on the part of the Hitler regime. German newspapers have been instructed not to accept advertisements seeking subscribers by that weekly and not to refer to the magazine's contents in their columns.

In Goeppingen, Wuertemberg, Father Gregor Waeschle has been fined 150 Marks, corresponding to about \$60, because he objected to the falsehoods spread by a local Nazi newspaper about the Church, in the course of a private conversation. The priest's remarks were construed by the court as "libel against a newspaper."

appeal to investigate and analyze and to be courageous before the guns begin to make mincemeat of us is not based upon humanitarian grounds, but only upon the ordinary man's hatred of being a sucker. Those who say they admire valor and courage will find plenty of it in the annals of our Conscientious Objectors during the World War.

Day After Day

(Continued from Page 1)
the office, the kitchen, and the two bedrooms were always filled. All summer we had two invalids with us (and the vitality of the children seemed to bring health to them too.)

We can do without beds and sleep on the floor, we can sleep in wet beds; we can do with most primitive washing and toilet facilities; but with space there is a sense of luxury.

Farm Needed

We are all praying to St. Joseph to get this farm for us in some way. It costs four thousand dollars, a huge sum, but it is certainly worth it. And what to us is an unbelievably large sum, should seem like nothing to our patron. Surely, you can see, St. Joseph, that we need this place, so can't you remind somebody who has an abundance to buy it for us?

During these two months, Mary Johnson has made 1,500 beds, let us figure, and served 4,500 meals. She gives this service to us—the family she has adopted out of the loving kindness of her heart. Donald has washed dishes after 4,500 servings; Stephen Johnson, working in town during the summer has contributed four-fifths of his salary; a deaf girl, working at housework for five dollars a week, leaves us a dollar every week to



help out; seamen from the seven seas whom we fed last winter, have contributed from twelve ships to help out; one seaman turned over \$150 on his return from a voyage; one young fellow supporting a family contributed his lunch money for a good part of the summer.

All these workers giving abundantly of the talents, energies and earnings, and giving at such a sacrifice, surely will bring the graces of God down on the work. We are sure that if it is His good pleasure, we are going to get this farm. We certainly need it, and He has not failed us yet. There were plenty of rosaries said with that intention and the prayers of little children are most potent of all.

Priest Visitors

All during the summer there were priest visitors sleeping at the farm. Father Joseph Woods from Portsmouth Priory was with us for two weeks, and Father Palmer from Long Island was with us still another two weeks. (He took lots of moving pictures.) We certainly wouldn't be without priests to offer up Mass if we had a chapel. We had to spend the money we had set aside for a chapel this year, realizing that Temples of the Holy Ghost were more important than temples made with hands. So this is another thing we need. And while we are about it, there is money for building. Two married couples on the farm now and little houses (two rooms would be sufficient) needed for them by spring. Fr. Lallemand says we compliment God by expecting great things from Him, so we're listing these wants. And there's the printing bill, by now over a thousand dollars; and the grocery bills, about five hundred.

Important

At the present moment we feel like the Israelites, crying out to the Lord in the wilderness. And we are sure that He will hear us.

We've been reading the old Testament a great deal this summer. And when we pray importunately for these material needs, because we have a very large and hungry family of about a hundred, we are reminded of the words of Moses. When Pharaoh, tired of the disasters which were overtaking him, and yet greedy, told Moses to take his people and get out, only leaving the herds behind him. Moses refused. "There shall not a hoof remain of them," he said, "for they are necessary for the service of the Lord our God."

And I do indeed feel that all these things I have been mentioning "are necessary for the service of the Lord our God," so we shall continue to pray for them.

Collect for The Feast of SS. Isaac Jogues, John de Brebeuf and Companions

O God, who hast consecrated the first fruits of the faith in the vast regions of North America by the preaching and blood of thy blessed martyrs Isaac, John and their Companions, mercifully grant through their intercession that a plentiful harvest of Christians may increase everywhere from day to day.

Pittsburgh Alliance In Two Rallies

Sunday, August 1, Rev. Charles Rice and Rev. Carl P. Hensler with about 18 members of the Catholic Radical Alliance staged a counter demonstration with the League Against War and Fascism. About 1,000 copies of the Catholic Worker and 500 copies of a timely leaflet composed by Father Rice were divided among us to pass out. A large sign reading "We are opposed to War, Fascism and Communism" was painted in red and black letters. (Note: Fascism is spelled wrong but that isn't the only thing wrong with it.)

Some young Communists were yelling "Buy Fight and read the truth about Spain." Only a few in the crowd bought. Many questions were asked about our organization and the reason for demonstrating. Two young girls belonging to the Young Communist League told us that when they first heard of the Catholic Radical Alliance they were more than shocked. Communists have always listed Catholics in the conservative group and could hardly imagine their being progressive, that is supporting the laborer—the forgotten man. In other words they admit they don't understand Holy Mother Church.

League for War

The attending crowd were mostly members of the Young Communist League, National Youth Congress or were just communistically inclined. A few of those we talked with expressed a desire to attend our lectures in the fall. One interesting young man has come to our meetings since, also taking extra copies of the Catholic Worker to distribute.

A Communist gave us an invitation to a Pro-Spanish "Loyalist" meeting to be held August 4. The invitation promised a "thrilling moving picture of our boys in the trenches of Spain." Also a request was made for "cigarettes for the boys over there." Just such remarks prove the League Against War and Fascism is a league for war against Fascism. One of the sad things about this organization is that the league is camouflaged, and well-meaning progressive groups are apt to side with it in supporting unions and the like thereby promoting the popular front and helping Communism take one step towards victory.

A Catholic Radical Alliance member stood before the meeting hall and handed out Catholic Workers and a leaflet stating that the Church is behind the working man in his fight for subsistence. The air was tense and many slams were thrown at him about the Catholics and the Church but no excitement occurred.

The Alliance held a demonstration in behalf of the strikers at the Heppenstall Strip Mill, a small steel mill right in the city of Pittsburgh. Father Hensler, Father Rice and two Capuchin priests, Father Francis de Sales Donoghue and Father Clarence Tschippert, were present with about a dozen lay members of the Alliance. Copies of the Worker were distributed.

The union organizer and the man who has kept up spirit in the strikers, Bill Hart, turned the meeting over to Father Rice when the parade stopped. Standing on milk cases Father Rice appealed for peace, for the council table rather than bricks and clubs. Father Hensler and Father Francis spoke briefly. Two of the lay members of the Alliance spoke, one was a young woman, the other was Regis Walsh. The meeting ended as drops of rain began to fall. One of the priests led the crowd in a cheer for a local newspaperman who had given the strikers an especially fair deal in his stories.

CW's Visit, Encourage Boston CW

July and August are the slow months, usually, in Boston, and this year was no exception as far as selling the Catholic Worker is concerned; but the vacation period which takes the Boston Worker away for relaxation or change of scene, acts in the same manner on Workers from other centers. We are constantly meeting our co-workers who because of the common ideal, do not seem as strangers though we may meet for the first time and immediately thereafter long distances separate us again.

Kept Busy

Boston has been fortunate this week to have had Dorothy Day visit us for four days; a day at Lowell and Lawrence as well as the various demands which are made on her unstinting generosity of time kept her busy all during her visit. We arranged a meeting of interested friends for Wednesday evening, and planned to hold it at 328 Tremont Street. A half hour before the time set it became apparent that our hall would be entirely too small, so we called on our good friend, Father Hennessey, who placed his parish Hall at our disposal.

This Hall is about ten minutes walk from the CW and those who had already arrived were ushered over there and all new comers were met and directed how to get there; several who had cars took others with them, and a general Catholic Worker Spirit prevailed. I do not think we lost any on the way over. About two hundred attended the lecture; many who had not heard Miss Day before and were greatly impressed. Miss Day and Mr. Hughes left for New York immediately after the meeting.

Visited

Thursday of last week the Communist Party gave a reception to three Flaherty brothers who have recently returned from the war area in Spain; several of the CW group went to Symphony Hall and distributed the paper.

I seem to be going backward; week before last Mrs. Polcyn and her daughter, Miss Nina Polcyn of Milwaukee, spent a short half hour with us before taking the train for her home.

Previously we had had the pleasure of a visit from Bob Smith of the Relief Workers Union in New York, Miss Coombs of St. Louis also came in one evening. Unfortunately we did not get her address here and could not notify her of Miss Day's visit.

As the fall season approaches we hope to regain any ground we may have lost; our courage and finances were very low when Miss Day's talk raised both and placed us once more on the right path; realizing the wonderful Faith that is the motive power of the CW Movement we should never be discouraged. We are grateful to all those who so generously came to our assistance, and hope they will be interested to come to our meetings, to take part in our discussions, or at Mass Meetings or labor demonstrations. Let us all unite for the spiritual revolution which, as Peter Maurin says is necessary before there can be any Social Revolution.

JANE A. MARRA, Chairman.

"Mission work has suffered inconceivably by the war. Native Christians are living without the Sacraments, and dying without priest. The Kingdom of God suffers and is unconsidered whilst the boundaries are being settled." — "Church and War" by Father Stratmann, O.P.

Duty of Joining Union

(Continued from Page 1)

them decently and provide them with clothing and education. I met a woman in Lowell the other day whose father had gone to work in the mills when he was nine years old.

The first organizing and protest was done by women in New England, who were trying to better their condition. Over and over again in the last hundred years, the workers have been trying to organize. Sometimes they have succeeded. Sometimes organizations have sprung up, and when they could not get the employer to accede to their demands for better conditions, they have been forced to go on strike. Many times strikes have been lost, or have seemed to be lost in the history of labor. Yet almost every strike has brought about better conditions, better wages. They may seem to have lost, but nearly always there have been gains conceded by the employer, if only to keep the workers contented, to keep them from striking again; if only to keep them from organizing into unions.

The employers know the strength there is in unions, and they will even increase wages and give bonuses at the very threat of forming a union.

Solidarity Needed

And now once more there is a chance of building up a strong union of the workers, who can act as a body and bargain collectively. Here there is an opportunity to join a national organization, which can bring strength and a sense of solidarity to workers in Lawrence, New Orleans, Chicago, and other cities. A national organization, in that it can take care of its very poorest members, is an essential. For instance, if you have a strong union and good conditions in one town, you would have to help another town achieve those same conditions, by both moral and physical support. And only a national organization can do this.

As Catholics you certainly ought to realize the necessity to work as a body. You are all members of the Mystical Body of Christ and St. Paul's saying was that when one member suffers, the health of the whole body is lowered. If some of you, in other words, are satisfied with your wages and hours, you have no right to sit back and be comfortable while great masses of workers are suffering under deplorable conditions,—poor wages that are not sufficient to maintain a family and keep them in decent health, let alone afford them education and other needs. As long as the great mass of workers have to live in unsanitary, unheated tenements, no one has a right to his comfort while his brother is in misery.

Christ was a worker Himself, and He set an example to us all. He was a worker and He loved the workers. The last words He said to His disciples, the last commandment He gave, which comprised all the rest, was that we were to love one another. We cannot, in other words, love God unless we love our neighbor. And if we love our neighbor, we have to show our love by trying to help him.

Of ourselves we can do nothing. We must band together, and with God's help, fight for better conditions for the workers throughout the country, not only in one town.

Brotherhood of Man

If we are not working together, we are denying Christ in His poor. And He said, "Inasmuch as you have not done it unto the least of these my brethren, you have not done it unto me." He was talking then of ministering to others, and seeing to it that they have food and drink, and visitors when they were in prison or sick in the hospital.

An association of workers can do these things for each other. In the Old Testament it says that two are better than one, for if one falls, the other can hold him up.

Even when it comes to prayer, the Church is collective. We pray together, for each other. We don't pray for ourselves alone. We don't say, "My Father who art in Heaven," but "Our Father who art in Heaven." We don't address the Blessed Virgin and say, "Pray for me a sinner," but "Pray for us sinners."

If we don't consider all men as our brothers, and work as though they were, we are denying, in effect, this idea of brotherhood, and we are at the same time denying the Fatherhood of God.

This speech is a plea for organization now when there are elections to find out if you wish to band together in a union.

And of course every effort is being brought to bear on you, to persuade you not to join this union. The employer, thinking in terms of his own interest, is going to fight to keep you from being members of a union. He is doing this for a simple reason. If the workers have more, necessarily he and the other stockholders are going to have less.

Bad Distribution

Do you know what Moses Pendleton, president of the American Woolen Company, got last year in salary and bonus? He got \$376,000, which is more than a quarter of a million dollars, approaching the half million mark.

The mill superintendent gets \$24,683 a year. We are all brothers, sons of the same Father. If we are Christians we believe this. Does one brother, no matter how smart or how hard he works, need \$376,000 a year when his brothers are starving, unemployed, their children wasting away?

The average mill worker gets about eighteen dollars a week. Is this enough to feed a family of growing children?

I am putting the case in this primitive way, I am stressing the bad distribution of income, not only because it is an elemental thing—we all have to eat three times a day—but because it illustrates why the mill owners do not want the workers to join a union. They will, with their great influence see to it that newspapers, radio, and other agencies of public opinion, also try to persuade you not to join.

Sometimes they say, "Yes, we are in favor of joining unions, but not this union." It is always the same. In theory they agree, but when the union finally gets there, it is always the wrong one.

Father Rice and Father Hensler, and Monsignor O'Toole of Pittsburgh have all gone out to meetings throughout the middle west and urged the workers to join the CIO which was organizing the steel workers.

In many cases that organization was successful. The workers in Pittsburgh, Chicago, Birmingham, in the United States Steel Corporation, were all able to sign a contract with the company, which had always up to that time, fought organized labor.

Long Range Program

We wish to help you better your conditions. We wish to help you to organize together so that you can build up funds to take care of unemployment, so that you can begin to study a long range program for a better social order. But first of all you must unionize to better your conditions so that to some extent you will have comfort and security in which to plan.

Our paper reaches not only the workers but those Catholics in colleges and universities, and seminaries throughout the country which will turn out Catholic leaders in the future. It reaches those comfortable middle class people in the professional groups, who are not socially conscious and do not know what it is like to work for long years in a mill at a wage insufficient to support a family.

We are trying to teach them too, the principles of Christian solidarity, so that they will help you, instead of trying misguidedly to prevent you, from bettering your condition.

Read *The Catholic Worker* and pass it on to your families and friends. Write to us and let us know how we can help you. And when it comes to voting for a union,—do not think of fear of discrimination, do not think just in terms of your own selves, but think of your brothers,—your brothers in Christ. By helping them, by showing your love for your fellows, you will be loving Christ Himself, and He will bless you.

Priests Show Interest In ACTU Action

From "Impressions of Mott Street" by Fathers Charles Owen Rice and Carl P. Hensler in "The Pittsburgh Catholic," we clipped the following:

"We went to a meeting of the Association of Catholic Trade Unionists. It was well attended. We gave short talks, and the bulk of the time was devoted to questions and discussion from the floor.

"The discussion was, for the most part, worthwhile. There were quite a few intelligent, Catholic trade unionists in evidence. Two Jesuits from India were there.

"A staff member from one of America's foremost Catholic magazines and a professor from Fordham joined in the discussion. The meeting was held in the basement of an Italian Franciscan parish church."

Clergy Interested

This was a meeting specially called to hear Fathers Rice and Hensler, militant, engaging founders of the Catholic Radical Alliance of Pittsburgh. In all, seven priests attended.

The active interest of the clergy is one of the most heartening things about the brief history of the ACTU. If it can be the means of bringing a few more priests closer to the workingman and his problems, then it will have served a noble purpose.

The regular August meeting was honored by the presence of another prominent labor priest, Rev. John P. Boland, chairman of the New York State Labor Relations Board, who spoke on the history and present condition of the American labor movement.

Waterfront Plans

A special meeting for waterfront workers, to include teamsters, longshoremen, checkers, and seamen, has been called for Friday night, September 10, at 8:30 o'clock in the auditorium of Corpus Christi Church, 529 West 121st Street.

Plans will be laid for the approaching opening of an ACTU headquarters on the waterfront and the publication of a waterfront paper, carrying news and comment for all maritime workers.

Word comes from Edward A. Marciniak of the Chicago Catholic Workers, 1841 West Taylor Street, that ACTU organization is under way there. Also from Eugene R. Cusker, 35 Elk Street, Albany, N. Y., and James McHale, 624 K Street, Northeast, Washington, D. C., comes news of prospective organization in their respective cities.

COMMUNISM

WHY COMMUNISM GETS AWAY WITH IT: By Donald Atwater: Caldwell, Ltd., 17 Red Lion Terrace, London, W.C. 1.

Donald Atwater in "Why Communism Gets Away With It" goes through the fog and obscurity of the ordinary anti-Marxist pamphlet and goes to solid ground.

Clearly and logically he says that the Communists get away with it because Christianity is too much on the defensive in tolerating present conditions which are just about as bad as Socialism itself. He quotes from a Communist pamphlet words which might have been spoken by Leo XIII or Pius XI: "... Thus human ability to provide what humanity needs is frustrated, and diverted into enriching a small group of very rich capitalists. Food is not produced to be consumed, but to be sold. Clothing is not made to be worn by those who require it, but to be sold to those with means to buy'..." Again he says, "Communism is the perfectly logical and natural development of the irreligious, materialistic industrial capitalist society in which we live and the only way to prevent Communism getting away with it is to remove the causes of Communism; even were there no such thing as Communism it would still be our imperative duty to get rid of those injustices,

Racial Prejudice Is A Stupid Sin!

CHICAGO LETTER

No sin, we think, is grounded on a more stupid basis than that of racial prejudice. But when Catholics who have the glorious and challenging doctrine of the Mystical Body to spiritualize their outlook on the matter are guilty of racial discrimination, what is only stupid in others becomes particularly reprehensible. Racial prejudice is certainly not traditionally Catholic. A glance at the countries where there are no inter-racial problems will show that almost without exception they are countries predominately Catholic. Traditionally, Catholic Christianity has been no more than scientifically interested in chromosomes. Racial prejudice on the part of Catholics arises not from their Catholicism but rather in spite of it. So when we Catholics are guilty of and are charged with racial discrimination, it is no reflexion, as many would have it, on the Catholicism we profess; rather it reflects on us ourselves for not living Christianity and making the Catholicism we profess the dominant thing in our lives.

Open the Doors

Father Gillard in an article on Colored Students in our Catholic Colleges in a recent *America* mentions along with an embarrassingly few others one Catholic college in Chicago that accepts colored girls for extension work. That would seem to put our city on a questionable honor roll—with reservations. But there is still much to be asked for.

Whenever this question of opening the doors of our schools to all Catholics arises, there is always somebody who lets the old black cat of intermarriage out of the bag in the hope that it will glare us into a respectable, if not respectful, silence. But as one priest who works among the colored here says, there is no law, civil, ecclesiastical or divine, forbidding marriages between the races. The matter must always be the private concerns of the persons involved, and does not affect the lives of the rest of us. But there is nothing to the bugaboo anyway. We have good reason to believe that making our schools Catholic in fact as well as in name will not bring on any two-tone rush to the rectories. Marriages between colored and white are still of sufficient rarity to receive newspaper attention, despite the fact that for years the two races have been sitting side by side in American secular schools. The real or imaginary fears for what would result from such marriages have too long been used as a conscience-salve by Catholics who are trying to justify an unjustifiable position.

No Peace

Hospitals are not conspicuous breeders of romance. How can we possibly get around the discrimination that is shown toward colored doctors, nurses and patients in some of our Catholic hospitals?

Writing on such a controversial subject as this, we can't help but think of the prominent lady who told us that she no longer likes the *Catholic Worker* because it is so restless and she can find no peace in it. We took it as the finest, though unwitting, compliment we have heard the paper paid. If the lady still reads the paper we should like at this time to refer her to the Pax column.

JOHN COGLEY

oppressions and stupidities." He shows how the Marxists take the Church's teachings on the Common Good, war, usury, propaganda, and solidarity and fling them into the face of the modern Catholic.

Amongst the great mass of Catholic writers on and against Communism there are a handful who are radicals in the true sense of the word. They go to the roots and they pretty well agree that the roots of Communism are well nourished, and often planted, by those most opposed to it.

The question presents itself.—Shall not we Catholics do better to cease fighting Communism and to devote all our energies to being better Catholics spiritually, economically, politically, and in every way and thus really be effective in killing that weed at its roots instead of cutting off its flowers?

By JOHN CURRAN

THE LAND

There Is No Unemployment on the Land

A Village Experiment

The following is taken from an article by Vrest Orton, in the June issue of *FREE AMERICA*. Arranged by Peter Maurin.

I. Up in Vermont

1. Up in a Vermont hill village in a Lorna Doone kind of a valley in the Green Mountains, they are making certain things by hand because these can be better made so.
2. They think there are still many people who will believe this.
3. But primarily they are experimenting with men and tools to show that the experience—process of making things by hand is most important to the man doing the job.

II. Old Time Crafts

1. From such a process they claim may come certain social, economic and aesthetic realities and values of considerable interest to that fast growing group of Americans who are seriously thinking about life in the country.
2. In this village they are setting themselves to a task so complex that it encompasses more than perhaps they even dream of.
3. The Vermont Guild of Old Time Crafts and Industries, for such is the name of the enterprise, is concerned with people of the village and farms in this hill country.

III. Inactive Farms

1. The Vermont people are independent but against change.
2. They hate unfamiliar ideas.
3. Thousands live as their grandfathers did and are proud of it.
4. There are only 350,000 of them.
5. The largest city harbors but 23,000 of them.
6. Hundreds of hill farms are inactive.
7. Farm tenancy is a problem.
8. The French Canadians are not improving the northern section.

IV. Hundreds of Urban Folks

1. Hundreds of urban folks have bought and are buying these hill places.
2. They are restoring them, living in them, paying taxes and making better use of the sub-marginal lands than did the original owners.
3. The immigration of new people who will have a stake in the country is affecting Vermont life in no small degree.

V. An Interesting Fact

1. The so-called Green Mountain Parkway to cost \$20,000,000 was recently fought for tooth and nail by business interests.
2. Fortunately, there arose at the last hour the true countrymen.
3. These true countrymen were the farmers and the intellectuals.
4. They fought this idea so hard that finally getting a state referendum they beat the Parkway

5. by 8,000 votes.
6. The interesting fact is this: the newly arrived urban people fought with the countrymen. This curious alliance suggests far-reaching results.

VI. All Over Vermont

1. A look into the background of these lost villages, for that's what they are, might be revealing.
2. 75 to 100 years ago every sizeable Vermont village had one to a dozen self-contained industries.
3. This village, rather typical, had 12 saw-mills, two grist-mills, two tanneries, four stores, two wheel-wright shops, four blacksmith shops, one tin-smith shop, three carding mills and a brick kiln in spite of the fact that it was miles from a railway.
4. All over Vermont such industries existed in the back towns.
5. They were manned by countrymen most of whom had a piece of land.

VII. A Typical Metamorphosis

1. Of course, the concentration of industry in New England cities and later in the south, changed all this in a relatively few years.
2. Today these villages are dying.
3. The one I write of had 1,100 souls in the early days; now it has 400.
4. All the original industries are no more.
5. Dozens of houses burned down and were not rebuilt.
6. This in short is the typical metamorphosis of the Vermont village.

VIII. Stranded at Home

1. But in spite of all this, there are some 400 souls left.
2. Three quarters of them farmers in the hills with children coming on.
3. It is becoming harder with milk selling at three cents or less a quart to make both ends meet.
4. After the grade school's rough education, these young ones usually cannot afford to go fifteen to twenty miles away to high school.
5. So they are stranded at home.
6. They would rather be unemployed at home than in the city.
7. Some hang around the village, others get odd jobs and the rest are stalled on the farms.

IX. Acute Problem

1. Through inbreeding and ignorance, some old Vermont farm families have run out like weeds in a stone garden.
2. They contribute today to the vexatious problem of degeneracy, perversion and vice, to say nothing of astonishing health hazards.
3. In the villages the problem is also acute.
4. Some villages are inhabited largely by bachelors living alone and old maids, eking out an existence like timid mice and the gentle, awaiting the taciturn of death. (To be continued)

Easy Essays

(Continued from Page 1)

1. to become assimilated.
2. They ceased to be Jews and were merely Germans.
3. What did it profit them?
4. And what does it profit anyone at anytime, to be just a second rate imitation of the real thing?
5. Let the Jews be Jews which is perfectly compatible with being as good Americans as the best.
6. By so doing they will command respect.

VI. For Christ's Sake

1. The First Christians were real Christians.
2. They died for their faith.
3. Before dying for Christ's sake the First Christians fed the hungry for Christ's sake; clothed the naked for Christ's sake; sheltered the homeless for Christ's sake; instructed the ignorant for Christ's sake.
4. And because they did all these things for Christ's sake, their Pagan contemporaries said about them, "See how they love each other."
5. The First Christians did everything for Christ's sake and nothing for business' sake.

VII. Chinese Catholics

1. Chinese Catholics are showing the way to fight Communism.
2. Non-Catholic writers are writing about the mode of living of the Brothers of St. John Baptist.
3. Chinese Communists went to visit them and told them that their mode of living is more perfect than the mode of living of Marxist Socialists.
4. The Brothers of St. John Baptist try to exemplify the Sermon on the Mount.
5. The Sermon on the Mount is considered practical by the Chinese Brothers of St. John Baptist.

VIII. Books to Read

1. A Guildsman's Interpretation of History by Arthur Pentz.
2. Post-Industrialism by Arthur Pentz.
3. Christianity and Class War by Nicholas Berdyaev.
4. The Bourgeois Mind by Nicholas Berdyaev.
5. The Outline of Sanity by G. K. Chesterton.
6. Work and Leisure by Eric Gill.
7. Freedom in the Modern World by Jacques Maritain.
8. Fire on the Earth by Paul Hanly Fursey.
9. Brotherhood Economics by Dr. Kogawa.
10. Easy Essays by Peter Maurin.

Easy Essays

By PETER MAURIN

PUBLISHED BY SHEED and WARD
65 FIFTH AVE., NEW YORK
GRAMERCY 7-7177

Illustrations by ADE BETHUNE
Staff Artist of The Catholic Worker
112 Pages, paper-covered, 75c
Order From SHEED and WARD



FARMING COMMUNE

Rosie, Molly, and Bessie, our contented cows, are the principle attractions on the farm. Every new visitor identifies Bessie without any trouble because she is the calf. However, Molly is so large now that some are stuck when it comes to picking out Bessie's mama, Rosie. By next July, Molly will be fresh for the first time. She is now one year and five months old. Molly coming in fresh at that time will work out splendidly as Rosie will be fresh again in March. Bessie's first anniversary will not be until November. Two years from now all three will be giving milk. At the rate of increase we have had after only one year on the farm, we will need the milk of three cows.

Visitors

On the feast of the Assumption there were seventy people on the two places. The Legion of Mary came out on an excursion train and spent the day. Stanley Vishniewski appointed himself as a committee of one to show them all the spots of interest and pointed out the pretty poison ivy leaves. Stanley is an authority on poison ivy and never fails to get it.

Many children have come and gone during the summer. Some have stayed for quite a time and others have only stayed for a day or so. Home sickness is terrible and no child who has been so affected, has been forced in any way to remain. If we are ever able to purchase the farm we rent now, then it will always be a place for children in the summer.

Lectures

During the last couple of months we have been receiving many of our better Catholic publications here. To say which is the most popular would be to ask for trouble but everyone certainly seems to enjoy reading "The Preservation of the Faith" and the "Pittsburgh Catholic." Father Joachim Benson, the editor of "The Preservation of the Faith," is considered by all of us as our personal friend. Such being the case, we would be sure of hearing any criticism, if there were any.

For ten days we enjoyed the pleasure of having Father Palmer of New York, as our guest. Father Palmer took some motion pictures of the place and will show them to us this fall, if he can come out for a day. Peter Maurin gave us a series of lectures for a week and we all profited considerably. After Mr. Maurin's series of talks was concluded, we asked Father Palmer to give us something. Father's talk on the Mystical Body of Christ was so clear that there were very few questions afterwards.

Active Priests

From Pittsburgh came two leaders of the Catholic Radical Alliance to visit us. They were welcome, indeed, as we are all interested in their activities. Whenever we pray for our fellow workers we include Father Hensler and Father Rice, as their work affects all of us. With men like these asking the workers to organize it should be a cinch for them to make up their minds. With so much anti-labor propaganda being chucked at the working man, he is often hesitant about joining a union. Hearing these two priests he will hesitate no longer.

Father Drolet of New Orleans, another workman's priest, visited us for only one day. Father Drolet was in New York a short while and had much to do before returning to New Orleans. Any seaman who was on strike down on the Gulf Coast will be glad to sing Father Drolet's praises.

Sister Hedwig of the Sisters of Social Service came out for a day and a half. I may return for another short stay this winter.

Representatives

Cyril Echols, who has been here for a month or so, attended the Central Verein convention in Hartford, Conn. Cyril met many friends from St. Louis while there. We have had representatives from the Boston group, Al Reser from the Chicago group, and Paul Toner, Dr. Marx and Charles Cocoran from the Philadelphia group, visiting us at various times. John Magee of Boston, was here for three weeks and went home recently. John will probably be back again sometime if only to visit.

Someone started a rumor that the Catholic Worker Farm was for celibates only. Mr. and Mrs. Neil McCarthy don't think so and Mrs. Montague and myself never had that idea at any time. It sure does beat all how rumors get around.

The tomatoes aren't as nice as they were last year and the corn has all gone to stalk because of so much rain, but the cisterns haven't come bad. At one end of the tomato patch the local pheasants have turned it into a free lunch counter. However, when hunting season starts Joe Hughes will don his derby, grab his shooting iron and go forth to procure tomato fattened pheasants for us. Joe will be successful, too, we hope.

James F. Montague

EVENT OF THE MONTH

Marriage

Another marriage in the Catholic Worker group. Neil McCarthy and Benedetta (Betty) Porcell were married on the Feast of St. Augustine at Corpus Christi Church, New York City. John Cort of the Catholic Worker staff, sang the Mass of the Angels, and about ten members of the Catholic Worker group assisted at the Mass and attended the wedding party at the Porcell home afterward. The married pair went to visit Father McGuey's farm colony in Canada on their honeymoon and will return in a few weeks to live on the lower (rented) farm at the Farming Commune in Easton.

Families

This will mean that there are two couples on the farm, and two couples in the town of Easton, indicating a definite family movement toward the land. One might also count Arthur Durrenberger and his son Arthur, nine years old, who

are also living there. Mr. Durrenberger's wife is dead but inasmuch as living in the community enables our friend to keep his son with him,—here is another occasion where the commune contributes to family life. Arthur's boy can very easily attend parochial school in the town, since some of the members of the group drive down to Mass every morning.

"One of the strongest arguments against war is that it necessitates a systematic spreading of falsehood in order to circumvent the enemy. The enemy must be painted absolutely black and accused of every imaginable cruelty, as a monster outside the pale of human consideration. It is not done the hateful work of killing and being killed would be impossible."—Fr. Keating, S.J.