

# THE CATHOLIC WORKER

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## Buck-Passing by Union Officials Betrays Members

### Failure to Clean House May Prove Fatal to American Labor

"Passing the buck" is a favorite dodge with some of our labor leaders, meaning William Green, president of the A. F. of L., in the Redwood case, and Joseph P. Ryan, president of New York's Central Trades and Labor Council, in the cafe racket case.

In both instances it was clear that dirty work existed. In fact most of the building trades unions appear to be involved one way or another in the complicated background behind Redwood's murder.

Members of the Operating Engineers' Union, citing an example of Green's interference in 1932 when it was more to his interest, appealed last week to him for another investigation of conditions in Local 125.

#### Losing the Buck

For reply Green referred them to their International. We would remind Mr. Green that if you pass the buck long enough, eventually you lose it.

In the case of Mr. Ryan there was a forthright appeal to him in 1933 by Irving Epstein and Abe Borson, officials of Local 302 of the Cafeteria Workers, to save their local from the clutches of the Schultz mob. Mr. Ryan's reply was to refer them to the district attorney, which is very ironic in the light of his subsequent attitude toward the Dewey investigation.

We do not say that in either case Green or Ryan could have handled the situation by themselves. We say only that their failure even to try to handle the situation, their failure to accept the responsibility attendant on their office is typical of their particular brand of leadership.

#### Fatal Failure

The point is, it is just such an attitude on the part of labor that leads to state investigations, interference, regulations, and even incorporation of trade unions.

Pius XI states the principle that the state should never take over a function that can be performed by a lower organ of society, unless the latter proves itself incapable of performing that function.

Keeping unions clean is a function of the unions themselves. If they fail in this, they might as well throw in the sponge. The state will take over the labor movement lock, stock, and barrel, as in Russia, Germany,

(Continued on page 2)

## Priest Does Swell Job Settling Labor Dispute

Congratulations to Father John P. Boland for his quick and effective action in settling a labor dispute at the McKaig-Hatch Drop Forge and Tool plant in Buffalo last month!

Workers at the plant had been suddenly locked out by the management, allegedly to avoid a sit-down strike by a newly formed union of C.I.O.'s Steel Workers. Father Boland, who happens to be chairman of the Buffalo Regional Labor Relations Board (for which further congratulations), lost no time in bringing capital and labor together to talk things over.

#### Before a Day

Before the lockout was a day old and after 10 hours of Father Boland's mediation, the employers made the following concessions: 10 per cent increase in pay for all employed on

(Continued on page 2)

"Be always on the side of the poor man rather than the rich—until you know the truth."—St. Louis.



"The strongest means are the pure means and the pure means are the heroic means."—Jacques Maritain.

## Employer Shows Catholic Way to Economic Peace

Another pioneer in social reconstruction, a Christian capitalist and model for capitalists, George R. Rich, president of the Rich Manufacturing Co., makers of automobile valves at Battle Creek, Michigan, last month took his 158 employees into partnership, showed at once an example of the encyclicals in action and the right way to fight Communism and eliminate Class War.

"We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits." (Pius XI in Quadragesimo Anno).

Mr. Rich has made his employees sharers in all three by giving them \$1,500 worth of stock apiece, the right to elect three directors to the corporation's board of eight, and finally by providing that first dividends should go to the workers.

#### Final Solution

"This plan," commented Mr. Rich very truly, "offers an effective and perpetual solution to the capital-labor controversy. The added efficiency and enthusiasm of the employees will make up for any loss in profits, yet assure to the worker a part in profits to which he seems rightfully entitled."

The three employee directors, who can be neither plant foremen, supervisors, or superintendents, but must be bona fide rank-and-file workers, also act as a permanent shop grievance committee. Together with the plant management they will serve on a wage-fixing committee to keep pay in line with the cost of living by quarterly wage adjustments.

#### Too Good

When the company makes a profit, a minimum of 6% will be paid to company workers on the \$1,500 participating certificates before any

(Continued on page 7)

## C. W. Editor Calls On G. M. Strikers In Plant at Flint

### Day After Day

St. Antonino, Archbishop of Florence back in the fourteenth century, anticipated Marx when he said that all value depends upon labor, whether of hand or head. He was a man who was called upon to pass judgment on many of the vexed economic problems of his day.

I was thinking of St. Antonino and labor's place in the scheme of things as I came up from Cincinnati, where I had been invited to visit Archbishop McNicholas, and I was thinking that, now again, industrialists, bankers, merchants and labor leaders were looking to churchmen to make pronouncements on the moral aspects of our economic problems.

It was the moral aspect of the sit-down strike that was bothering the general public and since the general public gets only what the newspapers and radio present to them, and since neither churchmen nor the general public can climb in windows of barricaded, struck plants to talk to strikers and get a picture of the situation, it was up to us to try to get that picture.

At present writing there are 30 major strikes going on all over the country. Last month, the General Motors strike and the sit-down tactics used at Flint was headline news. A picture of one sit-down strike will be more or less representative.

#### Battle Front

Flint, Michigan, is a small town about an hour and a half north of Detroit by bus. The main streets are paved, but most of the side streets are dirt roads. The houses are, for the most part, small and poor. In many industries the employer takes pride in the town, sees to it that it has playgrounds, libraries, swimming pools, paved streets, comfortable houses for the workers to live in; but not so General Motors. General Motors is the absentee employer, the great corporation, soul-

(Continued on page 4)

## New Association For Catholics in Labor Movement

### Trade Unionists Plan to Be Positive Force for New Order

A group of Catholic union men, meeting around the kitchen table here at St. Joseph's House, officially founded last Saturday afternoon a new organization to be known as the Catholic Association of Trade Unionists, designed to educate, stimulate, and coordinate on a Christian basis the action of Catholic workingmen and women in the American labor movement.

Representatives of seven A. F. of L. unions assisted at the foundation meeting and voted that Martin Wersing, president of the Utility Workers' Union, and John C. Cort, of The Catholic Worker, should draw up principles and constitution to be submitted to the Association for approval at its next meeting, Saturday, March 6, at 2 o'clock.

The principles of the Association will be founded on the labor encyclicals of Leo XIII and Pius XI.

#### Positive Force

The founders of the Catholic Association of Trade Unionists intend to steer a straight course between reactionary, corrupt forces in labor and the rising tide of United Front revolutionaries.

They plan to create a militant, effective opposition to Communist and anti-Christian domination of American unions by being a positive force for social reconstruction on Catholic lines, rather than a purely negative, red-baiting outfit.

Membership in the C.A.T.U., according to a tentative agreement, will be open to non-union workers who can prove their inability to obtain a union card.

#### Not the Purpose

It is not the purpose of the Association, it was emphasized at the meeting, to foster a dual-union movement. Members of all bona fide trade unions are eligible for membership, whether A. F. of L., C.I.O., or otherwise.

Until further notice regular weekly meetings will be held at The Catholic Worker, 115 Mott Street, on Saturday afternoons at 2 o'clock, and all those interested in membership are invited to attend.

Attending the meeting Saturday were representatives from the Utility Workers' Union, International Seamen's Union, Newspaper Guild, Carpenters' Union, International Ladies' Garment Workers' Union, Milk-drivers' Union, and Brushmakers' Union. Unable to attend but expected to be active are members of the Home Relief Workers' Union of the E.R.B.

## Lies, Deception Breeding Trouble on Waterfront

With the termination of the recent maritime strike, concluded early in February, the strikers began searching for a berth, buoyed up by flowery promises from all sides.

There would be no blacklisting or discrimination of any kind. The National Labor Relations Board would supervise a new coastwise referendum vote to determine whether the majority of the men would retain their newly-elected rank and file officers, or whether the old, ousted leaders were still wanted.

So far, a large number of the men find they are blacklisted and may be compelled to go to the West Coast in order to ship.

The A. F. of L. decided to investi-

(Continued on page 3)

## CAESARISM OR PERSONALISM

By PETER MAURIN

### I. CAESAR OR GOD

1. Christ says: "Render to Caesar the things that are Caesar's and to God the things that are God's."
2. The Fascist Caesar, the Nazi Caesar, the Bolshevik Caesar are not satisfied with the things that are Caesar's; they also want

- the things that are God's.
3. When Caesar sets a claim to the things that are God's he sets himself up as God.
4. And when Caesar sets himself up as a god he sets himself up as a faker.
5. When Caesar sets himself up as a faker he should be denounced as a faker.

### II. FASCIST CAESAR

1. The Fascist Caesar claims that the child belongs to the state.
2. The child does not belong to the state; it belongs to the parents.
3. The child was given by God to the parents; he was not given by God

(Continued on page 2)



## Caesarism

(Continued from page 1)

- to the state.
4. The parents must teach the child to serve God from whom they received the child.
5. When the parents allow the state to grab the child and to act toward the child as if God did not matter they lose their claim to the allegiance of the child.

### III. THE NAZI CAESAR

1. The Nazi Caesar claims that there are superior races and inferior races.
2. The superior race is always the one one happens to belong to.
3. The inferior race is always the one that refuses to recognize that superiority and claims to be the superior race.
4. If a race is superior to another race then the extermination of the inferior race is the moral duty of the superior race.
5. The superior race tries to believe that God works through the superior race.
6. The superior race conceives God as a racial god.

### IV. THE BOLSHEVIK CAESAR

1. The Bolshevik Caesar says that there is no God, but that there is a messianic class.
2. And that the working class needs to be guided by those who are aware of the messianic mission of the working class.
3. The Communist Party claims to be the guide of the working class in the fulfilling of its messianic mission.
4. Those who contest the superior wisdom of the master minds of the Communist Party are considered as the enemies of the Bolshevik revolution.
5. Many old-timers in the Bolshevik movement are now considered the worst enemies of the Bolshevik revolution.

### V. THREE DEFINITIONS

1. A Bourgeois is a fellow who tries to be somebody by trying to be like everybody, which makes him nobody.
2. A Dictator is a fellow who does not hesitate to strike you over the head if you refuse to do what he wants you to do.
3. A Leader is a fellow who refuses to be crazy the way everybody else is crazy and tries to be crazy in his own crazy way.

### VI. 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.
2. Always they and never I.
3. The solution of the problem starts with I.
4. One I and one I makes two I's.
5. And two I's make "we," for "we" is the plural of I.
6. "We" is a community and "they" is a crowd.

### VII. THE USE OF LIBERTY

1. Patrick Henry said: "Give me liberty or give me death."
2. Liberty is a great thing, but few people know how to use it.
3. Some use liberty to become rugged individualists.
4. Some would like to be rugged individualists, but don't know how, and choose to be rugged collectivists.

## Pax Romana Committee Presents Full Program

Following their plans to organize a strong Pax Romana movement in the United States, The Pax Romana Committee of America, 32 West 60th Street, announced their aims recently.

1. To cooperate with the International Secretariat of Catholic Students by placing before the Catholic Students and graduates in the United States the ideals of Pax Romana.
2. To bring about the affiliation to Pax Romana of the existing student organizations in the United States.
3. To organize a group in the United States to attend the Pax Romana Congress to be held in Paris this July. Students, teachers and priests who contemplate making a trip to Europe this Summer might inquire about the special program which has been organized.
4. To prepare to act as host on some future occasion to a Pax Romana Congress in America.
5. To set up machinery for the regular interchange of students, professors, and teachers, and to institute Catholic International University Fellowships.
6. To obtain introductions for students wishing to study abroad, and to furnish introductions to visiting students.
7. To publish news of student activities in other parts of the world in college papers and interested periodicals.

It was also announced that the Pax Romana Committee will hold a convention here in New York City some time in June, at which topics of an international nature will be discussed. Speakers of prominence on international questions will be engaged to round out the full ideology of the Catholic brotherhood of man. Following the convention, it is planned to have benediction. The evening session will be taken up with a social event.

A radio program explaining the purposes of Pax Romana will be held within the next few weeks.

In order to crystallize the present widespread interest in the Pax Romana movement, it is planned to hold a general assembly on March 14, at which a detailed outline of the aims of Pax Romana will be given. The attendance at this meeting of necessity will be limited to those who have been spreading the Pax Romana movement in this country for the last 10 years. Delegates from various colleges will also be invited. Invitations may be had by writing to the Pax Romana Committee, 32 West 60th St., New York, N. Y.

5. Some use liberty by serving their fellowmen for God's sake.
6. Some are moved by greed, some are moved by grudge, and some are moved by creed.

### VIII. MODERN EDUCATION

1. Thomas Jefferson says: "The less government there is the better it is."
2. If the less government there is the better it is, then the best kind of government is self-government.
3. To teach people to govern themselves, such is the purpose of education.
4. If we are threatened with Caesarism it is because educators have failed to educate.
5. Modern educators do not educate because they lack unity of thought.
6. Modern educators ought to read: Maritain's book, "Freedom in the Modern World."

### IX. 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. And if need be to die and not to live that is what makes man human.
6. Ideals and not deals that is what makes man human.
7. Creed and not greed that is what makes man human.

## Boston Letter

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

I am no journalist, so I don't know just how you want this Boston news written. However, I shall endeavor to put down these random thoughts about the past, present and future and hope that you can make a worthwhile column out of them. If, as you say, we are pretty good sellers of the paper, we really ought to let more people know about what is going on in Boston so that we can have their help, both in increasing the circulation of the paper and in performing the Corporal Works of Mercy. I am happy to say that there is a new spirit here in Boston and we have increased our sales of the paper to 5,000 copies for February. For March we should need about 6,000. We have plenty of customers, all we need are the sellers. Our leader, of course, is Miss Jane Marra. Well, let's get to it.

### Meetings

The Boston Catholic Worker group meets on Tuesdays and Thursdays, at 328 Tremont St., at 8 o'clock. On Tuesdays a class on the Labor Encyclicals is held under the direction of Rev. Ambrose Hennessey, D.D.

On Thursdays lectures and open forums: Lecturers to be announced later.

Unnoticed perhaps except to a few, THE CATHOLIC WORKER has



ADE BETHUNE

formed an ambitious group of workers here in Boston. Our first work was to make the paper known by selling it in front of various churches throughout Greater Boston. Not very interesting work, to be sure, and nowhere near our capabilities nor ambitions. Nevertheless, we have stuck at it and have at present built up a circulation of over five thousand copies a month. But we say it should be fifty thousand and we intend to make it so. While selling at a rally for the Spanish Loyalists at Symphony Hall last November we received our first intimation as to what the Communists think of THE CATHOLIC WORKER. Everything was done to prevent the sale of the paper. When a customer was approached he was warned away by cries of "Don't buy that Fascist paper." Nevertheless we managed to sell three hundred copies to a hostile audience.

### Moving

At Christmas a dinner was given to all who came to the headquarters at Washington Street. This was a special dinner, much more elaborate than the regular dinners which it was customary to serve every day.

In January we were told we would have to move because of new ownership of the building in which we were located. So we departed bag and baggage and took up abode at 328 Tremont Street, just down a short way from Broadway. Here we have a splendid headquarters, with a large window in which are displayed our books, papers and pamphlets. We have one large room for meetings and seven rooms upstairs for sleeping quarters for the men who may wander in out of the night.

Our new home is in need of much paint and repairs and we need food and bed clothing for our guests. But all this we know will come in time through the generous assistance of our readers, once they know and see the work we are doing. We also need more sellers for the paper if we are to sell fifty thousand copies of the paper a month. Our place is open every day and on Tuesdays and Thursdays, as announced, we have special meetings. At these meetings or at any other time our readers are welcome to come in and look around, as well as ask questions about the work.

### Thanks

For lectures in the near future we expect to have John Cort of the staff of THE CATHOLIC WORKER in New York, Peter Maurin, Lawrence Burns and members of the Trinity Alumnae Speakers Bureau. The Seminarians from St. John's have proved most helpful with contributions of pamphlets and in assisting us at Compline, which is said every Thursday night. Our class on the Liturgy will resume in a few weeks after we are settled. To our friends in Boston who are making this work possible, we thank you, especially all the pastors at whose churches we have sold the paper and who have encouraged us so kindly.

## Chicago Letter

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

Perhaps the most interesting development to report is the organization of The Chicago Catholic Workers Credit Union, a very practical way of showing our interest in the co-operative movement. Our state charter has arrived and we have begun the enrollment of members and the collection of capital. Our progress has been due mainly to the expert guidance of Ernst H. Ludwig, Jr., a member of St. Alphonsus Parish Credit Union and organizer of the Stewart-Warner Credit Union. Dave Ulrich has been elected as President; Martha E. Cardwell as Vice-President; Monica Brophy as Secretary, and Ernst H. Ludwig as Treasurer. In addition to the officers, the Board of Directors includes Charles Beaumont, Arthur G. Falls, Aleck Reser and Charles Stelzer. Several of the officers are members of other credit unions and so have had practical experience in the operation of this type of organization.

Membership in the Credit Union will not be limited to Catholics but will be open to all persons who are participating in the Catholic Worker Movement. There are no restrictions, therefore, as to religion, race or nationality. The development of the Credit Union should aid in molding us into a still more effective group and certainly will give us additional experience in building this bond of human brotherhood.

### For the Children

Our second new project is the Children's Recreation Period, conducted each Saturday at 1:30 under the leadership of Monica Brophy, Jane Reilly, Eleanor Lambrecht and Grete Lenert. Others have come in to help; in fact, it is a question as to who gets the most enjoyment out of this period, the children or the C.W.'s. The group of children in attendance has increased to 30 and probably will continue to increase. Some of them even come to our forums and classes and sit patiently through the sessions. Saturday afternoon is their day, however, and we hope to furnish not only wholesome recreation but also an opportunity for the discovery and development of talent in these young people. We are entirely without facilities or equipment; for instance, Monica is anxious to teach soap-carving, but there is no soap. We should like, therefore, to make a special appeal to our readers for any materials which can be used for handicrafts. Since we have not been successful in having a piano donated, we still are in a receptive mood for such contribution, as it will help greatly in the entertainment of the children.

### Confidence

At the last period, a few of the mothers of the children came and expressed a desire for an opportunity for parents to gather at the Center. There seemed to be some desire for a knitting class which, inevitably, would also become a discussion class. Likewise, during the Christmas party, the few older boys present became deeply engrossed in a discussion with Martin Paul, Al Reser and Charles Beaumont on Boy Scouts; they have returned from

## Ryan-Green

(Continued from page 1)

and Italy, and there will be no more talk of "See your International." There will be nothing but "See the district attorney."

The only thing that can save labor is to clean house—now!

### Apology

In the February C. W. we remarked that Mr. Kirkman of the Electrical Workers, should be glad to appear in court and clear himself of the charge of aiding a monopoly of electrical contracting. We did not mean to pass judgment. If our statement was misconstrued, we are sorry.

John Sullivan, official of Local 3, informs us that three-and-a-half years ago the union was thoroughly cleaned up, that since then it has made a practice of quarterly financial reports, obtained the best conditions for its members of any local in this part of the country.

These include a 30-hour week, 6-hour day, \$1.70 an hour, one man over 55 for every ten on the job, \$3,000 insurance policy, \$40 a month pension for those over 65, and all this for \$16 quarterly dues.

## A Priest and A Lockout

(Continued from page 1)

day or piece work; no discrimination against union men; and collective bargaining with the union. The men agreed not to strike for the period of the contract, from February 14 to August 14.

Such are the results obtainable by Christian justice and charity.

time to time for further discussion, so it appears that we shall have to meet the need in this field. These activities would seem to indicate that we are gaining the confidence of the people of the community; once they are convinced of our sincerity, we expect the Center will become swamped with requests for service.

### The Sit-down

For a long time, there has been little labor strife in the Chicago area, although labor organization has been progressing, especially in the steel mills. The sit-down strike has made its entrance into Chicago, however, with one such strike settled and another still in a deadlock. It is expected that before long, a similar strike may occur in the steel mills, which will make Chicago one of the centers of strike activity. We are trying to draft plans for most effective activity in this eventuality. For several months in the steel area we have distributed CATHOLIC WORKERS and we have participated in a small way in the spread of unionism. We feel that it would be wise to distribute several thousand copies of the C. W. in the steel area before the strike occurs in order to familiarize the workers with our program.

### Race Problem

We are not able to report any notable progress in breaking down racial barriers in our Catholic institutions in Chicago. Jim-Crow lines still prevail in most of our parochial schools and in all of our high schools. Loyola, of course, is still open and DePaul seems to be liberalizing its policy. Other colleges and academies remain closed. As a result, of the thousands of colored graduates coming each year from Chicago schools, a very negligible percentage have had the opportunity of a Catholic educational background. The Catholic Youth Organization has included numerous colored boys in its boxing program, and recently one of the four scholarships awarded to a Braille School in the state was granted to a colored boy. Very little evidence of interracial activity is seen in the work of the many Catholic social and civic organizations in the city.

Because of this situation we perhaps appreciate more the atmosphere of brotherhood which prevails in all of the activities of the C. W. here. The facility with which our members have aided in developing this spirit of fair play leads us to believe that it might be developed without great difficulty in most of our institutions if a frank facing of issues could be made possible in those institutions. We still are of the opinion that this discrimination is due not to the opposition of the majority of Catholic people in Chicago but to that of a prejudiced minority which, unfortunately, has determined the policies. It seems, therefore, that the combating of racial prejudice in Catholic Chicago is one of our major responsibilities—and one of our greatest opportunities!



# THE CATHOLIC THEATRE

By EMMET LAVERY

Of course there's Thunder on the Left, too. Quite a lot of it, thanks to the energy of the New Theatre League. But come June and there will be a Theatre on the Right as mobile and as vitalizing as any group of people's theatres yet organized in America.

True, the words Right and Left are arbitrary. But the word Right may serve as easily as any to demonstrate the inevitable position of Catholic theatre in America. By this we do not mean that the Theatre on the Right is conservative and reactionary—we simply suggest that if the New Theatre League can be aptly described as the Theatre on the Left, then we are certainly the Theatre on the Right.

And when you stop to think about it, we're just as much the people's theatre as any Theatre on the Left. Our parish theatres, our college theatres, our own workers' theatres are as close to the heart of America as any Communist theatre unit. We're simply a different manifestation of people's theatres and after June 15-16 we'll be something more. We'll be a collective manifestation of the fact!

## Response

From all over the country, North and South, East and West, leaders in Catholic theatre are sending acceptances to speak at the first National Catholic Theatre Conference in Loyola Community Theatre, Chicago, on June 15-16.

There we will inventory our mutual interests and common experiences and launch a simple but flexible association for the advancement of our common standards. We aim to project a Catholic Theatre in America, both national and parochial in set-up, with a culture as definite as that of the Yiddish Art Theatre and a variety as extensive as that of the Federal Theatre.

And, unlike the Theatre on the Left, we view a horizon of the theatre which extends above and beyond the implications of contemporary social drama. We dedicate ourselves to the preservation of all good theatre, whether Catholic per se or not, so long as it is not incompatible with Catholic traditions and the Catholic way of life.

We recognize that the times require an intensity of concentration on contemporary social problems. But we also recognize that man "does not live by bread alone." He needs the poetry of the ages and the drama of all times.

So, too, all men of good will may unite with us, whether Catholic or not, just as for instance all poets, whether Catholic or not, meet on common ground within the ranks of the Catholic Poetry Society of America.

## Another Conference

Lest you think that the Chicago conference may go the way of all conventions, your correspondent hastens to report that another conference will be held in August at Catholic University in Washington, at the close of the summer session of the Blackfriars Institute of Dramatic Art.

Father Urban Nagle, O.P., one of the founders of Blackfriars, has arranged with Catholic University to provide free accommodations for delegates to the Washington conference. And at this conference we will perfect and carry forward the plans discussed at the June meeting in Chicago.

The summer course of Blackfriars

will consider varying problems of theatre operation and play writing, a task for which Father Nagle is singularly well prepared after five years' devotion to elevation of standards by the Blackfriars groups scattered throughout the country. It will discuss every phase of Catholic theatre from the mediaeval years down to the present and it will illustrate how we may best inter-relate the work of parish, college and workers' theatres in the next year.

## College Groups

The exhilarating information gleaned in a preliminary survey is that about all we need to project Catholic Theatre in America is a very simple organization. We have the theatre. We have the equipment. We have the personnel.

Unlike the Theatre on the Left we do not have to search and scrape for some kindly shelter for each new theatre. We have at least 17,000 parishes in the United States and nearly a fourth of them have parish auditoriums in which some form of dramatic entertainment is given regularly. All that is needed is the contact which gives a common perspective to the work in hand in these 4,000 or more groups.

And that is where the college theatres come in. If each college theatre for the next five years will assign one or two students to do field work in the promotion of at least one parish or workers' theatre, we will have a gain in standards and a gain in theatres too.

And if one college in each diocese would inaugurate a full-fledged School of the Theatre modeled after the Baker courses at Yale, we would be able to supply college workers and parish theatres with an adequate and a never dwindling personnel.

Where, you may ask, are the dramatists? Well, we already have an imposing number of them, though you wouldn't suspect the fact from a casual glance at most library shelves. But once we unite the theatres, we'll have more dramatists. A dramatist writes as much for a hearing as he does for financial returns and once you give him the assurance that there are hundreds of theatres ready to give his work a try, you raise up new playwrights in the land!

## Invitation

So come to Chicago if you can. And if you can't come to Chicago, come to Washington. No matter what kind of theatre you like, you're sure to find it at both conferences. No form is foreign to us, for after all isn't it singularly appropriate to find a variety in Catholic theatre comparable to the great variety in Catholic religious life? A Church which offers so many ways to serve God is naturally not confined to any one form in the theatre.

So whether you live the life of St. Francis, or whether you follow the pattern of St. Benedict, whether you're fond of St. Ignatius or whether you have a weakness for St. Augustine, you'll find your own niche at Chicago and Washington.

And if you don't count the saints among your intimates, you'll still find something to interest you, for obviously Catholic Theatre is not a Repertory Theatre designed to play the Lives of the Saints and nothing else!

If it's comedy you like, come along. If it's melodrama you want, you'll find that too. If it's the place of choric drama in the modern theatre that appeals to you, you'll want to hear Sister Mary Leola and the Verse Speaking Choir of Mundelein at Chicago. If it's the question of the wise use of children's theatres that stirs you, you'll want to hear Sister Mary Peter of Rosary College.

Whatever it is, come anyway. And if you're a dramatist, you might begin burning the midnight oil. A day is coming when those 17 simultaneous productions of IT CAN'T HAPPEN HERE by the Federal Theatre, magnificent though they were, will cease to be a phenomenon. When a united Catholic Theatre begins to function, that sort of thing will be a matter-of-fact reality.

(To be continued)

## PLAYS

### "High Tor" at the Martin Beck Theatre

Lise: You're against them—the great machines?

Van: I'd like to smash the lot, and the men who own them.

Here is an attitude, at the heart of Maxwell Anderson's highly entertaining venture into the realm of comic-poetical fantasy, that a C. W. playgoer will find sympathetic to our own, although he may question the remedy.

For "High Tor" is a dramatic and hilarious commentary on all "the great machines" have come to stand for, all that is essential to American capitalism and Russian Communism alike: materialism, mechanization of men, destruction of the individual and private property, divorce from nature and God, all the cheap, artificial by-products of our prevailing Mammon-Worship.

The story centers around Van (Burgess Meredith), a young rebel who refuses to sell his mountain on the Hudson River's Palisades to a local traprock company, thereby pleasing an old Indian friend, displeases his young American sweetheart. Meanwhile the Dutch crew



ADE BETHUNE

of Hendrik Hudson's ship, the Onrust, somehow preserved from decay for 300 years, wanders over the mountain, hoisting traprock officials in their own steam-shovel, poeticizing, commenting with Elizabethan gusto on the insanities of a machine-made world.

## Can't Wait

When the traprock men are relentless in pursuit, old John, the Indian, finally tells Van to sell and find his peace in the "wilder land and higher mountains in the west." "There's one comfort," he adds,

There is nothing made, and will be nothing made by these new men, quarries, machine, or steel work in the sky, that will not make good ruins.

Van: If you live long enough. But I can hardly wait for that.

So Van goes West. But we can't go West, and we can't wait. Nobody gave us \$50,000 for a mountain. What to do? Shall we smash the great machines and the men who made them? Or shall we fight with Christian truth and charity, here on the battlefield of industry, that men may master machines and not be mastered by them, use them, not abuse them, build a world that's sound and sensible and human.

It is but godly and just that we should help others with that which the heavenly Father has mercifully bestowed on us.—St. Leo the Great.

## Catholic Worker School

The Catholic Worker School functions three nights a week at the 115 Mott Street headquarters, Tuesday, Wednesday, and Thursday, starting at 8:30 o'clock.

Tuesday: Round Table Discussion of "The Labor Encyclicals," led by John C. Cort.

Wednesday: Lecture by selected speaker and General Discussion.

Thursday: Round Table Discussion of "Communism," led by Peter Maurin.

# THE PRINCE OF THIS WORLD

## The Church and Totalitarian States

BY A GERMAN CATHOLIC EXILE

The Rite of Coronation as contained in the Roman Pontifical gives us a whole philosophy of State. It is really worth reading. The very fine expression in the martyrology of Christmas that speaks of the Consecration of the World through Christ's incarnation is the key to the Church's attitude in all spheres of life. She regards herself as the instrument of a continuous consecration of the whole world, of which her claim to make a king through anointing and coronation is only one aspect.

Throughout medieval history this claim was hardly ever contested; but it is not the purpose of this article to trace the steps of transition to the secular outlook of our day. Our object is rather to make clearer the real meaning of a totalitarian social and political system, to show that it is the absolute contradiction of a Christian plan of social and political life. And this holds true for all forms of totalitarian systems: for Bolshevism as well as for Fascism, for Nazism or even an expected form of Western, democratic Totalitarianism so well described by Christopher Dawson.

The Reformation was the outbreak of long expected revolt against the absolute supremacy of spiritual things; it was followed by a splitting up of the oneness of life into spiritual and secular halves. Through the inevitable stages and degrees of development which followed the Reformation with an astonishingly logical progression we seem to have reached the eleventh hour of this development in what is commonly called "Liberalism," which is now lying on its deathbed. Its natural son, Totalitarianism, impatiently waits to take over the rich heritage of its busy and efficient father.

## Worse Than Catacombs

Totalitarianism is only the total fulfillment of that great secularizing process which began at the time of the Crusades. This process had to be fought by St. Francis; it enjoyed a respite in the great men of our glorious Counter-Reformation and after the French Revolution it found our parents entrenched to defend our principles to the last.

Eventually this process will find Catholicism in concentration camps, on scaffolds. Catholic literature will be "subversive" pamphlets run off secretly by heroic little printers, because Christ will be looked upon as the deadly enemy of the new world, and his followers will be the patient and suffering revolutionaries in that era of absolute "worldliness," the time of the Prince of this world.

It will be worse than catacombs have ever been, because Totalitarianism is not a replica of god-fearing and primitive ancient paganism—a thing impossible after Christ has been preached to men. It will be Paganism without the gods, but plus all the refinements of modern civilization, the cruelty of bureaucracies, the intolerance of a world educated by intolerant religions, the omnipresence of a system equipped with all means for technical and economic domination.

## Hegelianism

This new realm of worldliness will not have the saving features of the laxity of the old pagans, but will be made intolerable by a secularized asceticism, a cruel righteousness which will be worse than weakness and sin. As a leading man of the Nazi movement told us last year: "We will not make our enemies martyrs; we will make them criminals."

The antagonists of Christianity will be clad in the disguise of pharisees. The German philosopher Hegel and those who followed him, consciously or not knowing how much he influenced them, have found a formula for what is behind all this: the State is God present on earth. His incarnation. Perhaps Hegel would object to this interpretation, but he cannot deny the many children who betray his paternity through their resemblance to him.

## Old and New

Totalitarianism on its theoretical side and in its practical aims is the absolute contradiction of Christian concepts. Its disguise does not matter. Italian Fascism or German National Socialism cannot be spared this severe judgment, and if there is to be a new totalitarian form in the western democracies, it can only be a new form of the same absolute worldliness in its intolerance, al-

though outwardly it may be accommodated to western tastes and traditions.

It will enslave man to secular aims—be it state or nation or economic system or proletariat—and will force on him a pseudo-religious attitude towards these secular idols. The nature religion of the pagan gods will be replaced by a nature religion of a modern substitute, such as science, country, blood, soil, or history. The difference will be that the old pagans were poets, filled with true awe, while the modern spiritual tyrants are professors, economists, and technicians with dull and gloomy fanaticism.

## Russian Totalitarianism

American Catholics living so far away from the first totalitarian experiments will strongly object to this thesis. Their well-known optimism and their confidence in their colonial tradition, their common love of freedom hinder them from seeing the transformation of the "old" world in this light and drawing the necessary conclusions for their own country. So it is necessary to prove in theory and demonstrate by facts that our conception of Totalitarianism as the realm of the Prince of this world, our time's incarnation of the Antichrist, has become a fact in countries such as Russia, Italy and Germany.

There is no doubt about Russia, even after Stalin's new deal in politics and the introduction of a pseudo-democratic smoke screen in the new constitution. He may be through with Communism, and he may have killed off old Bolsheviks because he discovered that their stubborn fanaticism was a danger to his transformation of the Communist state into a nationalistic dictatorship. But that does not prevent us from seeing that the new state will be as totalitarian as the present, that the past idol of the proletariat will gradually be supplanted by a new one essentially similar.

Russia having been the most shapeless and amorphous of all European states, its totalitarian system has, of course, been more easy to force on her. Less consideration of existing facts, like tradition, was necessary. Communism has failed to a large degree because of certain idealistic conceptions of justice, equality of men, and messianism which were in the baggage of those intellectuals who undertook to establish the paradise of the Third International. The more realistic ideas of Stalin may be more successful—unless human nature revolts and the "naturally Christian soul" of the misled youth returns to the "true wells" and rejects the synthetic spiritual food of modern saviours.

(To be continued)

## Seamen

(Continued from page 1)

gate the situation within the union. William Green, it must be remembered, called the seamen's strike "outlaw and illegal." At a meeting in Washington the ousted officials declared they had denied the members' right to hold an election on the ground that the union was honeycombed with Reds and Jews who wanted to get control.

The delegation representing the rank and file brought forth so many damaging facts and accusations that the racketeers left the meeting in a huff. No chance there for a white washing.

The "impartial" Maritime Commission, created to investigate conditions in the U. S. merchant marine regarding labor, wages, etc., have swung over in favor of the shipowners in encouraging formation of the Offshore Officers' Association, a company union, and one of the many attempts to break up the democratic, rank-and-file-controlled Maritime Federation of the Pacific.

## Path for Inroads

Between Washington politicians, shipowners, and corrupt labor racketeers the path is being cleared for the inroads of Communism and every revolutionary group in circulation.

False promises, deceptions, and treachery, all conspiring to deny and suppress human rights, is breeding a reaction among seamen that is anything but Christian. Following the philosophy of despair comes the philosophy of Marx.

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on Today's Most Vital Problems

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120

## An Open Letter to St. Joseph

When two more months have passed, THE CATHOLIC WORKER will have carried on for four years. During this time we have depended on your intercession for our material wants. We chose you because you are the patron saint of workingmen and because, liking to think of ourselves as a family, we felt that we could choose no better patron than the head of the most exemplary Family of all time.

During these four years we have weathered many crises. We have been heavily in debt, we have gone hungry. But, at all times, no matter how critical our condition was, we never once lost faith in you. And our faith has always been rewarded. Never once did you let us down.

Over five hundred men are being warmed up, these cold mornings, with coffee provided by your generosity. Well over thirty are receiving hospitality in the house named after you. During the recent seamen's strike, you fed over a thousand men a day. We now have a circulation of a hundred thousand and the printer thanks you that he has been paid up till now. We have our farm in Easton. Catholic Worker groups have been formed in many cities. England and Australia have their Catholic Workers.

Thousands and thousands of pieces of literature have been mimeographed and distributed in order to spread the teachings of the Church among laboring men. Through your generosity (we appreciate the mimeograph machine) thousands of Communists have learned things about the Church that were both surprising and confounding.

It was by appealing to you that we have done these things. It has not been unpleasant work. We have loved it. And we have loved our poverty. Sought it out. You got us everything we asked for and, at the same time, helped us to preserve our ideal of poverty. Many an example of direct help, irrefutable examples, can we cite.

During this, your month, we should like to make public acknowledgement of our debt to you. Without your intercession with Our Father, THE CATHOLIC WORKER could not have carried on. We expect to carry on for a long time. And so long as we do, we shall need your help. We say this with full confidence that you will continue, and we shall continue placing our bills under your statue, knowing that, as before, they will be paid. When in trouble, we shall "picket" you. And always without a doubt of the result.

Thank you, St. Joseph.

THE EDITORS.

## From the Divine Office on Saturday

Psalm 103, iii. How great are Thy works, O Lord! Thou hast made all things in wisdom. The earth is filled with thy riches. So is the great sea, which stretcheth wide its arms. There are creeping things without number, creatures little and great. There the ships shall go. This sea dragon which thou hast formed to play therein.

All expect of thee that thou give them food in season. What thou givest them they shall gather up. When thou openest thy hand, they shall be filled with good. But if thou turnest away thy face they shall be troubled. Thou shalt take away their breath and they shall fail and shall return to their dust.

Thou shalt send forth thy spirit and they shall be created, and thou shalt renew the face of the earth. May the glory of the Lord endure forever. The Lord shall rejoice in his works. He looketh upon the earth and maketh it tremble. He toucheth the mountains and they smoke. I will sing unto the Lord as long as I live. I will sing praise unto my God while I have my being. Let my speech be acceptable to him. I will take delight in the Lord. Let sinners be consumed out of the earth and the unjust, so that they be no more. O, my soul, bless the Lord.

## Day After Day

(Continued from page 1)

less and indifferent. The town of Flint is an ugly little industrial town.

The two Fisher body plants stretch for blocks and blocks. I could not get near the Chevrolet plant, which was held by the strikers, because the National Guard, 4,000 of them, guarded the entrances of all the streets that led to that plant. At some streets machine guns were set up. At all the streets the guardsmen came at you with shining bayonets if you approached. Most of the boys were young, high school, factory workers, many of them unorganized workers themselves.

## Speed Up

George Torr, who had been an auto worker for 10 years, was driving me around. He was a paint sprayer, and went to work at 7 every morning and worked until 4 or 5 in the afternoon. He felt the effects of the paint, he said. He and his fellow workers had to stand with arms uplifted, spraying headlights on cars, and when he asked the boss to get the workers a platform so that they would not have to stand in a tortured position all day, his request was disregarded. Six weeks passed and they asked again. A third request would have cost them their jobs.

It was the speedup which bothered the men most. They worked packed tightly around the cars, with not a second off to get a drink of water or go to the toilet. It was only recently that they got five minutes off, morning and afternoon. The more money men made on the piecework plan, the more the speedup, in order to cut down the wages.

"When I got home nights, I could only eat and fall into bed," Torr said. "Eight o'clock was my usual bedtime. Eat, sleep and work—that's all my life was."

Torr is a young man—his own mother is only 45—and he has two children, eight years old, and 20 months. His job during the strike was on transportation duty, driving organizers and strikers around.

## Courtesy

It was around 11 o'clock when we drove up to Fisher Body No. 1, where the strike had started. Only one end of the long plant was occupied by the four or five hundred men. The plant stretches a long way down the street and the front is faced with a strip of lawn, but no riot fences. The whole length of the building is open, so there were strikers standing guard at every window. A wooden box had been built up as a platform at one window so that it was possible to clamber up to the window and climb in more or less as one would straddle a fence. Half a dozen guards were here to examine the visitors' credentials. Only those newspaper reporters were allowed in who possessed Newspaper Guild cards (a new tactic with strikers who are not afraid to antagonize the press since they believe it is on the side of capital anyway).

THE CATHOLIC WORKER is generally recognized as a labor paper, as well as a religious one, and by virtue of its latter aspect it is permitted to retain a more or less neutral attitude in regard to unions. Many of the men were familiar with the paper, so it was easy to get permission to get into the plant.

## No Sabotage

Inasmuch as the sit-down strike has been used as a non-violent tactic to prevent scabs from taking the jobs of the worker, and to prevent the employer from removing the machinery and thus depriving the worker of his right to work and earn a living, we of THE CATHOLIC WORKER have upheld it. Objection has been made that the men wreck the plants they occupy, but I went all over the Fisher Body plant and saw no evidence of deliberate injury.

Of course the men slept on piles of upholstery and seat cushions which they made into beds, and so without doubt some materials were damaged. But the law against smoking on the main floors of the plant was upheld and the men smoked only in the cafeteria in the basement.

Another small depredation was the use the men made of a bolt of unbleached muslin from which they tore hundreds of strips to use as scarfs.

"That's in case of tear gas attack," Henry Van Nocker, secretary of Local 156 of the union told me, "The

## EPISTLE FOR EASTER SUNDAY

(I Cor. 5, 7, 8.) Brethren: Purge out the old leaven, that ye may be a new paste, as ye are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.



ADE BETHUNE

SIMONE RAIMBAUD was a young French working girl who died just a year ago on March 25, 1936. She strained doing heavy factory work while she was the only support of her family. The injury developed into paralysis, and Simone was confined to her bed for the last five years of her life. She had wanted to help a young workers' movement, but now it seemed she could do nothing from her sickbed. But she had a few friends who came to visit her. Little by little they, in turn, brought in their friends. Soon it

was a large informal group of girls, rich and poor, workers and students, all friends brought together by the cheerful spirit and the enthusiasm of the poor invalid. Then Simone died. But the bond between the girls lasted. The eighty of them formed the Young Catholic Workers' group that had been Simone's dream and which has greatly expanded in the last year. It shows that the influence of sanctity and Christian zeal always radiates, even from the quiet of an invalid working girl's sick-room.

gas is soluble in water and the men wet the scarfs and use them so they can keep up the fight."

## Prepared

The men were divided into shifts and there were hundreds of them sleeping in different parts of the plant. The building being open as it is, and a warrant out for the arrest of the sit-downers, the men expected an attack at any time, and they were ready for it.

Though the sit-down strike is a non-violent method tactic, the men were ready to repel efforts to evict them, and during the forty-one days of their siege, they had fashioned themselves clubs which hung at their belts, and there were boxes of heavy hinges and bolts ready to be used as missiles.

These were their arms and their preparations seemed pitifully inadequate to me in view of the machine guns and riot guns of the militia and the guards of the companies.

## Strike Meeting

I talked with many of the men in the plant and their determination to hold out for recognition of their union and mitigation of the speed-up was unanimous. Most of them were Americans, many of them southerners. I was interested to hear of the square dances they went in for, introduced from the south. There were not a great many Catholics among them. There were some Hungarians and Poles, however, and these were Catholic.

That night I attended a strike meeting in the hall of the Pengelly Building, a rickety old two-story frame block which the strikers had rented. Downstairs there was a restaurant, upstairs union offices, and above that the hall which held about a thousand workers.

The meeting had been going on from seven-thirty and now it was almost eleven. There were young and old, men, women and children. There were babies in arms and little ones sitting around the edge of the platform, thrilled at being out so late. They crowded the chairs, sat on the window sills and packed the doors. Josephine Herbst was one of the speakers, a pro-communist writer who came to report the strike; there was Adolph Germer, organizer and officer of the United Mine Workers' Union, of which John L. Lewis is president in addition to being leader of the Committee on Industrial Organization. After the meeting broke up, small groups remained in different parts of the hall talking and one group stayed to sing. These were the people, these family groups, against whom the National Guard was called. I stopped in the publicity department downstairs and found Carl Haessler, one of the editors of the Federated Press in charge of the department. I had known him as a Socialist years ago and knew him to be thoroughly Marxist now in

his philosophy. Students from Lansing, Michigan, and Madison, Wisconsin, were there assisting him, getting their first taste of actual strike work.

## No Thomas Either

One young fellow, blond, wide eyed, said that he majored in philosophy. "A good foundation," I commented, "for labor work."

"Oh, do you think so," he said eagerly? "But I didn't get any Marx and Engels in college," regretfully. "No real modern philosophers except the aesthetes."

I asked him if he had ever heard of Gilson and Maritain but they were only names to him. He was interested that they were teaching scholastic philosophy in Chicago University and at Harvard.

## Communist Influence

My reflections as I came away from Flint had to do with the future of labor in the United States. Not only the necessity for organization but the necessity for a long range program of action, for an educational program which would deal not only with cooperatives, credit unions but also a philosophy of labor. The CIO is a trade union movement and nobody wastes any time wondering whether John L. Lewis or John Brophy are Reds. The public in general knows that they are not. They are working to organize the industrial workers, those hitherto unorganized ones who make up the great masses of workers in this country. But what of the college students, the editors, the writers, the propagandists who take advantage of every labor struggle to get into it, inject the Marxist philosophy of life, and seek to sway the workers, and prepare them for the "final class struggle?"

## Real Catholic Action

Communism is a way of life and it is as a philosophy of life that it must be met. There was plenty of Communist literature, the Daily Worker, the New Masses, sold not only at the union headquarters, but also sent into the struck plants for the sit-downers to read and ponder over during the forty-one days they had interned themselves.

We point the need to Catholic students, not only of philosophy, but of journalism and of history, to go also to volunteer as apostles of labor and to take advantage as the Communist does of the opportunities each strike offers to reach the masses.

**DON'T READ HEARST!  
HE INCITES CLASS  
WAR!**

## Easy Essays

By

PETER MAURIN

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# LETTERS FROM OUR READERS

## "A Bit Wild"

Madison, Wisconsin.

Dear Editors:

We took in \$2.50 for the 100 copies of "THE CATHOLIC WORKER" last Sunday. Enclosed is a draft for that amount. I wonder if you could send 200 copies next month, Mr. O'Donnell, please.

Sunday afternoon a lady came to the house to ask me if I had any more copies that I could give her. She had given hers to a man who holds quite a responsible position with regard to the Rubber Mills strike, (still no developments) and he was quite taken up with it. He said that if she could get hold of a few more, he would take them down to the Labor Temple, where the Union holds its meetings. I had only four to give her. Another man in the parish has offered to help me circulate them around town, and even the priests are beginning to be reconciled to the idea.

The trouble is, most of them regard your philosophy as "a bit wild," and it will take a while to argue that out of them. We Catholics have to be "wild" these days if we are going to accomplish anything.

With many prayers, I remain,  
Sincerely in Christ,  
HELEN GOHRES.

## Appreciated

Washington, D. C.

Dear Mr. Maurin:

Mr. Kennedy, a subscriber to THE CATHOLIC WORKER, has loaned me a copy containing your blank verse translation of my talk at Rochester some time ago, entitled "The Case for Ruralism." I write to express my appreciation of the excellent way in which you have preserved my meaning and converted my paper into this interesting form of expression.

Very truly yours,  
O. E. BAKER,  
Senior Agricultural Economist,  
Div. of Rural Life.

## Approves

Editor of the Catholic Worker:

The front-page editorial in your February issue has prompted me to write this long over-due note. In spite of the fact that I have been neglectful, your bundle of Catholic Workers has arrived faithfully every month, for which I thank you.

The articles on the automobile strike have interested me a great deal, and I am enclosing some literature that I have obtained from a steel worker, thinking, perhaps, you might be equally interested in it. In the letter addressed to the employees by the president you will note the statement claiming the company recognizes the right of collective bargaining. I have it on the authority of the men themselves that their employers have never permitted anything of the sort, but on the contrary have threatened and coerced the men to respect the company union. I hardly think the rest of the literature needs any comment from me.

In conclusion I would like to say that your article on Spain gets one hundred percent endorsement from me.

Yours in the Mystical Body,  
Rev. B. E. B.  
P. S.—Enclosed is \$5.00—It's near the month of St. Joseph!

## A Friend

Dear Friends:

Someone (I don't know who) has been sending me copies of your paper. I want to subscribe and enclose \$1 as subscription for one year and a small contribution. Please send two or three sample copies—not more—to Miss Elizabeth Balch, 112 Myrtle St., Boston.

I feel deep sympathy with your point of view so far as I grasp it. I am myself a Quaker, or "friend." So you can have some idea of where I do, where I do not, see eye to eye with you. I think the points in common overwhelm the points of difference.

I am longing to see a great letter, or petition, go to the new Pope as soon as there is one, as there must be some day and may be soon, a letter signed by names carrying in-

dividual weight and also by the nameless masses, urging the Papacy to take a leadership against war, against violence even in the name of law and order, against nationalism. I long to hear Rome make pronouncement that to kill even in war is a sin, that absolution for what he is about to do cannot be given to the soldier on the eve of battle, that cannon cannot be blessed and, in regard to the profession of the soldier, that it is incompatible with a Christian life or—in default of so tremendous a decision as this—that it is a way of life that involves gravest spiritual dangers. It would be a great day for the church when the prisons of the States were filled with Catholic refusers of war and of preparation for war.

Such a plea to Rome could come with greatest force from within the Church. Please consider the possibility of initiating some such appeal to be presented promptly on the announcement of a new pontificate.

Sincerely yours,  
Emily G. Balch.

## Stamps

Sacred Heart Seminary,  
R. F. D. 1, Shelby, Ohio.

Dear Editors:

I have recently come across your paper and I think it an excellent one. The worker would hardly dream of anything better.

May I be allowed, since we are engaged in spreading Christianity, to ask a small favor of your readers? We would be very grateful if they would send us any sort of used stamps. By the sale of stamps we hope to do something for our missionaries.

Gratefully yours,  
A. Diekemper, M.S.C.

## Father Michel Protests

To the Editor:

God bless you for the fine work you are doing. Not the least of it is your stand against Communism, in which you bring out positive Catholic views without distorting those of the Communists.

Unfortunately, this is not common practice among Catholics, and I should like to register a most vigorous protest against some of the "stuff" that is being dished out to our high school children in the name of Catholic principles, among which principles the love of truth should have a high place at all times.

As a sample of what I wish to protest against, may I quote from a widely spread "Catechism of Communism for Catholic High School Students." The very first question, "What is Communism?" is answered by the following misstatement (putting it mildly): "Communism is the name given to an atheistic and revolutionary form of government that the Soviets of Red Russia want to force upon the citizens of every country in the world." And that when prominent Communists everywhere are beginning to repudiate Russia!

Who can justify such a glaring piece of misinformation? Naturally, the paragraph on the "history of Communism" then says that it began "toward the end of the great World War," when "the Bolsheviks gained control of the government in Russia...." What about the age-old religious order of which I am a member?

Karl Marx

Another paragraph mentions that Present-day Communism "is based largely on the doctrines of Karl Marx, a German philosopher," and concludes that "basically Communism is a kind of hodge-podge of radical Eighteenth Century philosophical teachings, mainly German." What will the high school students think when they learn Marx lived in the nineteenth century?

We also read about "the democracy which we Americans love so much, and for which so many thousands of our forefathers fought, bled and even died to protect." Here is a grammatical gem for the students, which can be matched only by Artemus Ward's "the devil, going about like a roaring lion, seeking whom he may devour somebody."

As to our maldistribution of wealth, so vehemently decried by Pius XI, the Holy Father must have slipped up on his theology. Our high school students are more fortunate, for they

## REQUIESCAT IN PACE

Just a week before this issue goes to press, there passed to her reward, one of the Catholic Worker's best friends, Miss Helen McCormick, of Brooklyn, was noted for her work along social lines, especially as leader of the Brooklyn Catholic Big Sisters.

Under her guidance, the Big Sisters maintained a House of Hospitality for girls, helped them in trouble, and secured employment for them. Her whole life was, as the priest who rendered her eulogy said, "spent in the service of her fellow man." Well done, thou good and faithful servant.

here learn that God "alone can give any part of the world to whom He pleases. He may give much to one and little to another, for He is the Lord, etc." At last we know why the rich are so rich and the poor so poor.

Will Write Again

But I do not want to leave the impression that there are not many truthful statements in this unfortunate pamphlet. One of the most truthful sentences I recall tells us that "Capital is often referred to in the sentence with the word Labor." Well, what of it?

Enough of this! I do not want to take up more of your space at this time with the imbecilities that are passed off on our innocent students, not only in the name of education, but also of Catholic truth. At another time I may call your attention



to other similar presentations for the sake of helping along the cause of Catholic truth which you champion so bravely in your paper.

Yours in the  
Mystical Body of Christ,  
VIRGIL MICHEL, O.S.B.

## From the Philippines

Ateneo de Zamboanga,  
Philippine Islands.

Dear Friends on the Worker:

First of all, I want you Catholic Workers to know about our "Catechism on Social Order," on which a small group of Jesuits and Catholic Actionists recently collaborated. The purpose of the work was to interpret all modern problems in the light of Catholic principles.

Too often have graduates of Catholic colleges and high schools gone forth with a full knowledge of their Catechism, their economics, their history and government, but when asked to connect every subject in the Christian manner, and interpret all of them in the light of Catholic principles, they give you a blank stare.

So What?

A young expert on "The Question Box" goes walking down the street, but might just as soon end up in a Communist meeting hall as in Church. He or she "knows all the answers." So what? The "Catechism on Social Order" is meant to supply for just such a deficiency. Unless a young man or woman is malicious or blind, he or she cannot help but see Christianity more as a great whole,

the Mystical Body in all its oneness, when the book is finally laid aside.

Is the book only for the Philippines? In its present writing, yes. However, most of it can be used as well in American schools as in the Philippines. Some day the writers may put out an American edition. Even as it stands, the book may find many appreciative hands in America.

Its motto is "Restaurare omnia in Christo" (To restore all things in Christ). Could there be found a better?

A Bit of Time

I myself am now in the old Catholic town of Zamboanga. It means a rather hard piece of work, since I lack assistance. However, I am squeezing in a bit of time to organize a Sodality, which I intend to be a unit of Catholic Action in the Philippine Islands.

At present there are organized a group of writers from the third and fourth years of High School who will write short articles each week on various phases of Catholic life, drawing all material from encyclicals of the Popes. I have secured a page in the Antorcha, a local Catholic paper. Hence, their articles will be published for all to see.

I insist that the secret of the life of every Sodalist and Catholic Actionist must be: "Angelic Purity, Eucharistic Piety, and Apostolic Activity."

Pray for us. Our hearts to the Philippines to the Heart of Christ. May this turn out indeed to be so, especially in the Eucharistic Congress.

Your fellow-worker in the Kingdom,  
WALTER G. DELAWDER, S.J.

## Australian Worker

Sydney, Australia.

Dear Editor:

... This morning the Administrator of our Cathedral sent for me. "Desmond," says he, "We have to have a hostel for the unemployed. I expect the Campion Society to do something about it."

Just like that! Then he said, "Don't worry about the money—that will come in." That, of course, is an old Australian custom. Well, that is the fix I'm in. I have run many things in my time, but so far not a worker's hostel. But you have—at least, if not you, your accomplices in crime. I would like to know what hints your experience might suggest to me. Of course, different conditions demand different remedies, and what would go down with Americans would be possibly most unsuitable to Australians. But of this I can judge.

To Be Ended

Sydney has a million and a half inhabitants and 20 percent Catholic. Our proportion among the unemployed is probably greater. So far we have done nothing. Cathedrals, churches, and schools we have raised in costly magnificence. Orphanages sink their children into almost extravagant luxury. Prostitutes may retire to a decent respectability in Magdalenes. But the seamen?—and the unemployed? God's little children of the eternal storm are stranded and abandoned to the welcoming clamminess of Moscow. It is to be ended. Campion, pray for us!

The Campion Society was started here 18 months ago. We have seven study groups and a Scholastic Philosophy group. Two more groups will be set going within a few weeks. The C. W., of course, is only distributed by us. It is published by the Victorian Campions. It must be published more frequently—but the laborers are so few.

Everywhere the Communists are gaining ground. No longer are they a body in bowyangs. Professors of our Universities and many of our intelligentsia are ranked among its recruits. All artists and nearly all writers, half of the state school teachers and hordes of the public servants are Communists. Irish Catholic names are well to the fore among their leaders.

So Smug

And the Catholics are so smug. I talk of Spain, Mexico, Russia, Germany. "Ah, those things could not happen here," they say. Australia has never known war in its boundaries. Revolution has never stirred its blood. Even your American elections seem quite barbaric to our phlegmatic people.

But the Communists are not led by

## Strange Superstition

Jersey City, N. J.

Dear Editor:

In the October issue of your paper I notice the following words contained in an excerpt from "The Breakdown of Money" by Christopher Hollis, that is susceptible to different implications and interpretations, to wit: "The historian of the future will, I fancy, reckon in the same class as number-worship and astrology... the strange superstition that whenever money is invested a percentage must be paid for ever afterwards as a propitiation to a banker. It is on that superstition that the whole empire of Mammon is built."

The writer has never known a banker who demanded more than his due. Banking is an extremely risky business, owing to the fact that conditions over which the banker has no control often occur, after a contract has been agreed upon, that could not be foreseen at the time of the actual investment.

Bankers Pleased

Bankers who loan money on interest, for a specified period of time, are usually well pleased when the borrower returns principal and interest in accordance with the agreement. In human activities and ordinary affairs of life bankers and borrowers have equal rights in justice, according to the terms of the contract both agreed to at the time of the borrowing transaction. When the terms of a contract are complied with, in accordance with the agreement entered into, there is no such thing as "a percentage must be paid forever afterwards." With due deliberation and premeditation I challenge Christopher Hollis to prove that "the whole empire of Mammon is built" upon honest banking.

MICHAEL DOLAN.

## On the Use of Force

Christ came to destroy the works of the devil not by powerful deeds, but rather by suffering from Him and His members so as to conquer the devil by righteousness, not by power.—St. Thomas Aquinas.

Australians. THESE THINGS CAN HAPPEN HERE. But what's the use of shouting that at "comfort soaked Christians"? We have much to be thankful for. Our workers have the best industrial conditions in the world, and we have none of the multi-millionaire capitalists that abound in other parts of the world. And this is solely as a result of the strong fight that Irish Catholic laborites put up in the early days.

But conditions are not perfect. Those on the living wage line haven't much fun, and the capitalist is always sneaking in. The depression has done much to break the morale of the unionist. The terror of unemployment has been cast over Australia for the first time in its history. The unemployed professional man has come into existence for the first time in any British possession. This is new. It can only arise in a country where higher education is open to all classes. Now we have professional men—educated away from the tastes of the worker and not enjoying the privileges of his force—and more able to see the real reasons for his predicament—sensitive and embittered. These will be in the van of Communism if something is not done—and quick. But I have talked too much.

I congratulate you on all your efforts—your successes and your failures. I wish you every blessing and every encouragement.

Vive la Penetration!  
Desmond P. O'Connor.

## Pamphlets and Leaflets

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

Order From THOMAS BARRY  
1028 Boerum Place  
Brooklyn, N. Y.  
FIVE CENTS APIECE



## THERE IS NO NEGRO PROBLEM!

There Is an Interracial Problem That Concerns Every One of Us

The first anti-lynching bill introduced into the U. S. Senate during the current session, the Wagner-Van Nuys Bill, if passed, will provide punishment for any legal officer "whose negligence leads to the lynching of a person entrusted to his custody."

It would also levy a fine of from \$2,000 to \$10,000 against any political subdivision "which fails to protect and give fair trial to those suspected or accused of crime."

### Challenge

Here is the chance for Catholics, especially Southern Catholics, to barrage their Senators and Representatives with letters, resolutions, petitions specifically asking the passage of this bill.

For the last two years anti-lynching legislation has bogged down before the solid opposition of Southern Congressmen. It is up to Southern Catholics to prove to their representatives that this attitude is not appreciated at home. It is up to Northern and Western Catholics to make sure there is a solid bloc from their states pledged to end this horrible travesty of law, order, justice, and common decency.

### Opportunity for Sale

Right on our door-steps, here in America, there are 12,000,000 Negro souls, bruised and broken at the hands of white men, crying out for the sanctuary of a Church that in its doctrine admits of perfect equality. Why is it, then, that only 250,000 Negroes are Catholics?

It is because, as in so many other things, Catholic doctrine and Catholic practice are miles apart. It is because the Negro, being a rational human being like the rest of us, is not impressed by cold doctrine when he looks about him and sees that the vast majority of Catholics are just as bad as non-Catholics in excluding him from their churches, schools, theatres, public vehicles, white collar jobs, trade unions, from everything that means the most elementary concession to human dignity and economic security.

### The Unanswerable Indictment

In the case of the Negro, a number of factors combine to deny him a living wage. There is, first of all, the

bitter fact that race prejudice holds the educated Negro from securing the position for which he is qualified, and it is not an uncommon thing to find college graduates in the ranks of porters and elevator operators. The opportunities open to the Negro, unless he has highly developed technical training, are largely in the field of unskilled labor and domestic service, in both of which labor is poorly paid. Furthermore, these occupations are extremely insecure, since such employees are most likely to be laid off at the first signs of economic depression.

Providing he does obtain employment, the Negro still has another problem. Pius XI in the "Quadragesimo Anno" says, "Before deciding whether wages are fair, many things have to be considered." It has been shown through recent exhaustive surveys made in Harlem and elsewhere that the Negro tenant pays, on the average, one-half of his salary in rent. This is patently an undue proportion; one which leaves an inadequate sum for the other necessities of life and which makes it impossible to provide for future contingencies. Such conditions produce squalor, ignorance and vice. Social justice? Hardly.

### Begin at Home

It is safe to say that out of every ten Catholics who take a lively interest in missionary work, nine of them support only the foreign missions, indifferent to, or what is more likely, unconscious of the tremendous obligation facing them at home of evangelizing the American Negro.

Of the vast numbers of Negroes in the South, and in the crowded colored sections of our large cities, less than one-half profess any religion whatever. Recently Communism and atheism have made inroads among the Negro intellectuals. The small group of heroic priests and Sisters devoting themselves to this work are severely handicapped by lack of funds. They are hampered even more by the un-Christian attitude of the white Catholic toward the man who is his fellow citizen and neighbor, with the same patriotism and a common language; by faith his brother, redeemed as he was by Christ.

## YOUTH—1937

By PETER A. NEARING

"Can it be that our young men have forgotten how to dream?"

Pardon me, lady, if I seem to sneer. Young men have not forgotten how to dream. No. Young men have longed to dream, with all the valor of a Galahad. Young men have even dared to dream. But the awakening came too soon. And around their wretched garret shrieked a cruel, mocking wind whose hideous laughter cast back the piteous whine of beaten youth.

Dream! One does not dream in the face of defeat. One fights. And fights with all the horror and hatred of Hell, laughing with the wisdom of the masked fool, crying with the heart-break of a bastard boy.

### Nothing More?

Dreams! To realize at twenty-five they can be nothing more. We who have dreamed of turning the crazy world from its lust for gold, its milk baths and silken gowps. We who were ready to renounce all claim to more than food and shelter and even these if need might be. We who longed to follow and excel the beggar man of Assisi that others might be led away from folly and from sin. Who dared to dream such dreams as we?

And then that morning came when out of the darkness we heard a fathers weary sigh, "I wish I were old enough for the pension," and a mother's faint reply, "Never mind, dad, we'll soon be where you'll have to work no more." That, after a

"It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle and physical power."—Leo, XIII, *Rerum Novarum*.

life of sacrifice and dreams. That, from a man whose boyhood and whose manhood knew little more than toil. And all for what? A pension that would buy tobacco, milk and tea?

Could we go back to sleep, madame, and dream your pretty dreams and ours—voluntary poverty, voluntary toil? Could we go forth to revel in such luxury while there at home our poor old parents dragged along with tired bodies and more weary souls?

No, madame. Such dreams are not for us. No volunteers are we, but grim recruits. We're going out not to save your world but to smash it. Gone is our love and in its place is hate. Hate for those who crushed our dreams. Hate for those who broke our mothers and our dads. Hate for those who stole what opportunities our sisters and our brothers might have had. Hate! Hate! Hate!!!

### Love

Oh, God, forgive us. No, we will not hate. We yet will try to love. We yet will try to imitate the Christ Who dreamed as none e'er dreamed before; Who dared to say, "Be ye perfect." We, perfect? Perhaps. It yet may be. We who would have volunteered accept our enforced lot of poverty and toil.

But let no scoffer lounge and ask if we've forgotten how to dream. They whose only dreams were for their own success. The cheap and gaudy dreams of screen romance. We'll dream, just as our older brothers dreamed, and gasped, and died, a few short years ago. And we in turn, please God, shall gasp and die, like they, on this, another battlefield.

\*Gretta Palmer in *The Delineator*.

## "PAX"

A Group of Catholic Conscientious Objectors

During the month, copies of Principles, Aims and Methods of Pax were sent out to all who had requested them. If we missed up on any, we are sorry, and hope you will let us know right away. Criticisms are in order.

From those who wrote in for copies and received them, we except to hear that propaganda work is being done. We should like to be able to report the formation of several active groups in the next issue of the CATHOLIC WORKER.

## PEACE GROUP HITS MOUNTING ARMS COST

WASHINGTON.—A report issued here this week by the National Council for Prevention of War showed that American armament expenditures have more than doubled since 1934. The statistics are:

1934	.....\$479,694,307
1935	.....533,597,243
1936	.....764,439,126
1937 (estimated)	.....887,881,080
1938 (estimated)	.....980,763,000

Relief expenditures under WPA and PWA for national defense are not included in these figures. When included the estimated 1938 amount will total \$991,598,000.

### No Limiting

The report warned that "the steady increase in armament expenditures and the enormous sums now appropriated clearly point to the need for the adoption by Congress of a military defense policy based on defense against invasion, in accordance with the Kellogg Pact, our good neighbor and neutrality poli-



ADE BETHUNE

cies. Otherwise, there is no way of judging and limiting the demands of the War and Navy Departments. Need for economy points also to the importance of the bills now before Congress for nationalizing the munitions industry, and for coordinating the War and Navy Departments into one Department of National Defense."

## NATIONAL REFERENDUM

Senate Joint Resolution Number Ten, proposed by Senator Nye, and calling for a national referendum in case of war, should be supported as a deterrent of war, but members of Pax should have the reservation that, even should the amendment be passed, they will not use the referendum as a criterion of the justice of a war. The will of the majority does not make a war just or unjust.

Mimeographed copies of leaflets on the Church's teachings about war will be sent to those who request them for the purpose of making a number for distribution. These leaflets are samples of those handed out around New York by members of the CATHOLIC WORKER group.

**DON'T READ HEARST!  
HE INCITES CLASS  
WAR!**

## BOOK REVIEWS

### Sociology

**CATHOLIC BACKGROUNDS AND CURRENT SOCIAL THEORY.** A pamphlet issued by St. John's Univ., Collegeville, Minn. Price 50 cents.

This pamphlet, a rather sizeable one, mimeographed, was issued as a course in St. John's. Chock-full of meaty excerpts from such thinkers as Paul Hanley Furfey, Christopher Dawson, Virgil Michel, Emmanuel Mounier, etc., it is an excellent résumé of all that is best in an analysis of present Catholic thought, and contains a wonderful bibliography.

The course, according to the pamphlet, "shall be conducted entirely on the basis of mutual co-operation and exchange, after the ideal pattern set down by Cardinal Newman for a true university." The units for discussion are:

1. The Writings of The Christian Sociologists.
2. The Personalist and Communitarian Movements.
3. The Writings of Christopher Dawson, Maritain, etc.
4. Corporative Order of Totalitarianism.
5. The Catholic Revival of Our Day.
6. The Theological Basis of Sociology.
7. The Liturgical Movement.
8. Social Life and Ideas in the Middle Ages.
9. The New Money Theories.
10. The Agrarian Movement.

It contains a number of short essays on these subjects by those taking the course. A long excerpt from *REVOLUTION PERSONALISTE* by Emanuel Mounier gives special value.

Should be invaluable for teachers of sociology and for study groups. We recommend to our readers this thorough and valuable work, and do not hesitate to say that a group that uses it will have a course that is thoroughly satisfying and complete.

### Historical Catastrophe

**CHARACTERS OF THE REFORMATION.** By Hilaire Belloc. Sheed & Ward; \$3.50.

Europe with all its culture is now seriously imperilled and stands no small chance of being destroyed by its own internal disruption; and this is the fruit of the great religious revolution which began four hundred years ago.

The Reformation being of this importance, it ought to form the chief object of historical study in modern times. If England had not broken from Christendom in the 16th Century, the Reformation would have failed and our civilization would have been today one Christian thing. This historical catastrophe has had effects which have gone on spreading from that long distant date, more than 400 years ago, to our own times, and those evil effects are, if anything, increasing, rather than diminishing.

The truth about Queen Elizabeth is this. She was a puppet or figure-head of a group of new millionaires established upon the loot of religion begun in her father's time. They had at their head the unique genius of William Cecil, who accomplished what might have seemed the impossible task of digging up the Catholic Faith by the roots from English soil, stamping out the Mass, and shepherding the younger generation of a reluctant people into a new religious mood.

### Key Notes

James I stood for the Divine Right of Kings. He struck, at the beginning of the 17th Century, the note which was henceforward to affect all modern life so profoundly. That note was the independence of nations—as lay societies—from the moral judgment of the Church.

There is thus no common law binding all nations.

Therefore, we have a state of affairs which is that of moral anarchy, mutually destructive, and—if pressed to its full conclusion—the absolutely certain end of our civilization.

It is from Puritanism springing from the Reformation that we derive modern capitalism, the centralization of wealth in the hands of a few, the dispossession of the masses, and their exploitation by a small number of those who control the means of production: all that we call Capitalism.

So far, by way of sample, in the words of the author taken from various parts of his book, "Characters of the Reformation," we have an in-

complete sketch of the historical thesis which Belloc with French clarity and English bluntness illustrates through 23 brief biographies—the biographies of the chief persons in England and on the continent by whose successes or failures the many parts of the catastrophe came to pass.

### Warped Woman

Prefacing each biography is a truly remarkable portrait of the subject done by Jean Charlot, chiefly in blues and browns, of such character-revealing powers as to be a bit uncanny. The portrait of Queen Elizabeth facing page 166, for example, could well serve to recall the face of that warped woman at the time of her death, when "she crouched on the ground for hours, one may say for days, refusing to speak, with her finger in her mouth, after having suffered terrible illusions—thinking that she had an iron band pressing around her head, and on one occasion seeing herself in a sort of vision as a little figure surrounded with flames. She passed unannealed, unabsolved, and it is one of the most horrible stories in history."

This book is on the "must" list for all who wish to understand the pedigree of the monsters political, social and economic, which vex the sleepless nights of the modern world.

B. T. C.

## A False Image

**VOLTAIRE;** by Alfred Noyes; Sheed & Ward; \$3.50.

Convinced you are after reading Alfred Noyes' life of the great French philosopher that, in the main, only the opposition has been putting pen to paper about him these many years. Nor do we have to accept Mr. Noyes' premises and conclusions at face value. He has done what every biographer worthy of the name should do, especially when the signposts that point the way are so numerous and so indelibly painted. He has gone straight to Voltaire himself, to his hundreds of personal letters, to his multiple works and to his actions.

One short quotation will perhaps best serve to illustrate the time-honored portrayal of France's great poet-philosopher that the author seeks to destroy—and he does so most convincingly: "Labels were affixed by other hands in other days and they have been accepted too readily in our own. He is still regarded by the world at large as the representative of irreligion, though few secular writers have been so passionately concerned to express religious beliefs or so constantly besieged by religious memories and questionings." (P. 489).

### A New Voltaire

In this "new" Voltaire Noyes has given us a figure that, insofar as an individual can be said to resemble an institution, frequently reminds us of the Catholic Church itself. That is, he has been judged a great deal more by what people said he thought and said than by what he actually thought and wrote and did. Attacked by the apostles of chicanery and bigotry in the Church on the score of "irreligion," he was likewise the target of the barbed shafts of many of his philosophical intimates on those occasions when he ventured to avail himself of the "Sacramental system" of the Church—in other words, for his "religion."

Believing first and foremost in God and His justice, the treachery of man toward his soul and its immortal role never failed to provoke the Voltarian tongue and pen—passionate and constructive always. Who can say otherwise of that Church to which this sincere exponent of all it stands for belonged? That Church in relation to which he stood, in his own words, as follows: "With regard to the serious writings all that I have to tell you is that I was born a Frenchman and a Catholic; and it is in a Protestant country that I testify my zeal for my native land and my profound respect for the religion in which I was born and for those who are at the head of that religion." (From a letter to be set at the head of his entire work.) (P. 267). Again and again Noyes proves that, "in his supposedly anti-religious writings he was attacking not the essence of the tradition but its abuse."

E. N.



# The Trouble With Prejudice

By ADELAIDE M. MACKEY

It seems to me sometimes that people are unaware of the boomerang principle in prejudice, any prejudice, whether it be against a nationality, a race or a religion. To hate, to discriminate against the Japanese, the Jew, the German, the Communist, the Negro, the Puerto Rican is to fling out to the reaches of time and space the boomerang which will come back and cut the ground of Catholicism right from under you.

In order to make the individual see (if he can see) the danger in prejudice, it seems crude to appeal to the selfish motive. But the Catholic who hates the Jew and is glad to see him suffer under the Nazi is thereby providing the enemy with cannon ultimately to be used against himself. For the persecutor of one group will turn with the swiftness and incalculability of a tornado to persecute the next.

The Catholic who is extremely incensed over the situation in Spain, over the intolerance in Russia, over the martyrdoms of Mexico, yet will not eat with a Negro in a restaurant or even worship with him in Church, has not religion but a personal, tribal fetish, an extension of his ego, which he resents having insulted.

## No Alibi

To anyone except a Catholic, intolerance may be almost a virtue. The ignorant Protestant, guiltlessly, may think Rome the Scarlet Woman; the Jew of the tribe of Levi may look down on the Samaritan; the Mahometan may even think persecution gains him Paradise; the Communist may honestly believe that he best serves man by suppressing all minorities and opposition; but the Catholic, having the full deposit of truth, should realize that Love alone fulfills the law.

Not love, a sloppy, vague, mist-enshrouded ideal, but a force strong enough to overcome our natural, or acquired, tendencies to sheer away from those who do not happen to be our own breed of cat. Human nature, supernaturally motivated, is capable of high and difficult idealism, given only the proper impetus and the sincerity of great leaders. And the attitude of those who are indifferent or defeatist about the matter is equally as bad as that of those who are actively and passionately prejudiced.

## Long-Distance Sympathy

There are gradations of prejudice too. Have you ever noticed that a man may be extremely sympathetic to the woes of a race or a people as long as they are at a distance? You can get a white Catholic to be very sympathetic to a Chinaman in China, and vastly superior to his laundryman. You can get an incensed reaction to the plight of the Mexican in Mexico; but if he is a waiter in a restaurant, he is a "greaser." A Catholic may send a goodly check, save to his conscience and reduction to his income tax, for the conversion of the Negro in the wilds of Africa; and then refuse to sit next to a "nigger" in a theatre.

I have a deep personal, and wholly unconfirmed theory, that for every such act of prejudice on our parts, we lose a soul for those who are spending their whole lives laboring and praying for the conversion of other peoples, other creeds. Think of the number of those countless little acts of prejudice; and if each represented a soul?

## Reserved Seats?

Why are our horizons so close? What is wrong with our spiritual vision? Does the self-conscious Nordic think that the eternal and omniscient God has sectioned off a particularly choice grand-stand tier in which he may enjoy the Beatific Vision? No? Is it logical then that distinctions based on anything but worth should obtain in the everyday intercourse of men?

To the coldly logical mind of a child, if religion has not "taken" to the extent that it has made an adult kind, brotherly, forgiving, then it can not have much power. And hate, dislike, superiority all show that it has not "taken." Moreover,

## Prejudice

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith..."

—Rev. Edward F. Murphy, S.S.J.

the child mind grasps and applies universals perhaps more quickly than the adult. If a teacher loves all peoples, races and classes except one, then the whole edifice which he has been constructing, is shattered and falls.

## More Than Animals

It is quite impossible, of course, to motivate such a universal love or tolerance on purely natural motives. In the course of nature the lion hunts with the lion; the wolf runs with the pack; and the sheep follows the flock. But we are more than animals. We are the images of God.

It is not easy to attempt to be unprejudiced. And to maintain an unprejudiced attitude in a persuasive manner without being pedantically opinionated or futilely saccharine is to steer a course between Scylla and Charybdis. It is a technique one should gain with practice. And the practice should begin as early as one starts to walk.

The mother who will not let Johnny play with the vegetable man's son; the father who protests to the school that there is a Negro in Johnny's class and if the child does not get out, Johnny will; the parent who curses the English and the Englishman because he, himself is Irish; the Gentile who bitterly assails the "Kike," the Italian who hates the Frenchman in the hearing of his child; the Negro who harps bitterly on the wrongs that white people have done his race; all these are laying the foundation for prejudice which will come to bloom in Johnny's own adulthood.

## Communist Example

When one sees the Communist preaching brotherhood and acting on his preachment, racially at least, we begin to realize that perhaps it is true that "the children of this world are wiser in their generation than the children of light." Because by it they are bringing to their cause those who should, long since, have been enrolled in the marching legions of the Church Militant.

We who are members of the Elizabeth Seton League have had a vantage point for observation on the actions and reactions of prejudice. Offering an opportunity to people to work gratis among a group which is perhaps one of the most sinned against groups in the city, we can see how the reactions that we so frequently encountered, filtering through society are responsible for the perpetuation and the spread of conditions which are injurious to the person who holds the prejudice.

Our settlement, Casita Maria, on 110th Street, near Madison Avenue, in the heart of Puerto Rican Harlem, acts as a retort measuring the reactions of prejudice. We can see very easily how, in a few generations, those to whom we are now indifferent or actively hostile, those towards whom we have a dislike born of ignorance, will one day, in this or the next world rise to curse our hate.

## Living the Words

For Communism is spreading, and with it class hatred. That, superimposed on an already existent racial antagonism, is enough to cause social upheaval within the next generation, unless Catholics, colored and white, unite to preserve and spread, through direct social action, the Faith. And spreading the Faith is more than teaching the words of a catechism. It is living, as has so often been insisted, the meaning of the words.

All of us are throwing out our own little boomerangs which in the nature of things will come back again, making those who are our spiritual descendants, and through them, Christ, suffer. Though, indeed we see the danger that Communism is doing in a district such as our own, we yet must be humble enough to realize that we can learn from them a technique which we can use.

Our own group is composed of Germans, Irish, Italians, Spanish, and Americans. We work among a people who are a blood mixture of Indian, white and Negro. We range from the very poor in the economic scale, to the moderately comfortable. The people with whom we work are among the lower brackets economically. When such a mingling, with a double purpose of remedying both the social and religious decadence, takes place, that solidarity of the Mystical Body becomes an observable reality, a levee controlling the destructive onrush of intolerance and prejudice.

# Annual Concert by Choir Of the Pius X School Of Liturgical Music

In its annual concert at Town Hall on February 16, the choir of the Pius X School of Liturgical Music of the College of the Sacred Heart upheld the tradition of excellence for which its performances have become noted. The program, directed by Julia Sampson, consisted of Gregorian chants and Church music by such early secular composers as Dufay, Obrecht, Palestrina and Josquin des Pres.

The selections were arranged to show the development of Liturgical music from the free rhythms and Greek consonances characteristic of the music of the eleventh century to the highly melodic and structural quality found in the writings of Palestrina. Purity of tone and an understanding of the musical texts were particularly notable in the choir's performance of the Gregorian chants which formed a large part of the program.

It is to be hoped that the success achieved by the choir of the Pius X



ADE BETHUNE

School and the splendid training which this organization offers in the field of Liturgical Music will do much to stimulate in Catholic circles an already apparent interest in the rich and beautiful musical literature of the Church.

## Protest!

Loud protests are in order for the holding of 20 union men, United Automobile Workers, WHETHER OR NOT THEY ARE ALL COMMUNISTS, in an Anderson, Indiana, jail, where they can neither obtain bail nor see their lawyer or friends.

The 20 were arrested after a fight in which they claim to have been fired on in cold blood by Emory Shipley, Anderson tavern keeper, and anti-union vigilantes, who wounded seven, two seriously, Mr. Shipley was not arrested.

Heaton Vorse, Federated Press reporter and one of those seriously wounded, is still in the hospital from shot gun wounds.

It is this kind of wild-eyed anarchy in handling men whose principal crime was that they displeased General Motors and the latter's stooges that is making more Communists than all the high-powered arguments in "Das Kapital."

## Rich Partners

(Continued from page 1)

other stockholders receive dividends. Mr. Rich stated that workers' dividends should approximate \$90 to \$150 a year.

Frankly, it all sounds too good to be true. We wonder what relationship exists between the Rich Manufacturing Company and the United Automobile Workers, and we hope, in fact, to have a letter from Mr. Rich on that subject in next month's issue.

Christian poverty is not an abstinence, a renunciation, but a victory, a treasure.—Paul Sabatier.

# Mexican Martyrs Lead Catholics To Heroic Action

With two, and some say three, martyrs to religious freedom killed during the last month, Catholics in the province of Vera Cruz, Mexico, are undergoing a critical period for the Faith, and we urge our readers to pray for them.

Murdered by police simply for participating in the sacrifice of the Mass, these martyrs have stirred the faithful of Vera Cruz to heroic action in opening churches in the face of government guns, churches that had been closed since 1924.

## Godless Tyranny

Catholics in Vera Cruz, a province of 130,000 souls, are allowed by the Godless governor no priest or churches whatever, although the law guarantees them one for every 100,000.

Not yet has official recognition been granted in Vera Cruz to the most basic right and obligation of man, to worship the one true God, but if Catholics can maintain their present level of Christian heroism, and if we support them with our prayers, Christ will surely grant them the victory.

## TRUCE OF GOD

The Truce of God is a temporary suspension of hostilities, as distinct from the Peace of God, which is perpetual. The jurisdiction of the Peace of God is narrower than that of the Truce. Under the Peace of God are included only: (1) consecrated persons—clerics, monks, virgins and cloistered widows; (2) consecrated places—churches, monasteries and cemeteries, with their dependencies; (3) consecrated times—Sundays and ferial days, all under the special protection of the Church, which punishes transgressors with excommunication. At an early date the councils extended the Peace of God to the Church's proteges—the poor, pilgrims, crusaders, and even merchants on a journey. The peace of the sanctuary gave rise to the right of asylum. Finally, it was the sanctification of Sunday which gave rise to the Truce of God, for it had always been agreed not to do battle on that day and to suspend disputes even in the law courts.

## Conditions

The Truce of God dates only from the eleventh century. It arose amid the anarchy of feudalism as a remedy for the powerlessness of the lay authorities to enforce respect for the public peace. There was then an epidemic of private wars, which made Europe a battlefield bristling with fortified castles and overrun by armed bands who respected nothing, not even sanctuaries, clergy, or consecrated days. A Council of Elne in 1207, in a canon concerning the sanctification of Sunday, forbade hostilities from Saturday night until Monday morning. Here may be seen the germ of the Truce of God. This prohibition was subsequently extended to the days of the week consecrated by the great mysteries of Christianity, viz., Thursday, in memory of the Ascension; Friday, the day of the Passion, and Saturday, the day of the Resurrection (council of 1041). Still another step included Advent and Lent in the Truce. Efforts were made in this way to limit the scourge of private war without suppressing it outright. The penalty was excommunication. The Truce soon spread from France to Italy and Germany. The ecumenical council of 1179 extended the institution of the whole Church by Canon XXI, "Detreugis servandis," which was inserted in the collections of Canon Law (Decretal of Gregory IX, 1 tit, Detreuga et pace). The problem of the public peace, which was the great desideratum of the middle ages, was not solved at one stroke, but at least the impetus was given. Gradually the public authorities, royalty, the leagues between nobles (Landfrieden) and the communes followed the impulse and finally restricted war to international conflicts. From *The Catholic Encyclopedia*.

"Whoever thinks that he owes charity only to those with whom he is united by blood and by race fails in this duty. The characteristic of Christian charity is that it is all-inclusive."—Leo XIII.

# ST. LOUIS LETTER

Cyril Echele,  
3526 Franklin Ave.

I have just finished giving a pair of shoes and socks to an unemployed man who came into our place. Sometime ago one of our Communist neighbors from the headquarters down the street belittled this method when I told him that one of our ways of combatting the evil effects of social injustice was the distribution of food and clothing to the poor who come to us. He told me that such a method was too insignificant to do any good when one considered the huge numbers of poor and unemployed. I am just thinking how widespread would be the good effects if each of the twenty million or so Catholics and also all other Christians of the United States really made a habit of practicing the works of mercy. If this were the case, I could answer the comment of the Communist; as it is, I am compelled to admit the truth of his charge. Again I realize very deeply the necessity of combining belief in the truths of Christianity with action in the temporal sphere. Only in this way can it become the moving social influence that Christ wants it to be.

## How to Start a C. W. Group

I received two letters during the month, one from Rhode Island, and one from Louisiana, asking me to give an account of our experience in starting a unit in St. Louis along the line of the ideas of *THE CATHOLIC WORKER*. Here is my reply derived from our efforts: First, gather together six or eight people, men or women, who have shown a personal, vital, unselfish interest in the ideals of *THE CATHOLIC WORKER* or some publication of like caliber, and form a study club. Do not ask professional "joiners." Ask those who have shown such spontaneous personal interest as to write to *THE CATHOLIC WORKER* and express their views; or simply write and ask the circulation manager for the names and addresses of subscribers in your vicinity. Then contact these people.

Second, immediately call a meeting and begin the first point of the program of action, namely, *Clarification of Thought*. Call in a priest or a capable layman who can lead discussion on such topics as "The Liturgical Movement," "Communism," the Labor Encyclicals of Leo XIII and Pius XI. Then have everybody present join in the discussion. Encourage the habit of free, open discussion, and the straightforward expression of differences of opinion. Agreement on essentials is enough to hold a group together. Circulate among yourselves books and pamphlets for reading and study such as *Fire on the Earth*, by Furfey.

## This Is Bunk

Third, do not waste time electing officers and reading minutes of previous meetings. Some people think a group cannot exist without a string of officers. This is bunk. Simply choose a person before each meeting who will keep order. Do not try to bring in large numbers of people to the meetings. We have never had more than thirty people at any of our meetings although we have been meeting uninterruptedly since July, 1935.

Fourth, start with a little action as soon as possible. Do not let the meetings degenerate into just talk. Combine talk with action. Ask your pastor to be allowed to sell *THE CATHOLIC WORKER* at your parish in a group, or go out in a group to distribute the paper at local strike meetings or Communist gatherings. Also practice the works of mercy on a small scale by visiting the sick at your local hospital, or visit in a group and care for a poor family in your neighborhood.

## Learn by Reverses

Fifth, begin the practice of liturgical prayer in common, such as Compline, the official night-prayer of the Church. Copies of Compline can be bought from the Liturgical Press at Collegeville, Minnesota.

Finally, do not be discouraged by reverses and mistakes in the beginning. Our group has learned as much by reverses and mistakes as by our little success. Throw out of the window the modern gospel of external success. Choose to be un-influential and unknown in your community, and work together quietly and diligently, and keep in touch with *THE CATHOLIC WORKER* at New York and with the other units. Begin right now to form this study group.

Our St. Louis unit continues to have round-table meetings on Thursday nights at 8 P.M. Lately we have been discussing the subject of peace and war.



# THE LAND

THERE IS NO UNEMPLOYMENT ON THE LAND

## Problems of Agriculture

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

### I.

#### Live Like a Man

The welfare of the producer should be the unifying principle of a well ordered national economy. The first requirement of a reasonable system of production is not that it be efficient for the sale of goods to the consumer, but that it furnish occupation with conditions that are compatible with the dignity of human personality. It is the artist's function to dignify and ennoble material things; it is the reverse of the rational order when the production of material goods is the means of brutalizing and degrading those who produce them. The conditions under which a human being labors, the motives that spur his endeavors, the human satisfactions he derives from producing a thing that is good, or beautiful, or of service to a fellow human being, have more valid worth than a wage dole he receives in a system whose sole end and purpose are the acquisition of profit. The first duty of the farmer is not to produce but to live; and to live in a manner befitting his worth as a man and his dignity as a child of God. There should be in the occupation of the farmer a dignity and independence that are not possible in the collective mass production enterprises of modern industry. These are considerations of greater moment to our farm population than good prices for farm products. The farmer must have better prices to live, but a reform is needed in the conditions of his living, and this reform is principally needed, not in the exchange, distribution or consumption of goods, but in the whole point of view of the production of wealth.

### II.

#### Slave to Market

The radical evil of the economic situation, which has now become worldwide, is that everything is judged from the standpoint of the market. This has condemned the farm to world competition in its system of production. Under such conditions the farmer's living is subject to hazards over which he has no control and he is, by the system of which he forms part, exposed to the vicissitudes and temptations of blind speculation. His production is fed into the currents of international trade, and he is deprived of the opportunity of dealing with the local and neighborhood interests. The production of the farm has to a dominant extent followed and adopted the purpose and the system of industry in which all goods are produced, not for use, but for sale. It is to the public interest that the area of production for use, or for neighborhood and local exchange, be fostered and enlarged. It is desirable that changes be effected that will enable the American

farmer to feel that all his interests are not bound up in the market.

### III.

#### The Small Holding

We heartily commend the principle advocated for the American farmer by some important agricultural associations, namely, the small holding and individual ownership. We look on the farm as an important economic means of sustaining the normal family life and of supplying the nation with a healthy population and a self-respecting and independent citizenry that will give us a sound leadership.

### IV.

#### Means to Perfection

We are opposed to the industrialization of American agriculture and to the system of corporate farming. The farm is primarily a place to live and to make a living. While we favor such use of machinery and of modern inventions as will enable the owner of the farm to live in decency and frugal comfort, the right-thinking farmer at the same time welcomes labor for its own sake, since "man is born to labor and the bird to fly," (Job, v. 7) and struggle is the means to perfection. He has no desire that his life be consumed in an aimless and purposeless leisure, and he rejoices in the labor that gives healthful exercise to the faculties of body and mind and enables him to enjoy the scriptural blessing, "Thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee." (Ps. cxxvii.).

### V.

#### Duty of State

It is a fundamental principle of social justice that a man is entitled to conditions that will enable him to maintain a decent standard of living for himself and his family. We regard it as the duty of the State to safeguard and maintain such conditions. The pursuit of gain by private individuals or small units under reasonable restrictions and safeguards may promote the common good; but the blindness of avarice and the lust of dominion have caused in our day the withering of the wealth and substance of the most conservative and thrifty elements of the population. The Holy Scripture teaches us to ask for neither poverty nor riches but for the necessities and decencies of life; and the unbridled pursuit of riches, so general in our day, tends to inflict grave harm on the rural population. To maintain the decent standard of living on the farm we are opposed to the mechanizing and dehumanizing of farm life and to the application to farm life of the efficiency programs of our industrial system.

### VI.

#### Danger of Decay

We look with concern on the withdrawal from habitation and cultivation of large tracts of land for various public projects entailing the dispossession of large groups of population, who for a long time have been attached to the soil, and have established traditions and associations that mean much for the well-being of families and the stability of society. The declining birth rate of our country if not checked will be the fore-runner of national decay. (To be continued)

## Christ of the Ridgeroad

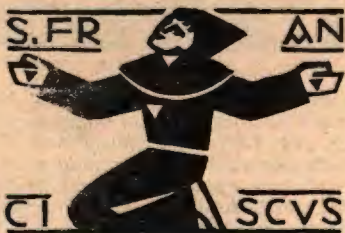
### I.

These hills are not the hills the angel found;  
He woke no shepherds here; no neat star led;  
But he was born of one who knew this ground;  
Lift'e better than manger straw her bed.  
Near to her travail place the cattle lowed:  
She bore a son who labored on these knolls  
And carried on his back a debtor's load  
Among his kind; grubbers with troubled souls.

Behind the plow he walked; this poor hill soil  
Gave him a scanty crop; a meagre yield;  
Year after year of fruitless furrow toil  
Has sickled him; a Pilate found his field  
And as the usurers demanded all  
The Pilate saw the cattle in his stall.

### II.

The debtor's cross was ready; no respite  
For him; the usurers who made the mob  
Crowded like jackals; "We are in the right!"  
The drought and sandstorms aided in the job.  
Down is poor rutted slopes they led their prey,  
Driving his herds of swine and sheep ahead;



No mercy for the ridgeroad Christ as they  
Plaited a crown of thorn for him they led.

His mother saw him go; she did not weep;  
She knew before she bore him how the silt  
Is something those who till can seldom keep;  
She knew the barns the furrow toil had built  
Were in his keeping only for a span—  
She knew how hill soil always beats a man.

### III.

Over the rutted hill a white shaft gleams;  
Here may the plowman Christ at last find peace—  
Here is the ending of his cornfield dreams:  
A crow flaps timberward; in fall the geese  
Will cross his pasture, scolding through the sky,  
While on that marble slab the lichens grow  
As alien fingers bind his hillside rye  
And strangers' herds are on his hills below.

Oh, ridgeroad Christ, the hands that shaped your cross  
Are hewing beams for others of your breed!  
They never know the fear of money loss:  
They plan their safety as you fan your seed:  
The man who sows for harvest cannot win  
While vultures watch the loam he labors in!

—Jay G. Sigmund.



## FARMING COMMUNE

During the winter Rosie has produced very well so we have no cause to kick now that her volume of milk has dropped off a little. Talking with farmers near here in regards to our cow's "slow-up system" we have come to the conclusion that such a condition is to be expected. Our friend and neighbor, Mr. Eichlin, says that cows are like people in the sense that they become tired of their diet. Alfalfa and dairy feed day after day, no doubt, becomes monotonous and the cows of the country get that longing for green grass every year at this time. Having one or two extra calendars around the place we are tempted to hang one in Rosie's stall so that she can count the days until the grass becomes green again. Maybe she will take the hint and eat a little more now, knowing that spring is just around the corner.

Our plans for the future are to cultivate as much of the ground here as is possible. Last year we were unable to put every piece of ground under cultivation due to the lack of finances. This year finances are about the same, but St. Joseph has taken care of The Catholic Worker in the past so we have faith in the future of the farm and its workings. With some livestock on hand and promises of chickens this spring and perhaps a horse, we must have hay and grain on hand. All feed is very high on the market now due to the severe drought last summer. John Filliger and I burned off one of the unused fields which had not been worked for some years past and last summer was thick with wild carrots. In such a condition this particular field will take quite a bit of work getting it in shape to sow anything in.

### Pigs and Things

There are a number of young peach trees on the place and some should bear this year. John, the all-around farmer, showed his skill as a pruner. For a pruning knife John used a hatchet and couldn't have done a neater job with a tree surgeon's complete outfit. St. Joseph showed his interest in the farming commune when he directed John Filliger's footsteps this way.

Our piggery is in good shape and the inhabitants are fat and healthy. Before long we will be moving them to the other side of the barn. There the yard is much larger and they will have ample room in which to root. Someone has suggested a Rube Goldberg idea of making a contraption so that the pigs could root the fields and thus avoid plowing. We will turn the idea in whole over to the "Nothing to do committee." The new pig yard is farther away from the house than the present one and if the wind is right those working in the house will never know we have pigs on the place.

### A Visit, Chickens and a Book

During February we spent a couple of days in N. Y. City and while there went up to the Bronx Botanical Gardens. Dr. Binser, an instructor of ours in agriculture, seemed quite interested in our small farm and may pay us a visit some day. A year ago this past winter we attended a class conducted by Dr. Binser and received much helpful information. If we missed anything it was not due to any fault of Dr. Binser's.

Father Hollihan, our pastor here, has promised to donate some chickens and chicken wire to make a yard for them. As it will soon be time to purchase day old chicks our preparation of the chicken house will begin soon. Beside giving the present house a thorough cleaning it will be necessary to install windows. At first appearances the chicken house would seem to be the best shack on the place but it is sadly in need of repair. A coat of paint on the outside is what gives one the wrong impression.

When Miss Day was in Washington

recently she sent the book "Growth of the Soil" to us. Not being an avid book reader, by a long shot, nevertheless we finished this book in jig time. This same book won the Nobel prize for literature in 1921 for Knut Hamsun, its author. Without attempting to pose as a book reviewer we can say only that we enjoyed every bit of the story. We know of a similar story, in Canada, but the one we know of is real and not fiction. This couple are homesteading in Canada and have somewhat the same trials that Isak and Inger of the story had in cleaning the land and building a home.

### On Blowing One's Nose

Being alone on the farm for a few days while John Filliger is in N. Y. City taking care of some unfinished personal business, we paused just now to take Bessie, Rosie's beautiful daughter, for a stroll. Rosie was out in the sun absorbing the rays which do her the most good. Naturally she joined the party and the three of us strolled more or less nonchalantly for a distance of about twenty feet. Feeling on top of the world we held Bessie's chain with one hand while we attempted to use the other for the purpose of blowing our nose. There are many ways of blowing a nose as everyone knows. Some of the ladies blow their noses so quietly that you wonder sometimes if they really do a thorough job or are just faking a nose blow so people can see their dainty handkerchiefs. Then there are those, both men and women, who manage to get through this necessary maneuver without alarming the surrounding neighborhood. Finally there are those of us, predominantly men, who go about this art as if we were blasting a stump. We daresay that the people who live in the quiet valley over in Jersey, which we can see from here, would have a tough job distinguishing between the blasting in the quarry down the road and our nose blowing. Bessie, pretty nearly jumped out of her skin and then started running. We tripped over a stump and landed face down on terra firma. From that moment on we traveled for a distance of about fifty feet dragged by the darling of the farm. We can say, without exaggeration, that the ground is still very hard and there are many stones which should be removed. We did our part by loosening them; now if someone will come along and put them in a pile we will have a nice stone house in the years to come.

It is quite possible to tell of being dragged around by a calf without so much description, I suppose, but Bill Callahan told us to send in a longer report this month and that's one way to do it. Miss Julia Porcell, of the office force in Mott Street, says the farming commune stuff is putrid, so what have we to lose?

### Bees

We need, among other things, bees on the farm. Our experience with bees has been very limited but Eddie Priest has done quite a bit of reading on bees and their habits. One time, when we were working for the State of North Carolina during the summer, our services were called upon to beat a pan when some bees were swarming. At this late date we are informed by Eddie that such action is useless. Technically, we suppose, we owe the old North State the money we accepted for beating on the pan but on the other hand the state owes us at least an apology for wasting our time in such a way, not to mention giving us the wrong dope on what to do when bees swarm. Father Ligutti, of Granger, Iowa, is quite an authority on bees so, when Eddie is stung by a bee or a question concerning bees he can write to Father Ligutti, an accommodating friend.

JAMES F. MONTAGUE.

## FARM COOPERATIVE IS GREAT SUCCESS

Economic salvation for the poor farmer and sharecropper can be found through a combination of producer and consumer cooperation, declares Sherwood Eddy, writer and organizer of the Delta Farm Cooperative, Hillhouse, Mississippi.

Eddy and friends, shocked at the plight of evicted sharecroppers, raised and borrowed money a year ago to settle 33 down-and-out families, Negro and white, on a 2,138-acre farm. The success of the venture can be judged from the fact that land bought at about \$8 an acre after eight months yielded \$60 an

acre net in its first cotton crop. At the end of the first year the trustees held a \$30,000 farm entirely free from debt.

"The first year naturally was the hardest," Eddy said. "We got a late start on March 28 and faced one of the worst droughts in many years. Yet members of the co-operative made 152 bales of cotton just the same.

### Forest Into Houses

"The co-operators have made an excellent beginning in a hog and poultry raising farm, and are now adding a dairy herd to utilize the pasturage.

"The consumers' co-operative store has made a modest beginning, selling to the entire countryside at current prices, and has declared dividends of 9 per cent for the first year."