

CATHOLIC WORKER

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Price One Cent

Canadian Farming Commune Visited By C. W. Artist

Project Started Three Years Ago with Only Five Families

By ADE BETHUNE

The children were sitting in the grass with a good sister teaching them, her veils blowing in the breeze, when we visited the Farming Commune in King, near Toronto. Healthy youngsters they were, too. About fifty of them, sturdy boys and girls, were gathered for the Summer school. And not one of them with that white, thin, pathetic look of poor city children.

They are lucky kids, all right, that their parents were courageous enough to leave the city slums. Now their life is harder but healthier. They have a bright and open-minded look that comes from happy hard work, rich and varied, close to God's creatures. No wearisome hard work for them, no enslaving fatigue of mass production industrialism. The men there are free. They are their own bosses. The pioneers have the dignity of human beings, not the degradation of helpless factory or office slaves. The success of their plot of land, the beauty of their own house, built with their hands, depends upon their personal ingenuity and resourcefulness.

Around the Church
None of the men knew anything about the land three years ago when Fr. McGoeys took the first five families away from city life. But they had the good will to learn. And they were ready to make some sacrifices of futile amusement, clothes and so-called city comforts, for the sake of what they valued as more important: children, health, freedom, ownership of land and life in a Catholic Community. "The church must be the center," Fr. McGoeys says. "It is only with the Liturgy—the Mass and the Sacraments—as a foundation that the Community spirit can live. With that spirit all sacrifice." (Continued on page 2)

Marble Strikers Surrender After 8-Month Struggle

Worn out by an eight-month strike, workers of the Vermont Marble Company voted last month to call off their fight, started November 11, 1935, against intolerable exploitation, although the company had done nothing about many of the conditions provoking the strike.

What the strikers gained by the settlement was mostly a change in working conditions. The company has agreed to take men back to work, as they are needed, without discrimination as to whether they are members of a labor union.

No increase in wages has been granted other than an advance of two and a half cents an hour for common labor, an increase granted voluntarily by the company last April, as the strike was passing into its sixth month.

The company has agreed that men living in company-owned houses may remain, provided they pay rent and make some arrangement to pay the rent charged against them when they were idle. This decision came in the wake of six evictions of families whose rent was in arrears.

20 Men Working
Last week it was estimated by the workers that about 20 of the 400 men who struck have gone back to work since the strike was settled. The company has refused to release any statement for the past two weeks.

It appears to many that the strike (Continued on page 2)

COMMUNITARIAN PERSONALISM By Peter Maurin

I. THEY AND WE

1. People say, "They don't do this; they don't do that; they ought to do this; they ought to do that; we should make them do this; we should make them do that."

2. Always they, and never I.
3. The personalist starts with I and not with they.
4. One I plus 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.

II. BASIC POWER

1. Bourgeois Capitalism is based on the power of hiring and firing.
2. Fascist Corporatism and Bolshevik Socialism are based on the power of life and death.
3. Communitarian Personalism is based on the power of thought and example.

III. THINKING IS INDIVIDUAL

1. Thinking is individual, not collective.
2. Fifty million Frenchmen may be wrong, while one Frenchman may be right.
3. One thinks better than two, and two better than two hundred.
4. The national thinking of Benito Mussolini, the racial thinking of Adolph Hitler, and the mass thinking of Joseph Stalin are not what I mean by thinking.
5. Read "The Crowd," by Gustave LeBon.

IV. SOCIAL POWER

1. Social power is more important than political power.
2. And political power is not the road to social power.
3. The road to social power is the right use of liberty.
4. Read "Our Enemy the State" by Albert J. Nock.

V. GIVE ME LIBERTY

1. Patrick Henry said, "Give me liberty, or give me death!"
2. What makes man



Ada Bethune

a man is the right use of liberty.

3. The rugged individualists of the Liberty League, the strong-arm men of the Fascist State, and the rugged collectivists of the Communist Party have not yet learned the right use of liberty.
4. Read "Freedom in the Modern World," by Jacques Maritain

VI. LEADERSHIP

1. Everybody looks for a leader and nobody likes to be dictated to.
2. Mussolini, Hitler, and Stalin try to be at the same time leaders and dictators.
3. A leader is a fellow who follows a cause in words and deeds.
4. A follower is a fellow who follows the leader because he sponsors the cause that the leader follows.
5. Read "Leadership or Domination," by Paul Piggors.
6. Paul Piggors makes a case for domination in times of crisis, and in this he is wrong.
7. Domination is not the way to create order out of chaos.
8. Leadership is always the way

to create order out of chaos.

VII. COMMUNITARIAN PERSONALISM

1. "A man is a man for all of that," says Robert Burns.
2. To bring out the man in man, such is the purpose of the Communitarian Movement.
3. A Communitarian is a fellow who refuses to be what the other fellow is, and chooses to be what he wants the other fellow to be.
4. Read "Easy Essays," by Peter Maurin.

VIII. THE FORGOTTEN MAN

1. The forgotten man is forgotten because clergymen have forgotten to rub shoulders with the forgotten man.
2. And clergymen have forgotten to rub shoulders with the forgotten man because clergymen have forgotten to use logic to discover what is practical.
3. And because clergymen have forgotten to use logic to discover what is practical, They have failed to give us a sociology that has something to do with theology.
4. The minimum standard has been emphasized, and the maximum standard has been minimized.
5. Which makes Chesterton say that "Christianity has not failed, for the very good reason that it has not been tried."
6. Read "Fire on the Earth," by Rev. Paul Hanly Furley.

IX. BOURGEOIS SLOGANS

1. Service for profits.
2. Time is money.
3. Cash and carry.
4. Business is business.
5. Keep smiling.
6. Watch your step.
7. How's the rush?
8. How're you making out?
9. How's the world treating you?
10. The law of supply and demand.
11. Survival of the fittest.
12. Competition is the life of trade.
13. Your dollar is your best friend.
14. So's your old man.
15. So what?

SOCIAL ACTION ASKED BY FATHER LORD, S. J.

Emphasis on the social message of the Church marked this year's session of the Catholic Action Summer School, held last week under the brilliant leadership of Father Daniel Lord, S.J., at St. Francis Xavier School on 16th Street.

At the kind invitation of Father Lord members of the CATHOLIC WORKER staff attended daily lectures by him and other inspiring priests from "The Queen's Work," St. Louis.

Recognizing that man's work is vain without a basic grounding in the truths of Faith, Father Lord and his colleagues put their first emphasis on essential doctrine and essential practice.

The conclusions of Faith in Catholic sociology received ample attention, however, in such courses as Father Lord's "Program of Social Order," Father MacDonald's "Co-operatives," Father Dowling's "Approach to Politics," and a seminar by Father John LaFarge, S.J., on "The Interracial Question."

One of the CATHOLIC WORKERS wrote an account of the classes on co-operatives, which will be found elsewhere in this issue.

Day After Day

We are developing the idea we have long had of the lay apostolate, and there are now amongst us enough fellow workers to send out into the fields and factories to work and attract new followers of THE CATHOLIC WORKER movement. This last month four young fellows hitchhiked from the farm down to southern New Jersey to work on the commercial farms. One of them is going to enter the seminary, and the work he has been doing this summer only adds to his preparedness for the life that is before him. Another one of THE CATHOLIC WORKERS has gone down to work in the steel mills, and yet another has gone up to New England to get a job in any factory that suits his fancy. Two others are going out this month to yet another factory in the New York district. Reports of their work will appear in future issues of the paper.

Clothes

With chill nights upon us, we find ourselves once more in need of clothes—men's coats, sweaters, underwear and socks. The little room in St. Joseph's house which has (Continued on page 2)

U.S. Army General Throws War Scare, Backs Gun-Makers

According to a United Press story of August 24, Major General William H. Tschappat, U. S. Army ordnance chief, warned the munitions industry to "prepare for its war mission." Said the General, "Planning for the defense of the nation is today more vital and more to the point than at any time since the close of the World War." What business the esteemed General has to speak in such a fashion is debatable, but since his article appeared in the Army Ordnance Association Journal, we assume it is the policy of the War Department. The General may only have been "shooting off his mouth," but we have heard of no words of censure from above.

Tschappat further said that the War Department was opposed to the government's taking over the munitions industry. "This policy has been followed because it is believed that an organization or industry that has produced munitions in peace will be better qualified to produce munitions in war. Therefore the War Department has consistently favored (Continued on page 4)

Period of Strife And Suffering for Farm and Factory

A. F. of L. Split, Strikes, Drought Combine to Blacken Outlook

Stormy days for labor in town and country threaten this week, as the A. F. of L. moves inevitably to a wide-open split, and drought-stricken farmers in East and West cry for subsidy and higher prices. Meanwhile Washington withdraws \$70,000,000 from its funds for rural resettlement and rehabilitation, and strikes and impending strikes shatter industrial peace of mind.

Unions Split

No hope of reconciliation between the A. F. of L. and John L. Lewis' Committee for Industrial Organization seems likely. The former is apparently determined to suspend the ten Lewis unions, which include 1,000,000 men, or about 40 percent of the Federation membership.

The rebel unions, awaiting suspension this Saturday, stand firm behind Lewis, just returned from Europe, while David Dubinsky, leader of the garment workers, announces his resignation from the A. F. of L. executive council in protest against its "unauthorized" action.

Drought Problems

Country-wide drought has set back the farmer in more ways than one, since Washington has sliced rural resettlement and rehabilitation programs by \$70,000,000 to furnish immediate relief to dried-up farmers.

In the East, dairymen threaten a strike for the 17-cent increase in milk prices they claim necessary to cancel a sharp rise in feed, \$26 to \$42 a ton, also brought on by the rain shortage.

Local Strikes

Here in New York the painters' strike against the "kick-back" racket, by which workers have been forced to pay back from \$5 to \$25 a week (Continued on page 4)

FELLOW WORKER GOES TO N. J. BEAN FIELDS

Bridgeton, N. J.
This morning about nine I left Easton. Jim brought me down to the Philadelphia road and within a few minutes a farmer picked me up. He owns one hundred and thirty acres and pays \$200 in taxes. I asked him why he didn't turn his farm into a farming commune. But he thought that no one would care to work for board room, and living expenses only.

Afterwards a man picked me up who generously treated me to a dinner near Philadelphia. I told him about the CATHOLIC WORKER Farming Commune. However, he protested that it was too much like communism. He wouldn't like it, he said, because there were too few material things to enjoy.

Strike Over

Next a man, his wife and son, picked me up. They told me that the R.C.A. strike was over and the men were back at work. They also directed me to the Labor Temple of the A. F. of L. in Camden where I heard the Committee for Industrial Organization was headquartered. It wasn't, and even the K. of C. didn't know where it was.

Fair Profit?

—Next a farmer answered my imploring thumb. He told me of his son-in-law who sold his tomatoes for two hundred and forty dollars and when all expenses were paid realized forty dollars for the season's work.

Arrived safely in Bridgeton and went to the headquarters of the Agricultural Workers' Union on 22 (Continued on page 4)

CANADA FARM

(Continued from page 1)

flies are made with eagerness and happiness."

Four families made good out of the five that came three years ago. Now they have each their own permanent home, with ten acres of land, a horse, a cow, a pig and chickens for which they will pay back in time. But when the pig has a dozen young, that sell for five dollars apiece, it is soon paid for. Pigs are a mystery to Fr. McGoe, he says, laughing. The way they multiply in the Community he just can't keep track of them.

One family of four grown-ups and two babies lives on three dollars a week. They never have to buy any milk, butter, eggs, potatoes or vegetables. They have their fresh vegetables in the Summer and put them up for the Winter, too. The meat, outside of chickens, with sugar, coffee, soap, clothes, etc., are all for which they ever have to spend weekly money. But the price of that is rather high and Fr. McGoe hopes to cut it down when he starts the Community store soon.

New Arrivals

A man and his young wife have now two babies born on the farm. His brother joined the Community, too, and now he has a little boy also. The baby was born in the stable, his proud mother told us, just like our Lord. "I am not afraid to have children," said the father. "I have twelve quarts of milk a day from the cow. In a few years the boy will be a help around instead of a burden, as city children are to their parents."

French-Canadian Catholics have large families. One French-Canadian man had a family of sixteen children. But he lived in Toronto and, though he had never been out of a job, even so the family was too large for the inhuman cost of living in the city. As the older boys were growing up they could find no jobs. No wonder the father was worried. Now that they are all working on their own land, the more hands there are to work it, the bigger and better the crop.

Last year fifteen new families moved in. This Summer they all built their permanent homes.

Handicraft

This year again fifteen more pioneer families came in from the city. At first they will live, like the others did, in temporary shacks and will work on the Community land.



If they make good, next year they will get their own ten acres where they can each build their own permanent home. One of the new men is a widower with two bright children. He has now built himself a hand loom on which he weaves beautiful scarfs. He expects to make towels and household linens.

There is now a waiting list of 150 who are eager to join Fr. McGoe's Community. He hopes to take in many more as soon as he can get more land, more horses, cows, etc.

In the early centuries (the Dark Ages) we learn that the monks and priests settled all over the savage parts of Europe and taught the homeless barbarians how to use the land, and how to work wood and stone, wool, leather and metals, at the same time as they taught the Christian religion. From these early beginnings, around the monasteries, grew the rich, sturdy culture of the Middle Ages (which is still to be found today in the great cathedrals and the philosophy of St. Thomas).

Communitarianism

The Farming Commune in King is likewise a long-range and lasting work. It is growing into the Communitarian spirit of which Peter Maurin always talks: individual ownership (our holy Father, the Pope, begs for more ownership for poor people) with the single Community spirit.

Fr. McGoe, like the monks of long ago, is a priestly father to his people. He teaches the "barbarians" (from the city) how to use the land with their hands and brains.

Jacques Maritain, the philosopher, speaks of a new Christendom. I can surely see the beginnings of it in the return of these fine Catholic pioneers to the land.



What We Are Doing in Town and Country

We had a discussion today at the lunch table about aims and purposes. It started with the threatened truck drivers' strike in New York, and the apparent inefficiency of the system of bringing produce into the city on one set of trucks and unloading and loading it on another, and the resultant increase in prices to the consumer. If they did away with it, one fellow worker said, then thousands more would be thrown out of employment. And we talked about how many millions were still unemployed, and how many more would be unemployed in the future, and the need for popularizing the land movement.

If the Catholic Worker Farm Commune were a success, and people could see a self-supporting group who had left the cities and made a success of things in the country, what a model that would be for the rest of the world, some one said.

Visible Success

But we pointed out that even now, while we were blundering along most falteringly, we were bringing to the attention of our readers these ideas of turning to the land as a way of life—we were busy with our work of indoctrinating; and the very smallness of our project made its appeal, and gave encouragement to others to make a trial of this new way of life which so went against popular conceptions of success and efficiency and which needed a religious attitude toward life to get it under way in the first place.

The very fact that we were trying to uphold the idea of personalism and communitarianism made our job harder. In opposing the present-day yearning for a strong leader, a fascist tendency in so many; in opposing the idea of imposed discipline and upholding self-discipline; opposing organization and upholding self-organization, we were forced to go to an extreme. Efficiency is sacrificed. We try to lead by example instead of by commands; we try to be what we want the other fellow to be, instead of ruling by big-stick methods, and in upholding the true idea of authority, an authority voluntarily accepted, we may seem to be anarchistic rather than personalist. But these are risks we must run in holding to our idea of personalism.

Works of Mercy

Another thing which interferes with efficiency and the success of our project is our program of the works of mercy, which also falls in line with our idea of personal responsibility as opposed to state responsibility or organized charity. We are in the position of accepting the responsibility of the care of the aged and the ill as well as of a number of children. We take care of

them because they come to us, we consider that they have been sent to us by God.

We are not equipped to care for these people. We are like a poor family, such as the one I know of on East 12th street, who lived, the six of them, in three rooms, and who yet took in an aged neighbor when she was left homeless by the death of relatives. We are like the poor family who, in the face of eight little mouths already there to feed, do not close the door to another, but say (it is an old proverb): "A baby is always born with a loaf of bread under its arm."

No Equipment

So just as our house on Mott street manages to hold many more people in time of stress by putting a few



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of the editors on the floor and tables in the office instead of on beds. We cook on an inefficient three-burner gas range for 28 people or so. So too our farming commune is badly equipped for such a gang as we shelter, and in doing with what we've got both in the way of human material and in tools, the work gets done slowly. "If we had less people we'd get more work done," some one says, but when we look over the workers, the students, the few seminarians, the sick, the children, all those who are with us, they all have their place, "it is good for them to be here" and there isn't any who could be sent away.

If we only had the equipment, some one else says, and contemplates the cisterns and distant spring, an adequate water sup-

ply but not in line with modern plumbing ideals. Toilet facilities means one outhouse down at the foot of the property, somewhat too conspicuously whitewashed, and the field corn not high enough to hide it. Cooking for 29 people, and a lot of canning besides, is done on a four-burner oil stove, and every housewife knows the time it takes to prepare vegetables for 29 people, and how water needs to be heated for dishwashing, jar and bottle washing, milk pail scalding, not to speak of the washing of humans. As yet we have no horses; we need another cow; we need money for alfalfa seed; we need tools, machines, lumber.

Human Interest

But the very disabilities we work under are of interest to our readers. They are less apt to be discouraged when they know we started on a \$1,250 farm with no equipment and are gathering equipment most painfully and laboriously little by little. We have friends who started by renting a farm and progressed to ownership, and other friends who started with a capital of \$300 and paid off the farm mortgage in two years by working outside.

But our ideas of personalism, our practice of the works of mercy do not mean that we ought to disdain efficiency and order, some one put in.

No, but we should realize that efficiency and order and the growth of our project depends on ourselves, each one of us alone. We must maintain our devotion to the personalist revolution.

Christian Revolution

We are working for the Communitarian revolution to oppose both the rugged individualism of the capitalist era, and the collectivism of the Communist revolution. We are working for the Personalist revolution because we believe in the dignity of man, the temple of the Holy Ghost, so beloved by God that He sent His Son to take upon Himself our sins and die an ignominious and disgraceful death for us. We are Personalists because we believe that man, a person, a creature of body and soul, is greater than the State, of which as an individual he is a part. We are Personalists because we oppose the vesting of all authority in the hands of the State instead of in the hands of Christ the King. We are Personalists because we believe in free will, and not in the economic determinism of the Communist philosophy.

And it is as Communitarians and as Personalists that we live a community life offering hospitality at St. Joseph's House on Mott street; it is as Communitarians and Personalists that we are running a farming commune at Easton, Pa.

Catholic Chinese Co-op

A Chinese Catholic layman, Doctor Vincent Wang Yu-san, of Hangchow, has organized, financed and is now directing a farmers' co-operative organization which will no doubt serve as a model for other and similar organizations.

Doctor Wang, who holds degrees from several European universities in political and economic science, made a study of the Boerenbund (farmers' organization) when in Belgium. He is considered an authority on that Belgian form of co-operation. The organization he formed for peasants living about Hangchow is patterned on a Belgian model and has had unquestioned success. Doctor Wang assumed full responsibility for the necessary loan made on a local agricultural bank and his confidence was amply rewarded. His altruistic experiment is being watched with interest throughout China, and we do not doubt that his example will stimulate similar effort among Catholics in other areas of China.

The fact remains that many of us Catholics in surrounding towns did little to help the suffering strikers, most of whom were Catholics.

On the part of the state a lone state's attorney, whatever his reasons, was the one man who tried to give the strikers justice. Otherwise the government of the state was either timid or indifferent. Or perhaps blind.

The state of Vermont, while contributing \$400 to \$1,200 a week to deputies patrolling the strike area, gave nothing at all to the relief of the strikers.

DAY BY DAY

(Continued from page 1)

become the wardrobe is sadly empty these days, and Rosemary, keeper of the keys, makes a point of taking our visitors in to show them the empty hangers and to impress on them the need of helping us gather together clothes for those who come to us. We beg any of our readers who have old clothes to parcel post them into the office.

Pups and Children

During this last month there have been about fourteen children at the farm all told. A few of them went back to the city, homesick, but two of the boys were so delighted with farm life that they have learned to milk the cow, hoe the corn and raid the grapevine of one of our neighbors. Fortunately it is a friendly neighbor, a Communitarian himself.

The four police puppies presented to us by this same neighbor are about as uproarious as the children. Three of them are black and tan but one, Teresa says, is peach colored. Little Annie is probably the most vociferous of the children. Coming down to the farm in the truck, she surveyed the wide fields and woods and exclaimed on the size of the park we were passing through. Eleanor can tap dance like a professional, and her neatest trick is to tie tin cans to her feet and dance on them. The noise is very satisfying. Bernice is her big sister. She is ten and Eleanor is eight, and it was a great sight to see the motherly little girl scrubbing down her dusky sister Saturday night so that her delicious brown skin was all but veiled in soapsuds. Mary Glogas did a lot of sewing out under the apple trees for her little sister, Annie, who had a new dress to wear practically every day. She needed lots of clothes, so the rag bag was raided often for pieces. Her face looked tattooed after the many slices of bread and elderberry jam which she consumed, and, as for her dresses, she looked good in what she ate, Loretta said.

Fiesta

During the month there was a grand fiesta in town which extended all around Mott street, but we were at the center of the whirlpool, inasmuch as one of our neighbors in the front house is president of the association which runs the fiesta for the Feast of the Assumption and the Feast of St. Roche. The noise was tremendous. It began with a band of fifty coming into our backyard and sitting on planks for their concert practice which lasted two hours and ended in quite a bit of wine drinking and a fight.

Outside the streets were aglow with color and light and booths were set up to sell all kinds of fruit and nuts; charcoal stoves were working overtime preparing sweet corn and broiled sausages and liver; there was a bandstand and free-lance orchestras and dancing up and down the street. All day, every day, there were processions and banners, and



Saturday night with the lightning adding fireworks to the show, the statue of the Blessed Virgin was escorted with many maids of honor and children in white, carrying lighted candles and bouquets of flowers, up and down the winding streets, Mott street, Mulberry street, Hester and Canal, blessing them all.

Bermuda or Mott Street

Just when our fortunes were at their lowest ebb and there was nothing in the bank and we were wondering whether the printer would let us go to press with the four hundred and fifty dollars still owing him, a friend sent in fifty dollars. She had been planning a trip to Bermuda for her vacation but St. Joseph must have nudged her. Thank you both, God love you!

Class Enemy?

Our latest guest at St. Joseph's house is a Russian boy who was injured in the Gastonian textile strike in 1931 in a clash with a picket. Boris was a national guardman and received a clout over the head which landed him in the hospital for eight months. Our opponents, the upholders of violent revolution as a means to achieving peace, would consider him a class enemy inasmuch as he was on the opposite side in a strike. But realizing that our conflict is with principalities and powers rather than with human beings, we see in Boris a fellow-member of The Mystical Body, badly in need of indoctrination.

MARBLE

(Continued from page 1)

is only technically settled: the men are now loafing, for the most part, whereas before they were striking.

The history of the Vermont Marble Company strike has been filled with testimony of spiritual and corporal suffering. Five men (strikers) are now in state's prison as a result of it. Spread over a period of eight months, the clash between employers and employees was the most hectic strike in the quiet industrial history of the state.

Terrible Conditions

The conditions against which the men struck were terrible indeed, as terrible as the time at which they struck was inopportune. Business was at its slowest. And a harsh Vermont winter was in the wind. The majority of the workers were getting only \$13.30 a week as their "living" wage. Their right to organize and bargain through unions was denied. And the right to private property, supposed to have been openly encouraged by the company, was practically impossible.

Over a period of 30 years, not one of the 180 or so families living in company-owned houses was able to buy, or start buying, its own home.

At a public trial conducted Feb. 29, at the town hall in West Rutland by the United Committee to Aid Vermont marble workers, weekly wage checks which paid as low as \$2.20, or even "No check" were produced. The company had repeatedly sworn through its representatives that no worker was paid less than \$5 as a weekly wage, no matter how high the reductions that had to be made

for rent, light, and water in the company-owned houses.

Men Revolt

These and other minor hardships the workers endured for some time, taking the company at its word, "business is bad," but when they saw signs that their weekly check was in the future going to come to them only three weeks a month instead of four they revolted.

The strike was on, and in the face of one of the bitterest Vermont winters in years.

The company refused to arbitrate again and again. The state was asked to intervene and try to settle things, but the governor did nothing.

Meanwhile, as quoted from Standard Statistics, December 31, 1935, the company had "total assets, \$11,203,376; total liabilities, \$119,043."

The cold winter months that followed brought little hope to the strikers. Government relief, out of state unions, and the quarry workers unions within the state, did much to take care of the strikers' families, the average number of children in which has been estimated at six. These children had to be fed and sent to school during a Vermont winter.

Communists vs. Catholics

Outsiders, many of them kind and charitable in their intentions, some of them Reds and Communists anxious to get their propaganda started in Vermont, gave considerable aid. Thanks to the vigilance of such men as Eugene Petersen, president of the West Rutland branch of the Quarry Workers union, the offers of numberless Reds were turned down under trying conditions.

At the same time the Church in Vermont, save for the efforts of Father Mann, one priest in West Rutland, did little to relieve the situation. Perhaps for very good reasons.

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THE INTROIT

The Birthday of the Blessed Virgin

Hail, holy mother, who didst bring forth the king, who ruleth heaven and earth for ever and ever. Ps. 44. My heart hath uttered a good word; I speak my works to the king.

September

The summer is passing. There is a smell of fall in the air. The children in Easton went back to school August 31, and the children around Mott street in New York, who are going back to school in a couple of weeks, continue to play in the back yards until the stroke of midnight, shouting and screaming in their play so that those who go earlier to bed have to put their heads under their pillows to drown out the clamor. Fortunately the weather has been cool.

Out in the yards and out on the curbstones men and boys gather around card tables and drink wine and often become uproarious, too. In these neighborhoods people live in the street during the summer months.

Visitors from Canada, Germany, as well as from all over the United States, came to the office during the month and talked for hours about the Movement and the revolution which is going on all over the world.

One of the seamen who was with us during the strike and shipped out, brought us back some dirt from Palestine. Another seaman gave us news of taking off refugees from war-torn Spain.

In the store closet in the back office beside the editorial desk (the whole staff shares it) one of the alley cats had four kittens and keeps up a triumphant purring throughout the day which can be heard in lulls in the conversations.

St. Joseph's House, which is what we have named 115 Mott street, rear house, is comparatively empty inasmuch as only two people are sleeping on the floor for lack of beds.

Many new subscriptions came in during the month, some orders were cancelled and new bundle orders took their place.

During this month there will be no children down at the farm and many of the workers will have to return to St. Joseph's House so that the walls will be bulging. As the cool nights come on it will no longer be possible to sleep out in the pig pen, the tents, the open-sided barn and the wagonshed, and there will only be those the five-room house can contain and who can stand the rigors of winter on the hill top.

As usual during these late summer days, funds are at a low ebb, there being \$2.50 in the bank and bills for staples in the way of groceries, telephone, electric, gas and printing have mounted to gigantic proportions. Once more the wolf is walking companionably with us. We refer him to St. Joseph, our householder, and while we wait on our patron, try to like our lean guest. After all, poor as we are, we have not yet achieved the Stable.

"A Strong Conflict"

"He kept him safe from his enemies, and defended him from his seducers, and gave him a strong conflict, that he might overcome and know that wisdom is mightier than all."

This is part of the Lesson of the Mass for August 25, which comes from the tenth chapter of the book of Wisdom. But it is a conflict waged by love rather than by hate. It is easy to arouse people to hatred of injustice which is so blind that it includes hatred of the oppressor. There is the natural instinct to defend our rights by force, to repel attack by force. There is the constant conflict between nature and grace which is described in the third book of the Imitation of Christ.

The Communist in his plays portraying injustice, such as The Pit, Turpentine—in his appeals for justice for the masses, for individuals like Angelo Herndon—arouses the emotion of hatred and so prepares his followers for one kind of strong conflict.

Our appeal is the Personalist one, "to take Heaven by violence," that kingdom of Heaven which is within us, which means the necessity of self sanctification.

Our appeal is Communitarian, to wage the conflict for our fellow members of the Mystical Body, realizing that we are all members one of another, and that our Head is Christ. But it is a fight which must be waged, animated and strengthened by love for our Brother Christ, and all men who are our brothers in Christ.

COURSE IN CO-OPS.

The Catholic Action Summer School, held in Saint Francis Xavier's College last week, had a course on Co-operatives, which was both interesting and instructive.

Father MacDonald of St. Louis, a member of the staff of "The Queens Work," was the instructor. He chiefly stressed Consumers' Co-operatives and touched on a variety of different phases of Co-operation such as Credit Unions, Buying Clubs, Co-operative Distributors.

The early history of Co-operatives and the founding of the first one in the town of Rochdale, England, opened the course. In the year 1844 a group of about 48 weavers who were becoming increasingly incapable of earning a living wage because of the onrush of the Machine Age, banded together and formed a Co-operative.

Rochdale Principles

These Rochdale principles are briefly: 1—Unlimited membership. 2—Democratic control. Only one vote per shareholder. Control remains in hands of all members. 3—Goods to be sold at current market price. 4—Capital invested receives a limited return not to exceed 6 to 8 percent. 5—A certain percentage of surplus savings to be set aside for education in co-operation. 6—If there is any net profit it must be returned to members in a "savings" return. 7—Business shall be done for cash.

Advantages

The economic soundness and the advantages that Co-operatives offer can be easily seen by the widespread adoption of the movement, chiefly throughout England, Scotland, Sweden, Nova Scotia, and our own Middle and Far West. "Spend more and save more" is the offer made. If it is universally accepted, our economic wealth will eventually be evenly distributed among the peoples and not owned and controlled by a few, leaving the majority of the peoples at the mercy of these few, as happens today.

ROSEMARY BROSANAN.

SPEAKING TOUR

Leaving New York City in October Wm. M. Callahan, of THE CATHOLIC WORKER editorial staff will travel westward on a speaking tour; passing through the following cities: Dayton, O.; Detroit, Mich.; Chicago, St. Louis, Omaha, Denver, Butte, Fargo, Winnipeg, Can.; St. Paul, Milwaukee.

Write in to THE CATHOLIC WORKER office in New York and arrange a date and place for your group.

SAVING

As his unmethodical exposition goes on, Smith (Adam Smith) apparently begins to perceive that a policy of general parsimony would not work so well as he had at first assumed, though his admission is made not by a modification of his general statement, but by fresh statements inconsistent with it. He had spoken slightly of the idle people; but he had also prescribed a policy which, on the face of the argument, was to tend to multiply idle people. Were his advice generally taken, with the results he had predicted, saving would be carried on more strenuously than ever; and as the assumed motive to saving was the prospect of interest, the result in the terms of the case would be an ever-increasing class of people who lived on interest. Spending became discouraged, while interest continued to come in, families would be "endowed" in increasing numbers. Either these would, in accordance with average tendency, live idly on their interest, or they would develop a new passion for industry, and by production add further to the mountains of savings which, as it was, they were accumulating year after year. If they took the former course, we would have, according to the thesis, the phenomenon of a rapidly and continually increasing idle class in an always increasingly industrious community. If the latter, we should have the no less remarkable phenomenon of a community in which production was increasing in excess of consumption, the majority always producing more and more, and, in the terms of the case, selling their products, while, on the same assumptions, the same majority avoided buying the increased products.

From The Fallacy of Saving, by John M. Robertson, written in 1892, one year after Rerum Novarum.

LETTERS

THE CHICAGO LETTER

The Chicago Group has succeeded in giving some evidence of its belief in the program of Pope Pius XI of "Prayer, Action, Sacrifice." Under the very able leadership of Edgar Groark and Father John M. Hayes, we are learning to sing Compline at our regular Sunday forums, which are held at 4 P. M. at St. Patrick's Church, Desplaines Ave. and Adams St. Perhaps we should speak softly of sacrifice, since we've just given some clothes to the poor, and spent a good deal of time at our forums as well as other meetings. This last might not be considered even as a sacrifice of time, since we've found the time spent in such a valuable manner.

Steel Workers

We have seen some action, though. In the first place, Miss Catherine Ready and the author had a fine interview with Van A. Bittner, Regional Director of the Chicago Area of the Steel Workers Organizing Committee. He expressed a good deal of appreciation for our promise of cooperation and has given us a free hand to participate in the work in this area. He not only has kept us supplied with literature issued by the Committee but has asked that we send in material to them. We are now working on a leaflet explaining the stand of THE CATHOLIC WORKER in regard to the drive for labor organization.

Several of us attended a meeting in the South Chicago area which was sponsored by the Women's Auxiliary of the Amalgamated Association of Iron, Steel and Tin Workers. We not only were able to distribute CATHOLIC WORKERS to all present, but one of us gave a short talk. On Sept. 1 we are scheduled to give a more complete discussion of our work. It was most interesting to watch the reactions of the men and women present, many of whom were Catholics; in fact, it was easy to determine who were Catholics by the broad grins on their faces and the eagerness with which some of them came up to talk to us after the meeting. The group present was quite mixed, with representatives of the Polish, Negro, Hungarian, Italian present in good numbers. Later we heard that our presence caused quite a stir; some of the people, one of the local directors said, "couldn't get over" a group in the name of Catholicism being interested in labor organization.

Father John Hayes has been one of our strong supporters in every way. Particularly valuable have been his discussions of the Doctrine of the Mystical Body of Christ and of other doctrines of the church. He seems to have the faculty of giving clear-cut descriptions of matters which, otherwise, might be lost in the maze of theological terms. His associate, Father Thomas Meehan has written a series of articles under the title of "A Study in Black and White," which appeared in issues of The Sunday Visitor and now are printed in pamphlet form. He now is preparing further articles on race-relations.

Next month we'll discuss the contributions being made by Jack Killcullen and his group of Ciscas.

ARTHUR G. FALLS, M.D.
4655 Michigan Blvd.

RADIO CITY

Dear Editor:—I was first introduced to your paper when I was in the graduating class of Cathedral College. I liked it then and I like it now. I have tried to get others to read it and have even sought to induce others to subscribe to it. Myself, I buy it usually from the man who peddles it on 42nd St.

You champion all just causes without fear. That is why I now turn to you in a public appeal. Perhaps you can help us. "We" are the ushers of Radio City Music Hall. Radio City Music Hall has been making money hand over fist for the past season. With the present picture, "Swing Time," our working hours have almost been doubled. The three-shift day has given place to a two-shift day. It seems that that some people are never satiated. We were doing the best business on Broadway but they weren't content with that. They had to make us work as much as five hours overtime without any additional pay. We work 12 and more hours daily now. Oh, yes, I almost forgot—we do receive a meal allowance of 15

cents per day! This the crumbs from the Rockefeller table! Such treatment is, I know, thoroughly in harmony with all the Rockefeller business tactics, but nevertheless we demand justice. One thing—the Music Hall will not stand for adverse publication. You have, however, no advertising to lose. If this complaint is published they may do something, because it would never do to have any one think ill of the Music Hall. Oh, no! Please help us by publishing this appeal. You who read it, write in your protest to the manager. If you so desire, I shall write on this phase of labor for you. I know what the conditions are in other theatres, too. The ROXY, for instance, has the highest paid staff.

One thing I fear I must ask you: Please withhold my name. I stand in the shadow of losing my job because I had the courage to protest. PLEASE publish this.

A READER.

NEW MAGAZINE

Dear Editors:

You know that magazine, exclusively for Catholic students in America, that I have been telling you about? Well, it is going to press next month under the name of The Catholic Student. This periodical is intended primarily for the Catholic student in non-sectarian colleges, who, as Peter, in his "Easy Essays," says "are raising a rumpus on the campus."

We have to impress the fact that the magazine is worth its salt because it is edited by students who are close to the sources of conflict on the campus.

May we ask for your prayers and moral support for this project which is so heavy with responsibility?

EDW. J. MOLONEY.

2426 Grand Ave., N. Y. C.

Ed. Note: The editors of THE CATHOLIC WORKER heartily endorse, and recommend to our readers, this magazine, The Catholic Student. Mr. Moloney is an old friend of the WORKER, and his venture starts with all our prayers.

PEACE

Dear CATHOLIC WORKER:

Regarding peace activities, may one tell you of our small study group formed to see the sinfulness of war through the book written by Father Stratmann, on "The Church and War?" We are a college graduate, of the faculty of State College, an elderly seamstress, a cultured negress who is not a Catholic, but whose husband and children are, a negress who has worked at almost everything for a living, a devout and lovable soul, and myself. Five of us, and last week we decided to offer up special prayers that war may be averted. Jesus tells us if two or three are gathered together in His Name He will grant their request, so we selected a time convenient to all five, at seven-thirty each evening, to place ourselves in spirit together, wherever each happens to be at that time, and say very fervently the Our Father, Hail Mary, and Glory be to the Father. Unity is strength, and I offer this little example to encourage other small groups to do this.

A READER.

"The only unsafe course of conduct for the Church is to remain aloof from the victims of our merciless civilization. The only unsafe thing is to seek protection under the aegis of the rich and powerful. Remember the French Revolution. Remember the Commune of 1848. And the Commune of 1870. Nearer at hand, recall Russia in 1917. And for the very latest up-to-the-moment example of what happens when the proletariat suspects us of alliance with kings, autocrats, plutocrats, witness Spain."—From The Catholic World.

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
22 Eaton Pl., East Orange, N. J.
FIVE CENTS APIECE

The Mystical Body and Spain

"Why do the Members of Christ tear one another; why do we rise up against our own body in such madness; have we forgotten that we are all members, one of another?"—Pope St. Clement of Rome.

On all sides, the controversy rages. Poor blood-drenched Spain is the most talked about subject today. Communists loudly condemn the rebels as Fascists and traitors to their class. Catholics wax indignant over the excesses of the loyalists, and cry "anti-Christ." Who is right and who is wrong? We are inclined to believe that the issue is not so clear cut as to enable either side to condemn the other justifiably. There is much right and much wrong on both sides.

Our main concern is that the "members of Christ tear one another." The Spanish people, Catholics for the most part, have been caught in a whirlpool of political ambitions, and are forced to take sides. Following "ideals" set forth by their leaders, they kill and maim and torture their fellow Members. This is not a condemnation. It is a cry of anguish, and the sob of one who sees his brother in agony.

Spain doesn't need favorable publicity for the rebels. She doesn't need condemnation of the loyalists. What she needs is the prayers of the rest of the Mystical Body. Pleas to God that Members will stop hating each other. Appeals to His Son for an appreciation of the Love that He taught.

THE CATHOLIC WORKER makes this appeal to its readers. Forget your anger. Let your indignation die. Remember only that the Body is being rent asunder, and the only solution is Love. Let's show ours by humbly praying the Source of Love that He intervene in the cause of the Body of which He is the Head.

You have heard it said, "Thou shalt love thy neighbor and hate thy enemy. But I say to you, love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you."

Catholic Schools and The Negro

As Catholic schools open their doors this month they will face the choice of accepting or not accepting Negro students.

Many colleges do accept the Negro student, and the shame of it is that we would penalize them were we to name them. That obstacle to interracial justice, the white Catholic layman, has on too many occasions withdrawn his children from Catholic institutions bold enough to offer Integral Catholicism to an oppressed group.

We commend those Catholic colleges who have taken the step. They are not alone. The past year has seen many a stronghold of group intolerance fall.

It is most important to the Church in America that the Negro be granted his right to Catholic education. For the spiritual health of our group we must all climb on the bandwagon for this phase of better race relations.

The right of education is a right of Justice alone. The Negro has never asked for more than Justice.

To admit Negro students into a Catholic institution of learning is not an Act of Charity. It merely fulfills a due and elementary need of the Negro.

Is it too much to ask that the Negro be given a right due him as a child of God?

ETHICS OF WAR

(Continued from page 1)
the participation of American industry in the munitions manufacture and has encouraged the production of munitions not only for the United States government, but also for export."

An attitude of this kind on the part of the War Department, coupled with the largest "defense" expenditure in the history of the country shows that we too, are to all practical purposes, a military nation.

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

Yes, there's a war in the offing. Nothing can prevent it but dis-

armament, and yet we peace loving Americans spend half a billion dollars to forward war while thousands of people starve around us. Our wretched munitions lords are secure in that they have the sanction of a United States government department not only in their fostering war between other countries, but also in promoting it for their own.

We have a special reason for mentioning this. Some one of these days, there'll be a draft. Catholics will be called to "rally 'round the flag." They will be regaled with slogans that will appeal to their ideals. The Church will again be "used" for propaganda purposes.

He will have no time for reasoning then. He will be unable to. His reason will be shut down. The time for reason is now. We list some of the conditions for a just war, conditions generally agreed upon by the teachers of the Church:

I. The war must be in defense of a strict right.

II. All other means of protecting that right must have been exhausted.

III. There must be a reasonable proportion between the right to be defended and the harm incidental to war.

IV. There must be a reasonable chance of victory.

V. The right intention must exist at the declaration of the war, and must continue for the duration of the war.

VI. In the conduct of the war, only the right means may be used.

VII. In the conduct of the war, no acts that are intrinsically immoral may be used.

It is obvious to us now, when we can examine disinterestedly the causes and results and conduct of wars, that a just war is impossible today. And feeling thus let us examine what Father Gillis has to say. "If the man who says that, or the man who listens and agrees, really believes the proposition, he dare not join the army no matter how persistent may be the appeal or how fierce may be the persecution of those who will not fight."

RUSSIA GOES FASCIST SAYS TROTSKY

The land of the Soviets is supposed to be a workers' paradise, where all is stable and secure, peaceful and contented. But every once in a while some event occurs there which startles and puzzles the world. The latest happening of this sort was the sensational and theatrical trial of Comrades Zinovieff, Kamaneff, etc., on charges of treasonable plotting. Now shortly before the trial Russia was presented with a nice new Constitution guaranteeing free and secret elections, freedom of speech, etc., all of which seemed to make Russia as free and democratic as our own United States. Considering the new Soviet setup as embodied in the Constitution, why did these plotters have to plot? If speech and press were free, why couldn't they agitate like their comrades do in this capitalistic land? Comrade Trotsky, supposed to be the mind behind the plot to rid Russia of her present despots, doesn't have much faith in the new Constitution and so remains in his Norway retreat blasting away journalistically at his former colleagues in Moscow. Trotsky's general complaint is, that the Stalin crowd is "fascist." That much-abused epithet has been used by the communists to exorcise everything and everybody with whom they disagree. What would their vocabulary be without it? And yet, the Stalinites retaliate and call Trotsky a "fascist"! By "fascist" they both mean "terrorist" and so both are probably right.

Charges

1. There are unheard of and interrupted acts of repression against political dissenters.
2. These repressions serve not the defense of the country but to maintain the present bureaucracy in power.
3. The inhabitants of the political prisons are largely former members of the Communist party who took a critical stand with regard to the governing group or of Stalin personally.
4. These political prisons are over-filled and so concentration camps are employed where the prisoners live under inhuman physical and moral conditions.
5. During the past year it is estimated 500,000 people have been expelled from the Communist party and this "party cleaning" is proceeding constantly.
6. Expelled members are put in prison, concentration camps or exiled.
7. The state is the only employer and political oppositionists are refused employment. One must support the regime in power or starve.

It is significant that Trotsky's complaints concern themselves chiefly with the inhumanity displayed by Soviet officials to formerly "good" Communists. What happened to those who never were "good" Communists can only be conjectured. I do not recall hearing Trotsky's voice raised when millions died of starvation in the Ukraine, or when the religious persecution was at its height. The contest between Stalin and Trotsky is not being waged in behalf of justice and humanity. It is a struggle for power, embarrassing, no doubt, to the Friends of the Soviet Union, to whom Trotsky appeals, but enlightening to the rest of us.

F. L. BURKE.

LABOR CRISIS

(Continued from page 1)

to employers just to keep their jobs, appears to be making headway.

Nearly 200 independent employers have been signed up on union terms, but the major opposition, the Association of Master Painters and Decorators, still holds out, and over 5,000 painters continue protest, parading in the streets of the city. Their position has become stronger since 100,000 workers of the building trades pledged intention to walk out on any job in which scab painters were employed.

Trucking

Another strike looms in New York among 15,000 truck drivers who are demanding a five-day, 40-hour week at present wage scales, the right to refuse to handle goods from shops in which employees are on strike, elimination of unpaid overtime, and a provision for seniority rights.

Altogether the stage appears to be set for a period of conflicts, between labor and employer, between farmer and middleman, but also within the ranks of labor itself. The question is, "Which spirit will prevail, that of Catholic justice and charity, or that of Capitalism-Communist greed and hate?"



FARMING COMMUNE

JAMES F. MONTAGUE

In a few days the last group of children and many of our visitors will be gone. John Filliger has cut the small patch of alfalfa for the last time, and many of the leaves on the trees are starting to turn. All of which are signs that summer is nearly over.

We have had many visitors during August, among them Father Virgil Michel, O.S.B., of Collegeville, Minnesota, who was the first priest to spend a night on the farm.

Cop Trouble

Another of our visitors, Jim Montague, a young seminarian from Brooklyn (no relation), had an unusual experience while hitch-hiking out from New York. As he was walking along with Frank Manino, an officer of the law in one of the New Jersey towns stopped them, searched the contents of Jim's suitcase, and frisked Frank for a gun. Not finding anything, he allowed them to proceed on their way.

Speaking of hitch-hiking, we should mention a very good friend made by some of the men on the New York road, Mr. Schwarz who drives every week between Allentown and Manhattan. He has become interested in our work and now lends us weekly transportation to and from the farm, for which we are very grateful.

Four Little Pigs

Last week we received a handsome donation from another young seminarian, an old friend of the paper. We went into a huddle and finally agreed that the purchase of pigs, something we have been trying to do since last May, was the most constructive thing we could think of for the money. With the result that we are now in the market for four buxom piglets.

Everyone here agrees that Dan Irwin, of the Staff, should spend more time on the farm. The first visit he made Dan picked a large crop of strawberries, then raspberries,

then blackberries, and the last time out he went to work on the elder berries.

Corn Feast

Another time Dan cooked us a big corn-on-the-cob feast, at least four ears apiece for 25 people, or 100 ears cooked in a big black pot over an open fire. Between his work in the office and out here Dan adds up to a good example of what Peter means by a Personalist-Communitarian.

Our tomato crop has been very plentiful despite the fact that many were lost to the blossom-end rot. From 400 plants we have eaten and canned and given away many bushels. We also made our first exchange with Fedeco's Co-operative Grocery in New York, trading some of our surplus in corn and tomatoes for other staples.

Canning Problems

Next year we hope to have separate facilities for canning. If we had another kerosene stove and another person to help with the canning, we would be able to keep up with the supply. Jars have been very scarce also. However, we are learning much by this year's experience.

Although we are not able to contribute much money to our parish church, we have sent down some vegetables to Father Hollihan and Sister Edith.

During the month we have had to make several visits to Dr. Koiransky, who has a farm in Bloomsbury. It is good that he gives us medical attention free of charge, because we have had need for it many times. Right now Ed Birgin is over at the doctor's helping to put up a chicken coop.

Ed is still another young seminarian who has been out here a good deal this summer, done a lot of good work, and been good company. When he goes back to school he will be another of the many friends we shall miss as fall sets in.

BEANS

(Continued from page 1)

Jefferson St. It is located on the second floor of an old building. (Mr. Golden had a wooden leg—he was in a railroad accident.)

Co-operative Farms

Later we had sort of a round table discussion about the local economic problems. They all said things were pretty hard on the working man and Mr. Sheppard thought that co-operative farms would solve the problem. Some had heard of the Delta Farm in Mississippi and of New Llano Co-op Farm in Louisiana. I gave them the back issue of the "CW" with the co-op stuff in it.

The union isn't very strong but it has had a very good effect on the wages paid by the farmer employers to the workers. It has about 130 active members. It is an industrial union because it includes WPA workers and those on relief in Bridgeton.

Picnic

The next day was Sunday and the day of the picnic. It was held in the afternoon. Some couldn't be there because they couldn't afford to miss a day's work. They work on Sundays when the farmers are trying to make Monday's and Tuesday's market in the cities. About sixty people were there though and lots of good food. I won a horseshoe pitching contest, but they licked me in the finals.

Monday, and worked for the first time in the beanfields. We were working in a four-acre field. We started about seven in the morning and worked till five in the evening. Each man had about two rows and we crawled along on our knees picking only the large ones.

Shanty Homes

At Shoemaker's they have many shanty homes for the migrant workers. Each family has two rooms. They get their water from one well and share one toilet with the whole colony. Seabrook's has shanties, too, but they want you to stay for the whole season if possible.

These families make as high as \$10 or \$12 per day. The whole family works. The more children the better. The average wage per

day is from \$1 to \$2 a day. Most of the money goes to pay for food and for things all families need. The families in the shacks must supply their own bedding and furniture as well as food.

Pay Rates

The union rate for picking beans is 15 cents a basket. Only one farmer I knew paid this rate. They usually pay 10 cents per basket. A basket holds $\frac{1}{4}$ of a bushel.

Two more fellows from THE CATHOLIC WORKER farm have come down and we decided to live together. We got a room—paid \$2 for it. By pooling our money we were just able to pay our rent, eat, but that was all. And sleeping three in one bed has its disadvantages, too.

The large companies use airplanes to spray the crops. They go up before dawn when the dew is still wet on the bean fields and dust them down. They can do hundreds of acres this way in a few hours. Seabrook's rents two planes for this purpose.

Seabrook's Farm

The Seabrook farm is the largest in the country. It has six thousand acres in string beans alone. It cans its own produce and its imposing glass and concrete plant rises out of green fields around it.

It certainly looks pretty bad for the farmer who has to compete with such large concerns as Seabrook's. And farm industrialization is spreading every day. Each year these large farms add to their holdings or rent a few thousand acres on the side as well.

A living wage—conditions of labor seem to be forgotten down here. Everything is sacrificed to profit and not to the Common Good.

HAZEN ORDWAY.

St. Thomas

"Community of property is attributed to the law of nature, not because that law dictates that all things are to be held in common and nothing as private property, but because the law of nature does not make any distinction of property. That is done rather by human arrangement, which belongs to positive law. Hence private possession a device of human reason."

of property is not contrary to the law of nature, but is added to it by a device of human reason."

Easy Essays

By

PETER MAURIN

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