

CATHOLIC WORKER

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AUGUST, 1937

Price One Cent

Cardinal Answers Criticism

The following is taken from a letter by Cardinal Verdier, printed in La Croix, and in answer to certain criticism by reactionary Catholic press of "Sept" and "La Vie Intellectuelle," progressive French Catholic periodicals. Translated and arranged by Peter Maurin.

I. An Old Saying

1. The Church, as everybody knows, obliges the faithful to accept on faith the dogmatic and moral truths that Christ its founder has transmitted to her.
2. Outside of this field, she allows the faithful a just and wise liberty.
3. A very old saying exactly expresses this double attitude of the Church.
4. The saying is: "Unity in things essential, liberty in things doubtful, charity in all things."

II. An Explanation

1. These words mean that the Church requires assent and obedience for all truths which she proclaims to be revealed, for all precepts which she judges necessary or useful to salvation, for all practical directions which she gives in view of religious or moral good.
2. When there is question of controversial doctrines or attitudes that can legitimately be considered diversely she leaves to each one freedom of choice.
3. Finally she requires that in all things the laws of true charity should be respected.

III. In Apostolic Times

1. Through her long history the Church has known times particularly dangerous.
2. In those times, without ceasing to be herself, she has been obliged to have recourse to new means to win the world to Christ.
3. In the beginning she asked herself if she should keep the Jewish rites in which all the Apostles had been raised.
4. The genius of Saint Paul succeeded in overcoming all hesitation.
5. With appropriate means the messengers of Christ went to win the world.

IV. Catholic Action

1. Pius XI has just made this kind of gesture.
 2. The modern world must also be won for Christ.
 3. The Clergy alone is not enough for such a task.
 4. The Holy Father calls for the help of Christian laity.
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Lowell C. W.'s Aid Strike

Active Catholic Workers Set Up Kitchen For Strikers

The following is composed of excerpts from a letter from one of the Lowell Catholic Workers, describing the recent Boote Mill strike Lowell, Mass. The Boston group did wonderful service, and it was due to their participation, in a great measure, that the strike was settled.

To begin at the beginning, John Magee had been contacting the C.I.O. leaders in Lowell and Lawrence, in an attempt to find out just what we could do to help in case of an emergency. He found that the Boote Mill was on strike and that there seemed no possibility of a settlement because of the determination of the heads of the mill.

Help

In the morning, we visited several places and decided upon the City Hall Avenue hall. Twenty dollars a month. Miss Margaret Ryan, a close friend of Mrs. Sullivan, gave us \$2.00 and we had started. The next day, we informed more of the Catholic Worker crowd there of our actions and mobilized them for action. Then Father Bolduc sent us \$5.00. An announcement was placed in the papers telling the aims of the movement and informing the strikers of the opening of the kitchen. In the morning, about two hundred men came in and we had about ten sandwiches ready and two bottles of milk.

Talk about the miracle of the loaves and fishes. We went out and bought \$8.00 worth of food and the men made sandwiches. Then came a gas stove, donated, also tables donated. (Ray Sullivan will send you these names. About eight of the men jumped right into the kitchen and did the cooking and believe me you should see)

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—Ado Bethune

EASY ESSAYS

by PETER MAURIN

Against Class War

I. No Recourse

1. Politicians used to say: "We make prosperity through our wise policies."
2. Businessmen used to say: "We make prosperity through our private enterprise."
3. The workers had nothing to do about the matter.
4. They were either put to work or thrown out of employment. And when unemployment came the workers had no recourse against the professed makers of prosperity, politicians and business men.

II. Business Is Business

1. Because everybody is selfish businessmen say that business
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Christ Would Be Union Man

Priests Show By Activity They Know Where Our Lord Would Be

"Christ would be a labor leader if he were alive today," Father John B. Delaunay, C.S.C., said in a sermon at St. Patrick's Cathedral where he preached during July. He is dean of men at Portland University, Oregon.

He would become a labor leader, the priest pointed out, because His sympathy, common sense and persuasive speech would win the confidence of His fellow workers and "perhaps some official would have greeted the Young Labor Delegate with intemperate and blasphemous invective."

(During the month labor organizers for the CIO were thrown out of three towns in Pennsylvania. Mrs. Schneider, preparing cases in Hershey, Pa., for the Regional Labor Board, was put out of the town owned by Mr. Hershey who refuses to recognize the union and has, by building up one of those famous Loyal Citizens Committees, convinced many of the workers that they were bringing on a revolution by continuing to belong to a union. The editor and the farm manager of the Catholic Worker went to Hershey during the month and talked to the organizer, to Mrs. Schneider, and to several of the workers and to Fr. Monsignor Parks of St. Joan of Arc Church there. One of the workers had left the Church and had not attended Mass since the strike because the priest attacked the union and John L. Lewis in his sermons, and another worker has left the union because of his loyalty to Monsignor Parks. A complicated situation.

Leather Workers

One of the CW readers, attorney for the National Leather Workers Association, wrote us of three organizers being driven out of Elkland, Pa., saying that it is impos-

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House Sounder, Paper Smaller, Line The Same

DAY AFTER DAY

As we write our articles for the paper this issue, the house is being torn down around us, and put together again. The story which began last January, telling of the threat of eviction because ours is an old style tenement, conflicting with fire laws, has now reached a climax. It is not the unhappy climax of an eviction. The house is being made over to conform with the law. Which means that partitions are being torn down, some doors blocked up, walls knocked out and all sorts of strange asbestos blocks and sheets of wire lath are being put up. As we go up and down stairs, the banisters are being taken down and steel railings put up. The air is filled with the dust of plaster and old wood and the women go about with their heads covered to protect them from the dirt. The din, which begins at eight is terrific. The entire backyard is filled with sandpiles and heaps of refuse. There is only a footpath through. The families in the front house go about their business of eating, sleeping, cleaning, and so do we. It looks as though the house were being bombarded, and sounds like it too. It is hard to think.

The dining room and kitchen are being enlarged, and the upper floors made into dormitories so there will no longer be four rooms on a floor. There will be less privacy than ever. It is either one kind of poverty or another.

Bread Line

So far we have been able to keep up the coffee line in the front and pay the cooperative which demands cash, of course, being a true co-operative. Last year they borrowed the money themselves to keep us

(Continued on Page 2)

NEW UNITY FOR SEAMEN

Capable Leaders And Sound Set-Up Mark N.M.U. Convention



Joe Curran, Chairman

This isn't a news story. It's a picture of the first constitutional convention of the National Maritime Union—an historic occasion for the East Coast, Gulf, and Great Lakes Seamen of America. Representatives of the fishermen of Boston, Gloucester, Providence, New Bedford and New York are here, and CIO organizers tell of the organizing being done among the 30,000 bargemen of New York. All those men who make their living by the sea, whether they are on ferries, tugs, barges; the longshoremen and the teamsters in consideration of their shore activities, — these too are going to be organized in one gigantic federation and they are beginning to vote for affiliation with the CIO. This is industrial organization—this amounts not only to organizing the unorganized but also linking together those unions hitherto separate within one big maritime federation. And before they are done, the East Coast, the Gulf, the Great Lakes, will be joined with their West Coast Brothers in a union that will be a power to be reckoned with. Labor will be on the way to having a voice in the management of industry, and the dignity of labor will

be upheld. Rank and file representation, leaders who lead by virtue of their qualities of leadership and not by power which they have usurped and moneys which they have stolen, unity amongst the workers—these are the aims of the convention to be expressed in their constitution.

Learning

Inasmuch as they are working towards unity with the west coast and the CIO, and new national officials will be elected and a new constitution framed, the efforts of the convention to frame a constitution and elect officers who will be truly representative is the first turning over of the soil. The work may have to be done all over again but the 250 delegates at this convention will have learned much about parliamentary procedure, about the framing of a constitution, and about each other.

Chairman Curran

There are ships representatives at the convention, and it is the first convention where the ships and

their crews have been represented. There are 250 ship and shore delegates there, with chairman Joseph Curran, the man who led the last two strikes on the East coast. He is also head of the District Committee here in the East. Curran is 35 years old, went to public and parochial school in Westfield, New Jersey, has been going to sea since he was sixteen, has worked in every division except the steward's. He is married, a Catholic, goes to Mass, and when the reporter from Fortune magazine was submitting the facts which she had gathered about him for his okay listed "reg-attendance" at Church, he was honest enough to strike out the "regular." He has real qualities of leadership and has held thousands of men together in a strike, just as he holds 250 men together during the convention, in orderly dispute and contention about the phrases in the proposed Constitution.



Tommy Ray, Secretary

He has refused to accept the post of representative of eight other ships with their votes, preferring to keep his one vote, and he has upheld at all times the idea of rank

and file representation.

Salaries

And there have been fights and discussions of course. Fights about the salaries of officials, whether they should be forty dollars or seventy-five or even more.

"On the west coast Bridges gets \$75," the West Coast delegate sitting next to me said. "And during the strike he turned it all in and he and his family got supplies out of the commissary department or ate in the soup kitchen with the rest of the men."

The salary finally agreed on was \$75 a month. We note this as important because one of the fights of the rank and file is over the highly paid officials of the former unions. Joseph P. Ryan, president of the International Longshoremen's union, gets \$15,000 a year. On the other hand, John L. Lewis, who is considered an honest man by his following in the CIO, also gets around \$12,000 a year and is building himself a new home in Alexandria, Virginia. Upholding the CIO as the Catholic Worker does, we think it only fair to point out that when it comes to a choice of

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A. C. T. U.

*"I will give thee understanding, and I will instruct thee in the way in which thou shalt go. I will fix my eyes upon thee. . ."**"The king is not saved by a great army; nor shall the giant be saved by his own great strength."**"And Saul clothed David with his garments, and put a helmet of brass upon his head and armed him with a coat of mail. And David having girded his sword upon his armour began to try if he could walk in armour for he was not accustomed to it. And David said to Saul, I cannot go thus, for I am not used to it. And he laid them off, and he took his staff, which he had always in his hands."*

The Association of Catholic Trade Unionists is not looking for numbers. It is made up of men from all unions—Catholic men—studying Catholic principles. They are seeking understanding—they are looking for instruction in the way in which they should go.

They are not looking for numbers. They are not trying to line up a majority of "Catholics" in the unions in order to win in elections of union officials, because they know that the labor movement is not "saved by a great army, nor by its own great strength."

Staff of Prayer

They are not going to use the army of Saul, and by that we mean the tactics, the intrigue, the threat, which in the past have been used by both sides,—capital and labor. They are going to use the staff of prayer.

They realize that by the use of this staff they will win the understanding and moral strength they need to win in the battle which is going on.

This editorial is a clarification and a warning. The purpose of the ACTU is neither to win the nominal Catholics as Catholics, nor to smell out the "reds" in the labor movement.

Members of the ACTU go as sheep among wolves. They go trustingly, following truth and justice. They believe that the truth remains the truth, and is from the Holy Spirit, whether it proceeds from the mouth of a Catholic or a Communist. It can readily be seen that this is a dangerous warfare, and is for those only who are armed with the staff of prayer.

The following is a quotation from Mauriac's *Life of Jesus*, which may well be used for meditation by those in the Catholic Worker movement:*"Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."**"What glorious hope! There are all those who will discover that their neighbor is Jesus Himself, although they belong to the mass of those who do not know Christ or who have forgotten Him. And nevertheless they will find themselves well loved. It is impossible for any one of those who has charity in his heart, not to serve Christ. Even those who think they hate Him have consecrated their lives to Him, for Jesus is disguised and masked in the midst of men, hidden amongst the poor, among the sick, among prisoners, among strangers. Many who serve Him officially have never known who He was; and many who do not even know His name, will hear on the last day the words that open to them the gates of joy. 'Those children were I, and I those workmen; I wept on the hospital is our mission. We proceed openly with trust and with love, with bed, I was that murderer in his cell, whom you consoled.'"**"To be all things to all men," and to win men to Christ,—this the faith that these arms are strong enough to overcome all opposition from both Catholics and Communists, from capital and labor."*

Christ with us today in the Sacrament will guide and protect us, provided we go to him. And remembering the failure of the Cross, we expect victory even in defeat.

Easy Essays

By

PETER MAURIN

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One Who Knows

May 7, 1937.

Dear Catholic Worker,

I was hungry, dirty, lousy, and had the itch—in the World War making the world safe for dictators. Not hungry, etc., now, I am giving a fee I gathered for a wedding. Give the boys and girls a cup of coffee for me—in Mary's name.

REV. E.T.R.

Day After Day

(Continued from Page 1)

going. But their one rich friend has moved away, away from the neighborhood and away from the movement too. So they are flat and so are we.

Every morning still, hundreds of men, sometimes two hundred and sometimes as many as five hundred, come to us to be fed. They are the lame, the halt, the blind. Some are the unemployed, and some are the unemployable. From all over, men drift into New York for work or for food and while employment is picking up to some extent (aside from the tens of thousands of WPA workers being fired), New York will always have her street of forgotten men. Too often the attitude is that these are the "unworthy" poor. The attitude is "You can't do anything with them, so why feed them?" Which is an abelist attitude, since we must see Christ in each man who comes to us. Remember Lazarus who sat at the gate, nursing his sores! The modern social worker would wonder why he didn't go to the clinic to get fixed up and rehabilitated, but our Lord only pointed the moral that the rich man at whose gate he sat did not feed him.

These men are God's creatures and we must feed them unquestioningly, with warmth and with hospitality. We cut down our paper this month to four pages because we cannot pay the printing bill, but people are more important than papers.

From Your Abundance

All those of our readers who can do so are on a vacation. They are visiting friends and relatives. Some of them even have enough money to go away to the country or the seashore or even to Europe, and God love them! We don't begrudge them the joy of it. And we know that they don't mind us reminding them of their brothers in Christ whose breakfasts must go on. We've got to keep buying bread and cheese and apple butter and coffee and sugar and milk. Seventy-five gallons of coffee a day is the estimate of some of the men who are keeping the work going in the morning. One of our best men has just gotten a job at \$25 a week and that is being turned in to the common fund for the bread line. Everybody who comes in leaves a little, whether it's fifty cents or a dollar and even, though rarely now, a five-dollar bill. One of our good readers said in a letter, "We're always glad to get an appeal to help the work along," which was a cheering thought. We hope the rest of our readers feel the same way. We don't mind being the unfortunate friend our Lord spoke about in the Gospel.

Praise God for the farm which is supplying us with all the potatoes, beets, carrots and cabbage which we can eat. We've begun the summer fast and are now doing without meat and its been long since the Mott Street house has seen butter. But we've got plenty of vegetables—it's the coffee line I'm appealing for. We can't raise coffee, sugar, canned milk, bread or the spread to put on it. So please help.

Little Italy

We love our neighborhood. There is not a beauty parlor in it and not a news stand for blocks. Each street is like a little Italian village, and on these hot nights there is music and dancing in the street and everybody stays up until after twelve, because the houses are so hot and airless. The babies are sleeping in their carriages and two-year-olds toddle around the curbstones; the playground keeps open till late and there is plenty of fresh air all around. It's a good walk to the river, North River, or East River, and sometimes we walk down to the Battery to rest our eyes, short-sighted with living in canyons of tenements and rested by the long fresh view over the Bay.

In the daytime, markets are the most beautiful places in the world. Glorious color strikes the eye and the appeal to sight and taste makes one forget the offense to smell. There are fish markets with their eels, snails, blue-black mussels with the seaweed clinging to them, little clams and octopuses and all kinds of fish.

There are fresh eggs, fresh al-

From Saturday Matins

Psalm 106, ii: Let the mercies of the Lord give glory to the deep.

They that go down to the sea in ships, doing business in the great waters:

These have seen the works of the Lord and his wonders in him, and his wonderful works to the children of men. . .

Boston Letter

KATHERINE O'HEARN.

328 Tremont St.,
Boston, Mass.

After five months residence at 328 Tremont Street we begin to feel that we are acquiring almost imperceptibly a degree of stability—a sense that we are a part of the social life around us and, above all, that the Catholic Worker Movement has taken deep root in Boston.

Whether the movement will continue to grow slowly or gain greater momentum is in God's Hands. We are thankful for the success we have thus far, but dream great dreams for the future.

Bob Smith, one of the New York group, visited with us for a few days. As we had no one scheduled to speak on Thursday, he very kindly offered to take over the lecture for us. Much of his time was spent indoctrinating the timid in our midst. Bob is so imbued with the ideals of the Catholic Worker Movement that all who came in contact with him were given a deeper sense of their responsibility to give their utmost to the Cause of Christ.

Catholic Labor Paper

Father Smith Sullivan, O. M. I., Editor of the *Social Forum* dropped in for a short visit one day recently. He invited Bob and several of the group to Lowell to a meeting of the newly formed Catholic Social Union. This Union is formed to combat Communism and to make the workers in Lowell Catholic conscious, also to propagate Catholic thought on social and economic problems.The Catholic Social Union is truly an enthusiastic group and we look for much from them in the future. We were told at this meeting that there is soon to be a Catholic labor paper in Lowell, the *Lowell Free Press*. This should be of paramount interest to employers as well as employees in this industrial city. Bob also spoke to this group. When he returned to New York he took Tom Callahan with him.

Monds, melons, peaches and plums—every kind of fruit is heaped on the push carts, even Concord grapes with their first hint of the autumn to come.

Housewives go by with their shopping bags, hucksters sing their wares, music stores blare with song, children dodge to and fro between the stands, beggars edge through the crowd with hat outstretched, and leisurely storekeepers sit by their wares enjoying the sun. There are even some good smells in the air,—smells of spaghetti, ravioli, olive oil and roasts, coming from the little restaurants on all sides.

And two streets away is the Bowery with its stark hunger and colorless misery.

Seamen Meet

(Continued from Page 1)

leaders, the union men can compare the salaries of Bridges and Lewis. They've got that against Lewis, no matter how keen they are for the CIO.

Another leader in the east is Jack Lawrenson, member of the District Committee, and on the Resolutions and Publicity Committee during the convention. He won his place by an overwhelming majority of votes and it can be seen that he holds a favorable position in the eyes of the men. He is 34 years old, born in Dublin, educated (and well-educated, in Dublin and England); a sailor since he was thirteen when he went away to sea to work during a vacation; working with the black gang for the last fifteen years here in America. He has only the slightest trace of an accent. He and Curran are contrasting types, Curran a rugged, ungrammatical and spontaneous speaker, with dashes of humor; and Lawrenson polished, mannerly and aloof. He wouldn't tell where he was educated, said that he was a Catholic, though a bitter one, held no office save that of publicity, that he received no salary except his living, that his real job was that of agitator. He doesn't like shore work and wants to get back to sea.

The convention dragged along during some of the hottest days of the summer and the delegates were hard at work from nine in the morning until six at night. A few night sessions were held that lasted until midnight. One man used his funds, given him by the crew he represented, to go out and drink and he was promptly suspended, ordered to refund the money within three months, fined and forbidden to hold office in the union hereafter. In general the tone of the convention was that of rigid determination to get the ground work done, to guard against cliques, and any possibility in the future of any group of men of whatever "creed or politics" who might wish to dominate the union.

We attended the convention every day and met many of the friends of the Catholic Worker there who brought us greetings from the men on the ships who had enjoyed our hospitality during the eighty-five day strike last winter.

TWO LECTURE SERIES
AT THE FARMDuring the week of August 9th-15th, Peter Maurin of THE CATHOLIC WORKER staff will give his projected lectures entitled *The Green Revolution*. Sharing the time with Mr. Maurin, John Erit will discuss the works of Don Sturzo and Signor Toniolo, Italian authorities on Catholic social thought.

SAINT JOSEPH

Saint Joseph, honest carpenter, it gives us strength when we remember that you were as plain as any carpenter who lives in poor man's homely fashion anywhere. It gives us patience when we call to mind you worked your task work as all poor men do with poor men's tools at tasks that poor men find endurable when they remember you. It gives us comfort that you kept no great establishment for Mary and the Child. You traveled poor man's way at poor man's rate. Your poor man's roof covered the Undeified.

It gives us hope that in your poor man's wise you found pre-eminence in Paradise.

Sister Maria Stella,
College of St. Catherine,
St. Paul, Minnesota.

Catholic Radical Alliance

REV. CHARLES OWEN RICE
3221 5th Avenue
Pittsburgh, Pa.

As the result of a favorable write up in "Time" the Alliance has received letters from distant parts of the United States and Canada. The comments have been so far all favorable, which sort of worries us. If someone does not take a good husky belt at us soon, we will be doubting very much if we are on the right track after all.

An open letter in defense of the Catholic Worker was sent to Father Coughlin and printed in The Pittsburgh Catholic. The local dailies carried in full statements from priest members of the Alliance defending the CIO and the Wagner Act from charges made by two Pittsburgh clerics.

Rt. Rev. George Barry O'Toole, Ph.D., is publishing an edition of his new pamphlet, "Christian Wheat and Marxian Cockle," under the name of the Catholic Radical Alliance. An edition in the mid-West is being brought out by Archbishop Stritch's Catholic Action group. Both editions have "imprimatur" from the respective authorities.

Dr. O'Toole's pamphlet is a scholarly treatment of the problem. It is the product of an intensive study back into the antecedents of Marx.

The Heinz labor controversy which was the first one the Alliance interested itself in actively has been settled Pro Tom. The settlement of this is far from satisfactory. Abuses in the way of speed-up and piece-work are untouched. An Alliance member attended the conferences between labor and management.

The Loose Wiles Bakery strike in which the Alliance was active was settled very satisfactorily with wage raises and important concessions abolishing piece-work after a certain time. The St. Vincent de Paul aided the strikers by providing food orders during the six-week layoff. An Alliance member attended some of the conferences.

The Alliance is at present interested in furthering organizing drives by CIO unions among the public utilities, buildings, and department store workers in Pittsburgh. It is also interested in organizing drives in various small manufacturing plants. An AFL cemetery union has requested Alliance mediation and AFL retail

Lowell Story

(Continued from Page 1)

those 1,100 meals going out in four days. Everyone cooperated and the spirit was splendid. C.I.O. was a little dubious of us at first because the paper had said that we were fighting communism and they thought that we meant that their organization was Communist. However, after the strikers had gotten hold of our papers and had received meals the first day, the C.I.O. leader, Dupre, came to us telling us of the goodwill we had spread among the workers.

Speech

The men who had been almost despairing had a new spirit. He asked us to speak to the men about our organization and told us that the whole bunch would join the Catholic Worker (?). A little nervous, we gave the speech the following morning. We merely told them that we were there to see that no one leaked food and that the men should get a fair deal. We pledged ourselves to explain conditions in the mill to the public if arbitration failed. Then came Peter's speech on Sunday night. He made a great impression on many, but of course, there were some who found it over their heads. In the morning the Boston group had sent Catherine Ahearn, Harold Bridges and Clare McGrath up to sell papers, or to be more exact, they had come up of their own free will. Paper selling wasn't so successful.

unions in fish and meats are being afforded whatever help they request.

Rev. Carl P. Henler delivered a radio talk entitled the "Living Charity of Christ" over station KDKA Monday, June 19, the 200th anniversary of the Canonization of St. Vincent de Paul. Rev. Thomas Lappan, St. Vincent de Paul director, answered questions designed to give the true aspect of Catholic Charity. At Seton Hill College the St. Vincent de Paul Society the following Sunday had a celebration of the anniversary.

Rev. Charles Owen Rice collaborated with CIO officials in making an electrical recording to be used over various radio stations to explain that the stock charges against that body were unfounded. Lay members of the Alliance have been doing yeoman service in the matter of spreading Catholic literature to the general public. The distribution problem has not yet been fully worked out.

MARIE CONNOLLY.

ACTU Classes For Speaking and Union Law

Starting this month the ACTU will sponsor weekly classes in Public Speaking and Parliamentary Law especially designed for union members, as the result of action taken at the July membership meeting of the Association.

In spite of record-breaking heat, a considerable number of enthusiasts turned out for the general membership meeting and a lively session was held. Other meetings took place among teamsters, longshoremen, seamen, relief workers, utility workers, transport workers, and journalists.

Ed Scully, labor lawyer, will conduct the classes in Public Speaking and Parliamentary Law, one of which will start immediately and



the other in September. Classes are open to the public, information available at ACTU headquarters, 115 Mott Street, Canal 6-9795. ACTU members and CW readers are reminded that classes are currently being held at 115 Mott Street on Tuesday nights on the Labor Encyclical, discussion led by John Cort.

Numbers Unimportant

Speaker at the July meeting was Dorothy Day, CW Editor, who emphasized the need for ACTU members to educate themselves in the labor movement, both here and in Europe, and pointed out the unimportance of large numbers as compared with the spiritual power of a few individuals vitalized by up-to-date, practical, and practiced Christianity.

Plans are under way for the opening in the near future of a CW and ACTU headquarters on the Westside waterfront for seamen, longshoremen, checkers, and teamsters. A waterfront paper, covering news of all these groups, will come out about the same time.

ACTU Makes Rome By Way of Buffalo

The following appeared in the July 17 issue of L'Osservatore Romano, semi-official organ of Pope Pius XI, published in Vatican City, Rome.

Headline: "For the Application of the Social Encyclicals."

Article: "The Buffalo Echo" reports that the proposal made by the Encyclicals, "Quadragesimo Anno" and "Rerum Novarum" has recently been put into practice in America with the formation of new associations of "Catholic Trade Unionists" in the vicinity of New York.

Educate and Organize

"These associations are composed of Catholic workers and employees. The headquarters is at The Catholic Worker in New York. Meanwhile other groups of Catholic workers are organizing new branches."

"The purpose of the Association is 'to educate and organize the action of Catholic workers on a Christian basis.' The following words of Pius XI, gloriously reigning, are the motto of the Association: 'The apostles of the workers must themselves be workers.'"

lished by B. O. and W. London. Price 1 Shilling.

The addresses in this book were given in church as a sort of experimental venture by the author. While containing nothing new, the book has an unusual value in the fact that Fr. Drinkwater courageously applies social teachings to specific instances.

More factual than theoretical; this book should be of interest to seminarians who contemplate preaching on social topics from the pulpit. Those of us who feel lost when it comes to practical sociology (not hair-brained theory) would do very well to study this book.

Recommended to our Communist and Atheist readers as well as all Social Justice fanatics.

Active Clergy

(Continued from Page 1)

sible to keep an organizer in the town because he is in peril of his life. There is a strike there and the local police are going from house to house, ordering the workers back to their jobs. The union can only meet in a hen house in the outskirts of the town. We refer this reader to the Civil Liberties Bureau which has just been opened at the State Capitol at Harrisburg.

Another one of the Catholic Workers, living in Harrisburg, tells us of an organizer being set upon in Millerstown, Pa., where he had gone to organize a shoe factory, and beaten by fifty men as he left the plant where he went to pay a courtesy visit on the employer and show him his credentials.)

Meanwhile Summer Schools of Social Action for Clergy are being held all over the United States and priests are being instructed therein as to the labor situation, and many of them are going from the schools to take action in local situations.

Archbishop McNicholas in Cincinnati named a committee of nineteen priests last month to help laboring groups in industrial disputes, with Fr. Edward A. Freking as chairman of the committee.

In a published letter to the members, the Archbishop stated that they are to be ready "whenever there is a violation of justice, if given the opportunity, to defend the laboring and poor man." Their services are offered to all groups, without regard to creed, color or race.

Archbishop McNicholas

In part, he said, "A great struggle is going on today in our country. It seems next to impossible to change the outlook on life of industrialists and capitalists who have believed in economic slavery." "It is most important that labor get a fair hearing so as to put an end to economic slavery; also that labor organizations be everywhere formed and that men who toil should be guided by informed, honest and sane leaders who are disinterestedly working for the common good of laboring groups in their respective localities."

One of the first jobs of Fr. Freking was to appear in Common Pleas Court of Cincinnati as a witness for the strikers of the Princess Garment Company. The International Ladies' Garment Workers' Union was in court to get dissolution of an order restraining them from placing more than six pickets at the plant.

Magr. Smith

A few days ago The Daily Worker, Communist organ, carried a story about Monsignor Smith of Cleveland, Ohio, who pledged \$25 a week for the support of the steel strikers and who visited them at their union hall, encouraging them in their effort for union recognition. He stated that whether the union were a CIO or an AF of L union he would do everything in his power to plead the cause of labor.

Elsewhere in this issue is an account of the activities of the priests in Pittsburgh who are leading the Catholic Radical Alliance. Throughout the United States other priests are taking part in the fight for the rights of the worker.

Our good friend, Father Boland, is one of the committee of three appointed to administrate the Little Wagner Act. We haven't seen him yet, though his office is in N.Y.C. He's busy trying to settle labor difficulties in his home town, Buffalo.

CHICAGO RETREAT

The Chicago Catholic Worker will have its first one-day retreat for workers on Saturday, September 4th. The retreatants (and we hope you will be among them) will meet at headquarters, 1841 West Taylor Street, at 7:45 A.M. Mass and Spiritual Conferences will be held at a nearby Church. Between the conferences with the retreat-master roundtable discussions on labor topics will be led by Father John H. Hayes at the C.W. headquarters. There will be no fees. Breakfast and lunch will be served. If you are coming, drop a card to the Taylor Street address.



LETTER FROM ONE MEMBER OF PAX TO ANOTHER

We were all very glad to hear from you, especially Miss Day, and to keep in touch with your day-by-day life. Your letter has been referred to me to answer and I hope that we may correspond on these matters of common interest. It is good news that the Milwaukee PAX group is flourishing all along. It is on small cells of those whose moral consciences are actually functioning on everyday problems, that any basis of freedom today rests. And since this implies both responsibility and a respect for personality, it was almost inevitable that PAX should be launched in this country by the C.W.

Conscientious Objection

The reasons for conscientiously objecting against modern warfare seem absolutely cogent, and as you say, the June PAX column sums these up quite well, and being based foursquare on ethical judgments, they escape the changing winds of emotion and utility. The attitude of theologians towards the morality of war changes with changing conditions, since in these ethical matters the morality of war depends upon whether changing concrete technique does or does not fulfill general and immutable requirements. In this respect our age is found wanting. As Fr. Vann, the Dominican who was one of the conceivers of PAX and is a persistent publicist, says: "War has become not a conflict of army vs. army, but the reciprocal attack of people on people: its object is not to win a battle but to exterminate a people or at least to destroy their economic life. . . . Defence, as such, has ceased to exist: the only defence, in Mr. Baldwin's words 'is offence, which means that you have to kill women and children more quickly than the enemy can kill your women and children.'" All of which makes war today morally indefensible. C.W. applies this rigorously to the Spanish War.

Natural Foundations

To propagate this ruling of conscience and to pledge CO is the proximate aim of PAX. This end is not left in isolation, but is an integral part of the striving towards a new and more equitable social order. The fundamental principles of PAX rise deep from the wellspring of Christian thought, its expression in the contemporary idiom and in the facing new problems and situations. Christian anthropology being Catholic, has allowed no human element to be neglected or overemphasized; the Church "possesses without being possessed"; just here we are interested in the teaching on the relations between the state and conscience.

Person And Common Good

The ground-principle is to obey and respect all manifestations of God's will: for in this is our perfection. Just as Christ is true man, body and soul, as well as true God, so also we find in man a composite of matter and spirit. And it is this union of two orders of being that produces the tension in our life and the necessity of distinctions when talking about it. Insofar as man is composed of matter, he is individual, incomplete, and hence to that degree subordinate to a more comprehensive whole, where in he finds his perfection as an individual. This is the radical basis of the necessity of the state, of the economic and social orders, and since this is natural, it is God's will, for nature is but the created participation and reflection of the divine law. Man, though, is not mere body but also and primarily a spiritual soul, and hence is an individual person. In the scale of being spirit is above matter as approaching the Godhead, and so the social whole is in turn subordinated to the well being of persons: the end of the just state, the common good, is for the more complete development of the individual person. Hence the delicate balance which must be preserved, which is so often disturbed. These are the natural foundations of a communistarian personalist social order.

Pamphlet Review

By Stanley Vishnewski

The pamphlet has been called and rightly so "the Workingman's Library." Economical both of time and money, pamphlets readily lend themselves to workers' education. Easily read and digested, the pamphlet, with no great loss, can be left in some public place for others to read, realizing the need of education for persons who have not the time or money to read cloth bound books. We shall from time to time print lists of pamphlets which we hope will be of invaluable aid to those who are striving to better conditions for their fellow-men.

Laundry Workers

Consider the Laundry Workers, by Jane Filley and Therese Mitchell; published by the League of Women Shoppers, Inc., 220 Fifth Ave. Price 10c.

One of my first jobs after graduating was working for a laundry. From morning till night I would lug heavy bundles up flights of stairs for the munificent sum of five dollars per week. In-between I helped weigh bundles, where my utter dumbness of business technique caused me to leave. It seems my school "marm" forgot to teach me the art of adding weight by the use of thumb.

This booklet bears out my own experiences that working conditions in laundries are notorious; long hours, little pay; clean sheets, unsanitary working conditions.

In the hands of the consumers lays the power as to whether or not these conditions will be remedied. Your own personal respon-

sibility in determining as to whether or not your laundry is done by Union labor or Slave, may mean the saving of some poor unfortunate from mortal sin.

Slum Clearance

New York Slum Clearance And The Law, by William Karlin; published by the Academy of Political Science.

Factual, but nevertheless interesting to one who has known slum life. Mr. Karlin traces for us a brief sketch of the progressive legislation underlying the recent developments in slum clearance.

Slum clearance unfortunately is always taken under way by some "big-wig," who has no conception of the suffering that the poor undergo, when forced to move without suitable habitation prepared to receive them.

I am not talking through my hat for many a person who was to have benefited by slum clearance has told me: and this is a brief consensus of many conversations: All were agreed that slums should go; but the only reason that they lived in slums was that they could not afford to pay higher rent. And as a general rule the new apartment put up in place of the slum dwelling, though in the low rent price field, is still prohibitive in price, leaving them in a worse state than before.

We are adamant that slums must go; but we are more than adamant that the poor should not be made the pawns.

Social Justice

Seven Addresses on Social Justice, by Rev. F. H. Drinkwater; pub-

THE LAND

There Is No Unemployment on the Land

AGAINST CLASS WAR

(Continued from Page 1)
must be based
on selfishness.

- But when business is based on selfishness everybody is busy becoming more selfish.
- And when everybody is busy becoming more selfish we have classes which are not functional classes but acquisitive classes.
- And when classes are acquisitive and not functional we have clashes.

III. The Trouble Has Been

- Hilaire Belloc says:
- The modern proletarian works less hours and does far less than his father.
 - He is not even primarily in revolt against insecurity.
 - The trouble has been that the masses of our towns lived under unbearable conditions.
 - The contracts they were asked to fulfill were not contracts that were suitable to the dignity of man.
 - There was no personal relation between the man who was exploited and the man who exploited him.
 - Wealth had lost its sense of responsibility.

IV. Twin Cities

- In Saint Paul, there are few strikers and few Reds.
- In Minneapolis there are plenty of strikes and plenty of Reds.
- In Saint Paul the employers try to play fair with the workers and the workers with the employers.
- In Minneapolis the employers choose to be

rugged individualists and the workers consent to be rugged collectivists.

- Rugged individualists and rugged collectivists are spiritually related.

V. Class-Consciousness

- Georges Sorel thought that violence is the mid-wife of existing societies.
- When the employers believe in violence the workers also believe in it.
- Class-consciousness among employers brings class-consciousness among the workers.
- To do away with class-struggle we must first of all do away with class-consciousness among employers.
- The workers are what the employers make them.
- When employers are moved by greed the workers are inclined to carry a grudge.

VI. Paul Chanson Says:

- Whether we like it or not the economic system is necessarily related to the regime of appropriation of the tools of production.
- If Bourgeois Capitalism appropriates the ownership the worker becomes a serf.
- If Bolshevik Socialism monopolizes the ownership the worker's condition is not better.
- He is reduced to a state of slavery.
- Only a Guildist and Communitarian Economy will bring about the worker's emancipation.
- Paul Chanson who says those things is not a labor leader.
- He is the President of the Employers' Association of the Port of Calais (France)

What Is a Neutral Union?

Three thousand copies of a leaflet defending the Transport Workers' Union and signed by The Catholic Worker and the ACTU were run off and distributed to employees of the BMT, who voted Saturday on what union should represent them in collective bargaining.

There is the usual contention that the TWU is a Communist union and Catholics should therefore have nothing to do with it. Our leaflet pointed out that although there are doubtless Communists among the leaders of the union, that is no indication that it is a Communist union, employing Communist tactics and seeking Communist ends.

"By Their Fruits—"

On the contrary, the tactics used by the TWU and the results obtained by it to date show that it is probably the most honest, American, and Christian union in the field.

According to the Holy Father, Pius XI, in his encyclical, "Quadragesimo Anno," a neutral trade union eligible for Catholic membership is one that "respects justice and equity, and leaves to its Catholic members full freedom to follow the dictates of their conscience and to obey the precepts of the Church."

If it had been proven with facts, figures, and affidavits, that the Transport Workers' Union did not answer these qualifications, then we should have had no choice but to condemn.

Cry Out Loudly

As it is, we can only cry out loudly that to the best of our

knowledge, based on a thorough investigation of the Transport Workers' Union, its leaders and its members, there is no sound reason to believe that Catholics cannot belong to it.

On the contrary, we urge Catholics not only to belong to it, but to live their Catholicism by being active in it, opposing Communist influence by outdoing the Communists in self-sacrifice for their fellowmen, and thereby proving to all transport workers, Catholic and non-Catholic, that Catholicism stands not only for a reminder of their obligations, but also for a militant defense of those basic rights without which men are not men, but slaves.

From St. Alphonsus de Liguori:
"War brings such evils with it—such harm to religion and the innocent—that in practice it is hardly ever justifiable."

FOR CHILDREN "THE SAINT FRANCIS PICTURE BOOK"

by

ADE BETHUNE

Catholic Worker Staff Artist

32 Pages — Price 75 Cents

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Cardinal Verdier

(Continued from Page 1)

- Christian laity is asked to participate in the apostolate of the Hierarchy.
- We call that Catholic Action.
- That is the beginning of a new era for the Church.
- Priests, religious and lay people must set themselves to work in a movement that is so promising.

V. Double Mission

- At all times, the Church has had the double mission of conserving the flock and increasing it by way of conquest.
- In modern times this double mission is more than ever imposed on her.
- She realizes with sorrow that in a general way the notion of authority vanishes from day to day.
- The loyalty to established powers practice so nobly by the first Christians in times of persecutions becomes just a word in modern times.
- With a love full of sadness the Church sees the working masses escaping her motherly influence.
- She would like to bring them back to Christ for their own sake.



VI. She Asks Her Children

- To this end she has very courageously in these later times given a particular emphasis on her traditional social doctrine.
- In doing so she has legitimated many grievances of the working masses.
- On the other hand she watches with great care the sacred deposit of her dogma, her morality, her traditions.
- She asks all her children to do all they can to apply those riches to the new conditions.
- She reminds them of the words of the Gospel: "The man of God draws from his treasure new riches as well as old."

VII. Human Weaknesses

- Trying to carry out this work of adaptation is the task of all generous souls.
- That this task is particularly delicate, everyone will admit.
- Imprudent initiatives, regrettable compromises, speech or writing in which the traditional teaching of the Church is sometimes ignored or denatured, all of these things are human weaknesses, and they are particularly dangerous in this new field.

VIII. Up to the Hierarchy

- The Church knows it and that is why she asks the Hierarchy to watch these storm troops and without discouraging them help them to avoid their mistakes



FARMING COMMUNE

During July we had many visitors from all parts of the country. The visits ranged from a few hours to a week or so. It would be some task to try to remember the name of each one but we feel sure some one will remember those we might forget. Father Joseph Woods, O.S.B., was with us for a week and said Mass each day at our Parish Church, St. Bernards, in Easton. Father Paul Milde, O.S.B., of Benedictine College, Savannah, Georgia, was another priest who visited us. Besides being a friend of "The Catholic Worker," Father Paul is a personal friend of ours. Before "The Catholic Worker" started Father Paul instructed us in German during school hours and how to get that necessary extra hit on the baseball field. Tempus sure does fugit.

Flowers

As usually the case, the one most interested in the farm and best able to help in most of the work cannot spend much time with us because of other duties. Margaret Bigham can only spend weekends with us and not many of those. In a couple of those weekends Margaret planned and planted our beautiful flower garden. Fate has been unkind to Miss Bigham because it has not allowed her to see the results of her hard work. Speaking of the flower garden, John Griffin left something for us to remember him by. On the right hand side of the garden are a number of beautiful hollyhocks which John put in last year. As hollyhocks are perennials, we will be reminded of John's splendid work for many years to come.

Early in the morning there are several strange noises coming from the chicken coop. Reports from Hugh Boyle, vigilant keeper of the fowl, indicate there are several young roosters trying out their vocal chords.

Jim

Jim, the horse (our name is James), gave many of us a bit of exercise last week. When friend Jim threw it in high we started to figure just how much money there is in the Kentucky Derby. John Filliger, as always, did what none of the rest of us could do. After corraling Jim in a nearby cemetery, John walked up to him and led him home. A good time was had by all.

Molly, the purebred Holstein,

which was given to us, has decided that her diet isn't complete without beet greens. We like beet greens too, but Molly has a large appetite and, after several trips over the fence, she has managed to clean them out. These trips have been made in the early morning so that John Filliger has lost sleep as well as beet greens just on account of Molly.

Indispensable

Those who have read the Farming Commune column for any length of time must wonder what the rest of us do. John Filliger and his work have been mentioned so much during the past year that it would seem that no one else does anything. John has, by example and instruction, taught everyone who has been the least bit receptive many things about farming. When Saint Joseph sent John to fill a very important position, we appreciated the favor from the very beginning.

Saturday, July 17th, saw most of us from the farm in Sterling for the one-day retreat. There at St. Joseph's shrine we thanked St. Joseph for the many favors in the past and asked for many more.

Every Sunday, we have a truckload to each of the three Masses. We don't realize the size of the crowd we have at both places until Sunday comes around. The rented farm is an absolute necessity with the number we have had all summer long. The barns down on the other farm aren't water proof but they have been used continuously, nevertheless.

Last week we went up to Maryknoll where we were given bee equipment which would cost us at least fifty dollars if we ever had hopes of buying any. Sister Mary Eustace was the kind giver, and the information we received from her also could not be priced.

Bill Evans now has help on his well project. We have been using the water for some time but Bill has wanted to make it deeper so we would get more water. He had dug down to about eighteen feet single handed but could go no further. Now he has Cyril Echele of St. Louis and Joe Zarrella of the Catholic Worker helping. Bill says the next stop will be China. We wonder what part of China. Maybe we could help the Maryknoll Priests and sisters when Evans completes his project.

JAMES F. MONTAGUE.

or repair their faults.

- With the same energy she forbids her other children to systematically erect themselves as censors of their brothers and what is worse to condemn them in name and place of the Hierarchy.

IX. It Is Allowed

- It is certainly allowed in the domain of free opinions and of attitudes left to the free will of everyone to make observations formulate reservations even criticisms.
- Progress comes partly out of this freedom.
- But to be legitimate these observations or criticisms must fulfill several conditions.

X. Required Conditions

- They must keep a personal character and never be made above all by laymen in the name of the Church

- or in place of the Hierarchy.
- Those observations or criticisms must avoid partisanship and must always respect the truth and be motivated by Christian charity.

- When referring to particular cases, they must especially avoid those generalizations which are generally plain calumny.
- In polemics it is very easy to commit injustices.

XI. What to Avoid

- The faithful must always in their speech and writings draw their inspiration from these clear teachings and these wise directions of our Mother the Church.
- They will also avoid these divisions who afflict their Mother, compromise the good name of Catholicism and weaken this moral and religious effort which alone can save the Country.