



EASY ESSAYS

by

PETER MAURIN

Fighting Communism

I. Without Comments

- "I understand Catholic apologetics but I don't understand Catholic sociology."
—A Catholic Editor.
- "Your stuff is new to us."
—A Catholic Layman.
- "There is nothing new about it; it is Catholic doctrine."
—A Catholic Priest.
- "You are an idealist and I am a materialist, but I like to listen to you."
—A Communist.

II. Twenty and Forty

- A Dutch convert used to say:
"When one is not a Socialist at twenty, there is something wrong with his heart; but if one is a Socialist at forty there is something wrong with his head."
- Dorothy Day, Grace Branham, and Marguerite Gage were Socialists at twenty.
- And they did not wait to be forty to give up Socialism.
- So there is nothing wrong either with their hearts or with their heads.

III. Works of Mercy

- The order of the day in Catholic circles is to fight Communism.
- To denounce Communism in Catholic halls is not an efficient way to fight Communism.
- The daily practice of the Works of Mercy is a more efficient way to fight Communism.
- The daily practice of the Works of Mercy by the first Christians made the Pagans say about the Christians "See how they love each other."

IV. Irish Scholars

- When the Irish scholars decided to lay the foundations of Mediaeval Europe, they established:
- Centers of Thought in all the cities of Europe as far as Constantinople where people could look for thought so they could have light.
 - Houses of Hospitality where Christian charity was exemplified.
 - Agricultural Centers where they combined
 - Cult that is to say Liturgy
 - with Culture that is to say Literature
 - with Cultivation that is to say Agriculture.

V. Chinese Catholics

- Chinese Catholics are showing us the way to fight Communism.
- Non-Catholic writers are writing about the mode of living of the Brothers of St. John Baptist.
- Chinese Communists went to visit the Brothers and told them that their mode of living is more perfect than the mode of living of the Communist Party.
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Who is Guilty Of "Murders" In Chicago?

Molders of Public Opinion Guilty With Police And Employers

DAY AFTER DAY

Have you ever heard a man scream as he was beaten over the head by two or four policemen with clubs and cudgels? Have you ever heard the sickening sound of blows, and seen people with their arms upraised, trying to protect their faces, stumbling blindly to get away, falling and rising again to be beaten down? Did you ever see a man, shot in the back, being dragged to his feet by policemen who tried to force him to stand, while his poor body crumbled, paralyzed by a bullet in the spine?

We are sickened by stories of brutality in Germany and Russia and Italy. A priest from Germany told me of one man who came to him whose back was ridged "like a washboard," by the horrible beatings he had received at the hands of the German police in concentration camps. I shudder with horror at the thoughts of the tortures inflicted on Catholics, Protestants, Jews and Communists in Germany today; at the torture inflicted on Communists in Russia, and on their children and relatives. And here in America last month there was a public exhibition of such brutality, that the motion picture film, taken by Paramount photographer in a sound track, was suppressed by the company for fear that it would cause riots and mass hysteria, it was so unutterably horrible.

Police Riot

I am trying to paint a picture of it for our readers because so many did not read the story of the Memorial Day "riot" in Chicago in front of the Republic Steel mills.

Try to imagine this mass of people, men, women and children, picketing, as they have a right to do, coming up to the police-line and being suddenly shot into, not by one hysterical policeman, but by many. Ten were killed and one hundred were taken to the hospital wounded. Tear gas and clubs supplied by the Republic Steel Company were used.

I am trying to picture this scene to our readers because I have witnessed these things first hand, and I know the horror of them. I was on a picket line when the "radical" squad shot into the line and pursued the fleeing picketers down the streets knocking them down, and kicking and beating them. I too have fled down streets to escape the brutality and vicious hatred of the "law" for those whom they consider "radicals." And to the police anyone who protests injustice, who participates in labor struggles, is considered a radical.

Two years ago I wrote an account in THE CATHOLIC WORKER of two plain clothesmen beating up a demonstrator. I told of the screams
(Continued on Page 4)

Girl in Jail

Margaret Anderson, picket, went to jail last month. She is eighteen years old. She was one of the pickets at the Kiddle-Kover factory at Grand Haven, Michigan. She has been sentenced to six months at the House of Correction, and the first night the jail was filled up. "Sorry we're so crowded," the matron told her mother, "The only place I can put her is on the floor with the drunks. We're filled up. They're pretty noisy tonight, too."

(Continued on page 6)

PRAY and WORK



—Ade Berthune

SOME REASONS

For Regretting the Attitude of Our Catholic Newspapers in Regard to the Spanish War

1. They have not only taken one side of the War, but have abandoned themselves to war-time propaganda. Nobody expects or wishes them to side with the Reds, but instead of showing a true Catholic example of moderation, justice and charity, they have fanned the flames of hatred and revenge. They have set partisanship before truth, constantly suppressing what is true and suggesting what is false, precisely in the manner of the less reputable worldly newspapers.

2. Instead of trying to keep Religion outside and above the war, they have done their best to involve Religion in it as deeply as possible, representing the war as a Crusade for God which every Catholic has to support.

3. Regarding atrocities in particular, instead of confining themselves to the proved facts which were dreadful enough, they printed in the early months of the war many atrocity-stories of the more lurid and insufficiently-evidenced kind, such as usually are circulated in wars and revolutions to stir up hatred.

4. They are now regularly printing atrocity-stories, more or less authenticated, presumably belonging to the first days of the war, but without giving any indication of dates, so that uncritical readers think they are reading an item of current news.

5. They make a habit of insinuation against the ecclesiastical character of those Spanish priests and others who do not support the insurgents. Also insinuations of one kind and another against various English writers, for which they have had to make a number of public apologies.

6. In varying degrees they conceal from their readers the fact that in all the countries where freedom of expression exists (France, England, Belgium, U.S.A., etc.), there are Catholic groups and periodicals which do not accept the view that the insurrection is to be supported as a Crusade for religion; or even necessarily supported at all.

7. They have for weeks sought to deny or whitewash the well-attested facts of the deliberate air-raid-massacre of civilians at Guernica, about which the only possible attitude for any civilized newspaper should be condemnation or regret.

REV. F. H. DRINKWATER, (England)

May 28, 1937.

Catholic Worker Answers Attack

There are rather remarkable charges made against THE CATHOLIC WORKER in the July 5th issue of Social Justice, Father Coughlin's Weekly Review.

The position of THE CATHOLIC WORKER regarding Communism is best explained in the phrase of a famous Russian exponent of Communism, Boukarin: "Christian love, being addressed to all men, is the worst adversary of Communism." This is the "pussyfooting" complained of by many Catholic editors. Well, Boukarin would call THE CATHOLIC WORKER a feared adversary of Communism. Too, such is the opinion of Communists in America who know.

Regarding Spain, THE CATHOLIC WORKER holds that the Pastoral Letter of the American Bishops on Mexico, issued in 1926, is equally applicable to Spain. THE CATHOLIC WORKER knows of no other "authoritative" statement regarding the use of 'force' against Communism. The stand of THE CATHOLIC WORKER is in line with the great Catholic weekly, "Sept," published by the Dominican Fathers, and "La Vie Intellectuelle." Also "Blackfriars" in England and Father Gillis in "The Catholic World." THE CATHOLIC WORKER offers no apology for the refusal of its editors, Peter Maurin and William Callahan to be stampeded into supporting a resolution endorsing the use of the sword by General Franco. In passing, it can be said that many Catholic editors in France were "alarmed" at the stand taken by "Sept," and made the same kind of unworthy charges as a couple of American editors have made against THE CATHOLIC WORKER, specifically the Brooklyn Tablet and Social Justice; but two French Cardinals wrote letters which were published in "Sept," rebuking those editors. Enough said.

Priest Urges Living Family Wage in U. S.

"Living Annual Wage" for Individual Is Not Sufficient

(Excerpts from a letter of Father Donovan, of Kenrick Seminary, St. Louis, to Governor La Follette of Wisconsin.)

Now is the time to agitate for a family allowance as a rider to the President's proposal for a living wage in the interstate industries.

France passed such a law in 1931 (I speak from memory) guaranteeing all laborers, agricultural as well as industrial, in addition to an individual minimum wage a certain supplementary allowance by reason of the family they were rearing. By that law children thirteen and under were declared dependents and given a graduated allowance raised by a tax on industry, the allowance being two francs per working day for a one-child family and reaching four francs a child per day for a ten-child family. The principle in-

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Catholic Worker One Day Retreat

National Shrine of St. Joseph Stirling, New Jersey

REV. JOACHIM BENSON, M.S.S.T.

SATURDAY, JULY 17 MASS AT EIGHT

This first of a series of Catholic Worker retreats is in thanksgiving to St. Joseph and for St. Joseph. Come and join us.

If you are coming, send postal to Brother Joseph at above address, beforehand.

Social Justice says, in a head line, that THE CATHOLIC WORKER "urges compromise with Reds" and then goes on to say that "hundreds of priests have fallen hook, line and sinker for THE CATHOLIC WORKER program." It also instances the "gullibility of priests in the very diocese of the late Bishop Gallagher" because Mr. Ralph Zimmerman found "upon inquiry, the priests of St. Vincent de Paul's Church in Pontiac purchased copies in bulk for their Catholic book rack." No comment on this case of jitters is necessary save to say that Social Justice ought not to perpetuate such silly and disrespectful statements about the "gullibility" of priests.

Social Justice also says that "the article (on living family wage) does not substantiate in a single instance the caption that the idea of a living family wage is unknown here."

We refer the editor of Social Justice to Page 2 of the June issue of the C.W., 3rd paragraph, which reads as follows:

"Another important thing about the doctrine of 'the family wage,' and something which is practically unheard of in America, although it is now law in France, Belgium, and Italy, is the idea that when a man gets married or has a child, he should receive an increase in pay."

THE CATHOLIC WORKER finds it hard to believe that Father Coughlin saw or read the following, "Zimmerman carried his ideas of Catholic Action into execution as he 'incorporated' (quotes ours), with three others, the Workers' Council for Social Justice, Inc., a labor union incorporated under the laws of the State of Michigan." If that is the writer's idea of Catholic Action, THE CATHOLIC WORKER knows that it is not Father Coughlin's idea. It is confusing Catholic Action to the nth degree.

Finally, John Cort did not, in the June issue of THE CATHOLIC WORKER, call Ralph Zimmerman an "organizer" of the A.C.T.U., as charged by Social Justice. The plain, unvarnished truth is that Cort answered an inquiry from Zimmerman, believing he wrote in good faith. The charge is unexplainable in view of the fact that Cort listed Zimmerman's name among several others as "centers, of organization, or prospective organizations and persons to be contacted." There was NO advertisement in THE CATHOLIC WORKER in regard to the matter at all.

CIO and Rome

Letter from a New Orleans priest in answer to an article taking The Catholic Worker to task for an article in the June issue.

The CIO

In Monday's Tribune a commentary on a recent article in the *Osservatore Romano* concerning the CIO and the A. F. of L. states that this article neither approved nor criticized the CIO or the A. F. of L.

I am enclosing a copy of the article in question, which appears in full in The Catholic Worker for June. I am of the opinion that a careful reading of the complete article bears out these points:

1. The A. F. of L. is losing ground to the CIO because workers have of late grown tired and distrustful of the methods of William Green.

2. The CIO is more uncompromising and effective than the A. F. of L. because the CIO organizes workers according to "industrial" rather than "craft" affiliation.

3. "Hence American unionism has a great future."

If these points do not constitute a certain approval of the CIO and a criticism of the A. F. of L. as managed by William Green, then words have simply lost their plain meaning.

Incidentally, those "tremendous strikes" at General Motors, Chrysler, the success of which the Vatican paper speaks so impressively, were won by the "sitdown" technique which frightened so many timorous adherents of the modern anti-social philosophy of absolutism property rights.

REV. JEROME A. DROLET,
St. Frances de Sales Church,
Houma, La.

BUY UNION LABEL!

Do you realize the tremendous power that you, the consumer, hold in your hands to determine the working conditions of labor? You carry this power in your pocket-book, in the nickel you spend for a chocolate bar, a cake of soap, or a pair of tomatoes.

Don't fall for the ads that scream at your everywhere, in subway, streetcar, magazine, and newspaper that Camelfield cigarettes are a thing of joy and beauty and social distinction. In actual fact, they stink with the sweat and blood of the underpaid, overworked men and women who see them from the tobacco field across a cigar-store counter. These are the people who pay the price of million-dollar ads and all-star radio programs.

There are plenty of good, union-label cigarettes, especially now that Philip Morris has joined the ranks, and there is no longer any reason for right-minded men and women to perpetuate this wholesale hypocrisy.

Only Way of Telling

We do not say that always union-label equals decent conditions or that the quality of a non-union product exalted in the ads never has any true relation to the human quality that went into that product.

But generally the union-label is our only way of telling. In buying groceries, of course, and in any kind of store we patronize regularly it is important to find out, if possible, whether or not the sales clerks receive decent treatment. Often this is all we can do.

Get in the habit of asking for the union label. It's simple enough, and it isn't necessary to wander all over town looking for a union make of the hat or stockings—or toothbrush you want, although much treasure may be laid up in Heaven for so doing.

Find Out

But at least find out if in the store you are in there is a choice between a non-union and a union brand. And give the union-brand a break. In the long run it represents real quality, and the non-union brand represents the worst kind of "cheap goods."

The important fact is: we, the consumers, cannot escape our responsibility. By our purchase of tainted goods we consent to and share in the tainting.

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."

PASTORAL LETTER ON MEXICO

Even Catholics have asked why the Church in Mexico has not used its undoubted power to bring this persecution to a speedy end and take measures to prevent its recurrence, since it is admitted that the overwhelming majority of the Mexican people are of its fold. They forget that there are but two human means to that end; the ballot and the sword. The first is hopeless in Mexico, because there the ballot is not respected and governments are unaffected by it. Few citizens use it, because their votes are counted only when they favor the ruling powers, or when these powers for effect or deception, are willing to admit the existence of a small minority. . . . Ballots are less powerful than bullets when they are the playthings of tyranny.

The second human remedy is equally hopeless, for Christian principles forbid the Church founded by the Prince of Peace to take up the sword or rely upon such carnal weapons as the inflamed passions of men would select. If the Church has learned many things in her life of two thousand years, the principal lesson came from the patience of her Divine Founder. She is not fated to die, but she has learned how to suffer. With Him she will be crucified but with Him she also will rise. The weapons of men are not for her. But, if these human weapons the Church will not use, she has one that will fit her hand, armored as it is in justice and truth. She has prayer. Never in the history of the trials of the Church in Mexico has that weapon been so firmly held as now, thanks to the Pastoral counsels of the Sovereign Pontiff. Because of these the quivering voice of the afflicted Church in Mexico rise not alone to the Comforter. From end to end of the earth the answer to the appeal of Pius goes upward to the throne of God. The hatred of men may spurn it. The malice of men may curse it. The unbelief of men may mock it. But its hope is in a Promise and its power is in a Faith.

—Pastoral letter on Mexico by the Cardinals, Archbishops, Bishops of America, December, 1926 (Official Edition)

Bismarck, the Iron Chancellor of Germany, apparently believed that he could set his heel upon German Socialism and with one violent effort stamp it out of existence. At the same time he set his heel with equal violence upon the Christian labor unions, which had been successfully established there by the valiant Catholic social leader, Bishop Emmanuel von Ketteler. But Bismarck had none of the economic insight of the great Pope of the Workingmen. The Pope well knew, as Bishop Ketteler had understood before him, that the just demands of the people, however wrongly expressed and mistakenly promoted by false leaders, could not be so defeated.

From *The Christian Social Manifesto*, by Father Joseph Husselein.

Let those who wish Christ to spare them, have mercy on the poor; let them give freely to feed the wretched, who desire to attain the society of the blessed. Let no man consider his fellow vile, nor despise in anyone that nature which the Creator of the world has made His own. For who that labors can deny that Christ claims that labor as done unto himself? Your fellow-slave is helped thereby, but it is the Lord who will repay. The feeding of the needy is the purchase money of the heavenly kingdom, and the free dispenser of things temporal is made the heir of things eternal.—St. Leo the Great.

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Catholic Worker Staff Artist

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New York City

CHICAGO LETTER

John Cogley
4105 S. Wabash Avenue
Chicago, Illinois

The children are still our best friends. There is Muriel who just left. Muriel is two and tiny, and she likes graham crackers. Three and four times a day she toddles up the front steps for a "cookie" as she calls them. Sometimes we're all out of cookies, but there is always a horse-back ride—and Muriel is almost as fond of horse-back rides as she is of graham crackers. And there is June who is four. June has eyes that dance and at the slightest provocation she herself will tap out an accompaniment to her thin baby voice. June, blessed as she is with maturer years and riper experience, bears an almost insufferably maternal attitude toward Muriel, but the two seem to be inseparable. Over at the Taylor Street house our best friends are our oldest friends, Nickie and Calsie. Nickie is a little Italian who gets into more mischief than all the other kids put together. Nickie is absolutely generous, and everybody says that when Nickie offers you one of his two-for-a-penny "Mary Janes" there is a certain indescribable expression on his face that would touch the heart of a stone. And Calsie—somebody said that Calsie has heard more lectures than any other eight-year-old in America. He took to coming over to the C.W. every time the place was open almost immediately after the house was established. Calsie and Nickie argue about who was the first to visit us, and since there are no available statistics on the question, all things point toward its being interminable. Calsie had all of us—the Catholic Workers, the delicatessen man next door, everybody on crowded, busy Taylor Street—wearing worried expressions lately. For two weeks he was seriously ill. But he's better now. He doesn't look quite strong yet, though, I noticed Sunday while Mr. Fernandez was telling us something of Cardinal Gibbon's life that Calsie was altogether too quiet to be entirely well.

Our Friend

The children are our best friends, I say, and they help us much more than we can ever hope to help them. Because, although the Taylor Streets and the Wabash Avenues of every city in America are drab and squalid and smoky, the Nickies and Muriels and Junes carry beauty and poetry with them and bring the Nurseries of Heaven so close to us that it is easy to play for humility and sincerity and simplicity. And it is easy, too, to work and fight and pray for the reform of a social order that leaves the Muriels and the Junes without shiny red balls and bright, golden-haired dolls; that leaves the Nickies and Calsies with nothing but the crowded streets and dark passages for playgrounds. It is easy when you know and love these children to see the tragedy of tired, discouraged fathers and grayed, worried mothers who ask for so little and get so very much less.

Nearly a hundred boys and girls are attending vacation school every morning over on Taylor Street where Alice and Mary and the other girls from Alvernia High School who did such good work with the children all year are teaching sewing and singing and clay modeling, etc. Here at the Martin de Porres house there are about thirty children attending classes in the morning. It is a good work, this teaching the children the magic powers that God has given to hands, and without the Alvernia girls on Taylor Street, and Virginia, Rita and the other girls from Saint-Xaviers and Saint Elizabeth's who offered to help here, it would be impossible. To them all and to the benefactors who made the schools a reality we are sincerely grateful.

Steel Strike

We have done more on the labor front this past month than we were ever able to do before. Out at the Republic Steel Mills in South Chicago where the eyes of the world were recently turned we've been helping as much as we could. Most of the strikers and their families are Catholics and they are glad to have us with them. One of our workers has often been out there all night making coffee and sandwiches and lunches for the night pickets. They've talked to her, these strikers and their

friends, and just her being there pouring steaming coffee and buttering sandwich bread as a Catholic for men who are tired and puzzled and grieved at the wanton loss of life for ten mill men like themselves, has probably done more good than we shall ever be able to see. We have picketed out there too, and (on the contrary to the printed letter Mr. Tom Girdler distributed among his "loyal" employees) each and every time we did march in the picket line it was as men who were definitely unarmed. And there were no arms, Mr. Girdler and "loyal" employees, unless they were magically concealed, on the others who marched with us. Believe us, Mr. Girdler and "loyal" employees, we do believe in honesty at any cost and we wouldn't lie. Of course, like you, we can be in error, but this time we are quite, quite sure that we are not mistaken.

Stocks Yards Workers

The C.I.O. still offers a hope for the stock-yards workers and Ed and Al especially have worked hard over there. They've been at the gates early in the morning distributing the paper and other literature to the men and women as they go into the plant. For the first time Catholic literature has been given to the Irish and Polish and Negro and other workers in the great stock-yards industry. It comes as a great surprise to many of the Catholic workers when they see a paper that bears a picture of Christ for its masthead being distributed on the streets. It jars their unformulated unsuspected belief that Catholic literature belongs in the back of churches and on convent library tables. And perhaps it will shock the Catholic workers into a stronger realization of the glorious truth that they bear Christ with them to their desks and their benches and their machines. That is our hope; that is what we work for.

Saint Joseph has sent us our first guest here at Martin de Porres house. He is a young Catholic Negro who has done more than we can possibly say to help us get the house fixed up. We still need lots of food and furniture and paint and plaster and again we turn to our readers for help. We have been promised furniture from different friends but without a truck to collect it, it does us no good. We do get lonesome and we are happy to have visitors. So come over, have a cup of coffee with us and talk things over.

HOLY POVERTY AND DESTITUTION

Holy Poverty is the child of charity to whom is given the care of worldly goods.

Destitution is the blind daughter of self-love, who, like her wanton mother, has no care for anything.

Holy Poverty is the guardian of natural resources, for knowing that such things are the inheritance of posterity, she does not squander them out of all proportion to her needs.

Holy Poverty is the patron of a common culture, for she, being the child of charity, loves the work for the sake of the workman, and so, seeks not so much the acquisition of goods as the good of the workman through his work.

Holy Poverty is the "Master of the Arts," for being free from many needs, she does not seek much work for the sake of money, but the good of the work that God may be praised in His gifts.

Holy Poverty is the giver of great riches, for only when the employer and the workman take the hand of Poverty will they be able to supply that great human necessity—Beauty.

Man is not a mere beast or vegetable, his environment and his work to be truly human must bear the impress of intellect—order. To be truly human they must be beautiful.

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—Pope Pius XI (Forty Years After).

St. Vincent De Paul Report

Rev. Thomas Lappan, Pittsburgh St. Vincent de Paul head, was not bluffing when he publicly declared that while funds lasted no strike would be won in Pittsburgh through starvation of the workers. Fifty families of the striking Loose Wiles Biscuit Company have been fed by the society, shoes have been supplied and Heinz workers have been taken care of. The Heinz workers involved are girls who have been laid off since the strike settlement—it may be just coincidence that these girls were picket line members and that the company is working full tilt.

The Loose Wiles situation is nasty. The company is adamant. The strikers have filed charges alleging intimidation and inspired activity by another union. Fr. Rice of the Catholic Radical Alliance has been in conference with the strikers and employers, but there is little progress to date.

Fr. Lappan's action has brought a wave of favorable comment. Labor union men in Pittsburgh are tremendously encouraged and many fallen away Catholics have said the first good word for the Church that has passed their lips in years. The practical, immediate nature of the St. Vincent de Paul aid has been a powerful argument for Christianity. Fr. Lappan declares that he is proceeding along the lines of Christ's charity, not social service "red tape."

Dr. Ward Objects

Union Theological Seminary
Dear Sirs:

I am astonished to find in your June number a statement which makes me say at a Chicago Conference on Fascism and Religion: "There are present this evening the national representative and the local representative of that force in the Catholic Church which has prevented a united front between workers and students."

I have never thought, let alone said, any such thing. What sense would there be in my talking about The Catholic Worker in relation to students? I did not even know that anybody from The Catholic Worker beside Dorothy Day was present. I have been trying to recall what I could have said which gave your reporter this impression. I have a recollection of referring to certain forces in the Catholic Church which were preventing a united front between the workers and students against war, then adding that there was present a representative of another force in Catholicism.

I find also in this reference to me the cheap cliché that the American League Against War and Fascism is Communist dominated and controlled. As a matter of fact the Communists are in a minority in all of the controlling bodies of the League—the National Congress, the National Committee, and the Bureau. On the latter, which is the continuous administrative body the Communist representation is limited to 2 out of a total of 15.

I am really amazed at a further remark concerning myself. I am described as one who "is said to consider himself a Christian Marxist." I have never so labeled myself. Yet from this basis of gossip, by way of a quotation from Lenin, comes the conclusion "He evidently does not believe in the divinity of Christ." This kind of writing is certainly not an expression of the grace of Christian charity, which Protestants and Catholics are supposed to learn from a common source. While I differ with The Catholic Worker at certain points I have always assumed the sincerity of its Christianity and its desire to help the workers. I had supposed it would do the same with other Christians who were working in the same field.

Sincerely yours,
HARRY F. WARD.

P. S. This of course is for publication.

"The posture of Christian society in face of Communism is not only the posture of one who carries in his heart eternal and absolute truth; it is also the picture of the culprit who has failed to live the truth; who has betrayed it."—The Problem of Communism, by Nicholas Berdyaev.

THE CATHOLIC THEATRE

By EMMET LAVERY

The amazing success of the first National Catholic Theatre Conference at Loyola Community Theatre in Chicago on June 15-16 is no longer news. And the second session of the Conference at Blackfriars' Institute in Catholic University on August 7-8 is no longer a mere novelty in news-of-the-day chronicles. But some of the sociological implications to be drawn from these two conferences furnish news of the first order so far as *The Catholic Worker* is concerned and they are jotted down forthwith so that those who read only the general news accounts of the Chicago meeting may be acquainted with some of the exciting details of the conference.

Workers' Theatre
First, attention is drawn to the emergence of a Catholic Workers' Theatre as outlined by William Callahan, editor of *The Catholic Worker*, in an address before the conference. Mrs. Callahan announced that the Catholic Worker farm at Easton, Pa., is ready to accommodate a limited number of sincere and industrious workers in the theatre if they are interested in projecting a cooperative workers' theatre with the farm as their temporary home. Here, starting from nothing as the comrades on the Left have so often done, is the chance for a few craftsmen of true vision and high purpose to lift themselves by their own bootstraps. It is not of course an enterprise for crackbrained fanatics nor for dewy-eyed dreamers. But for men and women who are willing to start as O'Neill and Osets did, here is a great opportunity.

How many are interested? Do not answer in a hurry. Think the matter over with care and deliberation. Are you prepared for a long and hard grind? Are you truly interested in a cooperative theatre? Have you something to give that theatre in return for all that it will give you? If you have, consult Mr. Callahan at The Catholic Worker office without delay. But please don't take up his time and energy unless you mean business.

Negro Theatricals
Second, a field new to Catholic playwrights is opened up by Dorothy Day who wrote the dialogue for a musical interlude called "Sit down," which was produced at the Chicago conference by the Negro group from St. Elizabeth's High School with great success. Taking current housing conditions in Chicago as her theme, Dorothy Day utilized the particular gifts of the group in the field of music and song, with the result that the group was the hit of the conference. The song "Won't You Sit Down, Mister?" will be remembered for many a day and the direction of the group by Garfield Henry will linger pleasantly in the memory of many who plan to follow him in this field.

The prominent place given St. Elizabeth's group on the Chicago program is sound testimony of the sincerity of purpose of the Catholic Theatre Conference. It is a conference open to all groups and it is to be hoped that plays particularly suitable for Negro groups will be written in large numbers. We need them. We can use them.

Questions in passing: when is some Catholic dramatist going to step forward with one of the most impressive themes of our day—the life of any Negro priest?

Report
For those of you who may have missed the headlines on the Chicago conference, let this column report quickly that there were more than 500 delegates present, that 28 states and the Dominion of Canada were represented, and that 323 delegates came from outside the immediate Chicago area. In addition to inventorying their common experiences, the delegates started in motion the simple machinery which should produce in time for the Washington meeting a simple plan for the association of parish, college and workers' theatres. Committees are now at work on the project, the chief business of which will be the clearing of plays and techniques and the rapid advancement of common standards. Regional conferences, regional cycles of college plays next spring and a regular bulletin are items prominent on the calendar of the conference.

Play Festivals
So much for the present. As for the future: regional festivals next spring in eight or ten great centers are emerging beyond the dream stage. Father Duce, president of Loyola University in Los Angeles, and Father Ring, president of San Francisco University, have already indicated their willingness to give the plan a trial. And if similar cooperation can be achieved in St. Louis, Chicago, New York, Boston and a few other cities, we can have a dozen Malvern of our own in this country.

The plan is simplicity itself. All it requires, is that the leading colleges in each region confer in the Fall, discuss their common drama programs for the year and arrange to include their final bills in one cycle of plays to be given in the spring.

Thus in one week we could see such plays as "Murder in the Cathedral," "Cradle Song," "Capone," "First Legion," the plays of Gheon—well, you can name your own list.

Father Ring advances the stimulating footnote that the very idea of a drama festival would give theatre in many localities an importance which it does not always enjoy at present.

Blackfriars' Conference
All of which will demonstrate that Catholic Theatre is marching forward here as well as on the Continent. The theatre lives and the Church lives in it and by it!

The next objective: Washington, August 7-8. Make a note now to be there.

In the meantime watch for two bulletins of the Conference which will keep you in touch with current developments. And by fall with the cooperation of the Federal Theatre we may be able to clear the first comprehensive listing of plays Catholic in interest.

P. S. For the summer your correspondent can be reached at Poughkeepsie, N. Y. After October 1st—Hollywood.

PRAYER

"It is easy to pray. Prayer is the heart's desire, and the heart always knows how to desire. . . ."

"Prayer is the great channel of grace. The two movements of prayer, to feel my misery and to feel the goodness of Jesus, are the two movements of aspiration and respiration. Set forms are sometimes needful to maintain the respiration and to keep distractions away."—Trappist.

Father Cuthbert, O.S.F.C.

"Arbitrary dismissal, which takes into consideration merely the convenience or advantage of the employer without consideration for the well being of the worker, is a real injustice."

Boston Letter

KATHERINE O'HEARN.
328 Tremont St.,
Boston, Mass.

June 23, 1937.

Dear Friends:

It was in June, 1935, that a small group of Catholics banded together and opened the first meeting place of the Catholic Worker in Boston in a dark, dingy loft on Harrison Avenue. From here we began to distribute and sell *The Catholic Worker* at churches and on the streets. At first we were much disheartened at the lack of response from our Catholic friends hereabouts, but imbued with the spirit of the early Christians and determined to let no obstacle stand in our way, we continued our humble efforts to spread the knowledge of the Mystical Body of Christ and the Brotherhood of Man through the Fatherhood of God.

By December so many appeals had reached us for help that we decided it was time to seek larger quarters and so shopped around until we found a location suitable for our needs on Washington Street. Here we sheltered and fed many during the cold winter months, as well as conducted study clubs, forums, public meetings and discussions. The sale of the paper increased. However, we often had to turn away many who came to us seeking shelter, as we were often overcrowded.

We continued this work of caring for our brethren who came to us for about a year at 863 Washington Street when we met our first seemingly insurmountable obstacle. We were given 48 hours notice to move, as the building was to be renovated and there was no way for us to remain. However, the 48 hours stretched into four long weeks of anxiety during which time we searched untiringly for a new house. During this time the roof had been removed from the building and on rainy nights (and there were many such) the men had to get up constantly and try to find a dry spot to protect their beds from the rain. The electricity also went out and we had to resort to the use of candles. Finally, Tom Callaghan found our present home at 328 Tremont Street.

Here we have eleven rooms and a large meeting hall with window space on the first floor where are displayed pamphlets, papers and periodicals of interest to everyone. We are now caring for thirteen men at our house of hospitality in Boston. Many others come to us for meals and we try to do unto these His brethren as He would have us. However, this work requires many of the necessities of life with which we are not blessed. Therefore, we appeal to our readers for dishes, knives, forks, spoons, and anything in the way of food, clothing which we never have enough of. We seem to have especial aptitude for breaking dishes and so are always short.

John Magee has taken over the work of distributing the papers at the various churches in and around Boston and has done a fine job. The sale of *The Catholic Worker* has increased tremendously since the first of the year and we trust will continue to improve. John has contacted many pastors with the help of Arthur Sheehan and is constantly appealing for more and more sellers to help us spread this work which is so necessary in these, our times.

Jane Marra, our leader in Boston, attended the International Ladies' Garment Workers' Union Convention in Atlantic City. She was gone about three weeks and during her absence we tried to carry on but were most glad to have her return to us, little realizing the tremendous task she had set unto herself.

Cardinal on Capital

"It is above all for labor that I claim the rights of property. Nothing is so much a man's own as his labor, his skill, his activity. There, in the strictest sense, is true capital. For money-capital is only dead capital, receiving its life and vital activity from the industry of the workers."

—Cardinal Manning—1874.

Letter To a Young Priest

Dear Father:

I appreciated very much hearing from you and having the opportunity of giving some slight aid in determining your future course. I can put myself in your place as a newly ordained priest remembering my thoughts when I finished my internship. I know I wanted to specialize in surgery but I was in doubt as to the location to choose; and when I selected a large city it was because I felt that it offered the best opportunity for development in this field. You wish to specialize in the field of race-relations and your question is whether to locate in a parish solely of colored people or in one of a mixed population. Of course, you will have to make the decision which seems best to you, but I may give some ideas of factors involved.

No Negro Problem

I was glad to note that your studying had made you realize that there is no such thing as "The Negro" or "The Negro Problem," for there are yet many sympathetic people who think of Negroes as a type and of their problems as peculiar to them. I'm glad, also, that you realize that our main need is the bringing of our white people to Christ. (When you're talking on race-relations to a very smug group of Catholics, you can tell them that our greatest need is the conversion of Catholics to Catholicism. That usually shakes them up!).

A Segregated Church

Let's take the parish of colored people first. I think I ought to make this point, since you referred to it as a segregated church. A church with a congregation solely of colored people is not necessarily a segregated church. If it is in a neighborhood solely of colored people, naturally the congregation will be colored; and such segregation as exists would be in housing, not in the church. If, however, colored people of other parishes are forced to attend this church, then it does become a segregated church.

It is always dangerous to make generalizations, for there are always striking exceptions, but I believe you will find that in an entirely colored neighborhood, your colored parishioners will be a lower economic and cultural level than those in mixed neighborhoods, since the former are usually parts of areas of disorganization, with inadequate housing and sanitation, low wage levels, unemployment and the spiritual and moral depression which accompanies material disintegration. Not only will there be some limitation of financial support, therefore, but there will be some limitation of support of dynamic Catholic activity, in which you are so interested. It is true, as you say, that one does not secure the cooperation of large numbers of colored Catholics in interracial movements, even though such movements will be of benefit to them. Partly this is a result of skepticism; partly it is a result of a sense of hopelessness, coming from prolonged discrimination and segregation—and there will be periods when you'll no doubt feel some sense of futility.

Discrimination

I don't think I can emphasize too much this matter of skepticism which many Negroes feel in regard to white people, and especially those who indicate an intention of "working for Negroes." It means that you will have to take an unequivocal stand on those vital problems with which Negroes are faced, both within and without the Church. For instance, although there will be no question of discrimination in this parish, you also will have to take a firm stand against discrimination in other parishes. Then there is that indirect way in which attitudes on race-relations is shown. For example, if when you buy your groceries, you choose a white grocer miles away, with capable colored grocers close at hand; if when you choose a physician for yourself or for your employees, you bring in a white physician from the other side of town, when there are capable colored physicians in the neighborhood, two of whom are members of your congregation, your congregation will soon classify you as one of those "professional" believers in equality of opportunity. Finally, you will have the responsibility of identifying yourself with the community—with the matter of housing, police protection, health, and the many other problems which are



NEW BRUNSWICK, N. J.—"Labor bears the major burden of the cost of our war machine," stated Warren D. Mullin, labor secretary of the National Council for Prevention of War in discussing "Armament: Who Pays the Bill?" at the Rutgers Labor Institute last week. The institute is held here annually at Rutgers University in cooperation with the New Jersey State Federation of Labor and the Workers' Education Bureau of America.

"The armament bill for the United States for the fiscal year 1938 is roughly two billion dollars. The estimated appropriations for the Army and Navy total approximately \$1,000,000,000, but to get the true picture we must add the 1938 cost of pensions which is \$577,524,000 and half the interest on our national debt which amounts to \$430,000,000." Mr. Mullin pointed out that before the depression our national debt was half what it is today and was due entirely to the World War. "It is only fair," he said, "to chalk this up to our war machine."

The speaker asserted that the bill of two billion dollars must be paid for in taxes. "Heavy taxes act as a brake on any return to normal business activity. Taxes are paid for by the sweat of every man who labors because they are a burden on production and can be paid only by production. Some workers may never see a tax bill, but they pay in deductions from wages, in higher prices for what they buy. There is not a worker—not an unemployed man or woman—not a farmer—whose interest in the question 'Who pays for armament?' is not direct and vital."

N.C.P.W.

not peculiar to neighborhoods of colored people but which are usually aggravated in them.

Parish Life

Then, too, there is the need of preparation of your parishioners for life. If Catholics generally need to be instructed in meeting their everyday problems as Christians, certainly colored Catholics need special instruction, "for the way is long and rocky," and despair often assails the individual. I am not speaking here of advising your members "to bear their trials with resignation." They get enough of that. What I do mean is the training of your parishioners to wage an unrelenting fight against injustice on a firm basis of Christianity; then, a feeling of despair will never take hold. One of the best methods of training is contact with other groups and participation in movements of vital importance. I know of no group that offers better training than the Catholic Worker Group, which I know is active in your city. Then, too, athletic contests, choral assemblies and other types of joint activities will aid not only in educating your white Catholics of other parishes but will give your colored Catholics additional contact and experiences which so many of them need.

Well, I've written so much that I'd better postpone the discussion of the mixed parish until a day or two. These are random suggestions and not at all a well-ordered resume of possible problems or activity; I have said nothing of sodalities or Holy Name Societies or the many normal parish activities which you would follow. Nor have I said anything about the fact that you would not have to combat racial discrimination in your own parish. Then there is the deep love and loyalty which would come once your parishioners were convinced of your sincerity. What I have discussed are some factors which will be discussed among the parishioners, even though it is not discussed with you, and which will go a long way in determining how effective a job you will be able to do.

For a day or two, goodbye. Sincerely yours in Christ.

ARTHUR G. FALLS, M.D.

Reaching the Masses

"The working class has left the Church because the Christian world has left the working class. That the masses may live with Christ, Christians must first live with the masses. . . . The strength of Socialists and Communists comes less from their ideology than from the fact that they live with the masses. . . . And it is necessary to bind oneself to them. You can live with a man without binding yourself to him. . . . To apply the social doctrine of the encyclicals effectively there is one essential—to live with the masses."

—Jacques Maritain.

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THE OPIUM OF THE PEOPLE?

(Peter Maurin says that he likes to shock people into attention and often uses some startling statement to call attention to a truth which has become so familiar that it is no longer dynamic. Chesterton did the same thing with his paradoxes. So by using above headline, I am seeking to shock people into reading this editorial. This is especially for our workers throughout the country.)

We were talking this morning about what a terrible thing going to daily communion is. It was one of those round table discussions for the clarification of thought which often takes place after breakfast when no one is thinking of the conversation as a round table discussion or a study club, but just as a conversation.

We were talking about the necessity, first of all, of daily communion, in order to have the strength of body and soul to continue the work; of how helpless we were without it; how we could do nothing of ourselves but how with Christ in us we could do all things; of the virtue of faith and of hope as well as of charity.

If we believe that Christ is present in the Blessed Sacrament of the altar, and He has invited us to come to him and to partake of Him,—then we are under this terrible obligation of obeying that Leader whom we have accepted.

And we went on to talk of being ready to accept the consequences of that daily act.

If we become daily communicants,—if we are faithful in the observance of our religious duties, morning and evening prayer and frequent aspirations to place us in the presence of God during the day,—then things are going to happen to us.

It is as though a dirty scroll were being washed so that we could read the writing thereon. Our very senses are going to be refined. We are going to be able to hear with our ears and see with our eyes and understand many things. St. Thomas said that he learned more by prayer than he did by study. We are going to be able to understand many things, and the Lord is going to tell us what to do.

Just as the disciples prepared themselves by nine days of prayer for the descent of the Holy Spirit and His inspirations, so we must expect with hope that the Holy Spirit is going to enlighten us and lead us. We must expect the gifts of the Holy Spirit.

And the gift to be most afraid of is knowledge of what to do. Because if we know what to do, if our hearing has been sharpened and the Lord has spoken to us, and we do not pay attention, we are denying the inspirations of the Holy Spirit and we are, failing in the virtues of faith, hope and charity. And if we keep on receiving inspirations, and pay no attention to them for various reasons, then little by little that voice will cease to speak, our hearts will be hardened, our senses deadened, graces will be withdrawn from us, and then as we continue to receive our Lord daily in the Blessed Sacrament, religion will indeed become for us the opium of the people.

Catholic Worker Program of Action

- I. Clarification of Thought through
 - 1—The Catholic Worker; Pamphlets, Leaflets.
 - 2—Round Table Discussions.
- II. Immediate Relief through
 - 1—The Individual Practice of the Works of Mercy
 - 2—Houses of Hospitality.
 - 3—Appeals, not demands, to existing groups.
- III. Long-Range Action

Through Farming Communes providing people with work, but no wages and exemplifying production for use not for profits.

ALLIED MOVEMENTS

- 1—Cooperatives
- 2—Workers Associations (Unions)
- 3—Maternity Guilds
- 4—Legislation for the Common Good
- 5—Distributism

Day After Day

(Continued from page 1)

and the crumbling body of the man as two men who had dragged him into a hallway, beat him up against the wall aiming well directed blows at his face, smashing it to a pulp. We protested this to the Police Commissioner and our protest was respected and acted upon.

Whose Fault

We are repeating the protest against the Chicago massacre because the only way to stop such brutality is to arouse a storm of protest against it.

On whom shall the blame be laid for such a horrible spectacle of violence? Of course, the police and the press in many cases lay the blame on the strikers. But I have lived with these people, I have eaten with them and talked to them day after day, and they are men and women like you and me, many of them never having been in a strike before, many of them marching in the picket line as in a supplicatory procession, for the first time in their lives. They even brought children on that line in Chicago.



—Ade Bethune

Shall we blame only the police? Or shall we blame just Tom Girdler of the Republic Steel Company? God knows how he can sleep comfortably in his bed at night with the cries of those strikers, of their wives and children, in his ears? He may not hear them now, in the heat of battle, but he will hear them, as there is a just God.

Or shall we blame the press, the pulpit and all those agencies who form public opinion, who have neglected to raise up their voice in protest at injustice and so have permitted it, and in some cases of the press instigated it so that it would come to pass? Inflammatory, hysterical headlines about mobs, about expected riots do much to arouse the temper of the police to prepare them for just what occurred. The calm, seemingly reasonable stories of such papers as the Herald-Tribune and the Times, emphasizing the violence and the expectation of violence, do much to prepare the public to accept such violence when it comes to pass.

We Share Guilt

In that case we all are guilty inasmuch as we have not "gone to the workingman" as the Holy Father pleads and repeats. Inasmuch as we have not inclined our hearts to him, and sought to incline him to us, so that we could work together for peace instead of war, inasmuch as we have not protested such murder as was committed in Chicago, — then we are guilty.

One more sin, oh suffering Christ, worker Yourself, for you to bear. In the garden of Gethsemane you bore the sins of all the world,—you

(Continued on Page 7)

Secret for the Feast of the Visitation of B.V.M.

May the humanity of Thy only-begotten Son be our help, O Lord; that Jesus Christ Our Lord, who when born of a Virgin did not diminish but did consecrate the integrity of His Mother, may on this solemnity of her Visitation, deliver us from our sins, and make our oblation acceptable to Thee.

BECOMING AN ORGANIZER

Even before the Department Store Employees Union signed a contract with Mr. Bronson of the F. W. Woolworth Chain, I was interested in helping the girls in the store where I have worked for the past nine months. The only way I could help the girls was by organizing them, so that is what I have been doing in my own unofficial way. I knew from the beginning what a hard job it was but I felt it had to be done.

During my first visit to Union Headquarters, I found that there were a few other Union members in my store, which is centrally located and one of the largest in the city. I met these other girls later and we talked over the situation in our store. They warned me against being too enthusiastic, and approaching the wrong girls or carrying Union cards in my purse. "Don't you know that they go through your purses every now and then," one warned me. "Well, what if they do? Anyhow they'll find some very interesting things in my purse," was my answer. I tried to impress them with the importance of approaching every one whom we know to be labor minded or the least bit union-conscious and to work on the others. The ones we bring in will then induce their friends to do likewise and so it will grow.

Shortly after this, I met Clarina Michelson, the General Organizer for my union. She encouraged me in my hard job.

The first few months I met with steady opposition from all of the girls I approached. I could talk for hours with these girls on movies, clothes, religion or sports or even the abuses in the store but as soon as I mentioned union, the atmosphere was charged with electricity and I was looked upon with distrust. Why, I can't even get a Catholic girl to read a pamphlet written by Father Haas on unions. You would think those who are being oppressed would hunger and thirst after justice not only for themselves, but for their fellow worker but sadly enough, they don't. It is very bewildering and almost heartbreaking at times. They are so influenced by the capitalist press with its propaganda about unions are rackets, communistic. All this in face of the undeniable fact that the union managed to get wage increases, shorter hours, and better conditions for parttime and fulltime workers in all the Woolworth stores regardless of whether they were union members or not. Why several of the girls told me, "O, the boss gave us the raise because we didn't go on a sit-down strike." Can you imagine anyone believing that?

All has not been so gloomy, however, for I have found out that the stockroom men, and the Cafeteria workers are being organized most successfully by fellow workers. A large majority of them belong to

the Union already. It used to make me very happy when one of my brothers (in the union as well as in the Mystical Body of Christ) passed my counter and we exchanged a few encouraging words. It was only when they passed the tenth time, sweating and weary from work, that I felt like crying. Man's inhumanity to man! The customers are treated with such respect (sometimes superficial) and care while the worker is just another item on the expense sheet. If only the workers who recognize the abuses, would do something about it, by joining a union. Wage slaves who are afraid to throw off their chains and fight for their rights to a decent livelihood. I have met several who are on the brink of joining the Union but are afraid, afraid of they don't know what. The stockroom men have been very helpful in spreading the word and today, on the last day of June, the month of the Sacred Heart, I am grateful. Grateful to God for this chance to help my fellow worker in Christ.

On the feast of the Sacred Heart, I went in to ask for more work and found that they were looking for me. After months of parttime work and prayer, God answered me on this great Feast setting at rest my doubts. Miss Day says that I am doing some good there and that God needs me there. While there I have found so many Catholics who know so little of their Faith. With these I discuss the faith. To one girl who is interested in reading, I loaned my copy of the Catholic Digest. The first article she read was on Sit-down Strikes. I thought this a suitable time to pop the question, "Did you ever think of joining the union?" I nearly collapsed when she said, "Yes, I have." She is another who is afraid to take the step, however.

Then there is a twenty year old Protestant girl married to a Catholic, who works on my counter. She was very interested in my Miraculous Medal one day, so we talked of saints, miracles and the Catholic Faith and I became so engrossed in my subject (she was a very interested audience) that I didn't see a customer standing patiently. I apologized for keeping her waiting but she said, "Oh, that's alright I was taking it all in." It is little incidents like these that brighten my time behind the counter.

All of us who are organizing as well as those being organized need your prayers and for these I appeal especially to you trade unionists. In September our contract with Woolworth's ends and without 51 per cent Union membership in the chain, we'll have a big fight to keep the small gains we have, much less win any others. We appeal to you who buy in Woolworth's to cooperate with us by asking the salesgirl if she belongs to a union, why not, and in this way many girls will gain courage and will join the union.

The Problem in Spain

"So let us have the truth; a Catholic is not bound to belong to any party, least of all a militaristic party, even one that proclaims itself the champion of the Church. Tyrants have presented themselves as protectors of the Christian religion while mouthing war, battles, hatred; and now a General offers to deliver Catholics from the yoke of atheists while commanding heathen blackamoors to kill Catholics. . . . The world is mad . . . always mad but never so mad as when it goes to war. . . ."

FATHER JAMES M. GILLIS
in the "Catholic World,"
June, 1937.

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith. . . ."
—Rev. Edward F. Murphy, S.J.

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ACTU Prefers To Be Inside, Not Outside

Why Surrender U.S. Labor Movement to Marxists Without a Struggle?

What is the difference between the ACTU and Father Coughlin's new Christian unions?

The most important difference is that the ACTU is not a new union, whereas the Workers' Council for Social Justice is, in full competition with the A. F. of L., the C.I.O., or any independent or company union that might happen to be in the field.

The ACTU is an association of Catholics who are members of what is known as "neutral trade unions," in which the members may be Jews, Gentiles, Democrats or Communists, as long as there is maintained a neutral ground respecting the religious principles of the membership.

Difficult to See

It may be that these Christian unions can be successful in the essential task, which is the ACTU's task, of Christianizing the American labor movement. But in the present condition of that movement it is difficult to see how the job can be done that way.

Already American labor has been badly split. Division of the workers would not be so serious if A. F. of L., C.I.O., and Christian unions were firmly established and in a position to work together. But they are not. They are competing together in a sort of "eat-or-be-eaten" competition for the organization of the unorganized, for the allegiance of the unattached. And over their brawling disunity the Fords and Girdlers ride high, wide and handsome.

At the beginning of the C.I.O. drive only 3,000,000 out of 30,000,000, or one-tenth of the American workers eligible for organization were enrolled in bona fide unions. In the effort to give these millions the share in security, protection, and decent working conditions they so badly need the C.I.O. has clearly led the field.

Delivering the Goods

Granted there are Communists in the C.I.O. Granted the C.I.O. makes mistakes in tactics. In general, however, we contend with Monsignor Ryan and Monsignor O'Toole that the Communists constitute an insignificant minority. In the vast majority of C.I.O. unions the leadership is not Communist, the tactics are sound, and the workers are gaining the benefit of real union organization. The C.I.O. is winning the allegiance of these men and women because it is doing a good job, it is delivering the goods.

Every indication at the present time points to the tremendously important fact that the C.I.O. will determine the future of the American labor movement and the American labor movement will determine the future of America.

In that future what part will Catholics play? Will it be the part of unconscious, but none the less tragic sabotage? Will it be the part of ineffective grandstand quarterbacks yelling from the sidelines?

ACTU Position

The ACTU is committed to the position that the only hope for Catholics and for the Faith in America is for Catholic men and women to get into the established unions, the best in their field, whether C.I.O. or A. F. of L., along with their non-Catholic brothers and sisters, Jews, Gentiles, black, white, Christians and Marxists.

Once in the union with everybody else, they should organize again in Chapters of the ACTU, not primarily to protect their own interests, but to work more effectively for the good of the whole, to gain the confidence and following, or at least the respect of their non-Catholic fellows by their zeal, by their self-sacrifice for the common good, and in so doing raise the level of that union's policy closer to a Christian plane.

By Their Fruits

If Catholics don't do this, they can be quite sure that the Communists will be in there, intensively active in forcing that union level down to a Communist plane. And their numbers are growing daily.

Why? Because they are more Catholic than the Catholics, because they are burning up the track with actual, practical sacrifice for the good of all their fellowmen. What their motives may be is not to the point. "By their fruits shall you know them." And non-Catholics are coming to know them and accept them. And Catholics, many of them, are coming to know them and can no longer recognize their own. This is the most terrible tragedy of all.

At the present time, however, the ACTU refuses to admit that any union is hopeless, that any union cannot be saved for Christ and the Church, until Catholics have at least made an effort, a real, honest, determined effort within that union to do so, to establish the neutral ground necessary for their continued activity in the ranks where Christians belong, fighting for all their fellowmen.

The ACTU refuses to surrender to the Communists at the very outset of the battle. The ACTU refuses to hand over to the Communists without a struggle the future of the American labor movement, the future of America, and the future of the souls of Americans.

The fate of millions is in our hands. Shall we throw it to the wolves, because we are afraid to give it to God?

JOHN C. CORT.

Therefore because you trample upon the weak, And take from him tribute of his wheat, Though you have built houses of hewn stone, You shall not dwell in them; Though you have planted pleasant vineyards, You shall not drink their wine. —Amos 5:11.

The Lord will bring an indictment Against the elders and princes of his people:

"It is you that have ravaged the vineyard—

The plunder of the poor is in your houses.

What mean you by crushing my people,

And grinding the face of the poor?" —Isaiah 3:13-15.

CATHOLIC WORKER BRANCHES

Eason, Pa., 142 South 4th St. (Farm) R.F.D. No. 4.

Boston, Mass., 328 Tremont St.

Chicago, Ill., 1841 W. Taylor St.

Rochester, N. Y., 344 Grand Ave.

St. Louis, Mo., 3526 Franklin Ave.

G. Branham, 12 E. Hamilton St., Baltimore.

11 Poverello House, 2119 10th St. N. W., Washington, D. C.

FOREIGN CONTEMPORARIES

"Social Forum" (Friendship House), 279 Rochester St., Ottawa, Ont., Canada.

"Catholic Worker" (House of Hospitality), 16 Darlington St., Wigan, Lancashire, Eng.

"Catholic Worker," 72 Dundas St., Thornbury-N., 17, Melbourne, Australia.

"Truth," 106 Dufferin Ave., London, Ont., Canada.

CATHOLIC ACTION AND THE SLUMS

By M. P. LINEHAN

Condensed from *The Irish Monthly*

Much has been said and written recently of the horrors of slumdom, of the magnitude of the problem which the destruction of slums presents. Is this problem greater than that presented to the feudal serf and lord in the building of the cathedral of Our Lady of Rheims? And yet, who can doubt that as great glory can be given to God by Catholics of our time in the solution of the slum problem as was given by the peasants of Champagne in building their cathedral? If anybody doubts this, let him remember that to harbor the harborless is one of the corporal works of mercy, and that each one of us who has a comfortable home will one day be asked what did we do for our brothers and sisters who drag out their terrible existence herded in the abominable warrens that cluster behind the noble streets of our capital city.

How can the money for slum clearance be got? Let us return to the cathedrals and look up at the stained-glass windows, and as we look they change. In their place appears a stretch of slumdom, but no longer slumdom. It has been replaced by parallel rows of modern flats, divided by playgrounds. Let us examine them more closely. In each playground as a centerpiece is a flower-covered rockery topped by a shrine. What is this written on a large plaque prominently placed on the first row: "This block of flats was erected to the glory of the members of the united confraternities of the Archdiocese." In the plaque on the second row, the words "United confraternities" are replaced by "Members of the Law Society," and as we proceed through the rows we find "Railwaymen," "Doctors," "Civil Servants," "Associated Chambers of Commerce," etc. Need I develop the idea? If one and all of these bodies and similar bodies set out to raise by subscription about five dollars per member, it would not be long until sufficient free money to solve the problem was obtained.

There are two conditions essential to the floating of such a scheme. The Government should definitely set a limit for the ground rents to be charged for the building sites, and the work should be done by direct labor under the control of the Municipality. One could not expect the citizens to provide free money in order to swell landlord's rents or builders' profits. If flats were provided under such a scheme, the brothers and sisters of St. Vincent de Paul and of various sodalities could continue to visit the flat dwellers and assist by advice in keeping the flats in good condition.

This is the barest skeleton of a plan which I believe would have effects infinitely more far-reaching than simply the solution of the slum problem, important as such a solution would be. Religion would once again provide the inspiration of a great work, not alone of social amelioration, but of the highest charity. The faith would provide an easier solution of an almost insoluble problem than all the utopian schemes of the Communists.

Fr. Hensler on C.I.O.

This is a copy of the talk prepared by Father Hensler of the Catholic Radical Alliance for an SWOC meeting scheduled for Johnstown, but called off at the request of Gov. Earle.

(From the Pittsburgh Catholic) "In my opinion the present steel strike is a justifiable one. The strikers in the Pennsylvania, Ohio and Illinois mills have just cause for complaint. They are asking no more from their employers than was asked from the United States Steel Corporation, or the Jones and Laughlin Corporation. They are asking that their employers sign agreements with them covering wages, hours, and working conditions.

"It is true that the Wagner Act does not oblige employers to enter into written contracts with the workers. Tom Girdler and other employers of his kind hold that they are within the letter of the law as long as they agree to meet with representatives of their employees for discussion of grievances. But the spirit of the law as well as common sense dictates that employers do more than merely go through the motions of collective bargaining. The object of collective bargaining is to arrive at an agreement.

"It is to be regretted that the Wagner Act provides Tom Girdler and his associates with a loophole by not stipulating that agreements between employers and employees be written and signed. But I don't think we should put all the blame on the law. I would not favor a law which would compel a written agreement. Agreements should be voluntary. Once we demand that government compel people to do things which common sense dictates should be done voluntarily, we encourage the political arm to claim an authority over industrial relations which will bring us dangerously close to Communism or Fascism.

"Organized labor in this country will continue to advance, in my opinion, but it must realize that final victory can be won only after a hard, bitter fight. The vested interests are girding themselves for battle in a most determined fashion, and will fight to the last ditch. Organized labor must do likewise, and this means composing all differences within its own ranks and forming a strong united front.

Organization Essential

"The present membership of labor unions in this country is little more than 4,000,000 or between 12 and 15 per cent of all employable persons. The American Labor Movement is thus confronted with the huge task of organizing the remaining 85 per cent. Undoubtedly the majority of these must be organized in order to raise the general level of wages throughout American industry. As long as they remain unorganized, their employers will continue to be able to dictate their own terms with regard to wages and hours. Hence the bitter opposition of employers to unionization. They know that their power cannot be effectively challenged as long as they can preserve the open shop.

"It is my opinion that a majority of unorganized workers would be willing to join unions if they were given half a chance. They have been kept from organizing by their employers who have used every known method of force and fraud. Nevertheless, there is a considerable number of unorganized workers who prefer to be rugged individualists and to go on their own. They must be convinced, but not forced to see that their true interests lie in belonging to the ranks of organized labor; that they do a positive injustice to themselves and their fellow-workers by remaining unorganized. Here is a fine piece of educational work for all union men, requiring a great deal of patience. It is to convince all non-union workers that it is not only their right but their duty to join and support unions.

"Since I have become actively interested in the labor question, I have run across some of these individualists who can't see why unions are needed, or why they should join them. They are incredulous when told that the labor union and the strike have been the chief means of improving the lot of the working class in this country. Collective action by workers is almost solely responsible for

everything labor has won in the way of decent working and living conditions. I am convinced that labor will finally get what is coming to it, not through the Government (although it may help), nor through the benevolence of employers like Ford, but through its own collective action.

Justice, Not Benevolence

"Individualist workers who bank on the benevolence of employers for a fair deal are generally fooled in the long run, and deserve to be fooled. Benevolence is no substitute for justice. Benevolence is a vague thing, and no two employers may have the same definition of what it is. Justice, however, is something more tangible especially when based upon a written and signed agreement between the employer and his employees.

"You have all read of 'Uncle Tom's Cabin.' The book calls to mind at once the figure of Simon Legree, the slave-driver. We despise him, but he is not the only despicable character in the book. There is also a benevolent gentleman in it by the name of Mr. Shelby. He's the one who sells Uncle Tom down the river, not because he lacks a feeling toward the old slave, but because he needs the money. The moral of this story is that any employer who thinks that benevolence or good-will can take the place of justice in industrial relations, can be trusted not to sell his workers down the river whenever it is to his advantage.

"Some people profess to fear strong labor unions, and the CIO and John Lewis in particular. They shake their heads and wonder what is going to happen to this country if labor becomes organized to its full strength. But what should really cause them concern is what may happen to this country if labor does not become fully organized. Concentration of wealth and power in the hands of a few private individuals has already brought us to the brink of disaster.

"The old system must go and we should be concerned about what will take its place. We don't want our economic overlords to become our political dictators, nor do we want the government to take over and operate all our basic industries. What we want is a social order which will give us the fullest possible measure not only of political but also of industrial democracy. It is my firm belief that a most necessary step toward this new social order is to organize all workers in strong, independent and closely federated labor unions.

Industrial Democracy

"Industrial democracy is not an idle dream; it can be made a reality. All that is needed is to devise some way in which labor can share with ownership and management in guiding the destinies of American industry. Our workers must cease to be mere wage-earners, who work for people for what they can get. In a just and decent economic system they would work with and not for other people. Workers can't really enjoy the freedom that God gives them as human beings unless they have a substantial voice in determining all the conditions under which they work.

"The new social order will be a real partnership of capital and labor. They will share proportionately in the ownership, control and profits of industry. Under such an arrangement government would not have to intervene except in the interests of the public good. Its main task would be to provide that framework of liberty and order within which capital and labor could run their own house and cooperate in furthering the public welfare."

"Most helpful, therefore, and worthy of all praise are the efforts of those who, in a spirit of harmony and with due regard for the traditions of the Church, seek to determine the precise nature of those duties and to defend the boundaries imposed by the requirements of social life upon the right of ownership itself or upon its use. On the contrary, it is a grievous error so to weaken the individual character of ownership as actually to destroy it."—Pope Pius XI.

Donation From the Crew of the M. S. Jeff Davis

For The Catholic Worker in New York, June 22, 1937

This is a donation from the crew of the M/S Jeff Davis who were on strike last winter. We wish to thank The Catholic Worker for their kind and generous support they gave us during the strike last winter. Following are the names of the crew of the M/S Jeff Davis, American Roucer, ZMM.

Deck Department

F. Stubbe, Rdo. Opr.\$1.00
E. Semit, Carp. 2.00
R. Reginald, Bosn' 2.00
J. Powers, A.B. 2.00
S. Moffit, A.B. 1.00
E. Seberger, A.B. 2.00
E. Barabash, A.B. 1.00
G. Kelly, A.B. 2.00
L. Stuart, O.S. 2.00
B. Duffy, O.S. 2.00
H. Waite, O.S. 1.00

Total\$18.00

Stewards Department

L. Narbaez, C.C.\$2.00
A. Monterio, C.C.50
J. Pina, 2nd C. 1.00
O. Wopata, Waiter 2.00
W. Raynor, Mess M. 2.00
H. Cohen, Mess B. 2.00
P. Sullivan, Mess B. 2.00
J. Connors, Mess B. 1.00

Total\$12.50

Engine Department

J. Brennan, Oiler\$2.00
W. Pearce, Oiler 2.00
J. Mullan, Oiler 2.00
W. Romain, Wiper 2.00
W. Romain, Wiper 2.00
T. Blaney 2.00

Total\$12.00

Deck Department\$18.00

Engine Department\$12.00

Stewards Department\$12.50

Total\$42.50

OF CATS, CHEESE AND CO-OPERATION

I am a worker in a co-operative store situated in Greenwich Village, a section known to most outsiders as the stamping ground of long-haired artists, bohemians, and liberals. But "The Village" has its slums and in fact most of its inhabitants are very poor—the majority on relief or WPA projects. And so the store's existence is justified—the section needs a co-operative.

I am a co-op worker and I am also a member of the society which pays me. As a worker I am subjected to normal business discipline and I must earn my pay the same as any A & P employee. Yet at the general meeting of the Co-operative Society my membership vote entitles me to influence my fellow members, control the course of the business, and even criticize or advise the general manager of the store who the next day may well remind me that I have neglected to clean out the ice box.

In short, I am responsible for the success or failure of my share of this co-operative undertaking. It is this angle of co-operation that appeals to me mostly. The machinery of living has been placed in my hands, for I have found that co-operation does not mean running a store successfully, or collecting rebates on my purchases, it means that I, as an individual, have a voice in deciding my economic destiny.

It is one of the axioms of co-operation that a co-operative venture must by example preach a higher business morality. As a Catholic I would rephrase this as translating spiritual values and concepts into the material.

Naturally this brings us into the social sphere and here a co-op shines. The store has become the clearing house for old clothes, jobs, and trips to the country for sick neighbors. There is a large cool looking roof on the garage next door—it would make a fine playground for the hundreds of kids in the neighborhood—but that is another story, I may be able to say something more of that later on.

But enough of words and writing. The Catholic Worker breadline is waiting for its bread and cheese lying in our pushcart. Mr. Moriarty's cat has caught itself in our window grating and I find myself torn between two humane considerations.

A CO-OPERATIVE WORKER

LYNCHING

In the midst of stirring and rapidly moving events, an embattled C.I.O., a war torn Spain, and rumblings of national hatreds rising out of the East and West, we recall our readers to consider a national sore-spot,—our still uncleansed lynching record.

We recall also to attention the edifying action of the Catholic Press which has almost unanimously raised its voice against this blot on our national conscience.

This bill will soon be considered in the Senate where it will either live, or die until another session.

And so we ask our readers and friends, our fellow Catholic workers in St. Louis, Chicago, and Boston to give their support once more to this courageous legislative attempt to make hard the way of the lyncher.

We ask them to further demonstrate Catholic solidarity on this most fundamental issue of the rights of man.

We ask them to contact their Senators, write supporting letters to the press, and go on record, where possible in the name of their Catholic organizations, as strongly in favor of H. R. 1507 — the Wagner-Van Nuys-Gavagan Anti-Lynching Bill.

"All property, the more common it becomes, the more heavenly it becomes."

ST MARTHA



—Ade Bethune

ACTU ACTIVITY

Activity in the New York branch of the ACTU fell off slightly with the approach of summer heat, but in spite of June dog-days the Com. Edison Chapter increased its membership, held weekly meetings, and got out the second issue of "Power & Light," distributing 10,000 copies throughout the utility system of New York.

The Relief Workers Chapter met and laid plans for a renewed drive to increase the membership of the

THE FAMILY WAGE

(Continued from Page 1)

voked to justify this family allowance was the truth that industry, including agriculture, should pay not only for the work done but also for the preparation of future workers. And this it does by reimbursing the employees for the children they are rearing; otherwise industry would be parasitical by taking workers prepared for it at the expense and sacrifice of others.

Paid Some Tax

At the time that law went into effect, an estimate was made that the tax to support the family allowance would not exceed four percent of the payroll. By the terms of that law the employer paid the same tax whether he had all single men or all married men in his employ. Employers, however, could create under governmental supervision their own tax fund if they singly or jointly had two thousand employees or more; all other employers would pay into the State fund. These and similar details, if I remember aright, were set forth in an article appearing in "Le Correspondent" late in the year 1931.

Belgium has a like law. So have other European countries. Unless I am mistaken, the principle has proved so workable where tried that its feasibility is no longer challenged. But for these items of information I refer you to a recent textbook written by the head of the Department of Economics in Louvain University: "Social Economy," by Fallon.

Not a Blind

Of course no socially minded person advocates the family allowance as a blind for fighting organized labor. The author of the book just mentioned takes for granted the principle of collective bargaining and seems to prefer the industrial to the craft union. But a great deal of clamor for higher wages grows out of confounding the living wage at one time with the individual wage, and at another time with the family wage. The laborer with a family or with family aspirations rightly becomes indignant when he realizes that industrial barons consider unskilled laborers not entitled to marry—I think our coal administrator during the World War, Mr. Garfield, delivered himself of some such pre-Christian pronouncement. A working man thus provoked madly rejects an individual minimum wage, since it condemns the vast majority of laborers to a choice be-

AWPRA among employees of the Emergency Relief Bureau.

Members of the crew of the S.S. Roosevelt formed Chapter No. 1 of the ACTU in the National Maritime Union. Plans were under way for the formation of chapters in the United Office and Professional Workers, the United Retail Employees (both C.I.O. unions), and the Longshoremen's Union.

Father Conerty Speaks

The general membership meeting on June 18, the third Friday of the month, was well-attended and Father Conerty of St. Joseph's College, Brooklyn, gave a very interesting, enlightening talk on "The Conditions of a Just Strike." There was plenty of discussion. Other speakers emphasized the importance of renewed activity on the part of ACTU members, especially in C.I.O. unions, over the summer, when even the Communists slow down for the heat.

The next general membership meeting will be on Friday night, June 16, at 8:30 o'clock in the cool basement of the Franciscan Church of the Most Precious Blood (thanks to the generous hospitality of Father Felix), at 113 Baxter Street, two blocks west of Mott Street just north of Canal Street.

National Front

The following are centers of organization or prospective organization and persons to be contacted throughout the country:

Pittsburgh, Pa.: Rev. Charles Owen Rice, St. Agnes Church, 3221 Fifth Avenue, Oakland Station, Pittsburgh.

Chicago, Ill.: Dr. Arthur G. Falls, 4655 Michigan Boulevard, or C. W. Headquarters, 1841 Taylor Street, Chicago.

Philadelphia, Pa.: Paul Toner, 267 Rochelle Avenue, Philadelphia.

St. Louis, Mo.: Cy Echele or Don Gallagher, C. W. Headquarters, 3526 Franklin Avenue, St. Louis.

Boston, Mass.: Jane Marra, John Magee, or Arthur Sheehan, C. W. Headquarters, 328 Tremont Street, Boston.

(Continued on Page 7)

tween living a life of enforced celibacy or of marrying and living forever beneath the poverty line, a true form of industrial serfdom.

On the other hand employers fearing that the industrial unions will eventually demand for all adult men workers a family wage of not less than fifteen hundred dollars a year with a proportional wage for women workers, these employers do not see how industry is ever going to pay that amount. The employers may be wrong in their estimate; but so are the workers in demanding a wage on a non-existent title. I mean a family wage on the title of work done rather than on the title of contributions made to the future of industry and to the social order generally.

Also an Allowance

I concede the day may come, may even be here, when the just share of the wealth produced by the ordinary laborer will be worth fifteen hundred dollars a year. But in that even those laborers rearing a family should have the additional title, derived not from commutative justice but from social justice, to another fifteen hundred dollars a year on an average. Nor would industry be unable to meet this extra claim if those figures quoted several years ago about the gainfully employed in England be roughly exact, that is if only thirteen percent of those there working were actually supporting dependents. Yes; an equal wage for equal work. But also a supplementary allowance for the very important and far reaching human contributions made to industry itself and to the entire social order by the worker who is at once an economic producer and a social benefactor, by the working man who is rearing a family.

From the study made by the Brookings Institute we are told that in the year 1929 there were ten billion dollars of excess savings, savings that became the occasion of the depression. We are told further that these ten billion dollars came from excessive profits.

We are not stretching things, then, if we conclude that the country can here and now afford to pay a living individual wage to every normal worker and can equally afford in addition a family allowance in proportion to the number of children being reared to every family head. Nor does it take vision to see within a decade several million young women quitting industry to enter the queendom of a home.

Report of Rochester "C. W." Group for '36-'37

This is the second full year of activity and we feel that very definite progress has been made. The "C.W." program is one of thought and action, these means leading to self-sanctification and the sanctification of society.

There are three distinct "C.W." groups in Rochester: the central group which meets in Evidence Library, a group at Nazareth College, and a group at St. Andrew's Seminary. All three are active but the leaders of all three combine their efforts in many common projects. In the report of the social work done, the work of these three groups is included; but the list of topics discussed is from the Central Unit only. While the other groups had many discussions, reports were not available.

Clarification of Thought: Discussions:

Training for Parish Leadership—Rev. Joseph Vogt; The Civil War in Spain—Rev. George Vogt; Technique of the "C.W."—Bill Callahan; The Church and War—John Lennon; The Church on the Eve of the Reformation—Rev. Geo. Vogt; Social Control of Money—Arthur Ferren; St. Thomas Aquinas—Rev. Benedict Ehmann; Religion in the Modern World—Edward Roesser; The Christian Revolution—Rev. Geo. Vogt; Discussion on Negro Question; Modern Crisis in Civilization—Rev. Geo. Vogt; What's Good about Eugenics—Rev. Eugene Golding; Discussion on Year's Work—by chairman; Lynching and Its Causes—Geo. Johnson; Techniques and Civilization—Rev. Geo. Vogt; The Effects of Canon Law on the Middle Ages—Edw. Murphy; History of the Papal States—Rev. Edw. Lyons; The

Spirit of Science and Modern Civilization—Prof. Eastman; Fascism in Operation—Rev. Al. Simonetti; Review of "Fire on the Earth"—Mary Finegan; Menace of the Corner Book Store—John Fox; Christian Economics—Rev. Virgil Michel; Fascism—Peter Maurin; Christian Philosophy of Strikes—Rev. Geo. Vogt; The Guilds—Milton Fess; Psychology and Social Change—William Geoseff; Poverty, an Aid to the Christian—Mary Bigham; "C.W." Philosophy—Dorothy Day; Unemployment Problems—Rev. Geo. Vogt; The Backgrounds of the Peace Problem—Elmer Roche; Christian Education—Rev. Chas. Mahoney; Machinery and Unemployment—Rev. Geo. Vogt; The Wagner Act in Its Relation to Class Warfare—Edw. Murphy; The Green Revolution—Peter Maurin; Review of Work for Year.

The Action Part of the Program:

- Propaganda:
 - distribution of "C.W.";
 - reports on meetings;
 - furnishing speakers;
 - reading lists of books;
 - outline of a study program;
 - giving out pamphlets.
- Social:
 - distribution of clothes and furniture;
 - conducting summer school;
 - Sunday Catechism classes;
 - collecting of clothes and magazines;
 - First Communion, converts, etc.

We need: a car during the summer to take clothes to the poor; helpers for the summer schools; paid subscriptions to the "C.W." Prayers for the success of our work.

ACTIVITIES OF CATHOLIC RADICAL ALLIANCE

3221 5th Ave., Pittsburgh, Pa.

The Catholic Radical Alliance took a step unique in Pittsburgh. Entering the Heinz strike controversy, members of the Alliance under the direction of two priest members picketed the Heinz Co. together with a group of strikers. The action naturally aroused considerable protest and the priests, especially, were subjected to a heavy fire of criticism. Rev. Carl Hensler and Rev. Charles Owen Rice were the priests involved.

The controversy at Heinz involved a thinly disguised company union. The Canning and Pickle Workers Local 325, an A. F. of L. group, was organizing the workers when the company union began to give competition. The legitimate union protested, filed charges with the labor board and when an election was arranged refused to allow two names on the ballot.

Shortly after the Catholic Radical Alliance joined the strike, the A. F. of L. group gave in and the election was arranged for the next week. Msgr. George Barry O'Toole and the two priests who joined the pickets spoke at a giant rally the night before the election. The A. F. of L. won by about a 5 to 4 count. The contest is not finished and negotiations are not proceeding smoothly. The Alliance priests have addressed subsequent meetings encouraging the strikers.

Union Attacked

The issue was clouded by dragging up race prejudice, religious bigotry, and the old Red scare. The chief difficulty is that Heinz have been paternalistic, and are great people for pampering in a degree. Hence they had the support of many workers. But the Alliance refused to be fooled. A local priest attacked the union over the radio. Fr. Hensler replied ably to this attack. A certain amount of vilification came the way of one of the priests who took part in the action; his works were fully distorted. These distortions were denied, but the harm resulting has been considerable.

Loose Wives

The Alliance is taking part in the Loose Wives strike. Through the Alliance, the St. Vincent de Paul society is feeding the strikers who are in want. One of the priest members of the Alliance has taken part in the Loose Wives and Heinz negotiations upon invitation of the workers. Fr. Rice and Hensler and Msgr. O'Toole addressed the pickets in Youngstown one Sunday, within ten days two strikers

GIRL IN JAIL

(Continued from Page 1)

Margaret had been hit over the head by a policeman, and an irate crowd had tied the policeman with a jumping rope to a wooden post. No other injury had been inflicted on him. Margaret and two men were sentenced for the offense, though others confessed to having done it.

The factory where Margaret works, according to Mrs. Laurel A. Kosten, inspector for the State Department of Labor and Industry, employed eighty girls and paid them for piece work. They got one and one half cents per dozen garments, and the average wage was \$7 to \$9 a week.

The two men who were sentenced with Margaret must spend from six months to two years in jail. Neither of them are union men, nor were they on strike. One of them is the father of three small children and his wife has just returned from the hospital. Bail pending an appeal has been refused, though they have been sentenced for a misdemeanor.

"One wonders," writes our correspondent, "what did the Chamber of Commerce in Grand Haven promise to the factories which have lately moved into this non-unionized, low-wage town, from cities of union activity?"

lost their lives right at the spot where the priests prayed for peace and for the souls of the men killed in Chicago. The priests were scheduled to address the huge mass meeting in Johnstown, that was called off on account of martial law.

On Friday of this week lay members of the Alliance are distributing the Catholic Worker on the busiest Pittsburgh corners at noon hour. Stanly Vishniowski's article in "America" inspired them.

Right now the Alliance is handicapped for funds. We can distribute unlimited amounts of the right Catholic literature where it is needed most if only we could afford to buy it. We are also getting ready to begin our House of Hospitality. We are confident that St. Joseph will not let us down. All those interested from the Pittsburgh vicinity are urged to get in touch with Fr. Rice at St. Agnes, 3221 Fifth Ave. Contributions can be sent to him or to Fr. Hensler at St. Lawrence's, Penn Ave., Pittsburgh.

Business meetings are being held on Wednesday evenings at 8:15 p.m. in the Catholic Forum rooms, 214 Stanwix Street, downtown Pittsburgh.

St. Louis Letter

By DONN GALLAGHER
3526 Franklin Ave.,
St. Louis, Mo.

You must be eager to know what we have done and thought since your happy visit last month. June has been a significant month for our group. Is it because "In Thee, O Lord, have I hoped," has been our prayer? We have indeed done more than before in regard to paper distribution, interracial activity, labor, works of mercy, spreading of ideas and prayer. However, we still suffer pitifully from our special weaknesses.

On June 11, at Cathedral Hall, Father Paul H. Furfey of Catholic University delivered a stirring lecture on the *Catholic Revolution*. The question period was disturbed by fanatics on social justice who overlooked Fr. Furfey's insistence on the need for a profound renewal of the Christian spirit and demanded "action." They brought home the necessity of clarifying the personalist revolution for the benefit of those who emphasize politics or economics or personalism or any one approach excessively and exclusively. We must advance on a thousand fronts simultaneously in God's service.

Plant of Action

Now for the cheerful news. Lately we have divided responsibilities among our members in such a way that every C.W. activity gets special attention. If the real C.W. spirit overflows into this somewhat businesslike arrangement much good should come of it. The month's results follow in the highlights.

THE PAPER. We distributed the paper better than we have in two years. We have covered new parishes and have made many new contacts, chiefly among workers.

WORKS OF MERCY. Several young women, recent "converts" to our movement, have earnestly begun to practice the works of mercy. They are visiting the colored hospitals at least three times a week in collaboration with Fr. Lyons' work. They bring a message of cheer and love. Many patients volunteer for instruction and get it in the right way. Individually the group is following in the van of these pioneers.

INTERRACIAL. The first Sunday of this month we attended the first Solemn Mass of Father Orion Wells at the College (Jesuit) Church. Fr. Wells visited and addressed our group one evening. He is the first St. Louis Negro to become a Catholic priest.

Labor Apostolate

LABOR. We have set aside Wednesday night especially for labor meetings. We are attempting to formulate a program whereby the teaching of the Church on labor can be effectively spread among the workers. Eventually we may form a local of the ACTU here. The points of our program are given elsewhere.



ACTU ACTIVITY

(Continued from Page 6)

Worcester, Mass.: Michael G. Sullivan, 58 Florence Street, Worcester.

Tacoma, Washington: H. M. Ross, Tacoma Typographical Union No. 170, Tacoma.

Bellingham, Wash.: Harry Oberlatz, 1316 High Street, Bellingham. Indianapolis, Indiana: Clements Greshamp, 3819 Boulevard Place, Indianapolis.

Butte, Montana: H. E. Seamon, 340 E. Mercury Street. Organization of the Butte Branch of the ACTU has been endorsed by Most Rev. Bishop Joseph M. Gilmore.

"Christian Charity does not stop at asking that we love our enemies like brothers instead of hating them; it bids us, besides, to lend them, after the example of our Redeemer, a benevolent help." Benedict XV.

The Catholic Radical Alliance

At a meeting of the Catholic Radical Alliance, June 8nd, the priests urged the members to volunteer to take an active part in the local Heinz Co. strike. After investigating the situation they found the employees justified in striking.

Stella, Larry, Mike and I volunteered to picket. Mike painted two signs reading "Catholic Radical Alliance Supports Heinz Strikers."

The next day was cloudy and threatened rain. In walking down to the picket line Stella and I were a little nervous as what to do first but soon recovered when we met Father Rice and Father Hensler.

Before we could join the picket line the strikers asked us to cover the word "Radical" on our banner. They misunderstood the meaning of the word and were afraid of getting in trouble. The priests immediately explained it but willingly consented to cover it.

Rain

As it started to rain heavy the picket line took on a new atmosphere. Umbrellas went up simultaneously. The four of us took turns watching our banners in fear of the paint running. But it pulled through alright. The strikers were in a gay mood singing "It Ain't Gonna Rain No More."

We weren't on the picket line more than ten minutes when one striker joined us and gave her whole-hearted thanks to our Alliance for supporting the Heinz strikers. "It strengthens us to continue to fight for our right to organize a union as the sole collective bargaining agency," she said. Many of the picketers were curious to learn about the Catholic Radical Alliance, its principles, and plan of action. We were only too glad to tell them the things we learned at our Wednesday evening classes.

Picketing

Of course it never fails to happen, a young girl passed out the "Daily Worker." I was told she has been doing so since the second day of the strike. Although Larry knows many Communists personally, it was the first time Stella and I got friendly enough with a Communist to exchange opinions.

While we were picketing, Father Hensler and Father Rice were busy talking to a few Heinz Company officials, A. F. of L. union organizers, and a Lieutenant.

Two young girls asked to carry our signs while we would be gone for dinner. After that incident, we couldn't help but go home feeling fine.

Literature

About one hundred and fifty copies of *The Catholic Worker* was distributed the following day and it can honestly be said, not one was destroyed. Many opportunities arose to tell the picketers of *The Catholic Worker*, the House of Hospitality, and the Farming Commune. A mimeographed sheet was prepared and signed by Rt. Rev. George Barry O'Toole, Father Charles Owen Rice and Father Carl P. Hensler. It explained the Catholic Radical Alliance; urged the workers to avoid violence and to pray for a speedy end of the strike (now in progress for two weeks); and asked the employers to stop interfering with the workers' natural right and duty to organize. They went like "hot cakes."

The third day sixty copies of "The Pittsburgh Catholic" (our official local organ) was passed out. It contained many very timely articles on the Heinz Co. strike and the undercover action of the H. J. Heinz Company. It really went over big.

In the Bohemian Hall, June 7th, the three priests spoke for the A. F. of L. labor union at the election. The final result was 1,073 votes for the A. F. of L. to 803 votes for the Heinz "plant union." The result of the election seems to signify pressure put on the workers. It is agreed that the participation of the Catholic Radical Alliance, especially the part the priests played, helped sway the votes for the A. F. of L. union.

Stella, Larry, Mike and I were very much impressed to see how easy it really is to picket for a just strike and pass out Catholic literature.

MARIE CONNOLLY.

"Pray as though everything depended on God, and work as though everything depended on yourself." St. Ignatius Loyola.

NOTE ON MURDER

Dear Editors:

May the grace and peace of the Holy Ghost be with us forever! Yesterday I had a call from Senator LaFollette's secretary telling me that the last meeting of the Investigation Committee was in session. So I went right down and heard the last witnesses and was present when the film was shown.

You would do better writing about it than I can. The investigation was speedy and interesting.

The cops were there and many witnesses—and the Paramount picture was something I don't want to see again. Reports in the papers tally pretty well with the proceedings. The N. Y. Times had it correct I guess. More later—I am re-reading your article in the June C.W. concerning the murders as I expect to speak on this tomorrow.

God bless all—two weeks from today we will all be on retreat. Pardon that—I'm rushing.

In the Most Holy Trinity,
FR. JOACHIM.



MARY MEDIATRIX

—Ade Bethune

FIGHTING COMMUNISM

(Continued from Page 1)

4. The Brothers of St. John Baptist try to exemplify the Sermon on the Mount.
5. The Sermon on the Mount is considered practical by the Brothers of St. John Baptist.

VI. Five Books

1. If you want to know what industrialism has done to man, read "Man the Unknown" by Dr. Alexis Carrel.
2. If you want to know how we got that way, read "A Guildsman's Interpretation of History" by Arthur Panty.
3. If you want to know what it is to be a bourgeois, read "The Bourgeois Mind" by Nicholas Berdyaev.
4. If you want to know what religion has to do with culture, read "Enquiries into Religion and Culture" by Christopher Dawson.
5. If you want to know what to do with freedom, read "Freedom in the Modern World" by Jacques Maritain.

"The Church teaches (she alone has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and nations must conform to the eternal law of God."—Pope Pius XI—Ubi Arcano Dei.

"To countenance race-prejudice is to confirm it; and to confirm it is to pound the very heart of Faith." Rev. Edward F. Murphy, S.S.J.

Day After Day

(Continued from page 4.)

took them on yourself, the sins of those police, the sins of the Girdlers, and the Schwabs, of the Graces of this world. In committing them, whether ignorantly or of their own free will, they piled them on Your shoulders, bowed to the ground with the weight of the guilt of the world, which you assumed because You loved each of us so much. You took them on Yourself, and You died to save us all. Your precious blood was shed even for that policeman whose cudgel smashed again and again the skull of that poor striker, whose brains lay splattered on the undertaker's slab.

And the sufferings of those strikers' wives and children are completing Your sufferings today.

Have pity on us all, Our Lord of Gethsemane,—on Tom Girdler, those police, the souls of the strikers, as well as on all of us who have not worked enough for "a new heaven and a new earth where in justice dwellleth."

Johnstown

Last month we went down to Johnstown for the special purpose of meeting Michael Sewak, Burgess of Franklin, a town which borders Johnstown and in which are four of the most important gates of the Cambria Steel plant. In Johnstown there are three. The sheriff of Cambria county is Michael Boyle, the brother of Bishop Boyle of Pittsburgh in whose diocese the priests in the Catholic Radical Alliance are doing such noble work on the labor front, in speaking, writing and aiding strikers.

Sheriff Boyle is opposed to the use of force. He does not want tear gas and guns used against the workmen of his county. But Mayor Shields of Johnstown, a heavy-jowled, sleek politician, is all for strong-arm stuff. He glories in the praise he is getting from industrialists all over the country, and he shamelessly accepts the aid of the Bethlehem Steel Company in the way of guards, police, and guns, "to keep order" at the Cambria gates in Johnstown.

Sheriff Boyle and his friend Burgess Sewak were in agreement. Burgess Sewak had nine policemen, none of them armed and at their gates there was no trouble, nor rioting. Shields has 1400 men sworn in and they have had plenty of rioting. Taxis cruised the streets with armed men. He refuses to give "protection" to C.I.O. organizers, which is one way of telling them to get out of town. An unlawful way.

Sheriff Boyle was the one who telegraphed Governor Earle of Pennsylvania to declare martial law in Johnstown in order to curb the activities of Shields. It was the first time that I ever saw the state troops and the strikers cheer each other, and behave like brothers. There is not much chance of rioting when men act like that with each other. There is a much better chance that there will be a peaceful waiting and negotiating for an agreement.

It was good to talk to Burgess Sewak. He lives in a little house up on the side of a steep hill in one of the worst slums I have ever visited. Those who talk of the high wages of steel workers should visit Franklin and see the homes of the workers.

Down in the municipal building he told me about himself. He's been in office for eight years. He's worked in the steel mills for fourteen. He is married to a Catholic,—he is a Greek Catholic, and all his children are being raised Catholics. All his brothers and sisters have married Catholics and become Catholics.

"In my household we have two sets of feast days, those of the Greek Church and those of the Catholic. My wife never forgets. It sure gives a holiday aspect to our home."

Burgess Sewak as well as Sheriff Boyle are the kind of men we need in public life in this country. We don't hear much about them in the papers, because they see that there is law and order maintained. Because they are maintaining human rights as above property rights. Because they are trying to prevent bloodshed instead of provoke it as Mayor Shields and the newspapers which feature him are doing. They are the unsung heroes.

But labor does not forget, and the community does not forget. There is an example which other officials might well follow. Sheriff Boyles is a Catholic. Mayor Shields

also calls himself one. You can choose between them.

On the Farm

I am writing this month from the farming commune down in Easton and outside my windows, seven children are sliding down the hill and leaving a long streak in the yellow grass. The hill rises up over the back of the house and the old road winds around up to the farm which we own. This one at the foot of the hill we rent.

Mary, Helena, Catherine, Christina, Annie, Eleanor and Teresa are the children, and the first five of them are Glogas's, some of Julia's charges from Harlem. They don't live there any more, their new home is on Forty-third Street we believe, but Julia follows them around through the years. They have been her special friends for three years now, ever since we had quarters up in Harlem. The family have been on relief for some years, and the mother has been in the hospital for a good part of the past year. So they need lots of milk and sunlight and fresh air. The mother and the other four children are coming down later, and probably the father too.

This farm is ideal for us with its big barns, where the children are camping out. The boys have one barn,—Ray Bill, Mike, Donald and any other company who comes along. There are five more of us besides the children sleeping in the other barn. And the two bedrooms of the farmhouse are filled too. Altogether there are about thirty-eight people down here this week-end and about thirty are here for some weeks.

Every morning a crowd of us go down to Mass in Easton and after Mass I stay in the Easton office for letters and writing until noon. The afternoon is spent in more reading and writing and the children.

The bills are all paid, we thank God and our readers, and we are starting the summer with a goodly supply of groceries from the Cooperative and a kindly grocer to extend us credit if we run short in the summer.

It is a happy place, this farm, with its bright sunny days, the heavy odor of milkweed blossoms coming in the window and the daisies studding the fields. Every night we have black raspberry shortcake, and there is all the cherry jam you can eat. Rosie doesn't give quite enough milk to go around—she's down to twelve quarts a day now, but next summer our new cow, Mollie, will be giving us more.

(Annie, the little monkey, is climbing on a ladder from the barn, so I'll out this short and take the children up the hill to hunt for salamanders in the spring. In spite of strikes and brutality, controversy and war, this world is filled with joy and beauty and the children bring it to us anew and help us to enjoy it through their eyes.)

FAITH AND REASON

1. St. Thomas Aquinas believed in reason with faith.
2. Martin Luther believed in faith without reason.
3. Thomas Paine believed in reason without faith.
4. Modern Liberals believe neither in faith nor reason.
5. Modern Fascists believe in blood-thinking.
6. Modern Marxists believe in dialectic materialism.
7. Mortimer Adler believes that philosophers have not found anything new since Aristotle.
8. And St. Thomas Aquinas believed what Aristotle believed as well as what St. Augustine believed.

—Peter Maurin.

"Every effort, therefore, should be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack in their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian."—Pope Pius XI.

THE LAND

There Is No Unemployment on the Land

ON THE USE OF FORCE

What St. John Chrysostom had to say on warfare; part of one of the lessons from the Office of June 12, from the Breviary which all priests read every day of the year.

And now that they may understand that this is a new kind of warfare and an unaccustomed manner of fighting, when he sends them forth unarmed, clad in only one garment, without shoes, or staff, or girdle, or wallet, and commands them to receive nourishment from anyone who will receive them; he does not make an end of his discourse here, but, giving evidence of his inexplicable power, he says:

And in so going, show forth nevertheless the meekness of sheep although you are about to go to the wolves, and not simply unto wolves, but even into the midst of wolves: (and neither indeed is it only the meekness of sheep that he bids them have, but also the simplicity of the dove); for thus shall I best show my power, when the wolves shall be overcome by the sheep; and although they may be in the midst of wolves and mangled by countless bites, they will not only be not devoured, but will even change the nature of wolves into their own.

Assuredly it is a greater and a more wonderful thing to effect a change in the mind of enemies, and to bring them to another way of thinking than to kill them; especially when they were only twelve, and the whole world was full of wolves. Let us then, be ashamed of ourselves, who act so differently, and rush upon our enemies like wolves.

For as long as we are sheep we overcome; even if a thousand wolves surround us, we overcome and are conquerors.

But if we are wolves, we are conquered; for then the aid of the shepherd departs from us, for he feeds sheep, not wolves.

CHRISTOCRAT

I

That winter, cossack cold applied a knout to cringing man. Before we ventured out into the streets where snarling squadrons raked all corners, fat Mr. Stein, news-vender, staked us to month-old Gazettes to wrap around beneath the shirts, stained, where lice were found.

I was young . . . lusty; but I thanked my God I had no wife and children as I trod bleak streets in bitterness, and asked for work and cursed the men who told me not to shirk my share in reconstruction.

I was strong, able, willing to work. Something must be wrong with systems that compelled poor men like me to walk, newspaper-cased, in misery.

One candle flickered in that darkness when that calm-eyed fellow spoke to jobless men, and lamplight glittered on the medal swung about his neck as quietly he said, "You are ambassadors of God who bled upon a cross for all poor suffering humanity."

I can tell you, this thing put courage in my heart—no more ashamed at being poor and jobless. Pride flamed within me—me, ambassador of God, Steve Shakalis, shoulderer of a hod up many ladders.

Well . . . that night I prayed, kneeling, to Jesus Christ who was betrayed and crucified for men.

I offered all the kicks I got in that long interval since last I worked to Him as my return, my sign of thanks that He let me discern the dignity of His ambassadors. I realize that when a man adores the King of Kings, he ought to bring some gift. I had no gift, but was not ashamed to lift my heart, as if the chalice which a priest may offer, filled with love.

Bitterness ceased. I was cold and hungry. I am still. Ambassador of Christ, what else could fill the daily chalice which He gives to me—He suffered first—there, in Gethsemane.

Now everything is shadowy and dim but some day I may share the Cross with Him.

II

Father Hilarion, Franciscan friar, missionary to Tibet, staggers higher in Himalayan heights, and wonders where the courage came from to continue there, in priestly ministrations to the bare four thousand in the whole vicariate. . . .

Steve Shakalis is working in Tibet.

A. C. P.

Why Not a Peasantry?

By
ALFRED GROSCH
Arranged by Peter Maurin

I. Does Farming Pay?

1. It has been stated with depressing frequency that it is impossible to make farming pay.
2. Viewing this statement from a cash-profit basis it must be admitted that there is a good deal to be said for the truth of it.
3. The man who puts his money into land with the idea of raking a dividend out of it generally ends by losing both money and land. Why then advocate a return to the land for the workless who have no capital whatsoever?

II. Concerned With Subsistence

1. We must first rid our minds of the terms "profit and cash."
2. An unemployed man is not concerned with cash profit.
3. He is concerned with subsistence.
4. And this applies also to the city man.
5. His labor is all spent in gaining a subsistence for himself and his family.
6. In most cases, it matters little what form his toil takes it all ends in the same wage and is spent in the same manner: rent, food, clothing.
7. In brief, he labors to exist and it is from this basis that we must work out a solution.

III. Holding Large Enough

1. A holding large enough to maintain a man and his dependents, requires but that much of his time and labor as will satisfy those needs.
2. There is no more urgency here in fact less to concern himself with profits than when he was coal-heaving, delivering milk or whatever form of work he was engaged at in town.
3. But if this solution is to be tried at all one thing is essential to success security of tenure.
4. Provided a tenant proves satisfactory, his holding must be secured to him and to his heirs if necessary.

"There is something profoundly lacking in our lives. Why have egotism and self-seeking individualism been able to strike root so deeply? And why have they produced among the poor and destitute that false and distorted idea of fellowship which is communism? It is because we have been and are superficial Christians. In particular it is because we have for centuries failed to appreciate those immense forces, powerful to create genuine fellowship and powerful to maintain it, which flow from Christianity such as Augustine taught it, from a living faith in the essential union of all Christians with one another and with Christ their head, from the mystery of the body of Christ. We need a renewal, a renewal from the ultimate source of our being, a rebirth in God."—Karl Adam.



FARMING COMMUNE

"Didn't get my farm column written," Jim announced as he paused at the lower farm with the truck to drive us to Mass and then to the station. We didn't wonder, what with forty people on the farm over the Fourth of July week-end and trains to meet and catch and guests to show around.

"We'll make it an interview," I told him as we started down the steep hill, sliding over rocks and bounding like a goat. It was hard to talk unless you shouted, the truck is so noisy.

"Lots of things have happened," Jim said as he peered through the back window to see whether Lucy Michele had fallen off as we went over a rock. "The chickens have grown considerable, they're two months old now and we have 186 left out of two hundred. Not so bad."

I tried to close the door, which no longer closes, to keep from falling out. "There's the cow, too, everybody wants news of her," he added. "She's giving about ten quarts a day, maybe twelve. Not enough to go around with the gang of children we've got. She'll be going dry in another month too. We'll have to be buying our milk."

"But the mother goat gives a goodly cup a day and little Annie will get that," I reminded him. "I want a flock of goats."

He let this pass (he doesn't care much for goats). "The potatoes are all weeded, and so is the corn and the oats are doing fine. And we've been eating beans and peas and beets and beet greens and lettuce and black raspberries and cherries and strawberries. Helen's been making cherry cake every night."

"And we've had quarts and quarts of cherry jam for the children, not to speak of berry short cakes."

"Certainly lots of fruit this year." By this time we were at the church, to find that we were too late for the Communion distributed before Mass for the Sisters. Since we had to catch a train, that meant we could only stay through the consecration.

The interview was halted for half an hour while we offered up the Mass, a half dozen of us, for the honor and glory of God, in thanksgiving for all His benefits (and there are plenty of them) for the forgiveness of our sins and for the paper going to press this day.

"If you had more faith in God," said Julia as we came out without

having received, "you'd have trusted to the train being late and waited."

But there were two people going to jobs, and we had been held up by traffic on the way down, and we were afraid of being late, we explained. And then when we got to the station, we found the train almost three-quarters of an hour late! And now it was no good going back the six blocks to the church. Some times things get ornery that way.

"Don't forget to tell of the visitors we had," Jim went on with his dictation. "There was Father Deegan, the Vincentian from Princeton—he brought us all those steaks and cans of food during the winter when he came up. He's been up a number of times. Then there was Father Altenbach—he was the first one who ever visited us by airplane—(not that he, landed on the top of the hill, but he came from Wisconsin to New York by plane.) Paul Toner, head of the Philadelphia forces, visited this month, and two or three seminarists from Maryknoll, Cincinnati and Philadelphia. Not to speak of all the other visitors who dropped in and just stayed."

Over a cup of coffee at the lunch counter, we deliberated further. "There's the horse. He had a cold, but is better and he follows you around, he's so sociable. Bessy jumped a fence and John threw a fire cracker under her to make her jump back."

"We didn't mention that the goats were lost and were found," I reminded him, "and that the Nanny goat got shot in the fleshy part of the leg and that she's better."

"Do you want to say anything about Archbishop Stritch's giving you the two hundred and fifty after the Catholic Action conference, that we're building the chapel with?"

"And the Benedictine priest that's coming down from Portsmouth Priory for ten days to visit the farm and give us conferences this month?"

"And don't forget the retreat at Stirling, New Jersey, on the seventeenth. Somebody will have to stay home to take care of the animals and the children—that doesn't sound right, does it?—but the rest of the gang will go and what a truckload!"

"Maybe now's the time to ask our readers to send a station wagon if they've got an extra lying around."

"Don't you wish we'd get one!" There was the sound of the train whistle in the distance, the gathering up of bundles and the irksome return into town to look forward to.

And Jim went back to the job of managing the farm and running errands for forty (now less than forty) people, and being a leader by being a servant of them all.

Every creature is a word of that divine poem, a sacred hieroglyphic, a kind of sacrament, a visible sign that contains a fragment of the idea of God.

Mgr. Landrieux.

SIX LECTURES

By
PETER MAURIN

on the GREEN REVOLUTION

1. How Did We Get That Way? According to Arthur Penty.
2. Protestantism and Capitalism. According to Max Weber.
3. From High Ethics to No Ethics. According to R. H. Tawney.
4. The Social Worth of Christianity. According to Nicholas Berdyaev.
5. Can We Go Back? According to Arthur Penty.
6. Marx or Christ. According to Peter Maurin.

The foregoing titles represent lectures that have been prepared by Peter Maurin of "The Catholic Worker" staff. Mr. Maurin's services are available for either the whole series or any part. Interested groups should write directly to Mr. Maurin at "The Catholic Worker," 115 Mott St., N. Y. C.

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