

# CATHOLIC WORKER

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## EASY ESSAYS

by  
PETER MAURIN

### The Race Problem

#### I. Not Better.

1. The Jews think that they are better than the Negroes.
2. The Germans think that they are better than the Jews.
3. I don't think that the Jews are better than the Negroes or the Germans better than the Jews.
4. The way for the Jews to be better than the Germans is to behave the way the Prophets want the Jews to behave.
5. The way for the Negroes to be better than the Jews or the Germans is to behave the way Saint Augustine wants everybody to behave.

#### II. Germans and Irish

1. Hitler wants all the Germans to join the German Reich.
2. Hitler seems to think that only the German Reich can make good Germans out of the Germans.
3. According to Hitler's way of thinking to make good soldiers out of the Germans is to make good Germans out of the Germans.
4. When the Irish were Irish they did not try to make good soldiers out of the Irish, they tried to make good scholars out of the Irish.

#### III. Soldiers and Scholars

1. Soldiers rely on the power of the sword.
2. Scholars rely on the power of the word.
3. Soldiers think in terms of Empire.
4. Scholars think in terms of culture.
5. When after the fall of the Roman Empire the Irish scholars made up their mind to lay the foundations of Mediaeval Europe, they established 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.

#### IV. The Negro Problem

1. There is in America a Negro problem.
2. White people in America have not yet found the right solution of the Negro problem.
3. It is up to the Negroes to find the right solution of the Negro problem.
4. When the Negroes try to force themselves on white people or to imitate white people

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## DETROIT C.W. IS MODEL OF HOSPITALITY

DAY AFTER DAY

Had lunch with Mrs. Van Aucken and Dan Foley and she was telling me of the police tactics at the Federal Screw Works strike. She saw them with her own eyes. The police were lined up to let in strike breakers and the picketers were lined upon either side of the entrance. There was a move towards the strike breakers on the part of the pickets and the mounted police rode into them, riding down women and children as well as men and clubbing right and left. There were twenty-six casualties up in the union hall, men with their jaws broken, their faces and heads bloody and arms and fingers smashed. Dr. Frazer was there helping bandage the wounded with inadequate facilities and tending to injuries that needed anesthetics and there were none. Many of the men had to be taken off to the hospital. Of course the pickets put up a fight too, using the two by two clubs on which their picket signs were mounted.

The Detroit group is feeding six hundred and more men a day now. I arrived there just at noon from New York and saw the men filling the small seven-room house that the group has been occupying for the past six months. The table is well set, the bowls of soup are rich and steaming, there is plenty of bread, and the service is swift and efficient. Lou Murphy is working every day though he lives at the house, and the men that manage the line are Pat Lynch, painter; Jack Kenny, brewery worker and crane operator; Bruce Hosmer, baker; Louis Skufer, siding applicator, and Richard Herbert, sailor. There are others there, too, but I did not get the other names. They are all unemployed and putting in a good day's work taking care of the crowds that come to the house.

#### Courtesy

It was their idea to have the pitchers of water and glasses at every place and that small courtesy touched me. In the center of the table stands a statue to St. Anthony with a vigil light burning before it. They are a fine lot of men doing the work and a fine lot of men being served, the men who have built up the country and now find themselves without employment and homeless, forced to live in missions. There is no Catholic Hospice for them. If there were only some vacant building turned over to them, they could easily run it themselves, and far more effectively as a cooperative venture and then the mission atmosphere would be missing.

There are many things going on in the Detroit group. The two nights I was there there were meetings which lasted until twelve. Then the eight men that sleep there get up at five thirty, and some of them get to six o'clock mass. Not enough sleep, I'd say. But none of them consider that they are working very hard, giving their services voluntarily as they do. Such generosity will certainly be rewarded.

#### School

There is a workers' school being held on the east side every night and they are planning a west side school. There is a priests' class in social action, headed by Father Ehrbacher, the Franciscan at Duns Scotus, who is the chaplain of the CW group. In many parishes, Christian associations of workers

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## Mass for Peace

Union of Prayer for Peace Invites All to Take Part; May 29 is Date Set



—Ade Bethune

## Positions and Aims Given By C. U. U.

1. A return to the land for the unemployed enabling them to gain a decent livelihood from the soil. We believe that this is an avenue to the guarantee of personal liberty. This way of life, we hold, is the means of restoring the Catholic tradition of working for the common good on the basis of sharing our abilities and faring equally in the fruits of our labor.

2. The C.U.U. upholds the right of workers, employed or unemployed, to band themselves together in associations for their mutual protection. We must realize all workers are potential unemployed. In view of this, the C. U. U. must support the principle of worker-ownership.

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#### TO OUR READERS

Dorothy Day will speak at the following places during the coming month and our readers in those cities are invited to attend the meetings.

Milwaukee, May 2nd. at one of the group meetings of the Catholic Action Conference at four o'clock.

Chicago, May 5, at St. Joseph's House of Hospitality, 868 Blue Island Ave., 8:30 P.M.

Rochester, May 6, for the Rochester Catholic Workers, 8 P.M.

Amsterdam, May 8, 8:15 P.M. Auxillary Club, E. Main St. Greenwich, May 9, Holy Name Society.

Philadelphia, May 10, 8 P.M. Catholic Center.

Jersey City, May 15, St. Patrick's Communion Breakfast. Fordham, N. Y., May 16, 12 noon. Fr. Blake's sodality.

Toledo, May 21, 8 P.M. St. Vincent's School of Nursing. May 22, Chesterton Group. May 23, De Sales College.

Akron, May 24, Catholic Worker Group, 1075 W. Market St.

"Just as Catholics are called to consolidate and extend the reign of Christ, so also are they called to consolidate and extend His peace; and that by means of the multiple apostolate of the good word, of beneficent activity, and, finally, of prayer, so easy for all and so powerful—all powerful even before God."

These words of Pope Pius XI, spoken of a Christmas Eve, have spurred a group of serious Catholics on to the formation of the Union of Prayer for Peace. Organized, first, by Father Vann, O.P., of England, it has now made its debut in this country under the aegis of Father Edward Hughes, O.P. The Union's first move will be a Mass for Peace on May twenty-ninth.

#### No Division On Prayer

Catholics are divided on the question of "collective security," of conscientious objection, of trade agreements, of boycotts; divided even into taking sides in existent wars, divided on all the hundred and one complexities that revolve about the relationships of nations

towards each other, but there is one thing we can and must agree on, the efficacy of prayer. With this in mind, The Catholic Worker and Pax welcome the advent of The Union of Prayer for Peace, and joyfully push the first activity.

## Non-Partisan Position on Spain Urged By Prelate

Cardinal Verdier wrote a letter to a little paper, published and edited in Paris. It is a little paper consecrated to "civil and religious peace in Spain." It is a brave little paper called "La Paix Civile." Many well known French Catholics, whose loyalty to the Church is unquestioned, are on a "French committee for Peace in Spain," which sponsors it. This recent letter of the Cardinal, who only last Christmas, received a special message for French Catholics, direct from the lips of the Holy Father in Rome, has, so far as the Catholic Worker knows, not been published in America. The Catholic Worker believes it is doing a service in making it known now. It regrets if the great majority of our Catholic Editors won't like it. But here it is:

"I willingly bless your labors, if they have as their objects the restoration of peace in this noble nation, while always respecting the rights of Truth and Justice.

"I confess that every day I pray God to put an end to those bloody struggles! And if to my prayers, I could add any action whatsoever, I would willingly do it.

"But what a delicate undertaking for these who try to reconcile enemy brothers when they are at their fiercest in struggle!

"You must avoid partisan attitudes; have scrupulous care for truth and justice, and choose opportune moments.

"If by lawful ways you will contribute, as I hope, in this reconciliation which is so desirable, you will have merited well from God, from unhappy Spain, even from humanity!"

"You must avoid partisan attitudes." It is the great Cardinal Verdier, confidant of the Holy Father, who said it. Although written to the editors of the little paper in France, the Catholic Worker feels it also must express its thanks to Cardinal Verdier for his letter. A year ago this coming Good Friday and Easter and again last Christmas the Catholic Worker cabled both sides in Spain urging them to keep the "Truce of God."

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#### Invitation

The Union of Prayer for Peace invites all residents of the New York area to attend Mass at St. Vincent Ferrer's Church in New York City on the twenty-nine of May at eleven o'clock. The Union would appreciate hearing from groups that wish to attend.

We appeal to individuals and groups the country over to participate. A whole month is available in order to make arrangements, and we expect to hear that Newman Clubs, study groups, C.W. groups, college and high schools will work with the Union in this plea to Heaven for peace.

What a grand spectacle this (Continued on Page 6)

## Loaves and Fishes

Dear Lord, we are so weak and few,  
And there is so much work to do;

The multitudes are still unfed;  
The people starve for heavenly bread.

Oh multiply our efforts, Lord,  
That we may feed the famished horde.

Five thousand men were one time fed  
By two small fish, five loaves of bread.

Bless us and break us, Lord,  
that we  
May serve our neighbors' needs  
for Thee;

United us with the Heavenly Bread  
On which the souls of mine are fed.  
Marie Antoinette de Roulet

# Fifth Anniversary Number



## Calling All Spades

By DONALD POWELL

According to my dictionary, to "call a spade a spade" (Gollig) is to call a thing by its right name, to speak the plain truth. But calling things by their right names, for instance calling a banker a usurer, offends the sensibilities of respectable, middle-class persons who shrink from the truth, particularly the unpleasant truth. Such was the lesson learned by the Reverend James M. Gillis, when some months ago, on the radio, he referred to two women involved in a murder case as a pair of prostitutes. Later, in his syndicated column, "Suraum Corda," Father Gillis asserted that his verbiage had called forth many critical brickbats. He wondered how many more he would have received had he used Biblical language. He was also sorrowful that restrictions placed upon the clergy made it impossible for them to employ, as in the past, the blunt idiom of the prophets. Father Gillis thought he ought to be free to call a spade a spade.

### Brofi Leo

Whether Brother Leo, another Catholic critic, read the laments of his brother, I do not know; but the restrictions implied by Father Gillis apparently do not apply to him, for, in reviewing a novel, "The Seven Who Fled," Brother Leo said of three characters: "One is mostly animal, another mostly rascal, another mostly bitch; and what all of them fed from, though most of them did not know it, was the hating, demanding reality of life."

Now whether the monosyllables adverted to above or those others which at one time were an integral part of the daily speech of the Anglo-Saxon are a necessary part of the equipment of Catholic writers is an open question; but any Catholic engaged in the writing racket ought to have the freedom of expression which, rightly or wrongly, they have come to symbolize. Moreover, Catholic editors ought to support their correspondents in the exercise of this freedom, just as Brother Leo was supported by the editor of "Columbia" in his wholly correct characterization of the damsel who took (if I may borrow a polite expression) the easiest way. My only further comment on the gentleman who wishes he could and the gentleman who did is that they ought to bring their idiom up to date.

### Hemingway?

For Catholics ought to write the living language, the American language, the language of the people.

Particularly is this true in economics. Catholic economic teaching would make more progress if it were put in terms which people use in, and which they can relate to their daily life. What *Rerum Novarum* and *Quadragesimo Anno* need is an Ernest Hemingway to translate them into the American language. (The authorized English translations, so I am told, are just plain lousy.) Nor is the suggestion that Mr. Hemingway do the job so cock-eyed as it seems. In an earlier and better day he would have been put to work by the Church and would have found it unnecessary to pursue his concept of social justice in Spain. The Church that acted as a patron of the arts might interest Mr. Hemingway, but the Church which acts as an apologist for the combined forces of the old Calvinistic lady from Dubuque and the Calvinistic god of six per cent finds him not only indifferent, but antagonistic.

### Examples

It is possible that the American language is today where the Italian language was when Dante wrote his "Divine Comedy" and where the English language was when Chaucer used it for his "Canterbury Tales." The current Catholic writing crop can do what these two did: use the living language. They would also do well to keep H. L. Mencken's "The American Language" by their left elbow as they write, for Mr. Mencken, despite the raspberries hurled at him by the "radical" children, has a much better prose style than any of them. Then there is Henry Thoreau, who believed so much in the rights of conscience that he went to jail for them, and as a result, gave us, in plain, simple language, his essay on "Civil Disobedience," which, for the good of my soul, I read once a year. Finally, there are Hemingway again, John Dos Passos, Jack Conroy, James T. Farrell, James Cain, Ring Lardner, Dashiell Hammett and the author of "Talk United States," whose name I have forgotten. These men know the American language, and Catholic writers, if they have anything to say, have plenty of models to teach them how to say it. If during the next ten years enough of them translate Catholic social and economic theories into the vernacular, their fellows will know considerably more about them than they do now; and Father Gillis, himself, may be able to call his spades without electing himself a candidate for a hanging.

## Lauds "Pax" at Pittsburgh Rally

Speech delivered by Raymond W. Friem, Catholic Radical Alliance Anti-War Rally, Central Catholic High School Auditorium, April 10, 1938.

Undoubtedly, an important question in the mind of every concerned Christian and Catholic is this: what particular line of action can I adopt to help prevent another war? An effective answer to this question has been given by an outstanding member of our American Bishops, Archbishop John T. McNicholas of Cincinnati, who issued the following statement: "There is the very practical question for informed Christians who acknowledge the supreme dominion of God and the Divine toleration of governments that reject and ignore God. Will such Christians in our country form a mighty league of conscientious non-combatants? The organization of such a league deserves the serious consideration of all informed Christians who have the best interests of America at heart."

This statement, remember, is not made by any wild-eyed street corner orator, but by a man whose thought carries weight and deserves our serious regard and attention.

### The Answer

The answer to combating pro-war sentiments and propaganda is to swell the ranks of a nation-wide organization whose object is to

avert the peril of a new war by forming affiliated groups of sober and level-headed conscientious objectors. Such an organization, already in existence, is Pax-Pax-Pax, a Latin word meaning peace. Pax has been carrying on the work suggested by Archbishop McNicholas.

Pax, understand, is not a group of pacifists who condemn war absolutely, but is made up of thinking men and women who hold that the conditions under which modern war is waged exclude the possibility of a just war, and so they soundly and rightly can take up the position of conscientious objection. What about conscientious objection? It has been labeled in many ways,—as extreme, un-Christian, un-Catholic, rabid, cowardly, and so forth. When outstanding and clear-headed minds of the Church support the position, it can hardly be termed extreme or un-Christian. As to its cowardice,—it takes real courage to stand firm in principle against powerful and dangerous opposition. As the operations of some present governments indicate, it is not improbable that conscientious objectors will be lined against the firing wall as an example to the weak-sisters. This will be a far greater test of heroism than to meekly march to war, the proverbial lambs to the slaughter. If the general public feeling is against conscientious ob-

(Continued on page 4)

## Editor of ACTU Paper Badly Hurt

Bursting into print this May Day, The Labor Leader, weekly publication of the ACTU (Association of Catholic Trade Unionists) which has been coming out every week since January 4, 1938, in mimeographed form, now takes a big step forward and becomes the first printed Catholic labor weekly published in America.

In spite of the fact that its editor, George Donahue, is in Kings County Hospital recovering from fractures of skull and jaw and bad face cuts received in an auto accident April 18 while chasing a story for The Labor Leader, the latter will appear in 4-page tabloid form in time for distribution at the Communists' May Day Parade Saturday afternoon, April 30.

The Labor Leader is a paper devoted to publication of the activities of the ACTU, significant news



—Ado Bethune

of the day involving trade unions (whether these be CIO, A. F. of L. or otherwise), with special emphasis on Catholic activity in regard to the labor movement, and the exposition of Catholic doctrine and opinion on labor and economic problems generally. The support of subscribers and benefactors is badly needed to finance this new project. Subscription blanks may be obtained from checks sent to the ACTU headquarters at 191 Canal Street, New York City.

### Catholic Labor Defense

Another important step forward for the ACTU this last month was the formation under its auspices of a Catholic Labor Defense League, a group of Catholic lawyers who will supply legal aid gratis in deserving labor cases. Applicants should apply to the 191 Canal Street address. The League, at present composed of 10 young Catholic lawyers, seven men and three women, is a hopeful attempt to build up a Catholic counter-part to the Communists' very successful legal arm, the International Labor Defense, of which Vito Marcantonio is president, and the Socialists' Workers Defense League.

### "Invade" Jersey City

The ACTU's long-delayed "invasion" of Jersey City finally came off last month with the first distribution on record of Catholic literature attacking Hague and supporting the CIO. Copies of The Catholic Worker, ACTU leaflets and The Labor Leader, were handed out by three ACTU-ites and one Catholic Worker at five strategic points just as workers were leaving office buildings and factories and issuing from the Hudson Tubes.

As a result of the Supreme Court decision outlawing the Jersey City ordinance that prohibited the distribution of literature, only one of the distributors was interfered with by police. That was George Donahue, who was first stopped, but then allowed to continue.

### Negro Employment Committee

The problems of opening and protecting jobs for Negroes in public utilities and other forms of

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## Immoral Money Breeding

Rev. G. B. O'Toole, Ph.D., STD  
(Prof. of Philosophy, Cath. Univ. of America)

(Concluded from last month)

Q. What, then, are we to think of John Calvin's compromise, which permitted interest-taking in the case of PRODUCTIVE LOANS, but forbade it in the case of CONSUMPTIVE LOANS?

A. The founder of Calvinism made the first breach in the Church's laws against usury by teaching the lawfulness of collecting interest on money advanced to enable a borrower to acquire CAPITAL, that is, productive property. In this, however, Calvin was entirely wrong, as is evident from the words of Benedict XIV quoted above. If the security (in the form of a mortgage or other collateral) is sufficient to eliminate every element of risk, then—in the absence of such risk or any other extrinsic consideration entitling him to compensation—the lender has no claim whatever to share in the profit accruing to the borrower. Only by entering into a contract or real PARTNERSHIP with the producer, in which he stands to lose as well as gain, does a financier acquire the right to share in the profits of production. He must not expect to eat his cake and have it. Let me repeat, outside the productive spheres of agriculture, mining and industry, there can be no such thing as real increment—no such thing as actual increase of wealth. For this reason, Karl Marx is right in insisting that "merchant's capital and interest-bearing capital" are in contrast to INDUSTRIAL capital essentially "DERIVATIVE FORMS." (Cf. Capital, Bk. I, p. II, ch. 4.) In fact, he might have gone farther and said that it was a misnomer to speak of the MERCANTILE and FINANCIAL forms as CAPITAL (productive property) at all; for, as he himself points out, "circulation or the exchange of commodities does not create value" (ibidem). The increment born of mercantile and financial "capital" is not their own but rather a produce milked from the industry, farming, or mining. And so when the financial "capitalist" exacts interest for making a "productive loan," he inevitably imposes a tribute upon PRODUCTION; and if he levies such a tribute without contributing his fair share either to PRODUCTION by way of genuine PARTNERSHIP or to DISTRIBUTION by efficient SERVICES, he is guilty of the social sin of EXPLOITATION, that is, of plundering the resources of society. Father Victor Cathrein, S.J., supports Calvin by conceding the "moral"—he should have said, "immoral"—productivity of "modern money"; he even goes Calvin one better by defending the "justice" of collecting interest on "consumptive loans" (Philos. Moral, 1907, p. 320). Father Coughlin, while in the same boat with Calvin as regards "productive loans," has at least the merit of denouncing as unjust the interest taken on "unproductive loans." At all events, I believe Calvin's theory to be untenable in the light of Benedict XIV's clear statement to the contrary.

Q. What are we to think of the modern compromise that condemns a high rate of increment on loans as USURY, but approves of a low rate as INTEREST?

A. This conventional distinction on purely QUANTITATIVE grounds between lawful interest and illicit usury, is also untenable in the light of Benedict XIV's words. Besides, it is an axiom that MORE or LESS does not change the NATURE (or SPECIES) of a thing; that a mere difference of DEGREE does not suffice to make a difference of KIND. Doubtless, the banker performs a real service to the community in the sphere of DISTRIBUTION by promoting the processes of commodity-circulation or exchange and he is therefore entitled to compensation in the form of a moderate SERVICE-CHARGE on loans, particularly if he is authorized to take it by the CIVIL LAWS of his community—all of which is being interpreted means, that the banker is entitled to collect a MODERATE rate of interest for his loans on the score of his personal services to the community and not on the false score of the loan's productivity. At the same time, it must be borne in mind that even interest-rates low

enough to constitute IN THEMSELVES no more than a fair service-charge (to pay the salary of the banker and the expenses of maintaining the bank), become usurious though being COMPOUNDED. Low rates of COMPOUND INTEREST, exploit just as surely as do high rates uncompounded, the only difference being that low rates operate more slowly. "But," says A. J. Penty, "in the end it is the same, as is apparent to anyone who reflects on the famous arithmetical calculation, that a halfpenny put out to five per cent compound interest, on the first day of the Christian era, would by now amount to an octillion: an amount in bullion which would occupy a space equal to several gold globes as large as the earth. It is only necessary to make our acquaintance with this fact to realize that, in assuming that money is never so usefully employed as when it is used for the purpose of making more money, finance is committed to a principle that is destructive of society, as in these days we are finding out. The custom of investing and reinvesting surplus wealth in new speculative enterprises is loading society with an ever-accumulating burden of debt, which operates to bring industry to a standstill; while contrariwise the effort to produce dividends on the ever-increasing and inflated capital (because of the policy of indefinite industrial expansion it involves) brings finance into collision, on the one hand with labor, and on the other with foreign nations whose financiers and industrialists pursue the same object." (Tradition & Modernism in Politics, 1937, p. 96.)

Q. What is to be thought of the of taking interest on UNPRODUCTIVE LOANS?

A. The iniquity of this practice is so evident that even Calvin saw it; for he stipulated that "usury should not be demanded from men in need," adding that "he who receives a loan on usury should make at least as much by his labor and care as he who gives the loan."

Q. What about the morality of the modern practice of making loans in CREDIT-MONEY and demanding payment of interest and principal in REAL MONEY?

A. As I do not wish to enter into the question of credit here, for fear of complicating matters, I shall let the English scientist, Frederick Seddy, answer for me—in his "Money as Nothing for Nothing" (1935), he says: "The original money-lender, whose extortions went up as a cry to heaven in the Middle Ages, did actually lend money, which he owned and GAVE UP to his borrowers. But nowadays . . . the banks tax the community by the issue of new money as bank credit, and so avoid having to give up themselves what they lend to other people. . . . This is the great invention, the invention of 'bank credit,' that has displaced money in turn and is disintegrating civilization under our eyes. It is the conception of money not as it is to the user, nothing for something, but as it is to the issuer, something for nothing" (p. 5). And he advises this remedy: "The only step necessary to prevent it, is to require the banks to keep pound (dollar) for pound (dollar) of national money against their liabilities to their check or current account depositors, instead of the 10 per cent or whatever the 'cash to credit' ratio may be" (p. 4).

Q. Does the Holy Office rescript of Pius VIII dated Aug. 18, 1830, which directs confessors not to insist on restitution in the case of penitents who take interest on advances of money represent an about-face of the Catholic Church on the question of the licitness of money-breeding?

A. No, this response simply recognizes that, living as they do in SECULARIZED states and communities, modern Catholics would be unjustly penalized and discriminated against if they alone among their fellow citizens were obliged to abstain from all interest-taking. Under such circumstances, Catholics are justified in collecting moderate rates of interest on their money, not on the false grounds of its alleged productivity, but BY WAY OF PARTIAL COMPENSATION for the tribute unjustly extorted from them by the money-breeding legalized in contemporary civil societies, all of which author-

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## May Day---Mary's Day

I AM the mother of fair love, and of fear and of knowledge and of holy hope. In me is all grace of the way and of truth, in me is all hope of life and of virtue."

In the hands of Mary we place this number of THE CATHOLIC WORKER, beginning our sixth year, and as it has been said of her that she never refuses aid of those who go to her, we ask her blessing for the coming years.

Never in the five years that the paper has been coming out, have we gone to press without putting our work in her hands to offer it for us to Her Son. Never in the five years that we have gone to press, have we brought out the paper without receiving our Lord that morning at Mass. We work in fear and we work in hope.

## Support

Steadily the great majority of our readers have been supporting the work. Many of our opponents, cancelling their orders for a time, have come back to us. Each time we had to send out an appeal our readers have sent what they could, and our bills have been paid. We are overwhelmed and humiliated at the faith that is placed in us.

Our readers have identified themselves with the movement and Catholic Worker groups have sprung up all over the country and they as well as individuals have tried to correlate the spiritual and the material, to follow up thought by right action. Round Table discussions for the clarification of thought, houses of hospitality as centers for the works of mercy (and propaganda is a work of mercy) and farming communes have been gotten under way. Through all our groups in New York, Boston, Pittsburgh, Detroit, Chicago, Milwaukee, St. Louis and other centers, we are feeding half as many men as the Municipal Lodging House maintained by the great city of New York with its 7,500,000 inhabitants. We recognize the need of state aid and legislation for the poor, but we emphasize the necessity first of all of personal responsibility. We are our brother's keeper. We can only show our love for God by our love for our neighbor. We are all members one of another, and if the health of one member suffers the health of the whole body is lowered.

## Programs

We are truly trying to change the social order and besides giving immediate aid to those in need, we are working towards a corporate order. (not state), towards farming communes and cooperatives combined with private ownership, credit unions, towards a true peace, founded on justice, towards solving the problem unemployment. We have a constructive program and a long range program which is often lost sight of in view of the immediate work of feeding the hungry which we do. We have emphasized ownership when unionists and cooperativists (if you can call them that) have failed to take the necessity of ownership by workers into account. We have fought the idea that force and violence can settle moral and economic problems. We have emphasized our profound faith that unless God "builds the house, they labor in vain that build it."

The Communist denies God, denies the right to private property, upholding state socialism as a means to achieving communism, and accepts the use of revolution as necessary. We have opposed these means to attaining social justice from the beginning. We have opposed also Fascism and Nazism, which while they uphold private property, put the State before God and exalt the use of military and mob force.

## Widespread

This program which works for the positive while opposing the false philosophy of our opponents has been carried not only all over the United States but all over the world. THE CATHOLIC WORKER is read in India and China, in Germany, Italy, France, Belgium, and other countries in Europe, in South America, Mexico and Canada. Articles are translated and reprinted. The leaders from New York have spoken all over the United States to hundreds of thousands, before college and labor groups and meetings of the unemployed. We have spoken before groups led by Marxists, and before meetings of Jews and Christians. We reach our opponents as well as our sympathizers.

The issue of the paper numbers 165,000, but we are printing about 30,000 extra. We urge all our readers this coming year to find new subscribers and help in distributing the paper. Reading the paper leads to action, and we wish to enroll our readers as lay apostles to help carry on the work.

## Day After Day

(Continued from Page 1)

are being formed according to the Pope's ideas, set up side by side with the neutral unions which the workers must of obligation to their fellows, join.

It isn't only the unemployed men who are being fed at 1414 Bagley. All afternoon women from the neighborhood come in for bread and clothes and it is seldom that they go away without something.

The atmosphere of the Catholic Workers' houses is always the same. When I am visiting a new place, I am immediately at home when I set foot in the door. The same spirit, the same comradeship, the same idea of giving, rather than getting.

## Out of Mind

Reading an article in Blackfriars for March on the need for a Catholic Home for the Insane, I was reminded of the visit I paid to the New York Psychopathic Ward some time ago when I visited a woman who had been with us for some time. The place is roomy, airy and cheerful and they have many concerts and entertainments for the poor sick ones confined there. But it is a sad place to visit. One poor girl lay on the floor, up against the wall, clinging to it as though she wanted to creep into the dark and lie buried and hidden away. There were sad cries now and then, and there was a hopelessness about many of the patients that struck the heart.

It was a Holy day on my visit, and none of the Catholics had been able to get to Mass. I had a little missal in my pocket book and I left it with the woman I knew so that she could read the Mass. All her possessions had been taken from her. When I next visited her, she said that about twenty had read through the Mass, taking turns with the book.

## Charity Bed

One night last week Bee and I went to stay at the Salvation Army Shelter on Rivington Street. We had to be in at eleven o'clock and we left Mott Street at ten-thirty. There was a meeting going on, a German Benedictine priest from Manchukuo was speaking, and we hated to tear ourselves away. But we had paid for our beds.

It was warm out and there was the smell of rain in the air. As we walked along the Bowery a few drops fell.

The Shelter is a five-story building on Rivington, just off the Bowery, and is right next door to an old hotel for men. It is very much like all the Bowery hotels, old lofts, made into dormitories and fire-proofed. Sombre on the outside, a store front window heavily curtained, a bleak entrance, and inside another bell to be rung before you see the matron. You give your name, age, religion, birthplace and state where you last lived. They also ask you whom to notify if you should get sick.

## Not Enough

When Bee had gone over in the afternoon to pay for the beds she had not enough money with her and another woman called out, "Make her pay for the linen if she's only going to be here one night. There's no twenty cent beds left. She's got to take twenty-five cent ones. And ten cents extra for bedding. Make her pay it."

"If you are minus a nickle, out you go on the streets all night," Bee said.

Having registered, we took our locker keys and walked up three long flights of slate steps through brick walls, and into a large dormitory with seventeen beds in it. The women were all in bed there, and the beds were close together. The air was stifling and one's ears were rasped with the coughing from various parts of the room. We went through this room, past two toilets which served for the entire floor (one of them was out of order), past some wash basins, and into another smaller dormitory. Here there were nine beds and the air was fresh. There were more windows in this smaller room than in the large dormitory in front. A woman got up silently from her bed to point out our lockers. Another woman came in and for a long time, by the side of her bed, rustled through paper bags. No eating is allowed in the room, but this poor woman used bags for suitcases.

## GREAT ALLELUIA FROM THE MASS OF THE BLESSED VIRGIN, (SALVE SANCTA PARENS)

The rod of Jesse hath blossomed; a virgin hath brought forth God and Man: God hath restored peace, reconciling in Himself the lowest with the highest. Alleluia. LUKE I. Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women. Alleluia.



## Peter Maurin

A three-page review of his life up to the time he founded The Catholic Worker appears in April 29 issue of The Commonwealth, 386 Fourth Avenue, New York.

Two articles on Houses of Hospitality by Dorothy Day are in the April 15 and May 6 numbers of the same magazine. Other articles by The Catholic Worker editors will appear later and we urge our readers to subscribe.

The New Commonwealth is edited by Harry Binns, Ed. Skillen and Phil Burnham.

## Getting Up

There were red lights by some of the doors, but otherwise the rooms were in darkness. I was glad of the small pocket flashlight I had in my purse. It was eerie, stumbling about in the dark. Bee's bed was by a window and mine was next to hers, and they were good beds, though the covering was too light. I sat up with my little flashlight for a while to say my rosary. I've been making the rosary novena for the farm and didn't wish to miss a day. The little book of prayers was given to me on my last visit to Detroit by one of our group there, Miss O'Loughlin.

We were awakened at six-thirty by the sound of others dressing around us though we were told that we did not have to get up until the bell rang at seven, and didn't have to be down and out until eight. But St. Patrick's was around the corner, and we wanted to make the seven o'clock so we got up at once.

"I used to get up for Mass every day," the woman in the bed behind me said, "but somehow you lose heart. I just haven't the heart any more," she sighed sadly.

"That place is clean," Bee said, as we walked down Rivington Street, "but if you are in the dormitory the noise of snoring and groaning is awful. You can't sleep. They're not giving you anything at the Salvation Army. They make money on those places. For the same amount you could get a little furnished room and then you wouldn't have to get out every day. You'd have privacy. But the women pay from day to day from begging, and cleaning, or just what they can pick up. It's no charity they're getting."

## 'Pax' Lauded At Pittsburgh Peace Rally

(Continued from page 2)

jection, it is because this hang-over sentiment of the last war is carefully nursed and kept alive by those whose purposes it serves—the war-makers. A reasonable, moral and free man certainly has the right to determine his actions.

## "No Fixed Standards"

As Archbishop McNicholas said further in his statement, "Governments that have no fixed standards of morality, and consequently no moral sense, can scarcely settle the question of war for Christians, who see and know the injustice of practically all wars in our modern pagan world." So it is up to us to snap out of our day-dreaming, actively concern ourselves, and support an organization such as Pax.

Our "war-makers" are in the materialistic capitalists and industrialists who wish to stuff their own pockets, the Communists and other deluded visionaries who would welcome war as a means of overthrowing the present setup, and the short-sighted politicians who wish to advance the ends of their own present system and country. There are numerous so-called peace organizations who spread subtle and hypocritical propaganda and advocate ensnaring actions which pave the way to another futile and world horror. The combined efforts of these groups are certainly going to achieve their end if we are going to sit idly by and twiddle thumbs. We, who know the impossibility of a just modern war and who know the certain ruin and useless bloodshed a new war will entail, will have no one but ourselves to blame if we do not take measures to counteract the present pro-war machinery.

## Recruits

Such real peace organizations as the Catholic Association for International Peace and the Pax movement are designed to spread sane and true information and check the madness of another world war. It is not only a necessity, but it is our duty to support them.



# LETTERS FROM OUR READERS

## Prisoner Writes

(Continued from page 3)  
roving disposition, he has proved his adaptation to every climate and climate.

### "Boomers"

Next time you stand fascinated at the antics of those human flies working in midair, "riding" and placing huge steel girders in place, speak to them, ask where they come from. Watch the sweat and grime stained brow, as he smiles, "any old place I hang my hat."

## Flower of Our Age



## White Collar Worker

Yes, he plies his trade, from the tropic to the frigid zones. Some poor "old timer" bent and worn, as he knocks at your door for a "hand out," probably could tell you his part, in that great engineering feat, the Panama Canal. Do you admire the grandeur of the Canadian Rockies? Remember the wonderful winter scene viewed from the observation car? And how slowly you thought, the train hauled by two huge mountain engines, traveled the twenty-four miles between Revelstock and Laggin? could you but see the strenuous work of the firemen, to keep your train steady on that exhausting upgrade. Continuously shoveling coal into those huge infernos, and the sigh of relief from bodily fatigue, when the summit was reached. The moral is, like as not, one of those firemen with his eye on the steam gauge, was a "boomer." Truly it has been said, "the laborer is worthy of his hire." I have gazed on mangled and torn bodies, beyond all earthly aid. Been in remote places, where no representation of God was available, to administer to the wants of the dying. No, De Profundis, to accompany the "boomer" on his journey to eternity. No, consecrated ground, to receive the corpse.

Kindly remember when you see projects standing out in vast relief, that many "boomers" gave their lives. How many lie in Potter's fields, from coast to coast, unsung, unwept? As I know and understand the migratory worker, he wants not sympathy, not involuntary poverty. Understanding, yes.

Easy Essays by Peter Maurin are gems. More power to the Catholic Worker, if the migratory worker, may at least be better known for what he is, if not loved. One need not be a sage, to note these days, methods and systems, doomed from the moment of their conception for failure. For like a house, a method or system, are no stronger than the foundation on which they rest. "Without Me you can do nothing."

Sincerely, a penitent,  
JAMES C. RYAN.  
Box 55, Stillwater, Minn.

## Non-Union Work

Dear Editor:

A friend gave me a copy of The Catholic Worker a few days ago, and I am very much interested in the expressed Catholic attitude regarding labor unions. And I recall that a week or so previous to your visit to Worcester a Catholic speaker from Boston stated before a local audience that every Catholic should belong to a labor union.

However, there are many contrary ideas on that subject, particularly among the Catholic clergy, as we Worcester union printers find a sentiment among the clergy against sending their printing to union printing offices. We have found, too, that in the 24 Jesuit colleges in this country there is a tendency by the student body to patronize non-union shops, and without a word of protest from the Fathers. I have made a canvas of the condition, and know whereof I speak.

### Non-Union College Work

I have appealed to the president of Holy Cross College, and he maintains "hands off" when we

## Flower of Our Age



## Entrepreneur

ask him to straighten this matter out, with the result that almost 100 per cent of the printing for the college is done in non-union shops, whereas 25 years ago union shops received all of it. This would seem that if the Jesuits firmly believe in the rights of workers to organize, as teachers of future citizens they should insist that their students start on the right foot—and that is not by patronizing printing offices where un-American conditions and wages prevail.

I think you would do a great service to the 80,000 union printers in this country and Canada by giving publicity to a wrong that should be righted, if we are to believe the Church that workers should all be union men and women.

With best wishes, I am  
Sincerely,  
WILLIAM P. CANTWELL,  
Sc. Label Committee.

## 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.

## Not With Machines

Dear Editor:

Your correspondent Arturas has misunderstood Mr. Kettering's remarks. What Kettering obviously means is that he has little use for a man who looks on his work merely as a means to making money, something to be got through and forgotten. On the other hand he wants the enthusiastic man who regards his work as a vocation, who works heart and soul, who likes his job and tried to do it better. If not carried to excess, this is a thoroughly Catholic sentiment. All of you at Mott Street have a job that has you "in its clutches"; that sits on the foot of your bed in the morning telling you that "It's time to get up and go to work." As Kettering says, "when a job gets a fellow that way he will amount to something."

Mr. Kettering's meaning was so plain, particularly in the original context, that it could only have been misunderstood by one who is automatically suspicious of business executives, and who thinks of them all as enemies and oppressors. For Arturas to "see red" over this matter is as exaggerated in one way as the ability of the Fair-hurt Lumber Co. to see "Red" in the other.

Yours sincerely,  
MURRAY BALLANTYNE

## California

Dear Editor:

It's a long time since I have written but in view of the fact that I am following the footsteps of the padres with a bundle of Catholic Workers I believe you should hear something of what I am doing. Because the weather has been warm after a cold, rainy winter, I had plenty of time on my hands and decided to see a few of the missions. I have been hitch-hiking along the road as far south as San Miguel. I found everyone keenly interested in the work. At Salinas I talked with some of the lettuce workers who are bravely making the best of it since their strike failed two years ago.

There is great work to be done among the itinerant laborers—Mexicans and Filipinos.

### Farm Colony

I distributed some papers among the fishermen here. They are more religious here than in San Francisco. Every September on the feast of Santa Rosalia their patroness, the fleet is blessed. I also left some papers with Fr. Kerfs at St. Anfiela's, Pacific Grove, for distribution among his Mexicans.

Fr. O'Connell of the Carmel Mission is interested in the work and would like to see a farm colony around the missions. But land is terribly expensive. I wish it could be worked out that there were houses of hospitality at every mission. They are a day's journey apart by burro which is almost a walk. It would be marvelous if we could tie up the restoration of the missions with the cooperative farms and the hostel movement.

Forgive this writing. I am at a cheap little hotel by a fish wharf in Monterey and such things as pen and paper are luxuries. May God grant you peace and plenty.

LEONARD AUSTIN

"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.

## Young Worker

Resurrection School,  
New York, N. Y.

April 7, 1938.

Dear Catholic Helpers:

I go to the Resurrection School. I'm in class 7B. Sister Rosa read your letters to the class. I was very interested when I heard what good things all of you were doing. So I told Sister if I was rich I also would help the poor.

I'm sending these things hoping they will find all of you in good health.

Yours truly,  
GLORIA CARTY.

## Montana

Dear Editor:

I am very happy to again hear from you, especially in your own hand writing. The pictures you want are enclosed. They certainly bring back many memories. I most certainly enjoyed being with you folks and trust that some day I may be able to again make the

## Flower of Our Age



## Educator

trip. Big Dan is missing in my collection of pictures. Somehow I didn't get a picture of him but did enjoy talking with him at the C.W. and selling papers on his territory. I'll never forget the compliment the policeman gave Dan. I was really shouting "Catholic Worker" at the top of my voice only to have a policeman tell me that it was terrible compared to Dan. In reading the C.W., all I have to do is look for the word "silly" and know it was written by Bill. Nevertheless, it is good. I feel he is closer to me. I could write indefinitely on different people in the pictures; they all mean and tell me something.

My purpose in going to college is to get a good foundation and later practice law for the benefit of the working class. Pray that I will succeed. It is hard working your way through. I bought this rebuilt Underwood typewriter on time. I need it for my school work. I was very sorry to hear that you were in the hospital in Chicago. How and pray that God will take care of you and the entire staff.

Yours in Christ,  
E. J. SEAMAN.

## On The Use of Force

"Religion is to be defended not by putting to death, but by dying; not by cruelty, but by patient endurance; not by crime, but by faith. If you wish to defend religion by bloodshed, you no longer defend it but pollute and profane it."

—Lactantius

## Bishop On Land

1075 West Market St.,  
Akron, Ohio

Dear Editor:

While he was here recently, our Father General, Bishop Walsh spoke with a great deal of interest of the Catholic Land Movement; he seems convinced that the man on the farm should live closer to God. He mentioned the simplicity of life of the farming people in China, and one point he mentioned will, I think, throw some light on the problem of combining community spirit with the cultivation of the soil. The farmers in South China, he said, do not live on the farms, but have their little houses in rural villages, close together, and the farm lands themselves radiate out from these villages.

This brought to mind a conversation which several of the local Catholic Workers had with a priest in a farming center near Akron. This Father did not think that taking men back to the farms would bring them closer to God—but the reverse—because of the isolation from the schools of Catholic thought. (I think they partly won him over, and we have sent him some literature on The Catholic Worker and the Land Movement.)

### Village Economy

Now, the combination of village with farming life seems to meet this objection, which under present conditions is probably a real one; for, Bishop Walsh says, the inhabitants of these villages have the same intellectual life and contacts as the people of Shanghai. Without this compact organization into rural villages, it would seem that

## Flower of Our Age



## Loyal Worker

the difficulty of isolation could be obviated only by continued dependence on the automobile, with its  
(Continued on page 8)

## Appeal

Station: VENUR,  
Venur P.S.S.K.

Dear Sir:

I am a poor pioneering missionary in South India, working in a newly started missionary station of Venur, dedicated to Christ the King, with sub-stations in the interior. I am enclosing an appeal stating the real facts as they are.

This station was opened lately, nine months ago. On account of dire hardships especially pecuniary, I am appealing and entreating you to give a small corner to my appeal in your organ, The Catholic Worker. I will be very grateful to you if you kindly comply with my request.

Recommending myself to your holy prayers, I beg to remain,  
Yours devotedly in Our Lady,  
Rev. R. C. Goveas



# Catholic Union of The Unemployed



The following letter is being mailed to the members of the Senate Committee to Investigate Unemployment and Relief. (The Byrnes Committee) and the members of the Ways and Means Committee of the House of Representatives:

The Catholic Union of Unemployed is aware of the mountains of evidence presented you showing the tragic conditions existing among the transient unemployed. The Committee on Care of Transients and Homeless, made up of some thirty influential and responsible persons affiliated with national agencies, submitted to you complete details on the plight of the transient, migrant and non-resident person and family. This report was presented to you by Mr. Kurtz of the Russell Sage Foundation, on March 14, 1938. Others, too, have called your attention to this desperate situation.

In view of this we know you are aware of the fact that in this great land of ours there are thousands and thousands of homeless men sleeping in box-cars and pails nightly. You know there are thousands of families who fled the drought and flood areas who are roaming through the western country. You know of the back-breaking child-labor that is practiced on the larger farms by children of these wandering families.

## Unhappy Report

You received a report from the American Association of Railroads to the effect that in one month of last year (August) there were over 407,000 persons ejected from railroad premises and routed from trains. You know, too, in the larger cities the labor of the transient is exploited. You have been shown there are hundreds of thousands of migrants traveling around in ill health and suffering from malnutrition. They are all good citizens of the country, necessary to the country but still men without the rights of citizens. There are thousands, you have been told, who are infected with tuberculosis and venereal diseases. You know children of migratory families are being deprived of education. You know only too well that this vast army of travelers is living a sub-human standard. You know there are "missions" in every city in the country where the transient unemployed is forced to praise an institution they hate and must sell their souls in order to get in for the night. They get a bowl of soup and are kicked out at five in the morning after having been exposed to visitors and radio broadcasts in order to keep a board of trustees living in comfort.

Thousands of transients come to the Catholic Worker breadlines daily. We do not believe in breadlines or any form of "mission technique." This is only happening because the State has avoided doing its duty in providing for the people. You know that the archaic system of settlement laws is working great hardship upon American citizens—making them "citizens without a state." You know that while men are at the verge of starvation, many areas deny assistance to the poor because it takes four or more years in some cases to qualify as a resident. Generally, states completely refuse relief to anyone who has gone from the state a year. This holds good even if the party had been a good tax-paying citizen of the community for 40 years before leaving and staying away a year.

## To Date You Have Done Nothing To Remedy This Condition!

There should be no need for individuals or groups to continually agitate for this form of relief when once the facts have been presented. You must by all means protect the thousands of decaying bodies and souls before you think in terms of "efficient administration" or balancing budgets. The providing of the work for the needy or feeding them

must be given precedence over all else.

We call upon you to do something to alleviate this mass suffering. You are in your position to serve the people in the name of humanity, in the name of the country, and, above all, in the name of God who broke bread with all around Him and not only with those who were favoring Him.

Transient relief on a national scale is the only means at present to relieve acute condition of the transient unemployed. We urge strongly passage of the Voorhis Amendment to the Social Security Act HR 9256, which has been referred to the House Ways and Means Committee. Our own meagre efforts will help many of the unemployed but these are only a handful in comparison to the thousands wandering helplessly about the country. We would help men to help themselves and work out their salvation on the land as the Catholic Worker Farm Community and other agrarian communities are doing. But as we are working slowly toward this end we feel the need for immediate legislation when it will relieve thousands of sick, outcast, hungry people.

TIM O'BRIEN,  
Secretary.

## Card. Verdier On Partisan Attitudes

(Continued from page 1)

At least for one day the "Truce" was observed. On Good Friday, 1937 not a shot was fired on either side. We were terribly thwarted in the efforts we made and would have made for "reconciliation" between "enemy brothers," as the Cardinal called them. It believes that the Holy Father or President Roosevelt might have been petitioned to call a free election in Spain to be held under either of their supervision. It was one suggestion, the object of which was peace, but it was in keeping with a somewhat similar suggestion made by the former Spanish President Zamora. Call it futile, call it silly, call it mad, if you wish. Call the "Truce of God" cables futile, silly, mad, if you wish—and they were called so. Still may not the Catholic Worker hope that its poor efforts for peace have "merited well from God, from unhappy Spain, even from humanity."

Now in this seeming hour of complete armed victory by General Franco we hope that all those Catholic Editors and those other "prominent" Catholics who so vehemently supported him by word, if not by physical presence, will use their influence with him, if any, on the side of mercy. We ask them not to reply by sneeringly asking, "did the Reds show any mercy or would they be victorious?" Granted they did not and would not. Rather let them ponder on the lately spoken words of Archbishop McNicholas "the objects of war are never attained." We would also now recall to all, the words of the poet about mercy "it blesteth him that gives and him that takes."

The Spanish civil war may be over before the next issue of the Catholic Worker comes out. We hope it will. We have no regrets for the Catholic Worker not taking a "partisan attitude," its thoughts, its words, its actions were all for peace and reconciliation. All we can say is that so far from jumping on the band wagon now, we regret that our efforts for peace were not greater.

### WANTED

Volunteers to sell the Catholic Worker on the streets, subways, union halls, etc., are requested to get in touch with Stanley Vishniewski. At present we would like to contact 100 zealous men who could devote a few hours each week to the selling of Catholic literature.



## Immoral Money Breeding

(Continued from page 2)

ize the bankers to exploit the people. The usury of modern finance imposes a huge private tax on production—raising the prices of all commodities, increasing the overhead of industry and commerce, expanding private and public debt, etc., etc. It has been estimated that the private tribute imposed by American bankers amounts to over 25 cents on every dollar's worth of purchase made by American citizens. Hence, pending a reform of the existing social order, Catholics may, without any hurt to their conscience, take the moderate interest accruing to them from savings accounts, etc., within the limits fixed by civil law.

Q. How do you square the Church's traditional doctrine, that money-breeding is a sin, with Canon 1543 of the Codex of Canon Law which says, "but in the loan of a current thing (such as money) it is of itself not illicit to contract for the legal rate of gain, unless it is evidently immoderate?"

A. The moderate rate of gain allowed on loans by Canon 1543 is allowed on the score of banking SERVICES and not on the score of money's PRODUCTIVITY, as is clear from the note to this Canon in the Codex, which refers us to Leo X's Bull "Inter multiplices" (in the V Lateran Council of May 4, 1515) allowing the "Mounts of Piety" (charitable credit-institutions—Montes Pietatis) of that day to make a "moderate charge" on loans "over and above the principal," in order to cover "the expenses, etc., of their staffs" and those of "maintenance." Hence it is in the sense of a SERVICE-CHARGE that a moderate legal rate of interest is declared to be "non per se illicitum—not by itself illicit" Canon 1543). In short, this Canon simply applies to the problem of the financier's compensation the same solution that St. Thomas applies to the question of the merchant's compensation. There is a parallel here; for, if neither the merchant nor the financier contribute anything to production, both do render service in the non-productive sphere of COMMODITY-CIRCULATION, and it is on the basis of these SERVICES to DISTRIBUTION that both deserve to be compensated. Now, St. Thomas says of the merchant's profit-taking the same thing that Canon 1543 says of the financier's interest-taking. Profit-taking, he affirms, "involves nothing vicious or contrary to virtue in its conception," and therefore the merchant "for the support of his family" may well above cost at a "moderate profit," his profit-taking being warranted as a service charge, that is, "as salary for service" (quasi stipendium laboris). (S. Th., 2da 2ae, Q. LXXVII, a. 4.) Hence, Canon 1543 does indeed warrant the taking of low rates of interest in the sense of a SERVICE-CHARGE to salary the banker and pay his overhead (in return for his services to the community), but it does not justify compound interest, which steps up even a low rate of interest to the point of exploitation.

Q. What social evils result from money-breeding?

A. Speaking of ancient society, Plato says: "These usurers, however, bent upon their own advantage, and seemingly obtuse even to that, by advancing money would all that yield to them, and so, by getting multiplied interest for the parent principal, fill the state with many a drone and pauper." (Republic, B, VIII, ch. 8). And of our own day, Penty says that "money-breeding leads to class and international warfare; or alternatively to a complete paralysis of the whole conomic system, since, when

centralization of wealth proceeds beyond the point at which the rich can spend their share on consumption goods, demand is undermined, because effective demand depends upon a wide distribution of property and purchasing power which money-breeding operates to destroy. And with the undermining of demand, there come into existence large and insoluble unemployment problems, as we like the Romans, have found out. Other agencies have been at work to promote the same end. In Rome there was slavery, which displaced free labor; in the modern world there is machinery which achieves a similar displacement. But apart from them, money-breeding, by concentrating purchasing power in the hands of a few, can be relied upon to create unemployment. Shall we say that nations that take to money-breeding perish by money-breeding?" (Op. cit., pp. 96, 97).

Q. If money-breeding is so great a social evil, why is the Church's opposition to it less vigorous today than in the Middle Ages?

A. For the previously-mentioned reason that all modern states are SECULARIZED civil societies, which have legislated religion and morals out of public life, relegating them to the privacy of the individual conscience. In the Middle Ages the Church had control of social affairs, and society no less than the individual was Christian; but Masonic Liberalism changed all that—everywhere it has "separated the State from the Church." It has taught human society to discard moral and religious qualms and to confine its aspirations to material goals. It has emancipated Greed to prey on Weakness. It has given us that pagan legislation of modern times, under which individual Christians can indeed live, but a truly Christian society is impossible.

Q. Is there no other way of enabling industrialists to hold out during slack seasons or of tiding farmers over periods of crop failure than the method of interest-bearing loans?

A. Certainly. For one thing, our federal and state governments might undertake to do the service on a cost basis, just as the federal government does now in the case of the mails, our national POST OFFICE being a non-profit service. However, it might be dangerous to give the federal or state governments monopolistic control over credit. Hence this function should be given over in large measure to private enterprise, e. g., to Labor and Farmer guilds, to Consumers' Co-operatives and Employers' cartels. Such organizations should be encouraged to help their members by making interest-less loans, for which the same security should be demanded as is now required in the case of bankers' interest-bearing loans. But other than this nothing should be required, except the reasonable service-charge of officials' salaries and overhead. There is no necessity for making money out of money; we must get over this idea!

It is vain for a man to regard himself as innocent while he usurps for his own the gifts of God which belong common to all. Those who do not distribute what they have received are wading in the life blood of their brethren. Every day they murder so many of the poor who are dying of hunger and might be saved by the means which they keep for themselves. For when we distribute to the poor what they need, we are not giving what belongs to us; we merely pay back their own. We are paying a debt of justice rather than fulfilling a work of mercy.

—St. Gregory.

## Union of Prayer For Peace Is Started Here

(Continued from page 1)

united effort could be if thousands of priests and laymen will offer up their Masses on that day for the common purpose. Such a thunderous prayer will issue as to shake the gates of Heaven itself. The Prince of Peace will not ignore it.

We expect, indeed we wish fervently to be deluged with letters from individuals and groups indicating their intention of taking part. Please send such letters to Pax, 115 Mott Street, N.Y.C. Those wishing to join the Union of Prayer for Peace may send their names (no address necessary) to Rev. Edward Hughes, O.P., 141 East 65th Street, N.Y.C. The only condition for membership is the promise to say a prayer EVERY DAY for peace. All members share in a monthly Mass.

## POPE PIUS DEPLORES KILLINGS IN WARS

'Woe if the Future Were to Be in the Hands of Man,' Pontiff Says.

VATICAN CITY, April 23.—The Pope, in an audience today with more than 5,000 pilgrims, referred to the Spanish and China wars "where men seek to kill men in the greatest numbers." He deplored the killings and the "pains and misfortunes" involved.

In addressing the pilgrims, many of whom were newly-weds, the Pope said:

"Woe if the future were to be in the hands of man. We see continually how men know how to spoil and damage everything, even to killing one another.

"What is this war of which we receive news from the Orient and the Occident, if not truly men seeking to kill men in the greatest numbers and in the worst manner? War is such.

"Woe if our future were to be in the hands of man. Fortunately, it is in the hands of God. It is for this that I invite you to imitate the example of the Pope. I deplore, as all deplore, the misery which covers the world, especially all the pains, miseries and misfortunes which war brings with it.

"I deplore them, but I have immense faith in the future, because the future is not in the hands of man but of God, and things will go as God wills."

—From Philadelphia Record

"Men have lost the consciousness that war is a destroying element in the Mystical Body of Christ. As for Christian consciousness today, we do not think of Christian fighting against Christian, but only of the citizens of one country fighting against those of another. War is looked at almost exclusively from the national point of view." The Church and War—Fr. Stratmann, O.P.

## CATHOLIC WORKERS' SCHOOL



Monday night: Workers' School, 8, 9, 10 P.M., eighth floor, Woolworth Bldg.

Wednesday night: Speech and dramatics class, 115 Mott St. rear bldg., dining room.

Thursday night: General Meeting at 8:30 P.M., 115 Mott St., store.

Fridays, second and fourth of month, ACTU meetings, 8 o'clock, 115 Mott St., store.



# :-: Catholic Worker Cells :-:

## Pittsburgh

Catholic Radical Alliance  
901 Wylie Avenue  
Pittsburgh, Pa.

The big activity of the month for the Catholic Radical Alliance was the Peace Meeting. We held our Anti-War Rally at Central Catholic High School. Father Campbell, local superintendent of schools, was the chairman and he was a most gracious and charming one. Rev. Joseph F. Thorning, was our main speaker. He gave a wonderful talk.

Father Rice spoke, and Father Hensler said the prayers and read the resolutions. A veteran, Mathew Timmonney, who was wounded in the war and later decorated for bravery, spoke, he told us that 95 per cent of the men who actually saw fighting in the last war were mentally affected. He made the point that the war still goes on in the veteran's hospitals.

### Pax

Ray Friem gave a talk on the idea of conscientious objection and a lot of names were turned in. We will start a Pax group in Pittsburgh. Eight hundred people came to our rally, which was held on Palm Sunday. We hope that CW groups throughout the country will start similar rallies going. It is really quite easy.

We got after everybody. Every Catholic organization was contacted. Veterans groups and labor unions too.

Our resolutions condemned the Sheppard-May industrial mobilization bill, the super navy bill and called for an embargo on arms and loans to conduct or prepare for a war. We condemned sword rattling statesmen, and political termite who would get us into the next war. We favored the Ludlow amendment, particularly as amended by Senator La Follette.

Much of the punch which is in the resolutions and the hand-out were put in by Maurice Sullivan. Anyone interested in getting an anti-war rally going might write to Father Rice, 3221 Fifth Avenue, Pittsburgh, Pa.

### Moving

We moved into 61 Tannahill St. from our little room at 901 Wylie Avenue. Since moving we have continued to be blessed with plenty of guests and sufficient blessed generosity to take care of them. Old St. Rita's home is a big place and we are tempted to settle snugly in it forever, but we realize that to become institutionalized, were a calamity. We intend to fight to maintain the CW spirit.

## Boston

Our Lady of Perpetual Help  
House of Hospitality  
328 Tremont Street  
Boston, Mass.

No farm in sight yet. It will certainly be a good one when we do get it. St. Joseph will see to that. We must have looked into at least fifty farms already, but only one was suitable and that one was sold before we could raise the money necessary to buy it. We are now entering May, the month of Our Blessed Mother. Surely she will hear our prayers in this month. Let us seem to be always asking and never thanking let us say now that we are deeply grateful to all those who have made it possible to carry on this work. Our thanks go first to our leaders, Dorothy Day and Peter Maurin, for their inspiration during the past five years. Unless they had shown the way we would certainly not have had the courage to venture far. We need leaders today who are always two steps ahead of us setting up ideals which we in our puny way shall try to reach. Thanks also to the entire New York staff for their help and example. May we be able to match them stride for stride as the Catholic Worker enters its fifth year.

### Three Years

We are also grateful to those who laid the ground work of the Boston Catholic Worker. Miss Jane Marra now intensely engaged in union activity in the I.L.G.U.

## Chicago

Helen Farrell  
Holyrood House  
1841 West Taylor St.  
Chicago, Ill.

May seventeenth marks the second anniversary of the formation of the Chicago Catholic Worker. Not only does the date allow us to reconsider the experiences of the group from the early and most temporary of meeting places to our present status of two houses (the headquarters at Holyrood House and the House of Hospitality recently dedicated to St. Joseph), but it also is a more pertinent time to examine the magnitude of the responsibilities ahead of us. It is well to review the work already accomplished, but it is absolutely necessary that we give ourselves to the planning of the work still to be done.

The Easter party for the children was a happy occasion for everyone concerned. Incidentally the cookies passed among the youngsters were made by a group of the girls who have been receiving cooking lessons at Holyrood House. Soon we are opening our second summer school session for the neighborhood children at 1841 W. Taylor Street. In view of last year's success, the school this year will be larger and broader in its scope of activity. Naturally money will be needed to support this extension. We are relying on our friends.

### Needs

And speaking of money and friends, the St. Joseph House at 868 Blue Island Avenue is greatly in need of both. More bed and bed linen must be procured somehow. Even in the face of almost non-existent food and finances, St. Joseph's House is progressing rapidly. In fact, if we were to judge by the artistic appearance of the front of the store we might accuse ourselves of prosperity. Larry has worked generously and well. Sylvester, by trade a sewing machine repair man, has helped greatly by fixing electric switches and other necessary repair work. Mike Marcus, with thirty years' cooking experience behind him, can make a delicious meal of almost nothing (needless to say this has often been the case!) Phil, the Printer, has been with us from the beginning. He was employed for two weeks and magnanimously turned his wages in to help feed the others. On Thursday, April 21, Father Morrison, Rector of Holy Name Cathedral, spoke at St. Joseph's. We are expecting Dorothy Day back with us on the fifth of May.

Both Chicago Houses are looking forward to an even more successful future than has been ours in the past two years.

HELEN FARRELL.

and vice-president of the newly formed A.C.T.U., Miss Mary Loughlin, Miss Frances Guldrey, Miss Sarah Lydon, Miss Mary McSweeney and many others. All of these good friends have stood by us throughout the past three years and given of their time and money to spread the work. God bless and keep them all.

April has seen an increase to four hundred of the men who come each morning for coffee and sandwiches. But with the increase St. Joseph has kept pace. When we went into debt to the extent of about \$118.00 the Mt. Benedict Council Knights of Columbus sent us a check for \$100.00. So you see, the more we ask of St. Joseph the more he gives. This donation and the \$100.00 received from Miss Mary Loughlin for the farm are the largest we have ever received. The work has been financed with these exceptions by small donations, and by the pennies, nickles, dimes and quarters which come from the sale of the paper.

JOHN MAGEE.

"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.

## Troy, N. Y.

St. Benedict Joseph  
Labre House  
406 Federal St.

Our prayers to St. Joseph have been answered by finding two full time workers to stay at our House of Hospitality, John Williams and Harry Robillard. Our "Ambassadors" have been numbering 75, mornings—25 noontimes and about 50 at supper. Many thanks are due to Freehofer Baking Co., Kellers Baking Co., and the Public View Bakery for their donations of bread and rolls. We had a special treat for our "Ambassadors" Easter Sunday—"Irish Stew" and a package of tobacco to each "guest" which was donated by J. McGahn, a local tobacco manufacturer.

We are continuing our Tuesday night's lectures and open discussions. One of our outstanding speakers was Mr. Wm. Peccard, a good Catholic, and at present Chairman of "Standards and Appeals" of the State of New York, who explained the workings of the State Labor Department.

We sold and distributed 2,000 Catholic Workers at our local churches. We also placed a few on important news rooms in Troy and Cohoes.

The Welfare Department of our City have sent us donations of apples, butter, celery, etc. St. Augustine's parish sent us a cash donation along with the Alumni of the College of St. Rose. We have been able to place three Ambassadors back into employment. We have hope of starting a branch of the A.C.T.U. in Troy. There are a few Catholic Labor Leaders in Troy who are interested in such a movement and they are trying to interest other Catholic unionists in such a movement. We appeal to our readers to continue to pray to St. Joseph for our success and to send us any donations of food, clothing or cash. Donations should be sent to Father Hinds, care of Catholic Worker, 406 Federal St., Troy, N.Y.

WILLIAM A. O'NEIL.

## Houma, La.

Andy Thomson  
St. Francis House  
Houma, Louisiana

Bill Callahan, third of the CW pillars to visit us, stayed only a very short time, as he was on an urgent mission farther south. He will, we hope, try to accomplish the impossible, upon his return East: to get Peter to return our book, "L'Homme et le Travail" by E. Borne. We had been forewarned though, and the blame belongs on our not so sturdy shoulders.

The Land Movement would go over big here if there were any land available. About ninety per cent of the land in Terrebonne Parish (county), is owned by three or four big combines. Many of our young people would be only too anxious to secure a small holding if it were available, together with a decent house and necessary equipment. But try and get it. (And they raise such a fuss about Communism because its great aim is the outlawing of private property!)

We enjoyed Fr. Lafarge's article "Race-Baiters and God-Haters. That issue of America was literally gobbled up. Wonder how the Senators liked it. Wonder if they paid their own "Labor" the \$1.50 per day ("plus perquisites") as per the Gov. requirements had it, for cutting cane. We aim to find out, and are cooperating with the Farmer's Union—ACAPAWA towards that end.

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



## Akron, Ohio

St. Francis House  
196 E. Crozier St.  
Akron, Ohio

Catherine (Baroness) de Hueck playing marbles on the floor with the youngsters, colored and white, was a high light in the still brief history of St. Francis House. She came down for a visit on March 26, following her lecture in Cleveland on the previous night under the auspices of the Social Mission Sisters' Guild, and was with us from noon until her train left for New York at 11:18 P.M., so that we had eleven hours of discussion, indoctrination and fraternal friendship. She told us much of her experiences in Russia and America, her work in Canada and now in Harlem, and left with us a greater trust in the Holy Ghost and a greater enthusiasm for Catholic Worker ideals.

Eight of our group were received into the Third Order of St. Francis on Sunday, April 3, by Father Juvenal of Chicago, Procurator of the Third Order.

### A Hundred Meals

Monday, April 4, brought us a visit from Father La Roy Fenstermaker, one of the group ordained at the Seminary of Our Lady of the Lake in Cleveland on the previous Saturday. He spent the evening with us, gave us all his blessing, and offered the Holy Sacrifice for our intention on the following morning.

Passion Week saw the number of meals served daily top the hundred mark. We are grateful to all whose contributions of food, household utensils, literature and personal service, have kept us going since we opened on Ash Wednesday. God the Father of the poor will remember them.

Discussion groups take up the Land Movement on Monday nights, the Liturgy on Tuesday, Christian Marriage on Thursday. A general discussion preceded by Prime is held on Sunday mornings.

A happy day was that on which Bishop Walsh, Superior General of Maryknoll, visited us and told us that St. Francis House reminded him of one of his early missions in South China.

Sorrow has come our way too. Four of us were pall bearer at the funeral of one of our neighborhood friends. Now we are praying for Betty, one of our youngsters, who is in the Children's Hospital suffering from third degree burns which may prove fatal, the outcome of playing with matches—but she received her First Communion in bed on account of the accident and is a patient little sufferer.

We have not forgotten the Land movement. Several zealots are looking for a farm. We are too little and new to do much this year, but would like to get one foot on the ground. Akron readers who know of a small farm—or anything else, for that matter—going a-begging, will find us gifted with taking ways.

A group of Cleveland friends, headed by Fathers Fenstermaker and McIntyre of the recent ordination class, came down for a discussion on the Tuesday of Holy Week. All C.W. friends—or "enemies"—are invited to do likewise.

## A.C.T.U. Joins Fight on Race Discrimination

(Continued from page 2)  
public and private employment were discussed in a session at Harlem's Abyssinian Negro Church last month of the Coordinating Committee for Employment. John Cort, ACTU secretary, spoke on the work of the ACTU towards eliminating racial discrimination in the labor movement, and its campaign against the Consolidated Edison Company. It was suggested by other delegates that the boycott activities of both organizations might well be coordinated.

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

## Milwaukee

1019 N. Fifth St.,  
Milwaukee, Wisc.

Easter Sunday finds us in Toronto, looking forward to the three-day Colloquium on Social Catholicism at which the Catholic Worker cells and other groups in the United States and Canada will trade experiences and renew their spirit.

In Detroit yesterday, I saw them prepare and start to serve some of the 600 who come to their St. Francis House every day. Our 40 or 50 at Holy Family House looks small alongside this number. But fortunately the editor, on her brief visit to Milwaukee last week, reminded us again that quantity is only incidental to the work. We must congratulate the District group, however, on being able to take care of so many ambassadors of Christ.

A little contest in craftsmanship took place recently at Holy Family House. Early in the winter we had given the use of the basement to a man named Turner, who wanted a place where he could dig and bend willows to make smoking stands. All winter he has pursued his craft in our house, and together with his one-man sales force, earned enough to pay for a sleeping place. Neither of the men is young, but they still work rather than live entirely on handouts. Just before Dorothy Day came, Bill Morrow, who stays at Holy Family House, borrowed some of Turner's willows, made himself a smoking stand and finished it off with carpenter's tools. Dorothy did not pronounce judgment on the craftsmanship, however.

The workers at Holy Family House are busy now preparing the May 2 session at the Milwaukee auditorium, a sectional meeting in the National Catholic Social Action Conference at which Dorothy Day will speak on unemployment.

LEONARD DOYLE

## Vermonters Helped by Bl. Martin

Some time ago two young Vermonters started picketing Blessed Martin de Porres. They had told The Catholic Worker, "The Christian Front," and any number of magazines at their parish stand on Sundays. But Donald and Norman Langlois wanted more than that. They wanted a reading and discussion house on Battery Street, which is along the Lake front in Burlington, Vt.

Battery Street is to Burlington what Mott Street is to New York, except that you can see hills and water besides seeing the sky.

### New Home

A couple of weeks ago Blessed Martin decided to get busy for the Vermonters. Now the Langlois brothers have moved from their own home to a place on Battery Street, where they live in their spare time. Both of them work in Burlington.

They are hard at work, making it into the reading and discussion room they have wanted. They also hope to be able to help some of Burlington's down and out, depending on contributions.

Because their new Battery Street place faces Lake Champlain and the Adirondacks across the water, the brothers call their house "the summer home." Officially, if things work out as planned, it will have the name "Martin House," in honor of the good black man whose intercession has helped things along.

Bryan Oegnan

"War is not only an evil as pestilence and famine are; it is not only blood-shedding, but it is the exaltation of every physical, mental and moral evil." — "Church and War" by Father Streimann, O.P.



# THE LAND

There Is No Unemployment on the Land

## St. Thomas on Self Sufficiency

From SOCIAL PROBLEMS, as translated by Gerald B. Phelan.

Now since men must live in a group, because they are not sufficient unto themselves to procure the necessities of life were they to remain solitary, it follows that a society will be more perfect the more it is sufficient unto itself to procure the necessities of life.

For an individual to lead a good life two things are required. The first and most important is to act in a virtuous manner, for virtue is that by which one lives well; the second, which is secondary and as it were instrumental, is a sufficiency of those bodily goods whose use is necessary for an act of virtue.

Now there are two ways in which an abundance of foodstuffs can be supplied to a city. The first we have already mentioned, where the soil is so fertile that it nobly provides for all the necessities of human life. The second is by trade, through which the necessities of life are brought to the town from different places. But it is quite clear that the first means is better. For the higher a thing is the more self-sufficient it is; since whatever needs another's help is by that fact proven inferior. But that city is more fully self-sufficient which the surrounding country supplies with all its vital needs, than is another which must obtain these supplies by trade. A city which has an abundance of food from its own territory is more dignified than one which is provisioned by merchants. It is safer too, it seems, for the importing of supplies can easily be prevented whether owing to the uncertain outcome of wars or to the many dangers of the road, and thus the city may be overcome through lack of food.

Again, if the citizens themselves devote their lives to matters of trade, the way will be opened to many vices. For since the object of trading leads especially to making money, greed is awakened in the hearts of the citizens through the pursuit of trade. The result is that everything in the city will be offered for sale: confidence will be destroyed and the way opened to all kinds of trickery: each one will work only for his own profit.

## Race Problem

(Continued from Page 1)  
they do not solve the Negro problem.

1. The way for Negroes to solve the Negro problem is to behave not the way the white people behave but the way Saint Augustine wants the white people to behave

## V. The Power of Example

1. The white people are in a mess and the Negro people will be in a mess as long as they try to keep up with white people.
2. When the Negro people will have found the way out of their mess by evolving a technique in harmony with the ideology of Saint Augustine the white people will no longer look down on Negro people but will look up to Negro people.
3. When the white people will look up to the Negro people they will imitate the Negro people.
4. The power of Negro people over white people will then be the power of example.

## C.U.U. Plans Of Action

(Continued from Page 1)

3. Public ownership of utilities is advocated by the C. U. U. We respect the fact that the underprivileged who are deprived of the benefits of light, heat, gas, etc., because of the critical condition of the economic state. We believe, then, no man or men has a right to determine who shall have the benefits of our natural resources converted into power.

4. Though we do not approve of relief as a way of living we must take up the issue of securing adequate relief for the unemployed, the aged, the unskilled youth and the physically disabled. We hold the physically disabled in many cases, and the aged, could well apply their natural talent in some form of work relief. This would improve the conditions of these groups, help them to live better in places of their choice instead of

despising the public good: the cultivation of virtue will fail, since honour, virtue's reward, will be bestowed upon anybody. Thus, in such a city civic life will necessarily be corrupted.

Finally that state enjoys a greater measure of peace whose people are more sparsely assembled together and dwell in smaller proportion within the walls of the town. For when men are crowded together, it is an occasion of quarrels and all the elements for seditious plots are provided. Whence, according to Aristotle, it is more profitable to have the people engaged outside the cities than for them to dwell continually within the walls.

Consequently, the perfect city will make a moderate use of merchants.

## Bishop on Land

(Continued from page 5)

attendant moral and economic dangers.

The development of the Hand Crafts would also seem to call for some form of village life, in order that the Guilds might enjoy greater solidarity, and that Craftsman might share with Craftsman his technique and ideals—conditions which would hardly come to pass were the Catholic settlers to be scattered over numerous farms. I seem to see too the village Church brooding mother-like over the clustered homes—her bell softly calling all to frequent prayer, as in the Catholic villages of the Orient, instead of trying to make itself heard over the far-flung acreages.

### A Dream?

I like to think that an early achievement of the Catholic Land Movement will be the "classic village of the Christian Social Order," exemplifying all phases of the Catholic life. Why not a Monastic Wheel?—the contemplative Monastery, with its Sacrificium Laudis, as the hub, the various branches of the Active Life (scholastic, medical, etc.), as the hubs, the village as the rim—all in a constant state of rhythmic revolution and sending forth its sparks of Catholic Action into the farmlands—which, in turn, send back their produce to maintain the Living Wheel. This "classic village" could well center around some such monastic center as St. John's Abbey. Am I dreaming? Why not? Spring is here!

Your brief visit here convinced me that the spoken word is more powerful than the written, for we now have something here—a spirit, and a center—a tiny seed of mighty promise.

We hope that Dorothy Day will soon visit us. There are chances for some Houses of Hospitality hereabouts.

Prayerful greetings to all!

Devotedly in Christ the Worker,  
Brother Matthew.

### CREDIT UNION

The Chicago Catholic Workers Credit Union established February 19, 1937.

This is what has been done up to April 6, 1938:

Members—146.

Amount of loans (total)—\$3,915. During March, 1938, above loans were \$575.

We have 18 clients awaiting loans, amount of which is \$2,240.

We think this is a good record of a good work, one that might well be tried by units of the C.W. throughout the country.

JOHN B. BOWERS

N.B.: We have in nowise restricted our loans to Catholics! non-Catholics have been accommodated. "Loan sharks" are the cause of many of the borrowings from us.



## FARMING COMMUNE

Rosie, our cow, begs to announce to all her friends the birth of her new calf. Gloria, is what we named her and all here at the Commune are proud of this new edition to our family.

Rosie, who previous to the 'blessed event' had been dry, now, in order to show her appreciation for the wonderful care she had received during her illness, started to give 24 quarts a day. Five quarts of which goes to Gloria.

Our herd of cattle now comprise four head: Rosie, Gloria, Bessie, Mollie. We had to build a long fence to enclose our herd when they are put out to graze.

To feed our large and ever-growing family, John has been working in the fields from morning to night plowing and planting. Up to date he has planted 8 acres of alfalfa and corn, 12 acres of field corn, and 2 bushels of seed potatoes.

### I Insist

Jim and Prince, our team of horses, have been of invaluable aid to us in plowing the fields. Horses are indispensable to a farm, for without the help of Jim and Prince the plowing would never have been done.

We must not forget our mechanical beasts, the Ford V-8, which is used to take the crowd back and forth from N. Y. to Easton. In the last issue the statement that I made of 18 people riding as passengers, has been hotly contested. But I stand back of my statement and those of you who have seen Father Palmer's motion pictures of the farm will bear me out in this.

John Curran is still hoping to get a light-weight truck with a long body so that two can sleep and eat in it and have room to carry papers and apologetical literature about the country, bringing Peter's thought to all who will listen. There is a great need for Catholic apostles to go forth and bring the light to both rural and industrial sections. Here is the chance for someone to be a personalist and to foster Catholic ideas, the point made so often by Peter.

### Bad Eating

George, our pet goat, is a deceptive little creature, for though he has the face of a fawn he is a rascal at heart. Not only does he chase and butt our visitors but chews their shoe laces to threads. Of late he has taken a fondness for nibbling at books, especially books of a radical nature. To coun-

teract their bad effects we shall give him a copy of MY SPANISH ADVENTURE by John S. Connolly.

Our Commune consists now two farms. One which is located on top of a hill from which one can see for miles in every direction. The view from the upper farm is matchless and we are willing to bet that the Grand Canyon has nothing on it. The lower farm which nestles at the side of the hill, is the farm we intend to use for the children.

The barter system has been started between the two farms. The lower farm sends up milk to the upper farm and receives eggs in exchange.

### We Pick May Flowers

Tamar, spent her Easter vacation with us at the farm. She moved into her toy house which Mr. O'Connell built for her. It is a lovely place.

Tamar, Arthur Jr., and myself, went on many nature hikes through the woods that surround the C.W. farm. We found May flowers in abundance and hunted for four-leaf clovers. Tamar was the lucky one and as a reward she was given a ride. In addition to enjoying nature we caught poison ivy.

Margaret Bigham, Patricia Connolly, visited the farm on their way from Rochester to New York. We were all glad to see them and we hope that they will be able to stay with us this summer.

Also what was most welcome was the news that our visitors brought of the activities of their respective groups. It comforts us to realize that others are starting Houses of Hospitality and Farming Communes. Little by little we are building a new society within the shell of the old, until nothing but an empty structure will remain of the old, inhuman capitalistic system.

STANLEY

"It is a grave error to believe that true and lasting peace can rule among men as long as they engage first and foremost in the greedy pursuit of the material goods of this world. These, being limited, can, with difficulty, satisfy all, even if no one (which is hard to imagine), should wish to take the lion's share. They are necessarily unsatisfying, because the greater the number of shares the smaller the share of each." — (Christmas allocution of Pope Pius XI, 1930.)

## Rural Houses of Hospitality

Dear Editor:

I have just read your comments on Houses of Hospitality, so just add ours to the list — Nazareth House—we will call it. We aren't in town but off the beaten track out in the rural district where we must depend on the rural mail carrier and a trucking service to help us out. We have a small country store near us, but groceries are too high there. I never have many guests—not that they wouldn't be welcome. But we do manage to give out used clothing and shoes. Among us, right now, I have three little girls on my list who need shoes, clothing and everything. One is 7, and the others are 10 years old.

We never ask anyone for money, even though we could use it in our work, especially when our stamp box is empty, as is the case right now. Do ask St. Joseph to send us a typewriter. He helped us find this house—only three rooms—but we're asking him to help us find another—a larger one now. We might have guests at times. My husband is on W.P.A., but like all the others out here, is sick and tired of it, but he can't find anything else.

We saved money and advertised and advertised, but most prospec-

tive employers wouldn't employ him after they found out he was or had been on W.P.A. Some wrote us they were Catholics too. If ever you can come out and see us, and I'll take you over our hills and show you how and in what kind of shacks some of our people live in. Our three-room house is a mansion compared to them.

My husband is an experienced farmer, carpenter, and kennel manager; if work could only be had.

Yours in Christ,

CARMEN D. WELCH

(Mrs. Jesse L. Welch)

Ramsey, Ill., R. F. D. No. 1

P. S.—We sent out several appeals for used clothing, shoes, etc., and some papers replied they couldn't (or wouldn't) use my letters. There were too many such appeals; too much charity. The December issue of St. Anthony Messenger was the only one brave enough to publish a short letter about us. I received a dollar bill, a package of magazines and a bundle of clothing, as a result. Thought these little items might interest you. I thought of the lady who told you (I'm sure it was you), she would give her heart and soul to do something for the poor, but that was as far as her charity went.—C. W.

## Easy Essays

By

PETER MAURIN

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