

# CATHOLIC WORKER



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## STILL TIME TO PROTEST THE DRAFT

At the very hour we go to press there is still doubt as to the outcome of the Burke-Wadsworth Conscription Bill before Congress.

Prophets have foretold immediate passage without further delays, and are still predicting, what with the terrific pressure from above including that of the Republican presidential nominee. Yet there have been delays and still more delays. If the unorganized opposition can keep on protesting and deluge their Congressmen with letters of opposition, there is still a chance to defeat the bill. It is not too late to make your protest.

The Fish amendment does nothing to oppose conscription in principle. It just allows the voters of the country to register themselves against members of Congress who support the bill. It will make peacetime conscription an issue for individual members of Congress up this year for election.

Any delays will make for more clear and calm reasoning on this major piece of legislation which has been railroaded through to this point. It also will give time to do valuable work for the defeat of the whole measure as a matter of principle. In this blitzkrieged world, sixty days may change the whole scene. Protest now, today. It may be the last opportunity you have to speak your mind.

### Needed: Good Will

"For the Holy See, the only system which is practical and which, further, could be applied easily with a little good will on both sides, would be the following; to suppress, by a common agreement, among civilized nations, compulsory military service."—Cardinal Gasparri, Letter to the Archbishop of Sens, October 7, 1917.

## Ben Joe Labray

In the last letter that I wrote to The Catholic Worker I said that I was going to visit the House on Mott Street. But I haven't got there yet. It is an experience I am still looking forward to.

I ran into one of your gang, however, who was on the Staten Island farming commune, and he invited me down to work with them for a bit. I thought I'd like to write to you about my experience with the clam diggers. They haven't had a chance to write, going into the clam-digging industry

## LET YOUR PRAYERS BE FOR PEACE!

We listen to the horrifying accounts of the air raids on London and Berlin, and read the harrowing descriptions of wholesale destruction of lives and homes which one correspondent described as worse than anything he had seen in Flanders and Belgium; and knowing, as many of us do, friends and relatives and correspondents who are living there, we wonder that they can live through such terrifying days and nights of horror.

If our imaginations could really visualize the full horrors of war, we should not be able to keep our sanity. We think, almost hopelessly, What is there we can do but pray? And that is the tragedy, that so many pin their hopes to force, and pray only for victory, and so many pray without hope.

### "No Poison Gas"

In order that prayer may be stronger, more powerful, more filled with faith and hope, we recall to our readers that thus far there has been a mutual agreement not to use poison gas. That agreement has been kept.

If the belligerents have kept that agreement, why is there not a possibility of an agreement to stop the bombardment of cities and civilian populations? We say this, remembering Pope Pius XI's plea for all to do what they could to "mitigate the horrors of war." If one agreement has been reached, why not another?

An official German news agency, DNB, announced Monday, September 9, "London will be blasted with millions of pounds of bombs as long as attacks of enemy pilots on non-military objectives in Germany continue." Is there not a ray of hope in that "as long as"?

### The Truce of God

We recall also to our readers the Truce of God which was used to good effect at a

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## WARS ARE CAUSED BY MAN'S LOSS OF HIS FAITH IN MAN

### NON-VIOLENT RESISTANCE IS PATH TO PEACE

They are fighting for freedom in England, they say, but men have already lost their freedom.

We must prepare to fight for freedom here in America, they say, but we have lost our freedom here. People have come to accept the idea that we are a nation of industrial slaves, creatures of the State which doles out relief and jobs, and which is now going to seize the young and the strong for defence.

We have lost our democracy because we have lost our faith in men,—we no longer look upon them as creatures of body and soul, temples of the Holy Ghost, made to the image and likeness of God. If we have no faith in their spiritual capacities, we make no call on their spiritual resources.

## C.W. HOLDS '40 RETREAT AT EASTON

A few months ago we had a story in the paper called "Retreat on Mott Street." That gathering was for the crowd on Mott street, for the headline, and for those living in the house. And now we have just had our annual Retreat on the farm at Easton, Pa.

Those who are not interested in the agrarian-craft movement like to speak of it as a retreat from the city. But this was another kind of Retreat. Representatives of eighteen of the Catholic Worker Houses of Hospitality in all parts of the country, from all the crowded cities, had gathered together for a few days of meditation and prayer and conferences. There was one day of discussion afterward, and of course there was a great deal of talk a few days before. The Retreat itself was supposed to be in silence, but, although voices were hushed and the atmosphere quiet indeed, people could not resist talking to each other. Many had not seen one another since the year before.

### 125 Guests: Rain!

We had been preparing for the Retreat for weeks. From the way the groups had been writing in, we expected a hundred persons. One hundred and twenty-five finally came.

Down at the farm a great cleaning had been going on—floors scrubbed, beds washed, blankets and sheets and towels put in the tubs the last minute. And then came the week of rain! The skies darkened, a gray mist began to fall, then a tumultuous downpour, and everything was soaked, to stay soaked for a week straight, all through the Retreat.

All summer we had said: "What if it rains? It will be terrible if it rains! How will

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The leaders of thought have failed the people because they have lost touch with the common man. They have lived in ivory towers; they have made themselves gross and comfortable. They have sacrificed their integrity for a mess of pottage. They have trusted to mass movements and mass responses, and have not appealed to personalist response. They have trusted to words, ideas,—they have not gone to the worker as Pope Pius XI appealed; they have not led by example. Or in those cases where they have gone to the workers they have been discouraged at finding the same vices and greed and dishonesty among the poor, and, looking for quick results, have become discouraged and aloof.

And war has come upon the world, and they have turned everywhere to the use of force, compulsion, denying freedom.

### These Things We Are to Do

But all times are troublous times, as one Saint has said. So what then are we to do in the midst of this disorder?

First to remember, the first duty of man, to know God, to love Him, to serve Him in our neighbor. To see all men as our

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## REVOLUTIONS

—by—

PETER MAURIN

### I. English Revolution

1. When Watt discovered the power of steam he brought into existence the factory system.
2. It is in England that the factory system had its beginning.
3. The factory system ran into competition with the crafts system.
4. The factory system brought about the system of stock ownership.
5. Stock ownership is absentee ownership.
6. Absentee ownership is property without responsibility.
7. Property without responsibility is now challenged by dictatorships.

### II. French Revolution

1. French nobility had forgotten that "noblesse oblige."

2. French peasants were oppressed by French nobility which had ceased to be noble.
3. The French bourgeoisie sponsored the grievances of the peasants and made the Revolution not for the benefit of the peasants but for the benefit of the bourgeoisie.
4. Bourgeois revolutionaries sent each other to the guillotine while talking about Liberty, Equality, Fraternity.
5. Those who were not killed offered their services to Napoleon Bonaparte.
6. Adolf Hitler is now keeping up with Napoleon Bonaparte.

### III. Russian Revolution

1. Lenin said that the world cannot be half industrial and half agricultural.

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## WARS ARE CAUSED

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brothers, to see Christ in all men, in our enemy and in our friend. If we do not see them so, we can not love them. We must overcome any sense of futility or hopelessness, for that is the beginning of despair. "Hope is the most sinned against of all virtues."

If we love our fellows, we have faith in them. But the loss of faith in men is epitomized now by the war spirit throughout the world, the belief that only force can overcome force. That only by war can we retain freedom and escape from the slavery of the totalitarian States. That men are not strong enough spiritually to use good means, so they are compelled to use evil means.

"Blackfriars" in its leading editorial this month states: "Whether man likes it or not, his nature is such that he cannot but possess freedom of will. Even the totalitarian powers cannot crush this. Even though they impose the strongest pressure to compel their subjects to act in a certain way, the will can always refuse its assent to the Government's decree. If assent is refused, of course the subject must be prepared to face the penalty, and, as this is usually of the gravest kind, there are very few who are prepared to exercise their will in a manner contrary to the command of the State."

### Life Can Flower Behind Bars

This seems to me to indicate plainly the loss of faith in man. Dostoevsky has said in several of his books (and Father Pierre Charles has quoted it in "Prayers for Our Times") that it is possible for a man to lead a perfect life even in jail.

There is a book about the last war which tells of a Belgian in a concentration camp who retains his integrity, who is not debased, who leads a life of high virtue, all during the war. Then he is released, to a land filled with war profiteers. Even the humblest of villagers has been contaminated by dishonesty and vice, the fruits of war. *They have fared worse outside of jail than he has within.* Pius XII has written, "There is nothing to be gained by war, everything to be lost."

We live with the poor, the destitute. Every day, here, 1,200 men and women come to our doors for food. In all our Houses there are probably 15,000 coming to us daily. We bear, all of us, the ugliness, the filth, the humiliations, of poverty. To leave out of account for a moment our good friends who give us too much credit, we wish to call attention only to our opponents, those within our households, as well as without, who heap scorn and bitterness upon us, when we are not able to take care of all their needs, those goods to which they feel themselves entitled; who accuse us of mishandling funds, who speak of us as hypocrites, vainglorious, liars and deceivers.

### If We Dwelt on This Picture

We see the worst of the poor, as we see the worst of the rich. We see idleness in a generation which has been brought up in idleness. We see drunkenness and vice in their worst forms. If we dwell on this dark picture we should lose hope; we would dream of an authoritarian State to bring man out of this Egypt in which he has dwelt so long.

But we cannot lose hope, just as we cannot lose faith in the teaching and examples of Jesus Christ. We know that men are but dust, but we know too that they are little less than the angels. We know them to be capable of high heroism, of sacrifice, of endurance. They respond to this call in wartime. But the call is never made to them to oppose violence *with non-resistance*, a strengthening of the will, an increase in love and faith.

We make this call, and we feel we have a right to make this call by the very circumstances of our lives. We know the sufferings which people are already able to endure; we know their capacity for suffering as the comfortable, those in high places, can never know it. We know it in the response which THE CATHOLIC WORKER has met with throughout the land. We know it in the response of those very poor upon our breadlines who are helping us in carrying on the work all over the country.

### The Oppressor Shall Fail

To respond in this way is to do away with war. A people thus trained to recognition of spiritual values will overcome the oppressor, the conquered will overcome the conquerors.

A faith which will be crushed by war, will be built up by such a peace. There is no dishonor in such a peace. Men will lay down their lives for their friends, and in losing their lives they will save them.

## RETREAT

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we put people up? Last year they slept on the hillside. Last year we had tents."

And then finally it was as bad as it could be; but somehow we managed; people were fed; people were bedded down; we had the conferences, the discussions; everyone was happy and all went well. Everybody agreed that it was a great Retreat and they would never forget it. One of the representatives from St. Louis said that though she was on her way to visit the shrine at Montreal and was taking her first trip East, looked forward to for fifteen years, still she was afraid that everything would be an anticlimax after Easton.

### Abundant Manna

The way everyone contributed made us all happy. Friends sent flour for bread, towels and soap, sugar, coffee and milk and other staples. The Philadelphia group brought bread, beef hearts, clams, and fish; the Rochester group brought ham; Buffalo, baked beans and frankfurters, etc. Detroit brought canned goods. Individuals contributed what they could in the way of cash. A priest from Baltimore showed up with seventy-five pillows, eighty bowls and cups. Two priests from Texas brought cigars, canned meat.

We've probably overlooked a lot, and we've probably not got off thank-you letters. We lost a folder of letters in the office. (I did it, so I shouldn't say we! —D.D.) And we must make a public apology for not answering some of the letters sent us.

### Courage Renewed

John Filliger and Hugh Boyle did the cooking and everybody helped serve and wash dishes.

We are all tremendously grateful to Father Furfey for the three wonderful days he gave us. Everyone got renewed courage and light for the coming year, a fresh impetus all around.

## PRAYERS

[From Page 1]

time when temporal rulers listened to their spiritual leaders. According to the Catholic Encyclopedia princes were forbidden under pain of excommunication to wage war on holy days. The Council of Elne in 1207 forbade hostilities from Saturday night to Monday morning. Later it was forbidden to fight on Thursdays, Fridays, or Saturdays. Still later Advent and Lent were named as times when Christians might not engage in battle. Protection of women, children, the weak and the dependent was also insisted upon.

The Truce may be looked upon as madness by our modern world. But what could be greater madness than the total war which is now going on? Such truces might give breathing space when men could consider what they were doing and come to some agreement.

### Do This for Christ

What can we do to publicize The Truce of God? To urge upon rulers of nations a "mitigation of the horrors of war"

## Ben Joe Labray

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strike in one of the New York papers.

### At Their Mercy

Previous to the time of the strike the men would line up every morning and the wholesaler would tell each man how many bushels he was to dig and what size they were to be. Then the digger would get in his boat and go out to the clam beds and dig till dark in an effort to fill his order. If the clams were a little larger the wholesaler would scold him and give him less money. After much observation I noticed that this was only a bluff that was used to smash the price.

### Hardhanded Guy

I had worked once on the Sixth Avenue subway as a mucker, and had rolled cement at Boulder Dam, so I did not think that digging clams could be so hard. I soon learned it was everything I had been told it was. Nobody talked, out on the digging grounds; they were too busy pulling their rakes through the mud covered by twenty feet of water and lifting it to the surface, unloading it, and throwing out again to deep dragging, to make enough to eat that day while the wholesaler sat in his office and got fat from their labor.

It was while sitting around one evening after work with a group of diggers that the remark was dropped that all they had to lose by going out on strike was their chains, and that if they did not dig the clams where would the dealers get them? This seemed pretty logical to them, and they started to talk of the coming strike and to look forward to it.

### Half Won Over

The men went all over the island to find out how many diggers would be willing to go out with them. Most of the men were against the idea. Finally half of them were won over and the strike was pulled.

The wholesalers started to fight between themselves and try to take the diggers away from one another so they could get enough clams to fill their orders. The non-union houses started offering the men 100 percent increase in price to get them clams. This was a very tempting offer and it began to look like the men were going to break away from the union houses entirely and go back to work. They were only asking the union houses for a 25 percent increase, and here was 100 percent.

But our prayers were answered in the form of a week of rain. At the end of that week the whole industry was tied up by wind that was so strong nobody could work.

as a step to peace? We ask the suggestions of our readers. We ask them to write to us, and to the rulers of nations, with the simplicity of a St. Francis who approached with bravery the rulers of Islam.

Let us hear from you so that we can have a page next month entitled THE TRUCE OF GOD.

The wholesalers gave the men a 100 percent increase instead of the 25 asked at first.

The men have all gone back to work now; there is no more line-up in the morning; and they take time to rest and talk while they are at work. They know how strong they are when they are banded together. There is no complaint about the sizes they bring in; the dealers are glad to get anything to fill their orders and to keep the men satisfied.

The strike taught the men so much that now it is easy to talk co-operatives to them. And when you get down to it, it should be easy to talk about the Mystical Body of Christ and that idea of St. Paul that when one member suffers the health of the whole body is lowered. Men learn to think for each other instead of just for themselves.

The whole meaning to me of the union movement is the idea that men are brothers trying to help each other. Of course, they should feel their strength as persons because they are creatures of body and soul and temples of the Holy Ghost, but it is hard for a man to remember that when he is broke and hungry.

### Churches' Failure

The churches haven't done enough to preach the dignity of labor and the dignity of the worker, and so they have gained their sense of dignity from the clothes they wear or the things they possess; and they have obtained their sense of power from money or from unions.

It is good for men to band together; it is good because they can teach each other; because they can help each other. The works of mercy and mutual aid can be carried on, and that is true charity and not just the handout that you get from organized charity.

The trouble with the unions is they go in for the class-struggle attitude, trying to see how much they can get. It is all right for them to go on strike, for them to withdraw their labor, for them to cease participating in the system which is unjust. But for them to do it with a spirit of class war is, of course, not right. It is pretty hard to talk these things. You have got to do your indoctrinating little by little. It is easier to write it in the paper and to pass the paper around than it is to talk about it. Most workers are pretty inarticulate and aren't used to discussing religion among themselves.

### Back to the Road

There is an awful lot more that I could write about the Staten Island place; the spirit among the men, their attitude towards their work which comes from a real philosophy of labor. And there is a lot, too, that you can say about the beauty of the place these first fall days with the faint chill in the air in the morning, and the mist hanging over the water, and the wonderful clear calm through the day.

It's been great being here, and I almost hate to keep wandering. But it is my vocation, my mission, as Peter would say. You'll be hearing from me again next month.



# -CRIME OF CONSCRIPTION-

## Catholic Heads Point Out Tragic Consequences of Militarizing a Nation

### Six Effects Of Conscription

Rev. John K. Ryan of the Catholic University of America, writing on "Modern War and Basic Ethics," points out six effects which follow conscription:

- "1. It creates a crushing burden of taxation.
- "2. It diverts no small share of material resources, that are the essential of modern society, from productive uses to war.
- "3. It brings about the perversion of inventive genius.
- "4. It is a danger and hindrance to international finance.
- "5. It impedes and imperils economic recovery.
- "6. It lowers the standard of living.

### War Psychology Paralysis of Fear

Rev. John K. Ryan, Master's dissertation, "Modern War and Ethics":

"The organization of modern society on a permanent war basis results in a constant paralyzing fear that is destructive of all true peace and security. Like so many other things purely human, modern armaments are self-defeating. They give not the sense of reality of peace and security which they are designed to ensure, but rather the direct opposite. They are likened to the sword of Damocles that 'hangs over the world community and prevents it from pursuing its occupations in all peace of mind.' They create a sense of insecurity which eventually becomes a passion of fear in the minds of not only Governments but also of their peoples. That this paralyzing fear leads to open hostility is the record of modern nations. That is is an actual war condition, the negation of true peace, can be the only conclusion of one who accepts the scholastic ethic of peace and war."

### Conscription Echoes Commune

Monsignor Barry O'Toole, in The Catholic Worker:

"Universal conscription, compulsory enrollment of the able-bodied men of the nation, is one of the disastrous brood of evils spawned by the French Revolution."

### Expect War, War Will Come

Don Luigi Sturzo:

"It is clear that a decision in favor of a war solution hinges on the fact that the machinery for war exists and that war is presumed at once as legitimate, useful, and necessary . . . war is always expected . . . and is willed as the one and only means."

### Undermines State Democracy

Bishop John Duffy, of Buffalo:

"Just as soon as a million men are under arms in the United States, at that moment does America become a totalitarian State and no power of democracy can change it. Let us bring back God, not imitate the foreign program of blood."

### Such Is Not 'Christian War'

Schilling in his essay "Wieder Krieg von Volk zu Volk":

"War as it is prepared today, of nation against nation (instead of army against army), is a barbarous method of thinking and acting. It hardly needs stating that the idea of waging a bombing war from the air against innocent folk, against peaceful citizens and defenseless women and children, is a mockery and defiance of the traditional Christian conception of war, which has always

### Draft Wastes Flower of Youth

Pope Pius XI:

"The nations of today live in a state of armed peace which is scarcely better than war itself, a condition which tends to exhaust national finances, to waste the flower of youth, to muddy and poison the very fountain heads of life, physical, intellectual, religious, and moral."

been strictly to confine war within the limits imposed by hard necessity . . . A government which even so much as played with such ideas ought to be branded by the conscience of the world with the mark of Cain. It would be even worse than the first fratricide, for it is planning thousandfold murder."

### Good Will vs. Arms Compulsion

Cardinal Gasparri, letter to Archbishop of Sens:

"For the Holy See, the only system which is practical and which, further, could be applied easily with a little good will on both sides, would be the following: to suppress, by a common agreement, among civilized nations, compulsory military service."

### Sex Debauchery Deflowers Youth

(Pope Pius XI denounced armed peace as scarcely better than war itself, as a condition which wastes the flower of youth and poisons the very fountain heads of physical as well as intellectual and moral life.)

Vernon L. Kellogg, quoting from H. C. Engelbrecht's "Revolt Against War":

"Venereal disease is a scourge fostered especially by militarism. It is the cause of more hospital admissions among soldiers than any other disease." And quoting further, from Engelbrecht's chapter entitled "Mademoiselle from Armentieres":

#### 71 Percent Risked Disease

"Moreover, Dr. Walker reports two significant items which show what actually happened: 'A study of the prophylactic records, combined with the result of a questionnaire, showed that about 71 percent of all American soldiers in France [of whom there were 2,000,000] had sex relations during their stay in that country.' Quoting still further, from Engelbrecht's chapter entitled "Mrs. Warren's Profession":

"Military prostitution is one of the darkest chapters in the history of the World War. The healthy feeling of love was stripped of everything beautiful and degraded to a level so low that it made a mockery of all human decency."

### Armies Invite Sex Degradation

H. C. Engelbrecht, "Revolt Against War":

"In such base [behind-the-lines] towns as Amiens, Abbeville, Havre, Rouen, and in all of the larger French cities, a large number of licensed houses were established under military supervision. The sacred caste system was of course not forgotten. There were officer brothels and brothels for privates. The houses for privates were marked with a red lantern, while those of the officers had a blue lantern. Since the officers had more money than the privates, they frequently established houses *de luxe* for themselves. The better restaurants and hotels also catered to the officers, and it was not uncommon for the menu card to list first the wines and liqueurs and immediately after the price of women, graduated according to the length of a visit.

#### Scenes of Lust-on-Parade

"The privates, on the other hand, had to stand in long queues before the houses assigned to them, until their turn came. Then they were simply assigned to a certain room—like cattle to their stalls. The extraordinary waiting lines sometimes turned riotous and caused considerable trouble. Australian and New Zealand soldiers on furlough in Cairo, Egypt, went on a drunken rampage in the Eskebieh quarter—the favorite bordello of the local garrison—and set fire to the houses, destroyed the furniture, and threw the women out of the windows and caught them in outspread blankets. The police and the Territorials finally quieted them. The German brothels in Sedan had a similar experience."

## Almost Every Human Right Brought to Peril When War Spirit Rules Land

### Peter Disarmed, Soldiers Unbelted

Tertullian:

"You inquire whether a believer may enter the military service and whether soldiers are to be admitted into the Church? How will a Christian man war without a sword, which the Lord has taken away? In disarming Peter He unbelted every soldier."

### When Nationalism Outweighs Christ

Clement of Rome, writing to the Corinthians:

"Why are there strife and anger, and disunion and war among you? Have we not one God, one Christ? Is not one Holy Ghost poured out on us? Have we not one calling in Christ? Why do the members of Christ tear one another, why do we rise up against our own body in such madness; have we forgotten that we are all members one of another?"

In war all of this is, of course, forgotten. Men have lost the consciousness that war is a destroying element in the Mystical Body of Christ.

It is an undeniable proof of the weakness of the Christian spirit when, as in the World War, the Christian is filled solely with national feeling, and the political collapse of the country is mourned much more bitterly than the moral and religious collapse of innumerable persons . . . men turned into hyenas—not because they really have the nature of hyenas, but because that terrible Force which they have to serve dehumanizes them so that they become mere machines of slaughter.

### Government Cannot Force Him

Fr. Michael Ahern, S. J., in radio broadcast:

Question—"What are the obligations of the conscientious objector to his nation in time of war?"

Answer—"If he is sincerely a conscientious objector (one, let me repeat, who has clear and, to him at least, convincing evidence that he must not take part in war), then the government cannot force him to fight, but it can impose penalties upon anyone who disobeys a law. As we just explained, the declaration of a law is a law.

"Just here it is pertinent to remark that in time of war (we mean, of course, a just war) all the citizens of the nation are suffering and undergo privations of all kinds because they obey the law which imposes upon them the dire necessity of defending themselves. For every conscientious objector who will not go to war, someone else has to go in his place. Hence, the Government may compel the conscientious objector to perform other services."

### Natural Rights Stand Suspended

Rev. E. Cahill, S. J.

"Man's natural rights to free choice of work and to personal liberty of action are suspended, and other rights still more sacred are violated and endangered. Besides, owing to the immense power which the conscription laws put into the hands of a bureaucracy, one can easily understand how almost every human right of the individual citizen is imperilled."

## REVOLUTIONS

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2. Because England had built up an Empire by giving up agrarianism and taking up industrialism Lenin thought that Russia should also be industrialism.
3. Lenin thought that he could save time by building up State Socialism without passing through Private Capitalism and State Capitalism.
4. Lenin hoped that some day the State would wither away, but Stalin sees to it that the State does not wither away.

### American Revolution

1. The American Revolution stands for the right of the individual to be the master of his own destiny.
2. The American Revolution stands for personalism and not for Socialism.

3. The American Revolution stands for pluralism and not totalitarianism.
4. "E Pluribus Unum" is an American slogan.
5. American stands for freedom of speech, freedom of the press, freedom of worship.
6. The Declaration of Independence, the American Constitution including the Bill of Rights, are important American documents.
7. The purpose of these documents is to protect the individual from majority rule.
8. The Founders of America did not believe that the majority could do no wrong, any more than a dictator.
9. They believed in the right use of liberty; that is to say the power to think straight, the power to choose intelligently, the power to act wisely.



# THE LAND

There Is No Unemployment on the Land

## Illinois Woman's Story of a Farm

We have been interested in the farm discussion problem and while we have lived in both city (Chicago) and country, we wonder if our comments wouldn't interest the readers of the C. W.

We firmly believe that any one, with or without a family, can make a living on no more than five acres of land, if they really want to make it go. But the man and woman from the city should have an idea of what country farm life is going to be like and to expect many disappointments at first. The usual pay check that you have been used to having every week or every two weeks won't be there. But perhaps you can figure out other means to make extra money. While we enjoy getting letters from other sections of our country, we are speaking in this article of our own section. We are 234 miles south of Chicago, 91 miles from St. Louis and about 75 miles from Springfield, Ill. We are seven and one-half miles from town and there is a little community store and three Protestant churches out here and little one-room country schools here and there. To the west of us is a prairie of good farming land, to the north of us hill and creek bottom land and on the south lie the oil fields. Our little store is two miles from us. We can get anything there but shoes and clothing. Our mail comes every day, on the rural route and the man who drives it, has a 31 mile route.

### Trimming the Farm Wicks

The electric line is coming through here now but we use kerosene lights—that costs us fifty cents per month—one gallon of kerosene will run one week. We have forty acres here, since the farm changed hands but we have the place as long as we care to stay and we pay five dollars per month cash rent.

One can, if they have stock and tools, always rent outside land to farm but houses are scarce and they rent from three to five dollars per month.

The people are very friendly, poor and helpful and will do anything to help you get along. If you are willing to work, but a city family would have to expect a lot of good-natured fun to be poked at them at first. If a city family plans on making a new start in the country and have a farm to go to, please remember that a lot of things you think you won't need any more on the farm might be helpful. We mean you could exchange those things or sell them to others in towns, where they do have electricity, and this extra money might help a whole lot. So, if we were moving from the city to the farm, we wouldn't discard anything like that. Your electric iron, washing machine or your radio might be exchanged for livestock, poultry, or you could exchange them, to a furniture dealer, for gasoline motor washing machines or a battery radio.

### One Incubator for One Sow

When we came out here, we found a farm woman who wanted an incubator while we wanted a sow. She had the sow and we had the incubator and we exchanged. Betty had ten

pigs, and we were getting along fine till the house we lived in burned down and we had to move in a granary, kindly loaned us by a farmer. We couldn't keep either our cows there or Betty and her family. So we sold the cows, ate part of Betty's family, including herself, and sold the others. By the way, did you know you can take the baby pigs from their mother and feed them milk in a pan? They will do fine but you feed them about every two hours. You can fix a bottle for them, with a nipple, but if you start them with a pan it is much better. We've raised them that way and they did better than the ones we left with the sow.

We find our baby chicks and turkeys and ducks do better if taken away from their mothers, too. Turkeys will be among our main project this year, if we can only earn enough to get started.

Baby chicks costs about five dollars per hundred. We feed ours every two hours the first ten days and mix a little gravel with the feed. We hardly ever lose chicks if we are careful to keep

them warm and give them plenty of fresh water. Pullets will begin to lay at four to five months old. Eggs here are about ten cents per dozen now but we eat ours. Sometimes a man is fortunate enough to move into a locality where he can exchange work with some farmer who will pay him, if he so desires, in a pig, a calf or maybe he will let you have eggs or baby chicks. Right now, a man who can drive a car, tractor or is a good mechanic can usually find more work than he wishes and the farmers will give him work, rather than run on into a machinestop in town. Painters and carpenters are always useful in a farming community and we have often wondered why more farmers didn't do more of this sort of work.

### Bygone Wages Here Again

Here a man gets from seventy-five cents to one dollar and fifty cents per day now and you are asked to bring your dinner. Hired girls from one to two dollars per week and you are expected to do and know everything, from milking the cows to chopping wood and running the house, cooking three meals a day, the laundry and caring for the children, too.

Most girls won't take such jobs and we don't blame them. We were always criticized for paying

## Too Well Told To Be Cut Down

a farmer who has no fences, you'll have to work your head off, keeping his cows, pigs and sheep away from your place.

A good rat dog and a family of cats will keep down the rats but don't keep a cat that will kill your baby chicks as some will do.

A small pen will do for a pig, if you have one, and they will eat most of the scraps and swill from the table. If you have several pieces of furniture you don't need (we wish we did have right now) and place an advertisement in the local paper that you have such and will exchange it for calves, pigs, or chickens you'll be able to find some one who will gladly exchange with you (one of our radio stations here has a program free for people who desire this service).

Before you make any exchanges, ask your nearest farm neighbor if he won't go with you and give you an idea as to the value of the stock you are going to get, for there are people who would cheat you and boast proudly of it afterward.

In planting corn (we use field

or you can't eat the melons. We've seen lettuce and green beans both planted between rows of potatoes, too, where the garden plot was small.

### Aerial Roosts Defeat Rats

Last year rats were so numerous we had to bring in our chickens and ducks and keep them in the house every night or the rats would have killed them all. Then we took the floor out of the poultry house and with a shovel dug the ground up and killed forty rats. We made a swinging roost, with wire and boards (Dorothy saw this when she was here) and we put the chicks to bed at night on those when they were large enough or we would have had none. They did kill the ducks when they were half grown. We had to scrub the little room where the chicks were kept every morning till we could put them out but we didn't mind that, if we could keep the chicks safely. Chicken thieves are another menace—we lost 25 hens that way last year. Larry and George from the Milwaukee C. W. will remember what the place looked like when they were out here but those weeds, sprouts and grapevines are all gone now and the place looks lovely. We didn't have enough money to pay for our three hundred chicks and we had figured on selling one dozen of those Plymouth Rock hens to pay for them. But they were gone when the chicks came—we wouldn't mind if we knew someone wanted them for food but we are afraid they didn't.

Carmen Welch, Ramsay, Ill.

[To be continued]

ST. VERONICA



OF MILAN

Ado Bethune.

## Trenton Prison

Dear Editor:

Had quite a discussion with some of the boys on the "Appeal to the workers to sacrifice for peace." The idea was accepted by most of them as the only way to bring peace to all nations. All of us are well aware that it is the power of the moneyed class, the investors, that want to sell munitions and through them drag us and if not us personally, our children, into another Hell; another Western Front of mud and blood, and what the Hell are we fighting for? One chap remarked that he had never met a man that saw any real service in the last war that was not physically or mentally affected by it; that one method of propagandizing against another war would be to parade ALL the inmates of government hospitals, veterans, through the whole land. If only a sufficient number of workers could become sufficiently enlightened; even the greedy would realize that the earning of a few munition dollars with their attendant high prices is a darned short sighted policy. We were unanimous in our opinion that should this country get into a war, the Catholic Worker will be in a tough spot. More power to you all for trying to awaken them.

J. M.

our maids (when we had such luxuries) from five to six dollars per week but we paid it just the same and we would do it now, if we had the money. We never had to let a maid go but what she begged to come back and work for us, money or no money.

Let us suppose we have moved a family out here and they have started out with a garden. There will be rabbits and rats to contend with and if you live near

corn instead of sweet, as it grows taller and the corn can be canned or eaten just the same) we plant the corn first, then a few days later we drop one or two Kentucky Wonder pole beans in the same hill with the corn. The corn serves as bean poles and the ground does double service.

Watermelons can be planted in the corn field but don't plant pumpkins or squash near them

## INVITATION

We invite

Jews, Protestants, Catholics

to attend our informal conversations at the

Discussion Center, on Catholic Doctrine

September 10—Christ, A Historical Figure

17—Christ, The Messiah and Son of God

24—Christ and the Church

October 1—Christ and the Catholic Church

First two lectures—Father Thomas F. Reilly

Next two lectures—Father John A. Krimm

Tuesday evenings, 8 o'clock

196 East Third St., N. Y. C.

(Near Avenue B)

Under directorship of

Rev. John Krimm, C.S.S.R.

## N. C. W. C. Issues Cent Pamphlets

Penny pamphlets for popular distribution, recently introduced by the National Catholic Welfare Conference, is that organization's counter-challenge to Communism's long-standing practice of issuing literature with its message at a low price.

The pamphlets, of four pages, tabloid size, with easy typography, will be devoted to exposition of the social message of the Church. The first, recently issued, was titled, "The Church and the Social Order, a Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference."

The literature, available at \$1.00 per hundred copies (N.C.W.C., 1312 Massachusetts Ave., N. W., Washington, D. C.) is also available in Spanish text, of similar format.

### AN ANGEL STRIVES

"The hour of victory is an hour of external triumph for the party to whom victory falls, but it is in equal measure the hour of temptation. In that hour the angel of justice strives with the demon of violence. Safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace."—St. Augustine, *On Peace and War*.