

# CATHOLIC WORKER



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## EASY ESSAYS

by

Peter Maurin

### The Sixth Column

#### I. Christianity Untried

1. "Christianity has not failed," said Chesterton, "for the very good reason that it has not been tried."
2. Christianity has not been tried, because people thought that it was not practical.
3. And men have tried everything except Christianity.
4. And everything that men have tried has failed.
5. And to fail in everything that one tries is not considered to be practical by so-called practical people.
6. Men will be practical when they try to practice the Christianity they profess to believe in.

#### II. An Ethical Problem

1. Lincoln Steffens says: "The political problem is not a political problem; it is an economic problem."
2. Peter Kropotkin says: "The economic problem is not an economic problem; it is an ethical problem."
3. Thorstein Veblen says: "There are no ethics taught to people in modern society."
4. R. H. Tawney says: "There were high ethics taught to people when the Canon Law was the law of the land."
5. How has society passed from the high ethics of the Canon Law to the lack of ethics of modern society can be found in the book of R. H. Tawney: "Religion and the Rise of Capitalism."

#### III. Roman Law

1. In a book entitled: "A Guildsmen's Interpretation of History," Arthur Pentz has much to say about the revival of Roman Law.
2. To the revival of Roman Law must be attributed the historical disputes between Kings and Popes.
3. Jacques Maritain told us that Machiavellianism is the modern heresy.
4. By refusing to mind the Popes the Kings allowed Machiavellianism.

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## Bishop Duffy Deplores War Mongering

Attacks F.D.R.'s Speech For Arms; Predicts End Of Democracy in U.S.

If the United States pursues the program outlined in President Roosevelt's recent armament speech—two hundred thousand men under arms, 50,000 warplanes—the effect upon a domestic economy so closely geared to war will bring the country inevitably to a totalitarian government and tyranny, it was warned by the Most Rev. John A. Duffy, Bishop of the Buffalo diocese, in a recent address in that city.

Bishop Duffy's address, which followed within a few days that of President Roosevelt, denounced the President's armament speech as "the most fateful and perhaps the most tragic utterance ever made in the United States of America." This outspoken assertion was made before 500 members of the Buffalo postoffice staff, at a communion breakfast, where speakers immediately before had evoked rounds of applause with ringing pleas for militant upholding of the Monroe Doctrine in this hemisphere.

#### Coercive Force

The Bishop's utterance, unexpected and unprecedented, was received at first with awed silence, then with an ovation. The latter developed as he presented an impassioned plea for the use of coercive force—without arms.

"Just so soon as a million men are under arms in the United States, then at that moment does America become a totalitarian state and no power of democracy can change it," the Bishop warned. "With this nation and the whole of its industry geared to war we can never come back and disentangle force from our civilization and return once more to the ideals of democracy and a free people."

He charged that America's alignment with Europe's imperialist aims and ambitious means "militarism for ourselves and our children," and that the concepts of liberty and equality "are scattered to the four winds, and we have begotten tyranny and a totalitarian government."

Alternatively, he proposed coercive force—without arms.

"I feel that I would be remiss

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### Pope Pius XII:

"If today, venerable brothers and beloved sons, we look upon a Europe being destroyed by fire and iron, and consider the ruin and cruel sufferings in many regions, and meditate on the sad economic, ideological, religious and moral effects and hard repercussions which continuation of this conflict causes also beyond the oceans, then our spirit saddens and we lift our eyes to the heavens invoking God's pity on the miserable sons of man who are divided by conflicting ideas and interests and torn by enmity, hate, rancor and vengeance. . .

"We do not believe we have the right to renounce an outpouring of our grief upon seeing that the treatment of non-combatants in more than one region is far from conforming to humane laws.

"God is witness that, dutifully stating the truth, we are not moved by partisan spirit nor regard for any person. The moral reason for an act cannot be guarded by personal considerations. No nation is immune from the danger of some of its children being swept away by passion.

"Desirous of soothing the war's consequences, we direct our paternal love to all of our sons and daughters, be they Germans who are always dear to us, among whom we spent many years of our life, or be they Allies to whom we are bound by many dear and pious memories."

—Address to the Cardinals, June 2.

## War Hysteria Deliberately Fostered

Grave Danger Faces U.S. If People Continue To Respond Like Sheep

If actual events have moved with rapidity in Europe in the past few weeks, propaganda events in this country have been no less slow. No need to review the horrible things that are going on on the battlefields of France; it is only too vivid in everyone's mind. We wonder whether the path that the United States has taken at break-neck speed is equally vivid.

Almost overnight men who have fought gallantly for civil rights over a period of years have begun talking of fingerprinting aliens. Legislators who have fought for labor's rights now talk of striking as being against the best interests of the "national defense." Those who have actively defended the rights of minorities are struck with the term "fifth column" and talk of suppressing the very minorities they have so long defended.

#### Destructive Label

Responding to a few well chosen words from the President, Congress has voted fabulous sums for a defense that can mean little less than war. The press has taken to its heart the vague term "fifth column" and made it a byword to the people, so much so that now to even criticize the President's procedure is to be called a fifth columnist. For taking exception to the President's overnight coup in his favorite field of armaments, Col. Lindbergh received the startling reaction from legislators and press alike that he was not a good citizen. This for saying that 3,000 miles of water placed us in a position vastly different from that of some European countries.

Responding, too, to the calculated words of our President, the press regaled itself with a series of headlines that would have made for humorous boxes in the papers a few weeks before. Let us repeat a couple. "Mothers Honored at Fair. Discuss Way of Training to Shoot Down Parachutists," "Cement Spray to Encase Foe Is Defense Proposal." Coincident with headlines containing figures of never less than ten digits pertaining to arms ap-

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## Thoughts On Breadlines And On The War

The alarm goes off at six thirty. If you turn the radio on at once you get five minutes of devastating news of the mass slaughter in Flanders, the attempts of the troops to get over to England. The retreat of Napoleon's army from Moscow is the only thing comparable to it in human misery. For a long time there was a careful avoidance of mention of the blood and anguish of war. One would think war went on mechanically with little loss in human lives. A mechanized war. But the mechanization of war, like the mechanization of agriculture in this country, means mass misery and death.

If a Catholic, one's first thought at that hour of the morning is Mass. The one immediate step to be taken towards peace. Daily Mass and Communion are so necessary now that it is though we were neglecting to save our brothers, reach them a helping hand in their agony, when we omit going. Perhaps you are a member of the Union of Prayer for Peace, whose secretary in the United States is Father Edward Hughes, O.P., 1421 West Warren Ave., Detroit. Praying in unison with others, corporate prayer, ascending before the throne of God, is one great means we have in our power to bring relief.

#### Breadlines

This last month of heavy rains means untold misery to our men on the breadlines, and all those who are sleeping on as though on the battlefields of our present industrial system. They are wrecks of men, many of them, gaunt and suffering. And there is so little we can do to share their suffering, their destitution,

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## Three Union Men Get Twenty Years In Frame-Up

King, Ramsey and Connor have been sentenced.

Punishment without crime. That's what the Defense Committee calls it, and so far as the facts reveal, that's what it is.

What are the facts? They make a long story, too long to be told entirely here, but this is the skeleton of it:

On March 22, 1936, George W. Alberts, Chief Engineer of the freighter, Point Lobos, which lay berthed across the bay from San Francisco, was found stabbed to death in his cabin.

Of the four men sent to San Quentin for his murder only one, George Wallace, who turned State's evidence, admitted taking part in the killing. The other three are King, Ramsey and Connor. Earl King, head of the Marine Firemen's Union of the Pacific Coast, was accused of planning the conspiracy. Ernest Ramsey, organizer of the Fish Reduction Workers Union, was accused of helping in the plans. Frank Connor, ship's delegate on the Point Lobos, was accused of giving the signal that sent a knife into the engineer's body.

Accusations. No proof—dur-

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## Our Stand—An Editorial

Many of our readers ask: "What is the stand of the CATHOLIC WORKER in regard to the present war?" They are thinking as they ask the question, of the stand we took during the Spanish civil war. We repeat, that as in the Ethiopian war, the Spanish war, the Japanese and Chinese war, the Russian-Finnish war—so in the present war we stand unalterably opposed to the use of war as a means of saving "Christianity," "civilization," "democracy." We do not believe that they can be saved by these means.

For eight years we have been opposing the use of force—in the labor movement, in the class struggle, as well as in the struggles between countries.

Chesterton in writing about Pacifism (to which he stood opposed) said that there were "the peacemakers who inherited the beauty, and the peacemongers who profaned the temple by selling doves." We stand at the present time with the Communists, who are also opposing war. It happens at this moment (perhaps the line will change next week as it is wavering now), that the party line so dictates this policy. But we consider that we have inherited the Beatitude and that our duty is clear. The Sermon on the Mount is our Christian manifesto.

Many Catholics oppose the use of the word pacifism. But Father Stratmann, O.P., writes:

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# FURTHER CONDITIONS OF JUST WAR

Rt. Rev. G. BARRY O'TOOLE, Ph. D., S. T. D.

Professor of Philosophy in the Catholic University of America

## (3) No Alternative

One needs very little acquaintance with the horrible human shambles that fadden so-called fields of glory, to realize that war is never justified except as a last desperate resort—when every other means has failed. If there be anyone so naive, as to question this, let him contemplate the sub-joined pen-picture, drawn by a German World War veteran, Siemens:

"A potato field covered with barbed wire—on a fence hangs a man. He was shot and his foot is shattered. The bleeding bones stick out of his shoe. Another splinter has disembowelled him and his entrails are hanging out; but he still lives. He had tried to get free and his hand is torn and bleeding; he is too weak even to shake off the flies which are settling on his wounds. One eye hangs out with flies upon it. He does not even faint and he cannot call out. One eye still moves and bubbles of blood are between his lips as he draws his breath. There he hangs hour after hour, in the burning sun, whilst the maggots are crawling in his wounds." (*Der grosse Betrug in der Handbuch der Friedenbewegung.*)

The blood of ten million such victims cried out from no man's land and the trenches against the Morgans and the Rothschilds, the Hohenzollerns, the Lord Greys, the Clemenceaus and the Wilsons, who one and all refused to take the other way.

## Discussion

Suarez quotes Dominicus de Soto (1494-1560) as saying: "A war between Christian princes is seldom justifiable because there are probably other means of adjusting their differences." And Pope Benedict XV, too, in his encyclical *Pacem Dei* (of May 23, 1930) insists on the criminal futility of war in view of these "other means and ways of adjusting injured rights." What are these alternatives to war?

First of all (as Vasquez points out), before war is declared, there is the duty incumbent on both sides to examine fairly and dispassionately each other's grounds. "When it is a question," wrote Sylvius (1648), "of risking the lives of a multitude of men, the safest course must always be chosen. If it is a question of possession, he who is in possession is not bound to relinquish it, but he must discuss the question with his adversary, he must receive the latter's ambassadors and listen to their propositions." (Quoted in Stratmann's *The Church and War*, p. 64.)

Both sides are under obligation to present their cases to each other. For either to refuse to do so would be sheer unreason—reversion to barbarism.

"In these circumstances," asks Father Stratmann, "where would the war be? Nowhere, for each side would see that each had right on his side and a just war is only conceivable as punishment for injustice: and then each side would acknowledge its fault." (*Op. cit.*, p. 62.)

This duty of mutually discussing a grievance before entering upon hostilities applies even when it is clear that one side has a just ground for war.

Thus Father Stratmann (having in mind, perhaps, the assassination of the Austrian Crown Prince which was the igniting spark of the World War in 1914) advocates prior submission of such a case to a plebiscite: "Instead," he inquires, "of a just war would not the following method be better? The State responsible for the political murder should be required to punish the murderer. If this was done adequately there would be no question of war. If not, there should be a referendum of the inhabitants and in modern times the people can practically compel the Government to act as they wish. In this case it would be to insist on the punishment of the murderer and giving such satisfaction as was possible. Only when the majority refused satisfaction, i.e., sided with the murderer, would the question of war be raised as the punishment of moral guilt: and in these circumstances when the country was being dragged into war, the inhabitants would be justified in refusing military service." (*Op. cit.*, pp. 66, 67.)

## Arbitration Courts

It is only after the effort to arrive at a reasonable and friendly settlement has failed that recourse to war is permissible—"but if a friendly settlement is unobtainable, then each side can enforce its right with arms." (Cardinal Cavnatis, *Inst. Jur. Publ.*, I §191). This is because no State is judge in its own case and because there is no Superstate with jurisdiction over the contending States—"For there is no higher tribunal to which sovereign states can have recourse to settle their disputed rights, and nothing is left but the final arbitrament of the sword." (Th. Slater, S.J., *Manual of Mor. Th.*, I, p. 319.)

However, Slater immediately adds: "In modern times arbitration courts have been established and they have done useful work, but cases arise in which their aid cannot be invoked with effect."

It seems to me that in forgetting about the Holy See and thinking only of arbitration courts, such as those of The Hague, or the World Court set up by the Geneva League of Nations, Catholic authors like Slater are guilty of a most unfortunate oversight.

What they have overlooked is told us by Pius XI in his encyclical *Ubi Arcano* (of Christmas, 1922):

"There is today no human power which can bind all nations by an international code of laws, suited to the times, as was the case in the Middle Ages in the Christian family of nations, which was the true League of Nations, but there still exists a Divine Institution which can protect the sacred rights of nations, an institution which is over them all, which is furnished with the highest authority and is worthy of reverence for the fullness of its teaching power—the Church of Christ. She alone can undertake this task, thanks to her age-old, glorious history."

## The Holy Father

The Holy Father, as Vicar of Christ, the Judge of the living and the dead, is the world's supreme arbiter of justice and morality. Says Francis de Victoria: "The Pope has authority over temporal as well as spiritual things when it is necessary for the safeguarding of things spiritual. This is unanimously allowed. Therefore the Pope . . . can give judgment between Princes who dispute as to their rights and so go to war. He can examine the rights of both parties and give a decision binding on the Princes which would prevent all the evil of a spiritual nature that must be the result of a war between Christian Princes."

In view, therefore, of the existence of a supreme tribunal like the Holy See, as also of the establishment of arbitration courts in modern times, a nation is no longer justified in declaring war so soon as the attempt at a friendly settlement breaks down. There is the further duty of submitting the controverted grounds or grievances to the arbitrament either of the Holy See or of the aforesaid international courts of arbitration.

The history of our times records more than one instance of wars that were happily averted through the good offices of a court of arbitration. Father Stratmann reminds us of the Doggerbank incident, which occurred on the night of October 21, 1904. The Russian Baltic Fleet, bound for Japan, shelled on the Doggerbank fifty English fishing boats, causing considerable destruction of human life and property. Indignation flared up against the Russians in England. Weakened by her current war with Japan, Russia looked like an easy prey to the British, who were on the point of declaring war and had begun warlike preparations at Portsmouth. A week later, however, the Russians proposed arbitration by an international court of inquiry. The offer was accepted and the court convened at Paris on February 9, 1905. By February 25, 1905, the whole dispute, which would have inevitably provoked a war half a century earlier, was peacefully settled.

## Summing Up

To sum up, the basic reason why settlement by mutual discussion or by impartial arbitration of third powers must be tried first, and why recourse may be had to war only as a final desperate measure, is that the former is a rational way of settling a controversy, whereas war is essentially an irrational means of deciding the question of right and wrong. One might as well throw dice, or take up a Gallup poll! "As regards war," says the great canonist, Cardinal Cavnatis, "it should be noted that it is not just in the sense that it is an apt means for settling a controversy; since like a duel between private persons, it does not avail to show in favor of which side right and reason stand." (*Op. cit.*, I, § 192.) Man, therefore, being a rational being, is bound to prefer a rational to an irrational solution. To hold otherwise would be to renounce reason itself—the highest and most distinctive attribute of human nature.

Finally, it should be noted that the condition of no alternative applies to defensive no less than aggressive war. Even those who are threatened with attack are in duty bound to accept and even to propose peaceful means of settling the quarrel. "If all other means have been tried and have failed," says Stratmann, "armed defence is justified . . ." (*op. cit.*, p. 54), but only on that condition.

We have seen that, besides the three Thomistic conditions of (1) lawful authority, (2) just cause, and (3) right intention, Catholic moral theologians assign three other conditions of just war, namely: (4) right way, (5) due proportion, and (6) no alternative. We also have seen that it is practically impossible to meet so much as one of these conditions in the case of an aggressive war, particularly of the modern type. Yet compliance with only one or the other condition is not enough, they must all be complied with under pain of the war's becoming immoral and sinful. It is a moral axiom that "a thing is good only if integrally good, good in all its elements"—*bonum ex integra causa, malum ex quocumque defectu*. Hence if a war fails to make good on all six of these counts, if but one of these conditions is wanting, the war is thereby vitiated and the men who participate in it commit, at least, material (i.e., unconscious) sin.

Hence the conclusion forces itself upon us that a just aggressive war is in practice impossible. Indeed many Catholic moralists do not hesitate to come out flatly and say so. "On the whole," declares Schulemann, "only defensive wars can be just." (*Krieg und Frieden im Urteil chr. Moral.*, S. 8.)

However, from the fact that defensive wars are possible of justification and that such justification is to be presumed (unless it is certain that justice is on the side of the aggressor), Catholics are not warranted in concluding that they can devote themselves blindly to the cause of national defense.

## Patriotism

Nations do not deserve to be defended if they inflict grave wrongs and injuries on other nations. Moreover, the most patriotic defenders of their country, in the Christian sense of patriotism, are not the citizens who clamor most loudly for huge armaments and conscription laws, in order to protect with armed might their country whether wrong or right; rather the true Christian patriot is the man who is interested in keeping his own nation just and benevolent towards all other nations, so that it will not deserve to be visited by God with the scourge of war.

In the Holy Scriptures we are warned not to rely for national defense on armament, but rather on virtue and the blessing of God: "And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemy: for it belongeth to God both to help, and to put to flight." (II Paralip., xxv, 8.)

This does not mean that a people is to neglect the preparation of reasonable means of national defense, but rather that it ought to put less faith in such material means than in the power of God's blessing, which virtuous conduct invokes.

## Material Guilt

About a month ago, in a talk to the students of the Catholic University, I took occasion to point out the fact that the United States is helping Japan win her criminal war of aggression against China by shipping without restraint the materials necessary for conducting military operations. This makes us guilty as a nation of material cooperation in the mass murder, plunder and devastation wrought by the Japanese. A crime such as this demands proportionate punishment from God, punishment which this country will not be able to escape by any system of national defense.

In order to rouse American Catholics to the sense of their duty to exert pressure on Congress for the suppression of this detestable traffic in human blood, I conclude by repeating words I wrote in an article contributed to *The China Monthly*:

Like most of China's wars in the past, her present struggle with Japan is a war of self-defense against unjust aggression from abroad. . . . Realizing that as aggressors, they are presumably in the wrong, the Japanese have felt the need of salving their consciences by making out a case for themselves. They are in China, they say, to resist the inroads of Russian communism. Even if that were true, it amounts to a confession that they are meddling in what is China's affair and none of their own. In fact, the Chinese National Government had made splendid strides towards the complete suppression of communism in China, when the Japanese invasions put a stop to Chiang Kai-shek's successful campaign against the Reds. Now, however, that the Japanese and Russians have buried the hatchet and concluded an armistice, it will be difficult, indeed, for Japan to pose any longer as China's friend and protector against the Russian Reds. The bald fact is that Japan, like England, is afraid to declare war on Bolshevik Russia.

This being the case, it is quite certain that the Japanese are engaged in a criminal war of unjust aggression against the Chinese, who are fighting a just war of self-defense on their own soil. What, then, is to be thought of the blood-mongers in America who continue to sell arms and ammunition to the Japanese, thus enabling them to prolong their criminal war against China?

We do not accuse the politicians and business men responsible for this blood traffic of formal cooperation in the crime of the Japanese. To be guilty of that, they would have to approve positively of the brutal slaughter and ruthless havoc which Japan is inflicting on the Chinese. Unquestionably, however, they are cooperating in a material sense. Now, material cooperation, which consists in providing the sinner with the material means to commit sin, is never allowed except for the gravest reasons and under circumstances in which refusal to provide the material means would not prevent the sin. "The chief difficulty," remarks the Catholic moral theologian, Thomas Slater, S.J., "is in determining the gravity of the cause which will justify one in cooperating materially in another's sin. No general rule can be laid down on the point beyond saying that a graver cause is required when there is question of a graver sin, when the cooperation is more proximate, and when it is more probable that the sin would not be committed at all if the cooperation were denied." (*Manual of Moral Theology*, vol. I, p. 204.)

Is any mere commercial consideration reason grave enough to outweigh the horrible atrocities being perpetrated upon the unfortunate Chinese people, to wit, the bombing of their unfortified cities, the mass-executions of the flower of their youth, the destruction of their homes, the devastation of their country? And is it not quite certain that if Americans were decent enough to refuse to sell shrapnel, shells, bombs, planes, tanks and machine guns to the Japanese, the power of the latter to butcher and maim the Chinese would be considerably reduced and in time paralyzed?

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## Insufferable Conditions Of Mine Workers

An appalling total of dead and injured in American mine accidents in recent years was cited by Thomas Kennedy, Secretary-treasurer of the United Mine Workers, in a recent statement to a sub-committee of the House of Representatives, demanding that that body speedily enact the Neeley Federal Mine Inspection bill.

Nearly thirty thousand killed during the years 1923-29, and more than 400,000 injured and maimed between 1930-35 was the record Kennedy revealed to show the need for immediate action. The bill is threatened by a powerful lobby of mine operators, and the sentiment in both major parties to shelve all legislation except relief and armaments. The measure already passed the Senate.

### Life or Death

"This is a question of life or death," Kennedy said, "of health or occupational disease; of accidents or fewer accidents; or less human suffering."

Kennedy maintained that the total of accidents could be reduced considerably if regular mine inspection as provided in the Neeley bill would be established. He vigorously opposed a proposal sponsored by the mine operators to permit federal inspection only in cases where five or more men have been killed. Less than five percent of the total fatalities resulting from mine accidents, he contended, would be included in this category.

A feature of the proposed bill is that providing for investigation of the causes of occupational diseases in mining industries, including silicosis, which Kennedy said affected in some degree about 20 percent of anthracite mine workers.

He declared he was "ashamed to admit the lack of knowledge and information on this subject by state mining departments, state health departments and the medical profession itself."

"It is my honest judgment," he said, conclusively, "that fatal and non-fatal accidents can be reduced in proportion to the amount of energy and federal inspection we can give to the mining industry."

## Negroes Praise Cardinal In Philadelphia

An appraisal and warm appreciation of the efforts of Dennis Cardinal Dougherty, Archbishop of Philadelphia, in behalf of the spiritual and civic welfare of the American Negro, was forthcoming in a recent public testimonial of the Pennsylvania State Association, Protective Order of Elks, in that city.

Under the signature of Adolphus W. Anderson, president of the State Association, the organization has since issued for public distribution a statement of its sentiments, in which it is declared that Cardinal Dougherty "was the first who found vested in himself the understanding, the insistent necessity and the earnest will to wield the extraordinary influence of the Cardinalate to advance the Negro estate, and to move with 'deliberate speed' those who were high in the counsels of the Church to an active fruitful participation with those daily engaged in the work of Negro betterment."

The Archbishop is president of the Board of Catholic Missions among Indians and Negroes, and within the limits of his own See of Philadelphia counts the souls of more than 300,000 Negroes, of whom a great number are Catholics.

## Federal Court Gives Award To Lynch Victims

### 7 Migratory Workers Of Cranbury, N. J., Upheld by Court

Damages of \$9,000 were awarded Mr. and Mrs. Jake Preston and five other Negro migratory workers, victims of a midnight attack in Cranbury, N. J., last August, by a jury in Federal District Court, Newark, on Friday, May 10th. The jury took seven minutes to arrive at a decision.

The suit, brought by the Workers Defense League on behalf of the victims, was not contested by the defendants, who were not in court and had previously pleaded no defense to the crime in criminal proceedings. Their attorney

### SAINT-SIMEON



—Ade Bethune

asked for mitigation of damages because of the youth of his clients.

In reply, David Robinson, lawyer for the WDL, pointed out that vindictiveness had not motivated the suit, that if it had there were sufficient grounds for sending the culprits to prison for long terms.

### Vigilantes

The attack occurred on the night of August 11th, but action was not taken by authorities until the New Jersey WDL stepped into the case at the request of local citizens. This led to the formation of the Cranbury branch of the WDL.

The Prestons, who were forced by the mob to strip naked, and were then beaten with rubber hoses and painted with white enamel, appeared as witnesses. Two of the five single men, O. D. Streater and Monroe Holmes, who escaped after being stripped and shot at by the mob, also testified.

The case served to bring to the attention of the public the problem of Negro migratory workers in New Jersey who are brought up from the South in trucks by contractors, housed in unsanitary, fire-hazardous barns and chicken coops, deprived of political and civil rights and worked for small wages.

(The Fallacy of an Armed Peace.) "Numerous troops and an infinite development of military display can sometimes withstand hostile attacks but they cannot procure sure and stable tranquillity. The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion." Leo XIII—Consistorial Allocution, 1889.

## Who's Wrong?

If You Work for a Living,  
You're in Business—  
Whatever Helps Business  
Helps You

The National Association of Manufacturers has caused this slogan to be plastered all over the highways of the nation. You have seen the expensive billboard layouts. The Federal Reserve Board, no "fifth column" group, gives the lie to NAM's contention. Not deliberately, of course; board members never saw the inconsistency with their own reports. The comparative statistics of the Board's report, issued last month on the state of American business, shows that the factories of the country did better last January than they did in January, 1929, the best year in history, in the matter of production. And yet 1,000,000 fewer men were employed. This in the face of shorter working hours.

## Priest Leads In Setting Example For Cooperative

The example of industry and initiative set by a single priest of Prince Edward Island, Canada has brought unprecedented prosperity to more than 1500 potato and turnip farmers within the confines of the two parishes which he serves.

Working with his own hands, the Rev. William E. Monaghan of Albany and Borden, set out 15 years ago to battle the hard times that already were besetting the people of his parishes. "Father Willie," as he was affectionately known to all his flock, chose to lead the way with a program of personal manual labor.

"First I set the example," said Father Monaghan, in a recent interview, "It encouraged my people to see me working with the hoe. I started to raise potatoes on my 125-acre farm and let it be known that they were going to be good ones. At first, we were a few neighbors working and studying together to produce the best. We made our mistakes but we rectified them. Gradually, we had 150 interested, and now we number close to 1500."

The community enterprise has found a ready and profitable market for its products, which now require the services of an agent in Boston.

## "Waterfront Labor"

Father Swanstrom's important work, "THE WATERFRONT LABOR PROBLEM," a special Longshoremen's edition.

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## Catholic Worker In Seattle Helps Strikers

### Incurs Wrath of City Fathers for Assistance Given to Workers

Machinists Union, together with eleven other concurring unions, went out on strike in 35 plants in Seattle Wednesday, May 15. That same night Catholic Workers served hot coffee and sandwiches to as many picket lines as possible. We have continued to serve the pickets in this manner—at 11 P.M. and 4 A.M. daily. The boys who go out at 11 P.M. do not get back to the House until 1 A.M., and those who go out at 4 A.M. are not in till 6 o'clock.

This is the first POSITIVE labor action by Catholics in the



—Ade Bethune

City of Seattle, as far as we know; and the Machinists strike has presented our first opportunity to show Organized Labor and the general public of Seattle and the Pacific Northwest that the Catholic Worker is on the job to champion the cause of the working man.

However, the more active we become, the more obstacles are put in our way. Our enemies are beginning to show their hand. When we began serving 600 to 800 meals a day to the hungry men of Seattle certain elements which thrive on the fact that unemployed men are exploited and starving began to spread vicious rumors about the Catholic Worker. Then the fire inspectors and building inspectors descended upon us, and we received notice that we would have to build a fire-escape or the House of Hospitality would be closed.

As soon as we started our labor action in aiding the strikers the opposition increased. Today a notice was posted on the House of the city Building Department stating that it is unlawful to conduct sleeping quarters on the second floor. (The second floor is the only part of the building we occupy!) Unless we

## Three Unionists Go To Jail On Framed Charges

(Continued from page 1)

ing the trial, or since. Motive for the crime. Says the prosecution—revenge. The chief engineer was anti-union. King, Ramsey and Connor held influential positions in union circles.

Says the defense—Yes, King, Ramsey and Connor were influential in union circles. Too influential, for some people. Which explains why it was desirable to get rid of them. Call it anything you like. Frame-up is still a good word.

### Frameup

Alright, frame-up, but why? Says the defense—Remember, King, Ramsey and Connor were labor organizers, union men. That supplies two motives for railroading them to prison. First to create a scandal in connection with organized labor—to associate unionism with crime—to intimidate the public against unions and arouse prejudice. Second, to halt their organizing work, which played an important part in building the maritime unions into the powerful force they are today.

It's too long a story to give the details of the trial here. But just one fact will give you an idea. It was conceded even by prosecution that King and Ramsey were in San Francisco at the time of the murder. And Connor was on duty in the engine room. Yet all three are under sentence for the crime. And they had to wait nearly three years in jail waiting even for sentence.

Labor on the West Coast, and throughout the land, is still battling for their freedom. Resolutions asking Governor Olsen of California to pardon them have gone out to all unions, AFL, CIO and independent, on the coast and to all ships at sea. The defense Committee is supported by the California State Federation of Labor, by the Maritime Federation of the Pacific, by the Alameda and San Pedro, Portland and Seattle Central Labor Councils.

It is supported by a growing host of the conscientious public. This is Punishment Without Crime. If you don't believe it, read all the facts in the literature issued by the King-Ramsey-Connor Defense Committee, 24 California Street, California. There are two pamphlets, "The Ship Murder," and "Punishment Without Crime—An Unfinished Story." Both of them cost a nickel. The Committee needs it.

can reach some satisfactory arrangement within 48 hours the city has threatened to padlock the doors of St. Francis House. We have no money to build a fire-escape. For many years the old building used to be a house of ill fame, and the city didn't object. Now that we are saving the city thousands of dollars in feeding and harboring the unemployed, it immediately comes to the attention of the city fathers that the house is a fire hazard! Pray for us!

H. K. Kendall.

## Against Increased Armaments

Since the unbridled race for armaments is on the one hand the effect of rivalry among nations, and on the other the cause of the withdrawal of enormous sums from the public wealth and hence not the smallest of contributors to the current extraordinary crisis, we cannot refrain from renewing on the subject the wise admonitions of our predecessors which thus far have not been heard.

"We exhort you all, Venerable Brethren, that with all the means at your disposal, both of preaching and the press, you seek to illuminate minds and open hearts on this matter, according to the solid dictates of right reason and the Christian law." Pope Pius XI. Apostolic Letter, Noya Impendet.



# CATHOLIC WORKER

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## Our Stand

(Continued from page 1)

"The triumph of Pacifism, the condemnation of war, and the declaration of passive resistance, is just as little opposed to tradition as was the attitude of the Church towards slavery or serfdom, or the dogma of the Immaculate Conception, or the Infallibility of the Pope. Only he who does not realize the wonder of the Church and her life in Christ, can be disturbed that her progress is impeded—not he who believes in Christ and His Church."

In various issues of the CATHOLIC WORKER, we have reaffirmed this stand. We have quoted the Popes on the "fallacy of an armed peace." We have quoted Pope Pius XI, who urged the press and the pulpit to oppose increased armaments (adding sadly, "and up to this time our voice has not been heard"). We quote Bishop Duffy of Buffalo in this issue, who stands out alone in opposing Roosevelt's gigantic preparedness program.

Theologians have laid down conditions for a just war (Monsignor Barry O'Toole is writing on these conditions in the last eight issues), and many modern writers, clerical and lay, hold that these conditions are impossible of fulfillment these present times of bombardment of civilians, open cities, the use of poison gas, etc. Fr. Stratmann, in his book, *The Church and War*, speaks of how "many fervent Catholics are awaiting a moral definition about war, for a decisive word as to its immorality . . . That the Church should forbid war belongs to those things of which are our Lord says: 'I have many things to say unto you but you cannot hear them now'." And how agonizingly true is it when we consider the millions in Europe and China defending with their lives and at untold suffering, believing it the only way their country, their families, their institutions and their Faith.

### Prayer and Penance

Instead of gearing ourselves in this country for a gigantic production of death-dealing bombers and men trained to kill, we should be producing food, medical supplies, ambulances, doctors and nurses for the works of mercy, to heal and rebuild a shattered world. Already there is famine in China. And we are still curtailing production in agriculture, thinking in terms of "price," instead of human needs. We do not take care of our own unemployed and hungry millions in city and country, let alone those beyond the seas. There is prejudice in our own country towards Jews, Negroes, Mexicans, Filipinos and others, a sin crying to Heaven for punishment.

"And if we are invaded" is another question asked. We say again that we are opposed to all but the use of non-violent means to resist such an invader.

At a meeting of the CATHOLIC WORKER when Maritain spoke a few weeks ago, the question was asked: "What other means are there besides the use of an even greater force than that of the enemy?" Mrs. de Bethune, who has a son in Belgium and a daughter with two small babies in Holland, spoke up from where she was sitting: "Prayer and penance," she said, recalling what to all should have first come to mind. There had been little mention of it made that evening.

During the Franco-Prussian war, Bernadette considered the Prussians the servants of God. When the Maccabees were being slain, one by one, in defense of their faith, they each testified that they were suffering for the sins of their race. How many Christians think of Hitler or Stalin in this way, as "the servant of God." Do they remember them as temples of the Holy Ghost, creatures made to the image and likeness of God, two human beings for whom Christ died on the Cross? Are they praying for them—with love and pity?

### The Pure Mean Of Love

We are urging what is a seeming impossibility—a training to the use of non-violent means of opposing injustice, servitude and a deprivation of the means of holding fast to the Faith. It is again the Folly of the Cross. But how else is the Word of God to be kept alive in the world. That Word is Love, and we are bidden to love God and to love one another. It is the whole law, it is all of life. Nothing else matters. Can we do this best in the midst of such horror as has been going on these past months by killing, or by offering our lives for our brothers?

It is hard to write so in times like these when millions are doing what they consider their duty, what is "good" for them

## Day After Day

(Continued from page 1)

no matter how we may burrow down into the slums. We have the security which comes with communal living. We have companionship, we have a roof over our heads and meals, of stark simplicity but regular. We have got to look for sacrifices we can make, we have to examine our consciences for self-indulgences each day, we have got to feel more and more the absolute necessity for daily Mass and Communion offered up for our brothers in agony.

And we must keep our own hearts in peace, a hard thing to do. But Pope Pius XII warns against that "sense of hopelessness which agitates the souls of men." We can quote with the Psalmist, "In peace was our bitterness most bitter." We can say, with St. Paul, describing our Lord, "Against hope he believed in hope."

### Non-Participation League

There is another call to action we wish to make this month. On my way back from the west coast I talked with many of our groups about the formation of a Non-Participation League which each House of Hospitality can start with as many of its members as possible.

There are various reasons for the formation of this league. It is a training towards voluntary poverty, denying oneself in order to help others. It is a refusal to contribute to the unjust social order by participating in injustice, racial and economic. It is a training towards non-violent resistance in the event of war. It is enabling many thousands to join together to do something about such problems as those of the migratory workers in far off California.

Months of thought and prayer have gone into this decision to start this league. It is being written about in the Day After Day Column, because we wish to present it informally, not in a special story. We want to launch it with simplicity, with child-like faith. We know that it will be hard to put into effect, and that it will be hard to be consistent in our policy. Often it has been remarked that if we were perfectly consistent in refusing to buy goods made under unjust conditions, we would go hungry and naked and homeless. But we can in some way, to some extent, make our protest felt.

Our refusal to buy National

to do. But if the Catholic press does not uphold the better way, the counsels of perfection will be lost to the world.

There are many who consider that we are approaching the end of the world, but what are two thousand years in the history of the world? We are still in the beginnings of Christianity. It is true that we are at the end of an era, and we are probably seeing the death throes of capitalism.

"Just as slavery was only put down after hundreds of years of labor by Christian men, so war will never be done away with, or even limited, but by an army of Peace workers who never cease their labors."

### Preparation Must Take In the Whole Man

It is good to conclude with the words of Father Stratmann: "No young man should consider himself superior to his companion who obeys the call to arms. Yes, he may be very much his inferior for there is a poor, feeble, unmanly pacifism without any strength or greatness, a compulsory pacifism from bodily weakness, or a sham pacifism from cowardice. Such are contemptible and it gives one food for thought that one of the young men of the other camp, Max Boudy says: 'I have never yet found a pacifist whose pacifism inspired him with such inner beauty as I have found in several men for whom war, under certain circumstances, was a reasonable, justifiable, if tragic necessity.' Such remarks must be taken seriously. They impose inner and outer obligations. If it is not to be a bloodless intellectualism or a weak, cowardly quietism, or a luxurious epicureanism—pacifism must lay very great stress on bodily discipline, on culture, on bodily and mental development.

"More than all, he who opposes war must be inwardly clean. His passion for justice must not be tainted by hidden uncleanness. As long as pacifists are in the minority, let them begin with a steady fight against all that is evil in themselves."

## Communion For the Feast of SS. Vitus, Modestus and Crescentia

The souls of the just are in the hand of God, and the torment of malice shall not touch them; in the sight of the unwise they seem to die; but they are in peace.

Biscuit Company products during their strike in New York some years ago, led to thousands of students in the city announcing their decision also to their local groceries and delicatessens a move which galvanized the employers into protest. When we took a stand against the Borden Milk company on another occasion, they felt it worth while to pay for space to advertise against us. These last two instances indicate the importance which the manufacturers and industrialists place on such a move.

For instance, to protest against the conditions of the migratory workers in California, we can refuse to use Sun Maid raisins, or buy Del Monte products. We can continue our boycott of Standard Oil for their unjust labor practices.

### Fools for Christ

One of the members of one of our groups remarked that we would be laughed at for our pains. It is then another occasion when we will be fools for Christ's sake. It will not be an occasion of laughter however to industrialists as it has not in the past. This month we will start sending out leaflets to each of the groups with the request that they mimeograph at least one thousand and distribute them, in schools, colleges, in front of their parish churches. With thirty-two houses, this will mean at least thirty thousand leaflets which will be issued each month. Perhaps we might start practicing our non-participation with Sears Roebuck and Montgomery Ward. The former we mentioned last month as having prohibited their workers from joining a union of their own choosing by signing them up with Beck's union in Seattle. We see by their catalogues that both sell contraceptives. This was called to our attention by a priest a few months ago.

This is a movement in which all Catholics can join. Perhaps in some instances they will not agree with us in the stand we take in regard to unions. In a paper with so large a circulation as ours, it is not to be thought that all our readers agree with

all points of view expressed in the paper. But they can most certainly agree in a great deal of the work of the Non-Participation League. This is a movement in which readers of all faiths can participate.

If you wish to send in your name to us for future material, write to Stanley Vishnewsky, Secretary, Non-Participation League, 115 Mott St., New York.

### Home Again

It is good to be home again. I arrived in time for the Golden Jubilee of my godmother, Sister Aloysia, who is a Sister of Charity stationed at St. Joseph's by the Sea, Huguenot, Staten Island. On the day we went to her Solemn High Mass, we spent the afternoon at Princes Bay where we are going to put up a little camp of our usual children who have been coming to us every summer. Three of the men of the Catholic Union of Unemployed are getting busy at it with the Master builder, Haig Hergeman giving directions.

### Meetings

Our meetings are over now for the year, but I was home in time for the last one, at which Jacques Maritain spoke on a European Federation. It was before the horror of the withdrawal from Belgium began, but nevertheless, it was a sorrowful evening, with French, English, Belgian, three German refugees, an Italian priest besides our usual American audience.

## An Appeal And Thanks

We wish to express our gratitude to our readers who so generously and promptly answered our appeal for help which we sent out during the last month. Most of our bills were paid and, with the current issue of the paper coming out, there is only an \$1,800 deficit. This is not large, of course, considering the thousands who come to our door each month to be fed, and the size of our community. But it is a pretty big debt to be starting off the summer with. No matter how many men leave for jobs in the good weather, there is always the transient, the sick the aged, who keep the breadline up to its full length. One morning this month it was longer than we have ever seen it, stretching not only down to Canal street, around the corner down to Mulberry, but also around the corner and down Mulberry, too. A large number of women who stay at the Salvation Army and earn their bed money by odd housework jobs also come to us for three meals a day. Women and children come in to us from the neighborhood. We cannot turn people away. So we turn to you again in our need and with our importunity, begging you to help, if you have not already done so. And may the "strong, living God" bless you for your charity.



## + LETTERS FROM OUR READERS +

## Bourgeois

New York, N. Y.

May 22, 1940.

Dear Peter:

The article "Interview with Labor Broker on C. W. Story" in the May, 1940, number was the occasion for a conversation I had recently with a Catholic—a priest. His only comment on the article was expressed in these words: "It's a miracle they were able to get them off the Bowery." This business of "looking down their noses" by Catholics not only sins against Charity but it discloses a woeful lack of pertinent knowledge concerning the causes which demoralized the Bowery dweller. If these non-sensitive critics had to skip some meals and sleep in a lousy bed now and then, get pushed and shoved around without ever an encouraging word, it might open their eyes.

So, Peter since far too many Catholics are infested with a bourgeois mind, I think it would be good business to write an article some time outlining the successive steps which demoralizes the Bowery resident and too frequently keeps him in that condition.

It will make interesting reading and IT IS MOST NECESSARY. Think of it, Pete, some Catholics make a distinction between high-class and low-class bums.

James E. Hickey.

## From Africa

Johannesburg, Africa

Dear Editor:

I have just laid down your book—finishing it in four readings. It has helped me, and I feel that it will help all who read it. If Africa is not too distant, will you please send me *The Catholic Worker*? I read it while in Toronto and Portland, Oregon. But on moving here, I have become a little disorganized and am trying to rehit the broken ends.

This is a vast country and has great possibilities. In the Union there are 9,000,000 natives and only 2,000,000 Europeans; of the latter 85,000 are Catholic. We are working with the 2,000,000 and with some success. The climate is fine with plenty of sun. The days are fairly warm and the nights cool. The night sky, I have never seen as blue, and of course it is marked with the Southern Cross. The Church has made progress in the last decade or so. But it has a long way to go.

Perhaps when you begin your world tour, you will stop off and give us a few lectures. It was when you were lecturing in Toronto when I first met you. I was at the Newman Club there then. I hope that you are real well, and wish you success in your work.

Sincerely in Christ,

John E. McGarity, C.S.P.

Bowery Boy  
To Mr. Kane

May 1, 1940.

Dear Editor:

I hope the following lines be brought before the sight of Mr. Valentine Kane:

Beware in what course you hurry on,

Soon will your earthly days be gone;

He who hath made the thunder loud,

He also made the lowering cloud;

He, who hath made the form of life,

Stirreth up the elements' strife;

He who hath made all nature fair,

He alone need not death—be-ware.

"One of the Bowery Boys."

## Three Prisoners

Vancouver, B. C.

Dear Editor:

Just a note in reply to yours of May 14th to reassure you that since writing my last letter I did receive a copy of your paper, tho not the usual two copies per month. So apparently it is not banned from Canada, as I had come to think, but perhaps one gets lost occasionally. So I shall still hope to be lucky enough to get a copy, and pass along to others.

Thanks for your note in acknowledgment of my letters, and shall be looking forward to a letter from Dorothy Day, but can quite well imagine how her time will be fully occupied on her return to New York, so no hurry.

We were so elated here in Vancouver, my lawyer brother and myself, and many friends, to hear of the splendid response to the appeal through Dorothy Day's article in the *COMMONWELL*, by priests, nuns and laymen. Splendid, and our sincere thanks to those good people. I am forwarding your letter with this information to our head defense office of the King-Ramsay-Conner defense committee, and also writing to my brother Earl King to notify him. I know he will be grateful. I am told that Governor Olson's office has been flooded with requests for pardons for the men, and also that many delegations have gone up to Sacramento by bus to intercede for the men, and the Governor states he is studying all the briefs and data, and will give a decision after careful study of the case, and also after he has had a personal talk with the three men.

Last evening I had dinner in town with the radio operator of the American freighter "West Ira" in port from South America, and he reported to me that on his way North, while in San Francisco, he called to see my brother Earl at San Quentin, and that he was well and in good spirits. We are thankful to hear that.

While on the subject of labor prisoners, re the case in New Jersey of Brown, Panchelly and Woodworth, I had a letter a few days ago from Donald N. Brown stating that he had been moved to the "Farm" at Bordentown, N. J., and that "it is as different here as day is from night, compared with the Big House at Trenton. Their case is to be heard before the Pardon Board sometime this month, but they do not expect a reply until July.

With every good wish in your good work.

Sincerely,

(Mrs.) Cora Robertson.

## Commendation

Dear Editor:

I received your appeal quite some time ago but just couldn't find time to answer it. However, better late than, etc.

Your May issue of the paper is a very excellent one; I liked the article about Mr. Valentine Kane especially; keep hammering away at him; we have too many of his kind in our country. I particularly like your attitude toward the Jews.

Several young people in our parish have volunteered to gather used clothing for the "C. W." Do you take women's clothing? Like dresses, coats, shoes, etc.? If you do I'll try to get as much as I can and bring them down to you some time next month.

Seeing how the Houses of Hospitality are springing up everywhere, this thought struck me; to unify, organize and coordinate the movement more closely. Would a national meeting of representatives from each House of Hospitality in the country be feasible and practical? This was a very important factor of the Jocist organization in Belgium before the present war and made it possible for the Jocists to launch national drives with a high degree of efficiency.

May our Lord continue to bless your great work with even more abundant fruit.

Sincerely yours in Christ,

Rev. A. W. Cabitor.

Editorial Note: For some years now we have been having national meetings through the colloquiums, and now through retreats. There is also a good deal of travelling back and forth between some of the groups.

## We Hope to See

France, May 8, 1940.

Dear Editor:

Thank you so much for "House of Hospitality." I received it yesterday and am reading it and feel it a great joy to get acquainted with the "Catholic Worker." I am sending you 50 francs—an American lady living here will send you a check for me—as a subscription for your paper. Best wishes for your work. I will pray for you and, next time I can, try to send money.

Last week, I went to talk about you to the librarian here—and she knows all about you and the "Catholic Worker." She is Mademoiselle d'Harcourt, you will remember her. She said (among a thousand other things), that she does not understand Father O'Toole's articles about war—but I am glad you are courageous enough to publish them. (I only hope your paper will not get banned here because of them).

Thank you again for the book.

Yours in Christ.

N. M.

## Ozanam

Dear Editor:

Here is an excellent summing up of the Catholic Worker principles for Houses of Hospitality. It is quoted from Frederick Ozanam in Katherine Burton's "Sorrow Built a Bridge"—which if you haven't read as yet, try to obtain soon.

"Help honors when to the bread that nourishes it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up the sinking courage; when it treats the poor man with respect, not only as an equal, but as a superior, since he is suffering what perhaps we are incapable of suffering; since he is the messenger of God to us, sent to prove our justice and our charity, and to save us by our works." (Burton: *Sorrow Built a Bridge*; Longmans 1937).

In Christ,

Henry LeMay.

"We need Houses of Hospitality to show

What idealism looks like when it is practiced."

## HIAS

NOTRE DAME, Ind.

Dear Editor:

Enclosed please find our check in the amount of \$10 to be distributed to the Hebrew Immigrant Aid Society, mentioned in your Catholic Worker paper last week. This small amount was collected from our Penny-a-Day drive held during Lent. We are endeavoring to collect some additional money for your very worthy cause and shall write you within the next few weeks as to the result.

Please pray for our work and be assured of a remembrance in the prayers of all the readers of the Bulletin.

Very sincerely yours in our Lord,

(Rev.) Frank E. Gartland, C.S.C.,

Prefect of Religion.

## From India

St. Mary's College

Kurseong, India.

Dear Editor:

Thank you very much for your letter of February 28, 1940, addressed to Fr. M. Lyons, Catholic Press Service, inquiring whether we wish to continue receiving the copies of *THE CATHOLIC WORKER*. Most assuredly we do wish to continue receiving the papers for they form part of the steady 'diet' which we feed to libraries, schools and reading rooms in India. As you may be aware India is subject to very much Communist propaganda and *THE CATHOLIC WORKER* helps to counteract much of this false and pernicious news.

Our work is almost entirely dependent upon the support of kind friends in the States, England, Australia, New Zealand and Ireland, who send magazines and papers after they have finished reading them. Our funds are such that we cannot very well pay for subscriptions to these magazines and papers, but I shall endeavor to get some friend in the States to repay you for the wonderful help you have given and are giving to the CATHOLIC PRESS SERVICE work here in India.

Needless to say I have always admired the valiant and Christ-like work which you are engaged in. May He bless you a thousand-fold with His innumerable blessings.

Begging an occasional prayer in anticipation of my ordination on November 21, 1941, I am sincerely and gratefully yours in the Sacred Heart.

Robert E. Ludwig, S.J.

## Non-Catholic

Ann Arbor, Mich.

Dear Editor:

Enclosed please find one dollar for my subscription to the Worker. I want to express my appreciation for receiving it for so long without either ordering it or paying for it.

I am a non-Catholic and a Socialist and it is very pleasing to me to see any group attempting to touch off the dynamite that I know is contained in Christian teachings, be they Catholics like you or Protestants like Holmes and Muste.

It might interest you to know that some Catholic students here are starting a cooperative house for next year. Perhaps you could write to Ludwick Mikulich for details. He lives at 922 S. State St.

Fraternally,

Charles Buck.

(Might Does Not Make Right). "Nature allows man to defend his right by forces and by arms; but what nature does not allow is that force be the source of right." Leo XIII—Consistorial Allocution, 1889.

## Bishops on War

Radio Address by  
ARCHBISHOP SPELLMAN:

The whole world is aware of the Holy Father's prayers and works for peace. The reasonableness of the Pope's proposals have been approved throughout the world by all men of good will who have freedom of expression and freedom of action. We Americans especially have appreciated the logic of the Holy Father's words and endeavors, as His Holiness pleaded with the rulers of peoples to be conciliatory, to be just, to be humane, to be human. The Holy Father's life and his prayers have all been dedicated and devoted to peace. The peace that the Holy Father describes and desires is threefold. For each individual the Holy Father wishes peace of soul and of body; the peace that is ours if we love God, if we live in His grace and keep His commandments. For each community the Holy Father wishes internal peace based on the observance of laws of fraternal and universal charity and justice. For nations, the Holy Father prays for external peace, which requires the preservation or the restoration of the rights to life and to independence. The Holy Father prays and works for peace, but not—he it noted—for any peace. The Holy Father prays for peace with justice.

This was the epitome of the Pope's five-point Christmas program, harmoniously in accord with the proposals and the endeavors of the President of the United States. Not therefore peace at any price, but peace with justice—the peace of Christ. The peace of Christ has never been the sepulchral silence that cries out over the ruins of the temple of justice. It has never been the peace of might above the right. The Holy Father prays for peace and we pray with him—a peace wherein reason, justice and charity will prevail above madness, hatred and greed. Therefore, we pray Thee, Oh God, Thou from whom proceedeth all holy desires, all right counsels and just works, to grant to the world that peace which by itself cannot pain; that

men may be influenced to follow Thy teachings, that the peace of Christ may reign in the name of the Father and of the Son and of the Holy Ghost. Amen!

Radio Address by  
BISHOP EDWIN B. O'HARA:

"My peace I give you," "Peace be to you," were words constantly on the lips of the divine Master. Religion is engaged in promoting the reign of charity and justice. Warfare breeds hatred between individuals and peoples and turns the thoughts of all from justice to victory and revenge. In every country millions of Christian people who in peace worship at the same altar, in war are inflamed with hatred toward each other by propaganda which paints them not as brothers in Christ but as wild beasts who must be destroyed.

The Christian home and family are the choicest fruits of religion and constitute the shelter of childhood and the garden of virtue. The greatest casualty of war is the destruction of home life. Sons and husbands are torn from the bosoms of their families; wives and mothers are deprived of security and tranquility; and young people, bereft of necessary support, become easy victims for the propagandists of class struggle. "Justice," says the Holy Father, "demands that the sacred rights of human liberty and dignity be respected, but nations turned into engines of war respect neither."

"The fundamental point must be that the moral force of right must be substituted for the material force of arms." Benedict XV—Letter, August 1, 1917.





# Retreat On Mott Street

It's a little late to report it now but it should be recorded that the men of the bread line made a glorious preparation for Easter.

We were a little hesitant to try it, because the men along the Bowery have been so long exploited in the name of religion, and so shamefully that many of them have come to class all religion as "the bunk"—but we decided to trust in their discernment and hold an all-day retreat, in imitation of our good neighbors at the Holy Name Mission up the street.

It was straight religion from start to finish, and no frills. That was facing an issue, and a dangerous one. We were well acquainted with the fact that for years the men on the Bowery have had pseudo-religions of every variety shoved down their throats on a "bread and bed" basis, bodily needs taken care of in return for public adherence to this, that, or another religious sect or group. Call it proselytizing, coercion, or what you will, the men along the Bowery will continue to call it "taking a nose dive" or "hitting the planks."

## Feeding Souls

Christ said: "Feed the hungry," "Shelter the homeless." He did not make any qualifications concerning personal worthiness or religious orthodoxy. When bodily needs have been cared for other spiritual advice may be offered, on a full and free basis, to be accepted or rejected. When a man accepts something on that basis you can be fairly sure he wants it.

That was the principle we adhered to when we announced to the men of the bread line, through a circular letter, that we were going to hold the retreat. We left no room for illusions. We told them that religion would be the subject, treated at length and in detail, and that they were welcome to come if they chose and leave when they pleased. We hoped that there would be many come, but we did not dare to expect any more than a few. That shows how much we knew after

even all these long years about the men on the bread line.

We were blessed with a superb director for the retreat, Father Richard McGowan, S.J., a Jesuit missionary lately returned from four years in the Philippines and 14 years in India. He was really the reason for it all. He dropped into the Worker one day on a visit and we liked him so much that we timidly broached the subject, long considered, of a retreat for the line. He immediately and enthusiastically consented. We set the day for Holy Thursday, which was to be devoted completely and unreservedly to the matter of the retreat.

## Too Little Room

The entire household abstained from every other labor and devoted itself wholeheartedly to the one work of the day. The office was cleared of its familiar appurtenances and filled with chairs. The "reception" room in the rear house was turned over to Fr. McGowan for use during the intervals and for confessions. The shop was thrown open for lounging between times, and every other available room besides. Extra tables were set up in the dining room and kitchen, and extra pots, big ones, put on the fire.

But it was in the familiar coffee room that the chief transformation was effected. To most of the men it has been known for years only as a long, bare room, with a hungry line of men filing in on one side, another filing out on the other, consuming their bread and coffee as they go. Of late months it has been considerably brightened up with Ade Bethune's murals of St. Francis, Blessed Martin de Porres, the Holy Family and others, but after the first few minutes on every morning it is the same mud-tracked, crumb-laden floor that they have always known. Only the first-comers who occupy the same place at the head of the line every day are familiar with the pristine cleanliness to which that floor is restored every day by

Peter Clark and his energetic coffee room crew.

## Improvised Altar

We say it was transformed, and although the arrangements were simple, that was truly the case. The glass store front was entirely closed in with plain white sheeting, which formed the simple background for the improvised altar that was placed in front of it. The "altar" was a substantial old wooden sideboard, with wings added to give it extra width, and enclosed on all its sides with a purple lace covering, made from old lace curtains dyed in the craft shop. A plain white table cloth covered the top. And surmounting all, against the backdrop of white sheeting, was a large copy of Ade Bethune's "Sorrowful Mother" at the foot of the Cross, her Son in her arms, done in soft purple on ordinary buff wrapping paper by one of the newly added members of the craft shop.

The "altar," of course, was there when the men filed into the coffee shop from the line in the morning. Everybody realized naturally, that it was no more sacrosanct in fact than the old sideboard which it really was. But it was accorded, nevertheless, a certain differential respect which was really touching. To many, including even Catholics, it was the first altar of any kind that they had viewed close-at-hand in many years. Some told us that.

## Our Brothers

You would have to know Father McGowan even to imagine what kind of an appeal his presence made. The priest, the apostle in him, is a part of his very bearing. Tall, weathered, kindly, but powerful, he faced them and started speaking. Slowly, simply, and in a low but resonant voice he addressed them, as a father. These men of the world, young men and old, buffeted by the hard fist of circumstance, he addressed as "children."

Nothing harsh, nothing declamatory, nothing exhorting. "We are all children of the Eternal Father, infinitely precious in His sight." Nothing bellicose, nothing condemnatory. "Christ is our Elder Brother." Nothing fierce, nothing disheartening. "Christ gave us his Blessed Mother to be the Mother of every last and least one amongst us." Nothing but the pure love and mercy of God.

## Loaves and Fishes

As the clock counts time it went on for two hours, in earnest, pleading tones. And in those two hours for many the years were rolled back, to the time when the Faith was a closer, more intimate part of their lives. The number of confessions later was some index to this.

Meanwhile the laboring portion of the household was busily functioning. Upstairs in the dining room three men of the house were busy rolling hundreds of cigarettes for use of "the boys" in the one short interval between the two morning talks, and for after lunch. Another gang labored feverishly with Roddy McPherson and Joe Zarrella to make hundreds of sandwiches. "Pop" Ferguson was tending a whole collection of pots and kettles in which coffee was brewing with aromatic zest.

With all the labors there was also something of a minor crisis brewing. There were more than a hundred men at the meeting in the coffee room to be fed. But after the doors had been closed others had continued to arrive, until at noon there were almost twice as many outside, in the courtyard and the street, as at the retreat meeting. And if we were to be true to our principles to feed all alike, without distinction as to who had attended the meetings and who had not,

we must care for every last one.

No one will be able to describe just how that was done. There were at least a dozen servers, pressing their ways through the throngs in the coffee room, the crowded office and the yard. Repeatedly they returned to the kitchen for more sandwiches, more buns, more coffee. The supply, surprisingly, held out through repeated servings. It was amazing enough to impress everybody. There were even a few half-serious allusions to the "loaves and fishes." Anyway, Providence was on our side, and on the side of the men.

## Sacraments

There was a visit to the Church of the Transfiguration down the street, whose pastor had invited us to join with his parishioners in the Holy Thursday adoration; there were more conferences and then there was an interval devoted to confessions. For nearly two hours Father McGowan was busily engaged in this last, without let-up. There was a line constantly waiting, formed and maintained by the men themselves. Through information imparted by the men themselves, later, did we learn that it had been "five years" or "eight years" since they had approached the Tribunal of Penance.

Dinner followed, a repetition of the crowds of noontime, only this time we were better prepared and actually were able to exercise some of the grace of a host by having the men sit down at table, thirty-six at a time, in the dining room and kitchen. In this way two hundred or more were served, and filled.

The day's exercises concluded with another visit to the church after supper. It is only honest to say that the number who went was few. But the day had been long, in some physical respects, trying. Men had to be on their way to locate a "flop" for the night, to get in under the bars at the "Muni," or more pitifully still, at some of those very missions of the variegated sects which offered a bed at the price of listening for hours to talk about a faith which they could not honestly profess. We had made a completely honest effort ourselves not to offer any such bargain. The pity of it was that there were not enough beds now at our "Inn" to give them all, freely, the shelter for the night that they needed.

## Sufferings of Christ

When the day was ended we were still earnestly concerned, perhaps scrupulously, as to whether we had solicited, in any measure, an interest in things spiritual on the basis of what might be gained materially.

And if any doubts remained they were entirely dissipated the next day by the attendance at special Good Friday services, which because of the fast day, held out no possibility of anything but the most meagre repast.

That service, we believed, was probably unique in the whole history of the American Church. The full Three Hours' Agony, from noon to three o'clock, led by a priest and conducted, not in a church, but in an ordinary store. And almost without exception the congregation was composed of homeless men.

Again the place was packed to the doors, with more than 100 over who could not squeeze in. Packed tightly together, clad in heavy overcoats, the windows themselves closed against the noise of the street, it was genuine marvel that out of all that group not one left in the long three hours. Not even in St. Patrick's Cathedral was there a congregation which entered more earnestly into the Passion of Him who gave His life that all might live.

# Bishop Duffy Attacks War Mongering

(Continued from page 1)

In my duty as a priest if I did not urge you today to use instead the coercive force without arms that we as a nation possess. Let us bring back God—not imitate the foreign program of blood. One hundred and twenty-five million people in this country can, I believe, unite the 21 republics of the Western hemisphere into the real world power—a coercive force without arms, the ideal and envy of the world. It is the function of America to remain a nation of free people."

# Government Fosters War Hysteria; Press And Radio Respond

(Continued from page 1)

propriations, these headlines appeared, "Plattsburg Group Urges Conscription," "Jersey Maps Plan For Home Defense," "Spy Suspect Held by Atlanta Police," "Business Barred to Georgia Allens." This was the temper of the American people after only two weeks of government propaganda.

One of the worst acts yet committed in the present government directed war hysteria is the emasculation by the Senate of Senator LaFollette's "Oppressive Labor Practices Act." Designed to protect organized labor from the predatory attacks of ruthless employer groups, to outlaw the use of tear-gas, etc., in labor disputes, the bill had many enemies. LaFollette and Senator Thomas worked for many months with mean appropriations, garnered evidence that indicted many large corporations, and the bill bid fair to become one of the most important documents in labor's fight for justice.

The war hysteria, "fifth column" silliness, wild talk of invasion, were scarcely two weeks old when the Senate decided to vote on this bill which should, by all the laws of precedence, have been debated viciously for days. It was passed easily, but not for labor's sake. Senator Reynolds and other patrioters slipped in a few amendments, prostituted an otherwise much needed piece of legislation in the name of defense.

## Hysteria

Taking advantage of the sudden wave of hysteria that must of its very nature be anti-labor, Congressman Allen of Louisiana took it upon himself to introduce a bill calling specifically for the deportation of Harry Bridges, West Coast labor leader.

President Roosevelt's suggestion that the Department of Labor give up to the Department of Justice the control of immigrants was received without an audible murmur except from the redoubtable Senator Norris. He said, "The FBI is headed by Mr. Hoover, who was in charge of the Palmer raids after the last war. That was a shameful episode in our history, and everybody admits it now." It is clearly a start in the direction of a Gestapo to give a law enforcement agency charge of a work that is clearly the job of a discerning civilian body.

We must maintain that the only tenable position that can be taken by this country is that taken by the Holy Father when he said, "We extend our paternal love to all our sons and daughters whether among the German peoples, who are always so dear to us and in the midst of whom we spent long years of our life, or to those of the Allied states, to whom grateful and pious memories also bind us, as well as to the much tried and dearly beloved Polish nation and other noble peoples, to whose tragic sufferings we pray to the All Highest not to delay bringing the desired comfort."

# Conditions Of Just War

(Continued from page 1)

For two years we had on our statute books a law placing an embargo on the sale of arms and munitions to belligerents. That law did credit to the American conscience, but it is no credit to America's conscience that it was never invoked against the Japanese.

The man-in-the-street had no need of a formal declaration to assure him that Japan was at war with China. If those in higher places could not see it, the explanation is not far to seek. Moneybags had "bought them a pair of blue spectacles," to borrow the not inapt figure under which the China of an older day described the corruption of mandarins.

Now that our Congress has repealed the arms embargo we are rid, at least, of the necessity of ignoring a plain fact. There remains, however, one lower depth of hypocrisy. How can we consistently pose as the compassionate friends of China and simultaneously oblige the Japanese by selling them bombers and shrapnel?

I have before me a photograph of a pair of hands whose palms are covered with fifteen pieces of scrap-iron. The hands belong to an American doctor and the pieces of iron are American shrapnel, which he had just removed from the victims of a Japanese air raid in North China. Now, the first question is: Why do we send abroad American shrapnel, if not for the purpose of having it blown into the bodies of the Chinese? And the second question is: Why do we send abroad American doctors, if not for the purpose of taking the shrapnel out? Wouldn't it be more consistent to permit the shrapnel to serve its cruel purpose better by not removing it at all? Isn't it all very sad—sad especially as a commentary on this unprincipled compromise of American humanitarianism and American greed? Isn't it the saddest of all commentaries on our national conscience that manages so well to serve both God and Mammon?

For the damnation of Guido of Montefeltro, Dante sets down this inexorable reason: "Neither is it possible to repent of a thing and will it at the same time, because of the contradiction that forbids this."

*Ne pentere e volere insieme puossi,*

*Per la contraddizion che nol consente.*

(*la Commedia, L'Inferno,*  
Canto XXVII, vv. 119, 120.)

**This is the final article of a series of eight on the Conditions for a Just War. We take this opportunity to thank Msgr. O'Toole for the great amount of effort that he expended in research and writing to give us this splendid series of essays.**



## Pamphlet Review

CONSIDER THE WOOLWORTH WORKERS, by Therese Mitchell.

This 64 page pamphlet, gathered by a committee of members of the New York League for Women Shoppers, should inspire all who read it, not only to consider these workers but to help them.

This pamphlet is based on the interviews of 150 workers who were questioned in their homes. As one of the girls interviewed, I am very grateful to the League of Women Shoppers on their excellent work. The Woolworth Company has consistently opposed trade unionism only because of the selfishness of the executives who received an average of \$28,782 in 1938 as compared with the salesgirls who averaged \$811.20 provided they were full time workers and were not sick. There is a very interesting Financial Data and Bibliography in the Appendix, which conclusively prove that the Company can well afford to increase their wages without increasing the prices of merchandise.

This situation in one of the world's largest chain stores is as inhuman as that portrayed in the "Grapes of Wrath" but because it is closer to all of us, we have ignored it. To be at the mercy of the manager who may fire you for no reason at all, even though you have worked faithfully for years, and to have to stand all day, keep smiling, to look busy. When the day is over your feet hurt, you can hardly move and your head reels from the noise, the lights, the constant moving up.

I was fired from the 35th Street and Broadway store because of my union activity and the manager was so sure of himself and the power of the Woolworth Company he told me so. The Company was ruled wrong by the Arbitrator but refused to accept this decision. They fought this decision for two years in all the courts up to the Court of Appeals. They would rather pay thousands to win their fight than even give 1c. in back pay.

It is up to each of you to buy this pamphlet (five cents) read it, let your friends read it, and do all you can to unionize every Woolworth store. You can do it without being fired for, to quote the Woolworth policy, "the customer is always right."

Julia Porcelli.

## BOOK PLATES



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## Windsor, Ont.

Feast of Our Lady of the Wayside,

Writing to others on this occasion is difficult enough, but to you it seems twice as hard. Yes, at last the summons has come. My country feels that I can be of some help. And so with but three days notice I'll be on my way, first to a training camp and then to the Divisional concentration point. Barring injuries, I should be on my way to England by August or September. I have already written to Bob Walsh and expect to see him over there, providing he hasn't been shifted.

Locally, the group has been prepared. Miss Foster and Miss Bondy are taking charge, although the men will remain in the house and the line will be continued. How long is problematical. Money is mighty scarce; unemployment should decrease but it will be a difficult summer. Would you do me a favor by sending a letter of encouragement to May Foster so that she may not become discouraged.

For myself I feel that this is to be a one-way trip. I am trying to be brave but one hates to go feeling that this will be the last time one will see his folks. Perhaps I shouldn't be so blue when there are millions in Europe who apparently have nothing to live for. I must remember that prayer of St. Francis.

I will drop you a card when I have entered the grind. In conclusion, I am confident that you will remember me in your prayers occasionally. I realize that you have many to pray for. A Hall Mary will provide me the necessary support to die, if necessary, a good Christian as befitting a Catholic Worker on Europe's battlefields. In any event, may we all meet merrily in Heaven.

In Christ suffering on war-torn fields,

Ossie Bondy.

P. S.—Miss Foster asked me to ask if you will mail just 25 copies to the house directly. Again many thanks for past favors and true guidance.

O. J. B.

## Los Angeles, Cal

Our Lady Queen of Peace  
House of Hospitality  
1225 1/2 12th St., Los Angeles, Cal.

At last we have the House of Hospitality going in full swing. We are feeding about twenty-five a day. I have made arrangements with a bakery and I am getting bread twice a week thirty loaves each time. A wholesale house at the market furnishes us with potatoes, another place onions and vegetables; also made contact with a fish house that will furnish us with a hundred pounds a week if I want it. I am going to see about the coffee you spoke of, in the morning. A butcher at a meat market will furnish us with some meat and all the bones we want for soup. We are pretty well lined up now. We are also feeding quite a few Mexican families that are in bad need, one family of seven hadn't eaten for two days; we fed them plenty of soup.

We now have an assortment at the house of Indians, Mexicans and Whites. There are seven sleeping here now. I will accommodate about six more when I get more beds. We are short of blankets; the days are hot and the nights cold to sleep without bedding; we will be able to overcome that in a few days.

Lots of Friends

The people of L.A. sure are responding to the House of Hospitality. Dr. Metcalf and Mr. Francis Berkley surely have been faithful to us; also Tommy Hazel. A man by the name of Mr. Buttner said he was sorry he did not meet you while you were here; he is at the house three and four times a day. He

## Ramsey, Ill.

Nazareth House  
Ramsey, Illinois

May 25

Thank you for the package of clothing. It was sorely needed. Here we have more than 54 requests for clothing of all kinds and have since the C.W. came out, received three packets including yours, but we still pray every day for a shower of clothing if such exist any more.

The car is out of order now and the repairs we have ordered, one at a time, from a local store, and we go to Mass via the milk truck on Sunday, but when the car is or will run again we have a little class of girls who have never gone anywhere to Sunday school, who are going to go with us each Sunday morning for instruction. If we just had a larger car—but that may come yet.

We have no baby chicks, as we haven't had the money to spare for them, and we always wait until June to get them and then we can raise them by hand, without a brooder. We'd like to raise five hundred this time and have enough eggs to pay all our bills for the coming year. Trying to get the car in order and our garden needs have taken up all our available cash so we haven't any and haven't had for a long time, and we have a \$40 grocery and feed bill due the first of the month, but we must leave that in the hands of Divine Providence.

We have five cents this morning which we are going to use for postage, but someone may be kind enough to remember us with postage or a cash donation of some kind in the next mail.

We have two gardens this time, Dorothy. The larger one you saw when you were here, and another one.

We could use several catechisms or Bible histories and there is always someone who would like a Bible in the home if we but had an extra one to pass on. Will write more the next time but we hoped to make this one short enough that Bill will forget the length of it and slip it the next C.W. Spend your next vacation with us and then you'll wonder why we don't write more about our needs here, among our many beloved poor, many of whom never saw a priest or a nun. Sincerely, in Christ,

Carmen Dolores Welch.

has done more than his share.

The Sisters of Mary Knoll have also been wonderful. We are anticipating leasing the place for six months. The house is all painted on the inside in white with gray floors, thanks to Mr. Berkley for furnishing the paint. Someone suggested taking a picture of the house, and if we do we will send them to you as soon as it is done.

Since writing this letter I have some more news. Two men came to us. They were dirty and hungry. They bathed and ate, then washed their dirty clothes. Jack took off his clean shirt and gave it to one of them, and his hat and shoes to another. The next morning they went out clean and fed and well rested; they landed a job. Another fellow has a promise of a job for Monday, and another fellow, a truck-driver, a job coming up for Wednesday with the Safeway. A Seven Day Adventist colored minister came in and offered his help after seeing what we are doing for the Colored. His name is Mr. Garford and he lives on Birch St. That surely makes one feel good when other religions offer their support. Also a Colored poolroom man came in and said he would also like to help. Now I think I will close, as I have so much to do.

Please say a little prayer for this House of Hospitality.

Good-bye. Sincerely yours in Christ,

John Hellow and Jack Wagner.

## Ben Joe Labray

Word comes to me from some of the Catholic Workers that many of the readers around the country have been asking about me—who I was, what my background was, and so on. I don't feel much like talking about myself—you can get a general idea of what I am now by the stuff I've been writing. I cover a lot of ground and one of these days I plan to visit all the Houses of Hospitality and write my impressions of them, and then I'll go on to the farms.

But right now I've got a different vocation. I feel I'm representing the great number of unemployed throughout the country. I work off and on and keep going, looking for work. Some call me hobo; some would label me a migratory worker; some would call me plain bum.

Remember that article that came out in the *Commonweal* about Peter Maurin, called *Apostle on the Bum*? That gave me an idea when I read it. I decided I'd be an apostle on the bum, too. After all, I was on the bum, what with being unemployed, and I thought to myself—why not make a vocation of it. I like that word vocation. A calling. That article was sort of a call to me. I was called to be one of the migratory working stiffs. I might as well accept it—make a job of it. I decided I'd start a new program—wandering around as usual, but trying to make Mass and Communion whenever I could, keeping myself calm, taking what I found and leaving the rest to God. I thought, "nothing much matters and nothing is secure, and nearly everything is meaningless." I had been working in the woods, two dollars a day, board and room, and the board turned out to be canned beans and the room a place on the floor since the one bed was occupied by two others. The food wasn't enough when you're working hard, so I hit the road again. It is better to hit the roads, get away from the radio of the bunkhouse, cut through woods and fields, and hit the dairy farms and woodpiles and get a few decent meals. I had a lot of time to think and I kept thinking of my unemployment as a vocation. This is a time of crisis, of disaster on all sides. It's the end of a period with things breaking down on all sides. The situation is about the same in the whole world. War in Europe, war in Asia, refugees wandering the face of the earth. Why am I to be exempt from such sufferings? In a way it's good to be at least sharing to some degree such intolerable suffering. I'm better able to take it, being a man, single, and used to it. I could offer up some of my miseries when I'm cold and wet and hungry, for some of those other suffering ones in the world.

### Troubadours

And besides the vocation to homelessness there is the vocation to unemployment. Since I have to be out of a job, why not be "self-employed," as Peter Maurin says, in working for my brothers, helping them in any way I can, writing this story from month to month, sticking up for them, giving them companionship when I can. There's nobody so poor that he hasn't something to give.

The rain this last month has interfered with getting jobs, in town and country. There is a gauntness about everyone you meet, and you can see hunger gnawing at their vitals. Thank God, the CATHOLIC WORKER houses have breadlines. All over the country so many of the other breadlines have been discontinued. People get tired of feeding the poor that they have always with them. It seems like so unconstructive a job. They just have to be fed over again. They don't stay fed.

Met several wandering apostles this last month that you might want to hear about. One was a mechanic who had read your article in a past issue of the C.W. urging the workers not to participate in the war by making munitions, bombing planes—to build up a non-participation spirit. He had given up his job in an airplane factory on account of it. He was on his way west and thought of going up to Alaska to work in the fisheries for the summer. He was a young guy, full of zeal and spreading the word as he went on freights, in jungles, in Hoovervilles, and on the odd jobs he was able to pick up. So tell Peter not to worry about his troubadours of God. They are being raised up around the country.

### Story

My companion for the last few days has been a former truck driver who was forty years in the business in New York and is now down and out. He, too, has the idea of the lay apostolate—the idea of showing his love for God by his love for his neighbor.

He was telling about his father, who was a walking boss in tunnel construction. He had been brought up in Scranton, working in the mines since he was fifteen. He worked on the D., L. and W. tunnel, the West Shore, and the B. and O. in Baltimore. His mother died when he was two, leaving his father with four boys under six. He had a neighbor woman come in to help take care of them but he himself used to make bread, twelve loaves twice a week. He'd set it and then the kids would take it to the bakers down the street and they'd bake it for a cent a loaf. After school they'd call for it and sometimes the baker would give them a cake.

One night one of the kids was sick and he had to stay home from work. That was the night of the Hudson River cave-in when forty-eight men were killed on the job. And the next morning the kid woke up bright and smiling. The work stood unfinished for years after that.

Finally the old man was hurt in an accident, compound fracture of the leg, and blinded besides. He saw the men doing something wrong and went over to check on it and there was an explosion and he was in it. He got five thousand compensation, but for fifteen years he was suffering and unable to work. One of the doctors who was treating him for his eyes charged him fifteen a visit. When he died he had nothing after his life of work. He worked all his life for bare subsistence and he owned nothing. His sons were teamsters and boilermakers and they died young. Another of the sons died from dysentery from going swimming in the Hudson River. You still see the kids diving off the docks all around New York into our sewage laden rivers. My companion alone was left from this family of workers, and after twenty years of service with one firm, he was thrown out of work and spent his savings recovering from a bout of pneumonia and now he was penniless and adrift, too.

But he was not cheerless. He still could work and he still could get enough casual work to feed himself. I enjoyed meeting and talking to this fellow. He, too, is part of the CATHOLIC WORKER community around the country and doing a definite job.

Good-bye for now. You'll hear from me again soon, as I'll be passing through New York. God be with you all.

Ben Joe Labray.



# THE LAND



## FARMING COMMUNE

The weather again for the past month has been miserable. Rain, mist, fog, and cold damp breezes which have delayed John's corn planting almost a month and will bunch all the hard work of cultivating, planting, getting in the hay and weeding all in a short space of time. Of course the walls of the houses are oozing and you keep changing your clothes until they are all half wet and your shoes feel water logged and a bit clammy when you put them on. However, it is good for the hay. And we do need hay and lots of it with our ever growing herd of cattle. Besides I suppose we should all be a bit thankful for the difficult weather for it is undoubtedly connected in some way with that very thick protecting fog over the English Channel which saved the lives of thousands of humans.

### Susan

We now have a new goat. Her name is Susan and she replaces the deceased George. It was quite by accident that she was acquired. The former owner of the farm who is also a butcher came up to pasture her and a companion for a couple of days and Miss Day talked him out of Susan as a graduation present for Teresa. Now it's her job to milk her for the rest of the summer. The task is not too difficult while she nibbles on the little oats John gives her when the milking first starts, but once the oats are finished the nanny gets a bit restless as it were and John has to finish.

Maurine Montague likes to pet her, but made the mistake of trying to pet and eat a piece of candy at the same time. Susan got the candy and Maurine returned to the door with an unintelligible lingo and frantic pointings in the direction of the candy snitcher.

The spring planting included about two hundred apple trees this year. Some of them were put on the side hills in an attempt to see if it can

be used. The rest of them seem to be all over the farm and lining all the roads and in spots between the fields where nothing else can be planted. They all seem to have taken root and are branching out except two that George nibbled on before he went to market. So in about five years with plenty of care we should have lots of apples of various kinds for just about any purpose from eating to cider.

The lower farm house is momentarily empty waiting the summer visitors. In fact, Little Dan has moved from the upper farm and is now officially the guest master with headquarters in the big barn awaiting the usual Summer visitors.

### Guests

Father Palmer is coming down for the summer vacation and we hope that Father Woods from Portsmouth Priory who has spent two vacations with us, will also be able to make it.

Last weekend we had Father Poirier from Main-a-Dieu, Cape Breton, for a weekend guest. The first Mass of the year was said in the barn and made that Sunday a particularly happy one. It was a Missa Recitata, the Sunday within the octave of Corpus Christi.

At dinner Fr. Poirier told us of the cooperative work in his little parish of ninety families, the canner, the cooperative producing of potatoes, the credit union. He had been to New York for a weeks session at the Hotel Astor on adult education and was anxious to get back to his parish and his work.

There is plenty of asparagus and rhubarb on the farm now and the summer vegetables are all in and plenty of green topped onions for every meal. Arthur has already started his canning operations and there are fifty cans of asparagus done up. Mrs. Buley continues to turn out good bread for all on the farm and Helen Montague is also busy with breadbaking and canning.

## Tribute To Mr. O'Connell

Teresa and I never go down to the farm without blessing Mr. O'Connell who built her a little cabin for a birthday present a few years ago. She had saved Christmas presents and birthday presents until finally she had accumulated fifty-eight dollars and with this as a starter (it didn't take much more) the cabin was built. It had plenty of shelves for specimens and Teresa and Arthur Durrenberger roam the fields and woods for their exhibits. The other day when I was sweeping I almost disposed of a rattle from a rattlesnake which had fallen from the shelf. I'm sure that didn't come from the farm! There is room for two bunks, a couple of tables and chairs. When more than two are in it, it seems crowded, since it is only nine by twelve, but when you stand outside looking in, it is quite spacious.

John has a long field of alfalfa and oats sloping down the front, and on either side of this narrow field there are cherry and pear trees. There is also a hedge of raspberries that our neighbor, Mrs. Smith, put in.

Mr. O'Connell's latest accomplishment is a four-room house for the Buley family. They had been living in the guest house on the lower farm all this last year and it is very disconcerting for a family always to have people wandering in on them. Now they have their own frame house, covered with tar paper, more suitably arranged than the other house, and the cost was \$315 in lumber. We had decided to put

it up before we had the money, and ordered the lumber on faith. During my western trip, one of our friends gave the check which covered it and the bill was paid. She will have the happiness of knowing that she has housed a family of five and has deproletarianized a worker! Mr. O'Connell built his own tool room and living quarters, a place for the Montagues, and rebuilt a chicken coop for John so that now it is a comfortable two-room place. In spite of the coldest winter in seventeen years, everyone got through, if not with comfort, at least with health.

In his spare time, Mr. O'Connell reads history and biography and he can tell you a good deal of history from his own experiences. He is over seventy and has travelled the world over and fought in many wars.

The most beautiful stories he tells are of his childhood, his mother and father and his twenty sisters and brothers and there is tenderness and poetry and joy in these memories. He has a great love for little things, children and animals, and you'll usually find them clustering around him.

"And all the animals," he said, one time, "kneel down before they go to rest. Far more faithful than men, who forget their prayers, who forget to kneel morning and night. The camel kneels to have his burden taken off at the end of the day. You can see the animals around here doing it, even that bit of a goat out there—down on her knees she goes

## The Sixth Column

(Continued from page 1)

to become their guiding principle.

5. "Divide to rule," is their slogan.

### IV. Minding the Pope

1. Voltaire used to say: "If God did not exist He would have to be invented."
2. If the Pope did not exist he would have to be invented.
3. Because they refuse to mind the Pope modern nations are now busy cutting their own throats.
4. In time of peace modern nations prepare for war.
5. In time of war modern nations do not find time to prepare for peace.
6. If modern nations listened to the Pope when he talks about peace they would not have to worry about being ready for the next war.

### V. We Catholics Believe

1. We Catholics believe what Dualist Humanists believe, that there is good and bad in men and that men ought to express the good to get rid of the bad.
2. We Catholics believe what Orthodox Jews and Quakers believe: the Fatherhood of God and the Brotherhood of Men.
3. We Catholics believe what Fundamentalists believe, Virgin Birth and Redemption through Christ.
4. We Catholics believe what the other believers believe plus beliefs that the other believers don't believe: Papal Supremacy and the Universal Church.

### VI. The Catholic Worker Isms

1. The Catholic Worker stands for cooperativism against capitalism.
2. The Catholic Worker stands for personalism against socialism.
3. The Catholic Worker stands for leadership against dictatorship.
4. The Catholic Worker stands for agrarianism against industrialism.
5. The Catholic Worker stands for decentralism against totalitarianism.

before she lies down. The gentle creatures."

It is good to sit out by Mr. O'Connell's headquarters and watch the twilight deepen in the west. The fields slope down in a deep valley, and each field stands out in various shades of green like a patchwork quilt. Far off the steeple of St. Joseph's stands against the sky and occasionally you can hear the sound of the bells ringing the Angelus when the wind is in the right direction. Here there is peace.

## Peter Maurin To Lead Classes At Easton Farm

For a column dealing with the activities of Peter, I couldn't think of a more suitable title than "Night after Night" for it is mostly at night that the many discussions which Peter conducts take place.

Thousands of workers and students have participated in these informal conversations which have been held throughout the country. Peter, is equally at home discussing history and economics with a college professor as he is in Union Square debating with the radicals.

### Peter's Meter

There are two anecdotes about Peter that give an insight into his character that we are fond of telling visitors. I hope Peter doesn't mind. Last year Peter was invited to dinner at the home of an eminent professor and when Peter arrived the professor's wife thought that he had come to read the gas meter and sent him down to the cellar where Peter humbly went and stayed till the professor returned and rectified matters.

Then there was the time when Peter was introduced from a lecture platform as Dr. Maurin. When asked what University he graduated from, Peter replied, Union Square. Peter smiles every time he repeats the story, "and never again have they called me Dr. Maurin."

### Peter's Engagement

A cursory glance through the book of the month of May revealed that there were engagements with Jacques Maritain and Mrs. Carlton Hayes, and in neat print were listed the schools and centers where Peter was due to give a lecture or conduct a discussion group.

May 7th, Peter was due in Upton at St. Benedict's Farm and the night before Peter and I went to Union Square to engage in a conversation with the radicals. Peter is well known and respected by the Marxists and his "Easy Essay" style of delivery helps put over his thoughts pleasantly. The discussion, which was on Peter's definition

of Communism, finally broke up in the wee hours of the morning and one Communist was overheard to say, "That man has logic."

Every second Thursday of the month there is a meeting of the Decentralist Group at the Labor Temple on 14th Street. In this group Peter is interested for discussion are his plans on, "creating a new society within the shell of the old."

On the 12th of May there was an engagement at Pawtucket, R. I. where Peter addressed the St. Raphael Alumni. The next day Peter spoke at the Holy Name Society in Carnarsie, Brooklyn. Then there was the Communion breakfast at St. Thomas Aquinas Church in Brooklyn.

### CW School

During the month of July on the lower farm house at the Catholic Worker Farm in Easton, Pa., we intend to open our first summer school where the theory and history of the Catholic Worker movement will be studied.

Peter Maurin will give a series of conferences on Current Events in the light of history and will assign a book a week to be read and discussed.

Other topics that will be discussed in this month of informal classes will be Farming Communes, the Cooperative Movement, Houses of Hospitality, War and Peace, Techniques of Propaganda, Labor, Communism, Interracial Justice.

The students are expected to participate in the work of the farm.

This will be followed by one week of field work in New York City where the student will be given an opportunity to sell papers, distribute literature, visit scenes of industrial conflict, centers of Catholic Action and participate in the work of the House of Hospitality.

For reservation and further information on what to bring and how to get there, write to Peter Maurin, 115 Mott Street, New York City.

Stanley Vishnewski.

## Catholic Official Condemns Attacks On Cooperatives

(Co-op League News Service)

WASHINGTON, D. C.—Warning that a well-planned attack is being launched against cooperatives in the United States, with a view to destroying them or reducing their constructive services to a minimum, is issued in a statement made public by the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Rural Life Bureau, Department of Social Action, National Catholic Welfare Conference, here, last week.

"Increasing evidence points to a concerted effort to 'smear' cooperatives and the cooperative movement in the United States," Dr. Schmiedeler said. "It is not too much to say that a campaign of deliberate misrepresentation is under way. All fair and well-meaning persons may well be warned against this campaign."

"Cooperatives constitute a Christian economic system," Dr. Schmiedeler declared. "The consumer cooperative, for instance, is simply a reaction against the unjustifiable pyramiding of profits through such utterly vicious devices as monopolistic control. Its first promise is to reduce the burden placed on the

consumer by liberalistic capitalism. That this burden has been unduly heavy hardly calls for much argument. Fifty-nine cents of the consumer's dollar now goes for distribution, only 41 cents goes to the producer.

"Since some of the leaders in this campaign against cooperatives are Catholics, it should not be at all amiss to recall in closing what the Program of Reconstruction of the American Hierarchy has to say about them. I quote:

"More important and more effective than any government regulation of prices would be the establishment of cooperative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal of our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. . . . In addition to reducing the cost of living, the cooperative stores would train our working people and consumers generally in habits of saving, in careful expenditure, in business methods, and in the capacity for cooperation."