

CATHOLIC WORKER

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Open Letter to Father Curran On Technique

Addressed to the Head of International Catholic Truth Society

Rev. Dear Father:

We have just returned from a hectic evening at the Hippodrome in New York City, where we witnessed a sight that not only made us fear for the future of the Church in this country, but gave us a serious case of the jitters in regard to the country itself. We address this to you because we understand you were the organizer.

Over 5,000 men and women attended a meeting designed to "fight Communism." At this meeting they listened to the fiery rhetoric of such reactionaries as Matthew Wolf and Al Smith. They listened to George Harvey, red-baiting President of Queens Borough, advocate the use of "three feet of rubber hose" on Reds.

Speakers

They listened to these men and to others. An analysis of the diatribes gives us nothing constructive and reminds one of nothing so much as the inanities of the Hitler propaganda machine.

Mr. Smith, he of the Liberty League, showed an utter lack of knowledge of Communism, the least a person might have if he is going to fight it. He was plainly fighting windmills. He talked wildly about such things as the poorest men and women rising to places of greatest distinction. He concurred with Harvey that Communists "should be sent back to the country from which they came." He insinuated that mention of the name of God on our coins was proof that we were a Christian nation. And, of course, interspersed some typical Smith humor, feeble and not very funny, but it went over.

Of Harvey, the less said the better. Suffice to say, he should not have been invited to any affair that called itself Catholic.

Denials

We are not opposed to a propaganda machine to offset that of the Communist Party. We are not opposed to meetings calculated to arouse Catholics to an appreciation of their religion and the need for defending it. We are all for these things, but we deny that the meeting accomplished them.

We deny that a program of name-calling can ever be successful propaganda. We deny that the arousing of hate in the hearts of Catholics can ever arouse in them an appreciation of Catholicism.

We deny that the Faith can be defended through the use of force, which was the tone set by the meeting.

Un-Christian

When the meeting was over, the listeners, fired by the inflammatory speeches, came out of the Hippodrome and, as was to be expected, looked about for the enemy. There was a group there (we don't know whether they were Communists or not, we don't care) distributing a paper called "Fag-an-Ballach." They were immediately set upon by the participants of the meeting, their papers confiscated and destroyed, and some of them beaten.

This is not hearsay—we saw it. Some of us narrowly escaped the wrath of the rioters ourselves. We (Continued on page 2)

Christianity Untried

By Peter Maurin

1. Not Practical
"Christianity has not failed," says Chesterton, "for the very good reason that it has not been tried."
2. Christianity has not been tried because people think that it is impractical.
3. So-called practical men have tried everything except Christianity.
4. And everything that has been tried by so-called practical men has failed.
5. And to fail in everything that one tries is to fail to be practical.
6. So-called practical men will be practical when they start to practice the Christianity they profess to believe in.

II. Blowing the Dynamite

1. Albert J. Nock says: "The Catholic Church will have to do more than to play a waiting game; she will have to use some of the dynamite inherent in her message."
2. To blow the dynamite of a message, is the only way to make the message dynamic.
3. If the Catholic Church is not today the dominant dynamic force, it is because Catholic Scholars have failed to blow the dynamite of the Church.

III. Just as Bad

1. Non-Catholics say that Catholic laymen are led by the nose by the clergy;
2. Catholic laymen are not led by the nose by the clergy;
3. As a matter of fact Catholic laymen are led by the nose by non-Catholics.
4. Catholic laymen are the imitators of non-Catholics;
5. Catholic laymen consider themselves just as good as non-Catholics;
6. Catholic laymen should tell non-Catholics "We are just as bad as you are."

IV. Secularism

1. The separation of the spiritual from the material



Our Lady of Good Counsel

—Ade Berthune

1. is what we call secularism.
2. When religion has nothing to do with education, education is only information; plenty of facts but no understanding.
3. When religion has nothing to do with politics, politics is only factionalism; "let's turn the rascals out so our good friends can get in."
4. When religion has nothing to do with business, business is only commercialism; "let's get all we can while the getting is good."

V. Christ's Message

1. "No one can serve two masters, God and Mammon."
2. "Be perfect"

SIX LECTURES

By PETER MAURIN

on the GREEN REVOLUTION

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

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

Newspaper Guild Crossed in Strike

Breaking its agreement to abide by an arbitration ruling, the "Long Island Daily Press" of Jamaica this week forced its 63 striking employees, members of the Newspaper Guild, to go back on the picket lines.

Both parties had agreed to accept the ruling of the board of three clergymen, including Father William Kelly of St. Monica's, but when the ruling turned out to be unattractive for the publishers, they conveniently forgot all scruples, even the commercial one that "honesty is the best policy."

All three arbiters concurred in stating that "full onus for the continuation of the strike rests on the management." Carl Randau, president of the New York News- (Continued on page 6)

- as your Heavenly Father is perfect."
3. "If you want to be perfect sell all you have, give it to the poor, take up your cross and follow Me."

New Testament.

4. "These are hard words," says Robert Louis Stevenson, "but the hard words of a book were the only reason why the book was written."

VI. The Law of Holiness

In his encyclical on St. Francis of Sales the Holy Father says:

1. "We cannot accept the belief that this command of Christ concerns only a select and privileged group, and that all others may consider themselves pleasing to Him if they have attained a lesser degree of holiness."
2. "Quite the contrary is true, as appears from the generality of His words."
3. "The law of holiness embraces all men and admits of no exception."

VII. What St. Francis Desired According to Johannes Jorgensen, a Danish convert living in Assisi:

1. St. Francis desired that men should give up superfluous possessions.
2. St. Francis desired that men should work with their hands.
3. St. Francis desired that men should offer their services as a gift.
4. St. Francis desired that men should ask other people for help when work failed them.
5. St. Francis desired that men should live as free as birds.
6. St. Francis desired that men should go through life giving thanks to God for His gifts.

VIII. Rich and Poor

1. There is a rub between the rich who like to get richer, (Continued on page 2)

Cardinal Urges Us To Care For Poor

(By N.C.W.C. News service)

The role of private charities cannot be obscured by present emphasis on governmental welfare measures, His Eminence Patrick Cardinal Hayes, Archbishop of New York, said at a Mass at St. Patrick's Cathedral opening a conference of 1,200 Catholic Charities workers.

Plans were completed at the conference, continued later at the Hotel Commodore, for Catholic Charities' annual appeal week, April 18 to 25 inclusive, in which 20,000 volunteer workers will canvass 371 parishes to raise \$1,372,000 for the support of the 214 agencies associated with Catholic Charities.

"There exists a feeling today," the Cardinal said, "that the Gov- (Continued on page 7)

Rank-and-File Seamen Gain Final Victory

Shipowners' Recognition Comes At Last To New Leaders

When the S.S. President Roosevelt of the United States Lines was secured to her pier in the North River early in April, the crew immediately sat down—but not to rest. This was a sit-down strike to protest against the arrival of nine new members of the engine department who were sent down by "Union Officials" who have long since been voted out of office, and who are busy again fomenting another strike.

The officials of the Marine Firemen, Oilers and Watertenders' Union were legally voted out of office under a constitution they drew up and put into effect themselves without the knowledge or consent of the membership. This ouster was also sustained through court action. Prior to their sad, but welcome departure, these worthy gentlemen concluded a contract with the steamship owners, dealing with wages and working conditions, which the membership voted against 6 to 1. However, they persistently rise now and again to haunt and hamper the seamen who are trying hard to retain the gains acquired through the last two strikes and to build an orderly rank and file union which was left chaotic and disorganized through dishonest and corrupt leadership.

Victory at Last!

With the passenger and freight season approaching its peak, and recognizing the imminent danger of another costly and perhaps disastrous tie-up of all the crack liners, Mr. Franklin, of the International Mercantile Marine Co., immediately appealed to the National Labor Relations Board.

At a conference in the home of Mr. Franklin, representatives of the Firemen's Union and Mrs. Herrick of the N.L.R.B., it was agreed to call off the strike and the M.F.O.W. Union be recognized as sole bargaining agency in that department. The ships sailed before any serious trouble developed. The long, costly strike of last winter could easily have been averted in this same manner had the company agreed to meet the seamen, and by refusing to deal with those labor racketeers whom the Company has now realized to be dangerous playmates.

The Standard Oil Company, operators of the largest fleet of ships under the American flag, has also recognized this Union. The freightship companies will soon follow. This leaves the old officials out in the cold for fair. They "represent" no one now but a bad conscience.

Longshoremen Next

Another step forward in Trade Union democracy, another step toward a unified Maritime Federation. The longshoremen who have witnessed the struggles and victory of the seamen, are also ready to shake from their backs their "Sawdust Caesars" of the political world and elect their own officers from their own ranks.

Since the infamous sell-out of 1921, the misleaders of the Firemen's Union held sway. After the lockout of that year, the Industrial (Continued on page 2)

Anniversary Number

Open Letter

(Continued from page 1)

were passing out the C.W. We deny that a meeting that arouses such a temper can call itself Catholic. The foundation of our religion is Charity, a virtue that was conspicuously lacking that night.

May we respectfully suggest that, should you decide to hold another meeting for the purpose of fighting Communism, that you proceed on the theory of winning the Communist over to our side instead of driving him further off. Do not invite uninformed representatives of the ruling class like Al Smith, or spokesman for reactionary A. F. of L. officialdom like Woll, or anti-Catholic advocates of Fascism like Harvey. Rather, invite those who are truly representative of the Faith. Those who are above name-calling and rabble-rousing. Make love, not hate, the theme of the meeting. It is more effective, you know. Leave the Catholic War Veterans home; their military band, too. Someone called the military band "the greatest enemy of the human race."

Christian

Forget the negative idea of "fighting Communism," and concentrate on that of building up the Mystical Body of Christ. Then you won't have to have the Hippodrome surrounded by a solid phalanx of policemen. And the participants will not come out looking for a fight, but rather, seeking to bring the light to the unfortunate ones to whom it was not given.

We had to write this letter. It is not done in the spirit of hostility. Rather it is done with an odd, empty feeling at the pit of our stomach. Why must Christians use the weapons of the enemy? Why not follow the advice of St. Paul rather than that of worldly expediency? "Bless them that persecute you: bless, and curse not." "Be not overcome by evil, but overcome evil by good."

Seamen

(Continued from page 1)

Workers of the World (I.W.W.), began an intensive organizing campaign among the seamen. Having lost faith in the officers of the International Seamen's Union, the men flocked in, realizing the dangers of complete disorganization. A few members, however, remained with the Old Guard—enough to pay the expenses of the "union" and the fat salaries of the officials.

Through spontaneous strike action on individual ships, wages and working conditions were kept at a fairly decent level, but a condition was fast developing that was to leave the seamen with no protection against exploitation whatsoever.

Wages Forced Up

Most of the war-built ships were oil-burning vessels, and other older coal-burning vessels were rapidly being converted into fuel oil ships. The old coal-burning men were rapidly being replaced by younger men who knew nothing of the historic struggle of those connected with the marine industry and cared less, as the wages and conditions had been forced up to a human standard.

The I.W.W. was attacked constantly by the Government, the newspapers and the ship owners.

From 1922 until 1929, things went along fairly well, dotted here and there with sporadic but unimportant strikes. The I.W.W. had shrunk to a few members, with a few more in the I.S.U., but the vast majority were without union affiliation of any kind.

The year 1931 found the shipping industry in a stagnant state. Wages were cut almost every trip and in some cases they totaled as low as \$17.50 a month. The food and living conditions in many vessels were indescribable. Andrew Furuseth, President of the International Seamen's Union, had grown old and senile in Washington, and had probably forgotten there was anything like a ship existing, while the other officials remained conspicuous by their silence and absence. No attempt was made at organization by them, but a new group seemed to emerge suddenly out of nowhere. This was the Marine Workers' Industrial Union. They had organized on individual ships and pulled sudden strikes here and there, and in most cases improved their lot considerably. This organization grew fast and

SELLING NOTES

By STANLEY VISHNEWSKI

May Day marks the fourth anniversary of THE CATHOLIC WORKER and as customary, will be celebrated by the distribution of thousands of papers, in Union Square and throughout the city. Co-operating groups in various other cities, are helping by ordering additional copies for distribution.

In regard to our distribution of free copies, people often ask me, when selling papers on the streets, how do you manage to sell the paper for only one penny and give away so many free copies? My only answer is, St. Joseph.

People must realize the great need of circulating Catholic literature. More often than not, it may be the means of bringing some one back to God. Surely even in big cities like ours, it may be the only contact with the Church that a person may have. I hate to boast, but I know of several instances, of people who have been brought back to the Faith by reading THE CATHOLIC WORKER.

Some of the Catholic Workers around the office have formed the habit of leaving copies of the paper wherever they go, in subways, libraries, restaurants, even movie houses. In fact one can trail a Catholic Worker throughout the city, by means of the papers that he has left in his wake. This is a good habit and I hope more people take it up.

Question-Trouble

Selling a Catholic paper on the streets, people have a queer notion that I'm the official representative of the Church, and bring their grievances and problems to me. One must be a walking Catholic Encyclopedia to sell CATHOLIC WORKERS. Too bad that there is only one Peter. We, who sell the papers, could certainly utilize his knowledge.

Big Dan Orr, already an institution in the city is leading the rest of us in the sale of papers. Selling anywhere from 150 to 300 papers a day, we struggle pitifully in the rear with the sale of 100 or so. Big Dan will have to give us pep-talks.

In addition to THE CATHOLIC WORKER, we sold quite a number of Paulist Pamphlets on Communism. It is quite easy to sell Catholic literature. I'd like to see a Catholic newstand in the city or else a CATHOLIC WORKERS Book Shop. Trouble is we have no Garland or other fund to subsidize us as the Communists have.

But this we can do, we can bring our literature to the man on the street. America, Commonwealth, The Sign could and should be sold on the streets.

Realizing the vital importance of all Seminars, Students and anyone else who would care to give some of his vacation time in selling papers on the streets, to get in touch with us. Even if it is only for an hour a week spent on some street corner. After all, it is not the amount of papers sold that matters, but the fact that only one paper put in the right hands may mean a soul reconciled to his God.

became active. Strikes were becoming more frequent on different ships, and the militant reaction to inhuman and unbearable conditions was becoming more manifest every day.

Rebirth of I.S.U.

In 1932 the M.W.I.U. had attained a membership of 8,000 and was flourishing. The steamship owners were frantic. About this time the N.R.A. came into being, and Article 7-a regarding the right of workers to organize for the purpose of collective bargaining. All the old dead A. F. of L. unions suddenly came to life, and among them the International Seamen's Union, which suddenly proclaimed itself the sole agent of the seamen and started a drive for members. The shipowners' friend was back again to disrupt and split the ranks as of yore. They were aided and abetted by the shipowners, who insisted their crews join the I.S.U. and drop the M.W.I.U. The I.S.U. then became a company union with a left wing which spread rapidly and rebelled when the "officials" signed a contract with the shipowners. This brought on the Spring strike of 1934. This is the contract which was held so sacred by the reactionary press and shipowners.

Recognition of this Union, now free of reactionaries and crooks is a real progressive step toward a

Chicago Letter

By ARTHUR G. FALLS, M.D.
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Chicago, Ill.

Our Center is becoming a beehive of activity. Study classes are now held every day in the week with two on Sundays and Wednesdays. A schedule may be obtained from Mrs. Mary E. H. Carr, 9029 S. Lavin Avenue. Of the reports given below, we are particularly pleased to call attention to one of our new activities, the Class in Religion for Children, given on Sunday mornings; the first session brought out 35 children, the second brought out 40—children who actually are enthusiastically seeking instruction in religion! "The Children's Hour" has expanded into several hours on Wednesday, Saturday and Sunday.

We have had welcome visits from Dom Virgil Michel, our old friend, and from Robert Sikoski, from New York, one of the printers of the C. W. Likewise, some of our members have visited other centers: Martin Paul paid a visit to the C. W. in St. Louis; the writer attended the Colloquium on the New Social Catholicism in Washington, D. C.; and Aleck Roper is planning a visit to St. Paul and Collegeville, Minn.

William Sims: Labor Committee: "April 25 will mark the official opening of our Public Speaking Training Course. We will study and learn to talk the Catholic Labor and Social Program. Every person interested in decent wages and fair working conditions is invited. This class will include all men: Catholic, non-Catholic, colored and white. Union men can help us a lot."

John Copley: Liturgical Committee: "A liturgy class has been organized and will meet on Monday evenings for the next five or six weeks. The course of study has been designed for persons who have made no previous study of the liturgy and will, therefore, be fundamental in its scope. We hope to leave those who take the course a keener understanding and appreciation for the Church's liturgy and a sharper realization of the dynamic social significance of liturgical prayer."

On May 2nd, at the afternoon forum, we will have one of the outstanding leaders in the liturgical apostolate as our guest speaker: Father Bernard Laukemper, pastor of St. Aloysius Church, who will speak on "The Spirit of the Liturgy."

Mrs. Eugenia Hudson: Clothing Distribution Committee: "We have been able to assist nine families with necessary clothing. The supplies have included everything from hats and coats for the mothers and fathers to socks and shoes for the babies. We have on hand a supply of baby's clothes for three expectant mothers. We wish to urge our readers to send us any clothes they may be discarding, as it enables us to increase our corporal works of mercy."

Ernest Ludwig, Jr.: Credit Union: "Here is a brief statement as of March 31st: Shares: \$140.55. Entrance Fees: \$5.00. Interest: \$30. Loans made: \$105.00. Members: 23. You will readily see by comparing the above figures that the Credit Union was very much needed among the Catholic Workers. I might mention that on one of the loans granted amounting to \$50.00, we were able to save this borrower a total of \$275.00 on an old debt of several years standing, amounting

more lasting peace in the shipping industry. A fair genuine contract based on mutual understanding and interest is a far better investment than dealing with sell-out artists.

Roger Lapham, President of the American Hawaiian Steamship Co., in an address to the striking seamen in San Francisco, on December 3, 1934, said: "For purely selfish reasons, we recognize that your wages and hours must be fair, for unless your earning power and working conditions are satisfactory, no constructive operation of the shipping industry is possible."

The seamen have been cognizant of this fact for some time, and if this same little gem of wisdom were to be passed on to Daniel "Safety-at-Sea" Roper, Senator Royal S. Copeland and the American Steamship Owners Association, a real understanding might ensue.

JOSEPH HUGHES.

Christianity Untried

(Continued from page 1)

1. The rich, who like to get richer, turn to the Church to save them from the poor who don't like to get poorer.
2. But the Church can only tell the rich who like to get richer, "Woe to you rich, who like to get richer, if you don't help the poor who don't like to get poorer."
3. IX. Better and Better Off
1. The world would be better off if people tried to become better.
2. And people would become better if they stopped trying to become better off.
3. For when everybody tries to become better off nobody is better off.
4. But when everybody tries to become better, everybody is better off.
5. Everybody would be rich if nobody tried to become richer.
6. And nobody would be poor if everybody tried to be the poorest.
7. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

The Guild System

By Paul Chanson

(Translated and arranged by Peter Maurin. M. Chanson is president of the Employers' Association of Calais, France.)

I. Medieval and Modern

1. Medieval Christian economy had established craft ownership and, as a result minimum wage and security of employment.
2. The Medieval guildism allowed the worker to become owner-worker and, consequently, to acquire the ownership of the means of production.
3. Capitalist economy has on the contrary expropriated the worker.
4. The worker's salary is subjected to the so-called law of supply and demand.
5. Machine production throws into the street more and more unemployed.
6. Concentration of capital increases the ranks of the proletariat.

II. A Vital Program

1. The question is to assure to the worker the right to work.
2. With the right to work,

to \$500.00. The collection agency was demanding a cash payment and we were able to give this member real 'Credit Union Service'.

Why not join the Credit Union? All that is necessary is to be a registered member of the Chicago Catholic Workers. If you are in debt, see the Credit Union. You have a wonderful opportunity to fill a two-fold need: by being a Catholic Worker and a Credit Union member, you can help out those in financial distress. The office is open every Wednesday from 7 to 8 P.M.

Virginia Brady: Children's Committee: "We had a party for the children on Easter Saturday. The distribution of 53 baskets received from Alvernia High School sent the boys and girls away happy. On Sunday, April 4th, the first religion class was directed by Genevieve Healy of Alvernia. In simple language she explained the creation and then set them copying the charts she had used to illustrate her talk. The whole class proved both interesting and enjoyable. As the children left, they promised to return the following Sunday and bring their friends."

the worker must be assured a remuneration which will enable him to support his family.

3. The worker must be enabled to recover the ownership of the means of production without disregarding the right of the investors.

III. The Humanized Corporation

1. The individual worker must, normally, own his working tools.
2. Workers, working in common, must normally own in common their means of production.
3. The humanized corporation would keep only the eminent domain of the means of production.
4. This eminent domain would allow the corporation to control at the same time the number of workers and the amount of material.
5. The management would cease to change the number of its workers and the quantity as well as the quality of its machinery.

IV. Cardinal Manning

Cardinal Manning

said in 1874:

1. "It is above all, for the worker that I claim the right to private property."
2. Nothing belongs to man more than his work, his ability, his activity.
3. It is true capital in the strictest sense.
4. Money capital is only dead capital.
5. What gives it life and activity is the industry of the workers."

V. The Right to Work

1. The Chief Justice of the French Supreme Court is just now fulfilling the functions of superarbiter in the steel industry.
2. Has this super arbiter the right to occupy himself with the scale of wages or the hours of work? Not at all.
3. Rightly or wrongly some workers have been fired.
4. Should they be taken back by the employers, such is the question—the right to work.
5. The fact that this question is submitted to arbitration is an evident sign that we accept a revolution in our system of private ownership.

VI. Undoing the French Revolution

1. It is for the victory of living capital over dead capital that we are struggling.
2. It is to win that victory that we stand for collective bargaining as well as arbitration.
3. Arbitration will bring about the right to work as well as security of employment.
4. This revolution is the exact opposite of the French Revolution.
5. As Fr. Kolb said in 1891, "There was a time when work was considered as social property and no one would have dared to appropriate it any more than one would have dared to appropriate a peasant's property."

VII. Whether We Like It or Not

1. Whether we like it or not the economic system is necessarily related to the regime of appropriation of the tools of production.
2. If bourgeois capitalism appropriates the ownership the worker becomes a serf.
3. If bolshevik socialism monopolizes the ownership the worker's condition becomes worse.
4. He is reduced to a state of slavery.
5. Only a guildist and communitarian economy will bring about the worker's emancipation.

THE CATHOLIC THEATRE

By EMMET LAVERY

Without a word of warning this column chooses to abandon its preliminary exhortatory methods in behalf of Catholic Theatre and to report the news-of-the-day which is the most positive and encouraging manifestation of Catholic Theatre.

And since what we seek to create by summer is not so much a new Catholic Theatre as it is a vigorous coordination of existing Catholic Theatres, your correspondent trusts that the attached bulletin of current events will be far more exciting than the most eloquent of editorials!

The first National Catholic Theatre Conference, which convenes at Loyola Community Theatre in Chicago, June 15-18, is happy to announce that its sessions will be under the official patronage of His Eminence, Cardinal Mundelein.

The program of the conference, now being prepared, places great stress on the formation of a simple association which will unite all parish, college and workers theatres for rapid advancement of common standards.

Advance Notice

Already listed on the entertainment program are a fifteen-minute puppet play on a Franciscan theme prepared by the students of Marygrove College; a demonstration of the Verse Speaking Choir of Mundelein under the direction of Sister Mary Leola, B.V.M.; and a production of the one-act peace play "Monsignor's Hour," under the direction of Charles Costello of the Loyola Community Theatre.

From Australia comes word of a most enterprising Catholic group, the St. Aloysius Players, which presented George Duke Walton's "But Now Beginning," a play about St. Thomas More, under the patronage of His Grace, the Most Rev. Archbishop Mannix. Walton, a young architect, very active in projecting a Catholic theatre movement in Australia, owes his inspiration to a visit to London in 1932, when he suddenly became a pilgrim instead of a tourist and four hundred years slipped away as he walked along Oxford Street.

The success of his group in Australia, plus the well tested strength of the Gheon plays in France, raises the question whether in a few years we shall not achieve a union to be known as the International Catholic Theatre.

The Spanish Mollere

The play bureau of the Federal Theatre, New York, which has been doing excellent work in research on plays of Catholic interest, presents a most stimulating analysis of the dramas of Calderon de la Barca in Publication No. 7 for January.

Here among 34 old and new Spanish plays are seven miracles and moralities by Calderon, including the famous "Purgatory of St. Patrick."

Question: How many Catholic libraries give Calderon a prominent place on their shelves?

Thought for an idle moment: how presumptuous for us ever to have believed there was no Catholic Theatre in the world as such! During the 17th Century the Spanish Mollere seems to have been a one-man theatre all by himself!

Radio

Will the groups that have been specializing in radio dramatizations communicate with your correspondent at Chicago in June, so that we may have a sub-conference devoted especially to this phase of theatre problems?

Since the dramatist of today writes for the air as well as for the screen and stage, it is imperative that we have a sound survey of the work being done by Catholic groups in the field of radio. Therefore we would like to inventory at Chicago some of the outstanding programs, such as the radio dramatization of *Lives of the Saints* done on the Ave 34 in New York last year.

A card received from the Trancorian Players of Blessed Sacrament Church, Cleveland, reports that they did a broadcast of "The Upper Room" on Sunday, March 21, over Station WHK.

Note—Out in California we had great difficulty finding out whether the Catholic Hour did the Holy Thursday broadcast of a Passion Play as originally scheduled. A diocesan paper carried a front-page picture of the author, Tom White, but a telephone inquiry developed that the paper knew nothing about the program or its hour on the air. Neither did local churches. Catholic Action in action!

Miracle Plays

Production of many Passion Plays during Lent brings to mind the unsatisfactory character of many of them. With the exception of Don Marquis' "The Dark Hours" and Father Lord's three plays on the Passion, there are few Passion Plays of American authorship that meet the most exacting standards of good theatre. Unless we go back to the great liturgical plays, which are so consistently neglected by our Catholic colleges and so generally popular with many state universities, we don't really begin to tap the rich sources of drama in this particular background. However, many groups are alive to this challenge and the Catholic Theatre Guild of Louisville, Ky., has just won favorable comment with *Ecce Agnus Dei*, written by Fred Kareem, its director.

The amazing dearth of sound plays on the Passion caused your correspondent recently to comment on the fact to Sister Thomas Aquinas, the stimulating president of Rosary College at River Forest, Ill.

"True," she admitted, "but I think we need great plays on the Resurrection even more!"

Note—Some excellent short plays on the Resurrection are to be found in "Shining in Darkness," by Father Francis X. Talbot, S.J., published by Longmans, Green & Co. And one of the simplest, most touching and most satisfactory of all plays on the Passion is a script by the late John Drinkwater, too long neglected in this country. It is called "A Man's House," is published in London and has been done at the Malvern Festival.

Festivals

Mention of the Malvern Festival prompts the reminder that great regional festivals of Catholic drama each spring in this country might easily challenge the importance of such a festival as that at Malvern.

If four or five colleges in each diocese could come together in each spring with their best production of the year intact, think of the impact on Catholic and non-Catholic minds!

Think of meeting Shaw's "St. Joan," T. S. Eliot's "Murder in the Cathedral," Barry's "The Joyous Season," Obey's "Noah," Sierra's "Cradle Song," Father Lord's "Storm Tossed," Father Nagle's "Barter," Peman's "A Saint in a Hurry," "First Legion" and perhaps "Caponsacchi," all in the same week!

Or think of using the Theatre affirmatively in Lent instead of banning it altogether from the consciousness of our people. Think of the cycle possible in any large city in Lent or Advent, when rotating parishes might successively present the old miracles and moralities, some of the better Passion Plays, Eliot's "Murder in the Cathedral," Marquis' "The Dark Hours," Father Lord's plays on the Passion and similar programs. Without fear of contradiction your correspondent submits that the second act sermon of "Murder in the Cathedral" is the greatest devotional exercise contributed to this "art day."

Don't Wand Hearst!

Boston Letter

By JOHN MACEE, JR.
328 Tremont St.,
Boston, Mass.

MEETINGS

Tuesday, 8:30 P.M. at 3 Florence Street. Discussion of Quadragesimo Anno by Father Ambrose Hennessy, D.D.

Thursday, 8:30 P.M. at 328 Tremont Street. Lectures and Open Forum.

Saturday, 7:30 P.M. at 328 Tremont Street. Class on the Liturgy under the direction of Harold Bridges.

During April we sold and distributed six thousand papers and received nearly two hundred subscriptions which we sent to New York. On Thursday, April eighth we were visited by Peter Mauria who lectured to us on "How did we get that way." The next day Dorothy Day arrived from Holyoke, Mass., and went with several of the group to Lowell where they are forming a C. W. branch. Since then we have spoken in Lowell at a Women's Solidarity meeting and at a Communion Breakfast at St. Michael's Church. On Sunday, April eighteenth we sold papers at the above church. We expect to hear much from this Lowell group in the way of anti-communistic activity. Harold Laskey spoke at Ford Hall Forum and said that although organized religion would pass away in the New Communist Democratic State voluntary religious groups like the early Franciscans would find their place. We distributed several hundred papers at his lecture and found the Catholic Worker read, with much more interest than by some Catholics. One fellow who was selling the Daily Worker remarked that there was good stuff in it and that it was about time that Catholics had their eyes open. Yet while selling in front of a Catholic church we hear remarks such as these: "Isn't that a Communist paper? Don't buy that thing." Well as we have so often heard, "The truth will make you free," evidently the Communists are eager for the truth.

Our house of hospitality is filled and we find it necessary to start another one near our present site or in some other section of the city. We received a very flattering offer of a three-family house in South Boston with rent free, but due to the fact that it is in a residential district the pastor in whose parish it is does not believe it would be advisable. So we shall have to decline the offer with many thanks and only hope that some one else will be as kind for we wish to get working on it this summer, so that it will be ready for occupancy in the fall. We still continue to serve meals to all comers in addition to those we serve to the eleven men staying at the house.

We would like to obtain a truck or at least the use of one for a few months in order that we could go around and pick up clothing, food and fuel as well as anything in the way of dishes and furniture which you may have. If you have anything that you think we can use please give us a call and we will pick it up. We are getting a phone in this week. So if you call Central and ask for the number you can get in touch with us and find out what is going on.

CATHOLIC WORKERS' SCHOOL



The following meetings, to which all are cordially invited, are held regularly during the week at "The Catholic Worker" headquarters, 115 Mott Street, New York City:

Tuesday, 8:30 p.m.—Discussion of Labor Encyclicals, led by John C. Cort.

Wednesday, 8:30 p.m.—Lecture and Discussion.

Thursday, 8:30 p.m.—Discussion of Communism, led by Peter Mauria.

Saturday, 2 p.m.—Meeting of Association of Catholic Trade Unionists.

THE PRINCE OF THIS WORLD

The Church and Totalitarian States

By A GERMAN CATHOLIC EXILE

(Conclusion)

What could the Church do in Italy when the Duce set out on one of those modern raids in Ethiopia, (so common in other countries that no nation had the right to play the hypocrite)? The feeble resistance of the German-speaking, courageous Bishop of Brixen led to confinement in his palace, and no other man dared to support him or he would have been sent to the Liparian Isles. Some years ago his clergy dared to resist Italian oppressors of German South Tyrol who wanted to Italianize religious instruction in the schools. Mussolini imported some dozens of Italian priests who had to take over the Catechetical instruction—and no one could even speak up in protest.

If 90 per cent of Fascist Italy outwardly looks Catholic, the last war has shown that in the case of a conflict between Christian and Fascist principles Catholics will not be free to follow their religion. The State is the all-powerful reality and the Catholic faith an ornament. In the souls of the majority of the Catholic Italian youth Mussolini has taken Christ's place. We are right, if we see in Italian Fascism as totalitarian a force as in Bolshevism. They may differ in methods, but they are alike in their last aims: absolute worldliness with no room for true religion. Religion has to serve worldly aims and God has become a function of National Life. He is no longer the Supreme Value.

German Situation

If Bolshevism is proletarian Totalitarianism, Fascism is the bourgeois form. Between the two extremes in Russia and Italy lies Germany. Not only is the character of Germans more complex by nature, but their situation is too; Germany is a country without natural wealth like Russia. It has no natural border line as Italy has.

It is open to so many outside influences in the heart of Europe. It has found its political unity only recently. There are millions of Germans living beyond the political borders among foreign and hostile nations. Within herself she is divided into two powerful denominations: the Catholics and the Protestants. North Germans and South Germans have but little in common in character, culture and traditions; West and East differ more than two different nations often do. She had more than thirty parties in the time of her democratic Weimar Constitution.

Something New

Briefly there is everything to make it understandable why and how the German Fascism has to be different if it wants to be totalitarian at all. It could not be done with the help of any existing denomination in Germany or in the name of Marxism. So something new, but which would appeal to modern Germans, had to be found as a substitute for the one great idea which united Europe in the Middle Ages.

Sixty-six per cent of all Germans are non-Catholic, according to official statistics, and how many are only outwardly Catholics? What do small minorities mean to dictators in a totalitarian state mobilized and organized on one idea and for one purpose? If they are dangerous like the Communists, they are suppressed by brutal means. If they are loyal people like the Catholics, they have to be synchronized, i.e., made Nazi as far as necessary to guarantee the absolute uniformity of the country.

Race Purity

German Totalitarianism wants to utilize existing mentalities as far as possible; it has taken advantage of the nationalistic inferiority complex after Versailles. It has used the framework of many existing economic and social organizations. It has taken over the ideology of the German youth movement exteriorly; of course, as interiorly Nazism is materialistic and sterile.

Now it wants to absorb religious energies to build up an authority, and where could it have it easier than with Catholics who are so much given to authoritative guidance and sacrifice as the essence of their creed? Russia has proved

that it is wrong to destroy such a positive force.

Hitler wants to amalgamate it; this is the explanation of his bewildering tactics of persecuting the Church and reducing her to a sacrificial affair on one side and of his pious talks and his personal compliments to Church princes on the other side. He wants to emasculate her, take her sting away and to use her—of course after having purified her from all Asiatic elements, according to No. 25 of his program.

Asiatic Ingredient

It now happens that these Asiatic elements, unfortunately for Hitler, are those elements which make religion Christian and supernatural: Christ's Jewish origin, the old Testament, Christ's teachings, His expiation of our sins through His death on the cross, His humility, charity, and His respect for all races, colors and languages as opposed to Jewish nationalism. The very parable of the good Samaritan seems to be written to annoy all nationalists.

If the Catholic Church in Germany would be kind enough to restrict herself to the patriotic task of endorsing Hitler's laws and policies and praying for all his enterprises, he would tolerate her, even honor her as a chaplain of his nation-wide household. He would tolerate her, although we do not know that he would care very much about her propagation.

He found a man to do synchronization work in the Protestant Church, the ill-famed Reichsbishop Mueller. But when he failed to do his work quite thoroughly and some resistance in the name of Christ crept up in the "Confessional Church" he saw that Christianity, if taken seriously, was incompatible with his totalitarian state and creed.

This is his aim: utilize those forces in the existing Churches which are necessary for his purposes and root out the rest of it—the Asiatic elements, as his lieutenant Rosenberg was pleased to term them. It is no use to enter into all the detail of this unique persecution with its misleading outward signs, the most clever and astute that the Church has ever met in history and which has justly been compared to Julian the Apostate's enterprise.

Messianism

Hitler has been declared infallible by his most responsible lieutenants on several official occasions. Goebbels declared him to be the high priest before the Almighty in March of last year. He speaks like a prophet and sometimes even has the style of St. John the Baptist. He is the absolute lord of 66,000,000 people. One of his most outstanding men has repeatedly declared that Germans believe—in a religious sense!—in Adolf Hitler. For the past three years Catholicism has no longer been in the public eye, except for scandal propaganda against the Church.

All this is no mere episode or political consequence of antagonism between Hitler and the Center Party. It is the necessary outcome of two incompatible principles and will last as long as there are people ready to believe in them and to give up their lives for Christ or Adolf Hitler. Hitler regards himself more and more as the chosen prophet of the chosen people, chosen by God through the mystic process of his miraculous success in everything he has undertaken as yet. His is indeed not far from Mohammed's belief in his divine mission.

"Things That Are Caesar's"

Totalitarianism is a religion. It is absolute and knows no compromise. It is intolerant and wipes out every resistance. It is a form of life which pervades the whole of a man and a people. When Our Lord compared the Kingdom of Heaven with the heaven pervading

(Continued on page 7)

It is most striking to discover the resemblance between Hitler and Mohammed, especially their endeavor to take what they find and to accommodate it to their secular and national aims. We see the same spectacle in Russia. Shall our times see another series of Arabian conquests in the heart of Christian civilization?

MAY, 1937

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THE CATHOLIC WORKER

(Member of Catholic Press Association)

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ANNIVERSARY

Dear Mary:—

There is a high wind howling and the rain drips down from the still bare trees outside, and I am sitting at a typewriter away out in Illinois, far away from THE CATHOLIC WORKER New York office which to me is home.

This doesn't seem to be the time to write a May editorial, of rejoicing. However, if it is hard to rejoice with the day all grey around one, it is easy to give thanks to you, Blessed Mother, for all the graces we have received at your hands this past year and the many years before.

It was good, was it not, that THE CATHOLIC WORKER started on May first four years ago? That was a bright and beautiful day, the sun pouring down, so hot on Union Square, and the hedges budding and the grass being trampled down by tens of thousands of feet of workers, come to hear the speechmaking of your enemies, who do not mind admitting the humanity of Jesus, but deny His divinity.

And every May Day since then has been one of joy for us, and from the two who originally ventured forth with the paper, there are now thousands throughout the country distributing it on your day.

We are asking your prayers, sweet Mary, first of all for those who love you so much, and we're thinking right now of a man brought back to faith through love for you whom he speaks of with love and admiration and awe and all tenderness as "that little Jewish girl, Mary." He's a dishwasher and a kitchen helper in a big school, Mary, and where he is, you are also, so bless those students there too, and all young people whose hearts burn to serve and carry your banner.

We ask your prayers for the oppressed throughout the world,—for the workers whose mother you are, and for the workers who disclaim you as their mother, and we know that you will remember them all, atheist, Communist, Socialist, as well as Catholic and non-Catholic, the loyalists in Spain as the nationalists,—for you are the mother of them all, and your heart must yearn over those children who turn from you and forget.

You are the mother of us all,—Jesus Christ our Lord gave us all to you when He gave Himself to death on the cross for love of each one of us.

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

Ecclesi. 24.

"She is the mother of Him, who was begotten of the Father before the beginning of all things; whom angels and men acknowledge to be the Lord of all things. Wouldst thou know how much greater is this Virgin than any of the heavenly powers? They stand in His presence with fear and trembling, and veiled faces; she offers human nature to Him whom she brought forth. Through her we obtain forgiveness of our sins. Hail, then, O mother, heaven, maiden, virgin, throne, ornament, glory and fountain of our Church; pray without ceasing for us to Jesus, thy Son and our Lord."

St. John Chrysostom.

St. Augustine says, "The flesh of Mary is the flesh of Jesus." and this is the most overwhelming statement of all to make of the Blessed Virgin. Without her consent, we would not have our Lord. She gave Him flesh and blood; it is through her that we have Christ in His humanity. It is said that Christ is present in His humanity in just two places,—in Heaven, and in the Blessed Sacrament. And if Christ is there, in His humanity as in His divinity, then Mary too, with us so close, so eager to dispense His graces.

Her Graces

We ask her for the grace we each one stand most in need of, and our Lord, who can deny her nothing, will give her more than she asks. And what could she ask more than that her Son she loved, that we may honor Him with increased honor and that he will hear the least of us, because her son said that in the least of these He was to be found.

Blessed Martin de Porres

To a representative of one of the least of God's children in the United States, that blessed one, Martin de Porres, a Negro and a slave, we turn to ask two miracles. We beg him to place these requests in the hands of our Blessed Mother during this her month.

We turn to you, our colored friend, because in this last month two of your race, two Negroes of the south, were burned alive by members of our race. Not Stalin, not Hitler, has perpetrated any more bestial cruelty than was inflicted last month on two Negroes who were killed by a white lynch mob.

So because your Yellow Negroes are afflicted by their brothers

(Continued on page 6)

Day After Day

Bob Cutler, who is studying for the diplomatic service down at Georgetown, came in at lunch time today and took Dan Irwin and me out to lunch in a tiny Chinese restaurant down the street. He knows some Chinese, and ordered a lunch such as the Chinese have. You ask for "dem somm" and get a fascinating collection of dishes; that day it was meat dumplings with a lot sauce. The tea we asked for was "gook fan" and they brought bowls of flowers on which we poured boiling water and then let them steep. They served rock sugar instead of the granulated. I enjoyed the lunch immensely, especially since it cost only about twenty cents apiece.

Down on the Farm

The lower farm for the women we are dedicating to St. Joseph because we know he will take good care of all the women and children who are to use it. I spent a few days down there before I set out on a trip West, and already Beatrice, Ruth, Helen, Brennan and Kate Smith had the rooms cleaned and whitewashed and the woodwork painted. The big kitchen is a delightful living room and Frank Mammano supplied the curtains, linen colored with big flowered borders, and some tables and chairs from his little apartment off the Bowery. He has come down to stay at the upper farm for a while—the summer, we hope.

We loved to go out and contemplate the two big barns. Already, in our imagination, we have made them into chapels, dormitories, libraries, class rooms and a dance hall. The dance hall struck us this morning at breakfast when we were feeling very gay, what with the warm sunlight and the robins hopping boldly about the kitchen doorstep. The girls were talking of square dances, and we decided to have some this summer and invite the neighbors. It will be a good way of getting acquainted. (The strikers at the General Motors plants out in Flint all came from the South in the past, and go in for square dances, they told me. It is lots of fun, with young and old participating. I can see Mr. O'Connell (a descendant of Daniel O'Connell), who is repairing the floor of the living room at this moment, as well as the little colored children from Harlem and the young Irish boys from the lower west side, joining in the festivities.)

Sheep

Out on one of the farms right now there are two sheep and a baby lamb a few weeks old. I had thought the calf was the most delightful thing I had ever seen, but this baby lamb, with a puff of fur on its forehead and smiling countenance, is the sweetest thing to hold I have ever touched. Except a baby, of course. Luke caught it yesterday morning for me and I held on to it for a minute while the mother bleated, and the lamb let out a little yip, but they didn't seem to be objecting much. The lamb is about as big as a baby's pillow right now and would make a good one. You immediately want to put your face against her.

Out in the fields the dandelions are coming up, and since Frank brought down some olive oil, I shall gather a good mess of them for dinner. That is also one of the greatest pleasure life has to offer—digging the first greens in April.

Interesting Visitor

Father Bogacki from Elmira, New York, was in to see us this morning. He was telling us some interesting facts about his fellow Poles. One-fifth of the Catholics in the United States are Poles. They have at least three Catholic dailies in their own language. They have a social center in Buffalo.

He himself is a most interesting man. He has a small parish of about forty families in a farming district (not Poles). At the church they recite prime and compline daily and sing it on Sunday. He issues a mimeographed leaflet for his parishioners. He has time to do farming and gardening, and has eight hives in tiers, from which he got last year 2,000 pounds of honey which was used by his housekeeper in preserving instead of butter. He has a brooder, 150 chickens, four goats and three pigs.

It was the goats I was most interested in. He told us you could

(Continued on page 7)

Secret for the Feast of the Finding of The Holy Cross

Look mercifully, O Lord, upon the sacrifice we offer thee, that it may save us from the evils of war, and, through the standard of the holy cross of thy Son, establish us so securely under thy protection that we may crush all the snares of the enemy.



—Ade Bethune

BOOK REVIEWS

Damien

"DAMIEN: THE LEPER," John Farrow: Sheed & Ward

Damien's life might be characterized as a struggle—first to join the order against his parents' decision on a business career, then at Hawaii he fought pagan rites and witch doctors, built churches, visited, on horseback, his far-reaching parishes—here it reads like Cather's "Archbishop." This experience was ample preliminary training for his voluntary banishment to Molokai, as he pleaded when his bishop asked for a volunteer. Then that pitiful place with its make-shift hovels and "remnants of human beings"—the bishop gave him a chance to change his mind before leaving him there—but no, this was his final earthly destination. His constant struggle for food, lumber, and medical supplies, with petty officials who kept their own bourgeois positions, fenced with plenty of red tape, continued relentlessly. No wonder they hated, but found it difficult to ignore this man of God whose life was his best criticism of them.

Damien, besides his priestly duties, combined the occupations of grave digging, coffin making, doctoring, and when a storm rid the island of its sad shelters, he found time to plan a village and assist on some 300 of its houses; also he laid a water supply with faucets handy, thereby being a pioneer in the field of what medicine today labels occupational therapy. This work gained the attention of the Regent of Hawaii and that government bestowed its highest honor—much to his embarrassment.

From the time his greeting changed from "My Brethren" to the more familiar "We Lepers," a new cheerfulness came over him. Then came real cause for it, with the arrival of Mother, Marianne and her sons and Joseph Dutton. Death came peacefully, knowing the work was in able hands. Brother James wrote Edward Clifford, the artist: "A remarkable change took place before his death, that of the total disappearance of the tuberculosis with which his face was covered." Editors all over the world paid tribute to his memory. England at the time of his death founded a Damien Institute for the study of leprosy and erected a monument at Molokai. Stevenson's prophecy is fulfilled—the process of canonization started last year.

The famous Stevenson letter is contained in this book—also the grimly humorous comment on it by Rev. Hyde: "Stevenson is simply a Bohemian crank, a negligible person whose opinion is of no value to anyone." Let that silence all who would indulge in idle gossip!

I cannot urge too strongly that this book be bought, rented or borrowed.

LORETTA O'DONELL

Interracial Justice

"INTER-RACIAL JUSTICE," By John La Farge, S.J. American Press, 461 8th Ave., N. Y. C., 226 pages, price \$2.

We think this book is one of the most important contributions to Catholic sociology as well as the last word on the Negro and his place in the Church.

It was at the last meeting of the Catholic Interracial Council of N. Y. C. that Father La Farge gave us a preview of "Interracial Justice" and a strong dose of self-criticism. We will repeat the main features of his preview.

Father La Farge claimed, and rightly, that the subject was too vast to be treated in a small book. His original material would have made a vast tome. Yet we cannot agree his omissions very damaging considering the eminently essential points discussed. To his self-made charge of being too concise we answer that we are sure his brevity adds much to the readability of his book.

Difference

The most important point in "Interracial Justice" made by Father La Farge is the careful balance between supernatural Charity and natural rights. Far from neglecting the former and overstressing the latter, he preaches the happy union of both factors. In this he differs with Father Furfey, who in "Fire on the Earth," makes the case for an all-conquering Charity as the best and holiest means of solving the interracial question.

So much for the author's criticism. We are especially impressed by the universal application of "Interracial Justice"—change the title of the book—do a bit of geographical juggling and you have a set of Catholic principles to apply to any vexing social problem.

We offer some of the many quotable parts of this book. On every page there seems to be a sentence or paragraph that settles in a breath a difficult phase of Catholic interracialism.

White Church

Inexcusable is prejudice north of the Mason-Dixon and travelling "Northerners striving to make their way socially in the aristocratic South often utter manifestations of prejudice quite surprising to their Southern friends, on the supposition that that must be the typically Southern attitude."

If the chapter on Social equality and interracial marriage solves that emotional impasse in the minds of the readers it will be worth the time and money spent on several books. Father La Farge's reasoning proves that fears and tremors which arise from contemplation of interracial marriage are unfounded and that as the Negro is given his due he will not seek marriage with members of other racial groups.

E. K. P.

LETTERS FROM OUR READERS

SAYS WE'RE WRONG

West Palm Beach, Fla.,
Feb. 17, 1937.

Dear Miss Day:

I am one who heard your lecture just recently in our city and the more I think about it, the more I have understood it, the more I feel that your view is rather a biased one.

I understand you to say your organization provides food and reading matter for people on strike. There is always the question of rights in all strikes. There can be no shadow of doubt in the mind of anyone that the sitdown strike is illegal under laws. If a group of people can take possession of another person's property until their demands are granted, then why have any laws against wrongful possession, seizure of property, stealing and the like? They should be repealed and then the attitude may be indulged legally.

Besides, I don't see how these strikes can affect the people living in the slums of New York. If the well paid G. M. striker doesn't want the job, why doesn't he look for a better position and give the present job to a man from the slums who no doubt would welcome a pay envelope of this size.

After all it is industry that gives employment and through it all, taxes are paid. Seems to me that it too needs a bit of encouragement and at least a breathing spell. How can we have prosperity with industry crippled? If people, like a majority of strikers, lived within their means, there would be more jobs for all, lower cost of living and far greater happiness and things would have a chance for adjustment.

If property rights are not to be respected, then let's get rid of property rights, own everything in common and with common liberties toward each part of it, and show the benighted Russians fancy steps they have not thought of.

MISS

EXHIBIT

Dear Editor:

The Trinity League, an organization devoted to the offsetting of Atheistic Communism and publishers of WISDOM, is getting together a collection of Communist and other subversive literature for an exhibit. The purpose of this exhibit is to show Catholics as well as non-Catholics how powerful these movements are.

There is only one way for the League to accomplish this end. That way is for everyone who is interested to send all the subversive literature that he is able to procure to the League.

The League hopes that you will cooperate in this attempt to combat Communism.

Please address all communications to: Mr. Jerome Monks, Jr., Chairman, The Trinity League, 32 West 60th Street, New York, N. Y. Through the very kind facilities of THE CATHOLIC WORKER the Trinity League is addressing this appeal.

Yours very truly,

JEROME MONKS, JR.,
Chairman.

Easy Essays

PETER MAURIN

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NEGRO HOUSING

Dear Editor:

The publicity given the deplorable housing situation in Chicago, especially in areas inhabited by Negroes, has aroused Chicago from its lethargy. Articles in the daily press, the Negro press and the "Catholic Worker" seem to have struck home and an increasing resentment is being shown on the part of Chicago's population that such conditions could exist in a city which boasts of its progress.

Steps have been taken by state and municipal bodies. The Illinois Senate has appointed a committee under the leadership of Senator William D. King to investigate the housing of rents which is said to be costing the city 50 million dollars a year. Although all classes are affected, the most serious problems are offered by Negroes and by relief clients, who have received a sharp cut in their relief.

The Mayor of Chicago, Edward J. Kelly, has appointed a Committee on Housing of the City Council, as a result of the activity of Alderman William Lawson this committee is headed by Alderman John Egan. The hearings of this committee in the City Hall have been most revealing and have brought out the fact that behind the so-called "improvement associations" which have been fighting Negroes in their quest for decent housing is the Chicago Real Estate Board. Definite evidence was presented showing the participation of high officials of the Board in efforts to block the Federal Housing Project. Bryant Hammond, Special Advisor on Housing of the P.W.A., made a definite charge that the project, which would have been almost completed had not opposition been shown, was blocked in part because some Board members felt the property "was too valuable for Negroes"; and further quoted one official as stating that "the Project would never be started." Miss Lillian S. Proctor, Supervisor of one of the relief stations, Frayser T. Lane, Civic Secretary of The Chicago Urban League and Horace Cayton, Research Student at the U of Chicago, brought factual material to the Committee which substantiated the charges made by organizations of tenants. Houses cut up into kitchenette apartments, with 15 families using one bathroom; families sleeping in the halls of houses and families with no running water in the house were some of the illustrations given—and yet rents on these properties were being boosted!

Fighting organizations of tenants have succeeded in blocking some of the increases and have enabled tenants to effect some collective bargaining. A central committee of relief officials, realtors, and representatives of civic organizations is serving to coordinate the work being done to combat the injustices to which Negroes are subject. Representatives of the Chicago Catholic Workers are serving on this committee. In addition, a copy of the April issue of the C.W. was sent to the Mayor and to each member of the Committee on Housing of the City Council with a statement of the position of the C.W. on race-relations and with a strong plea for constructive efforts by the City Council to make possible equality of opportunity for Negroes in housing. We are very pleased to say that in addition to members of the C.W., other Catholics, both colored and white, are now actively in the fight for justice.

ARTHUR G. FALLS.

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

FROM DETROIT

Dear Editor:

I have been receiving your paper now for a few months and find much good in it. What appeals most to me is that you are just a step broader minded than the Catholic Church papers, which are all such great upholders of our Capitalist system.

Here in Detroit in the last sit-down strike, the sitdowners were denounced vehemently by our three local papers, all good friends of the old system. Your article was good in quoting that the old Roman law, which our Lawyers use, was all different from the Christian Law, which held different viewpoints on private property, viz., the social side of it. And then should not human rights prevail above the property rights?

I liked also some of your articles on the civil war in Spain. As a workingman I naturally side with the Leftist or Loyalist Government of Spain. I believe in rule by the ballot, not by bullets as Franco and the Fascists, and am sorry to say, the Leaders of the Catholic Church do. By the way, I attended the Rally given here in November in Cass Technical High School for the Spanish Democracy. I heard Ma-

ST. FRANCIS OF SALES



—ADE BETHUNE

dame De Palencia, Marcelino Domingo and Father Sarasola speak. The latter is a genuine Basque priest but has been persecuted by the Hierarchy, who wanted him to side with the nobility and the wealthy Spanish Landlords and Grandees. Fr. Sarasola laid great stress on this: that the Spanish war was one between Fascism and Democracy, not Communists, who were still by far in the minority. Of course talking of numbers, it is not always numbers that rule, witness the latest G. M. strike in Flint. The C. I. O. or United Auto Workers were by far in the minority, but they were the most intelligent, the most well-organized, the strongest in purpose. In fact, it was the one group that Governor Murphy (that fine Gentleman, our Governor), would deal with, and believe, he knows his onions, and he is no radical either, although he is very broad-minded. There is a saying "The masses are asses," and I fully agree with this saying. Always a few people in this world do the leading, the others are only following. Now no matter where our philosophy stands, we all should be for justice. This Earth was not made for a few but for all God's children. So it should be only fair that we, the workers, take possession of what really belongs to all of us. Now, I am not a Communist, not even a Socialist, but I can see much good in their philosophy. Say, how did you come to know my address?

I am deeply touched with the charitable work you perform of feeding the hungry, the Master's work.

Enclosed find two dollars, loose to help you in your work. Please send a copy of your good

For the Center of a Triptych

In the center of the triptych you are a queen in a blue gown,
Blue quintessence of blue.
And you wear a gold crown.
Even the aura of your holiness is stiff with gold.
O Mary, fair as the moon, bright as the sun, terrible as an army set on awe,
In Nazareth you were not a queen, but the wife of Joseph, the carpenter.
Being, as was supposed, the mother of his son—your glory veiled so in simplicities.
One need not, therefore, turn from you with reticence
As one naturally would from the great unapproachables.
Who wear their purple or their cloth—even their sackcloth
Sitting in state with guards to their doors.
Either official or self-appointed—to keep out the petty annoyance
Of the poor or the plain or the unassuming nobodies
Who do not sell themselves;
You did not sell yourself, either. Being a carpenter's wife
You had to preserve a certain dignity.
Therefore one speaks to you these words, though impotent as any words.
Except the ones you spoke yourself.
Briefly, Be it done.
And said no more of it until the time came when thoughts should be revealed
Springing up like a jet of sparks from a fire,
The fire, your soul, alive with strange joy.
My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior.

But you did not go about Nazareth proclaiming your own predilection.
There is propriety to be observed in the imparting of news.
Especially, when that news is to change the course of the world.
It is not to be shouted from the housetops.
Only the tawdry and ephemeral clamor for a hearing.
The imperishable truth is too quiet to be heard
By the people in the market place at Nazareth.
Or in the chaos of dialectic in the temple at Jerusalem,
Or in any other temple of self-important learning.
Mountebank philosophies mouthing out large words—empty nothings.
Words that elbow each other in the high places.

The truth was a child growing strong and fearless in the carpenter's house doing mean tasks simply because His mother was a carpenter's wife,
a simple, gracious woman, mindful of charities:
Elizabeth, her cousin, about to bear a child after all these years . . .
that young man at Cana, the wine failing at his marriage feast . . .
and countless others no one ever thought to set down in a book.
And because you were the mother of Truth, you had the wisdom to keep your own counsel

In the face of poverty and fear and great sorrow.
The old wives remembered on the day you stood under the terrible cross—His being your only Son and all—how you had born Him in a manger that time of the census-taking in Bethlehem, David's town.
Go far enough back, there was good blood. David's was good blood.
God knows. Little did he dream it would peter out like this on gibbet.
But so—even king's families come down in the world if you wait long enough . . . and much more in the same vein.

But because you were the mother of Truth, you were able to bear your sorrow.
Knowing that out of death comes resurrection,
Knowing that out of the darkness comes Light.
Under the cross you heard His last words to you,
Of the new son you were to mother—not only John, the bewildered and solicitous young follower,

But this wagging, scoffing, air-beating mob
Vah! You that would rebuild the temple in three days, come down from the cross. He saved others. Himself He cannot save.
Was ever woman given such a brood to mother in the midst of grief?
But you looked from the shadow into the long future

Seeing the line of countless progeny
Wheel of Catherine, sword of Cecelia,
Fire in the market place of Rouen,
Hearing above the wild air, voices,
Voices of kings of the earth and people
Young men and maidens, old men and children
Praising the name of the Lord and the sign of the Lord and the mother of the Lord,
Blessing you among women.
And behold, all generations shall call you blessed.
Star over the dark water. Gate of God's City.
O Mother of fair love and of fear and of knowledge and of holy hope.
Enduring silence above this tumult.

SISTER MARIS STELLA
College of St. Catherine,
St. Paul, Minnesota.

paper to Rev. Fr. Koelzer, St. Margaret Mary's Church, Lemay at Warren. He used to be my Parish Priest. Drop me a postal card if you have received the money.
Best wishes for the success of your good work.

Sincerely yours,

LEO J. SYS

We Exhort You

We exhort you . . . to contribute of your goods, according to your means and willingness, to purposes of charity, that ye may be able to win that blessedness in which ye shall rejoice without end, who considereth the needy and the poor.—St. Leo the Great.

Pamphlets and Leaflets

PETER MAURIN & DOROTHY DAY

(Radicals of the Right—The Mystical Body—Stand on Strikes, others in preparation.)

Order From THOMAS BARRY
102A Broomfield Place
Brooklyn, N. Y.
FIVE CENTS A PIECE

BOYCOTT THESE MAGS

My dear Friends:
In a booklet published by the Women Relatives of the Members of the Trade Unions organized in St. Louis, we read: "Remember—The Curtis Publishing Company of Philadelphia is notoriously unfair to the Typographical Union, the Pressmen and the Bookbinders Unions. This firm publishes the Saturday Evening Post, Ladies Home Journal and Country Gentleman. When you need good reading, just remember there are plenty of good magazines on the market that do not bear the stamp of anti-unionism."

We thought you would want this information in case you did not have it. We know your fight for the laboring man!

With sincere good wishes always,
Very truly yours,
MOTHER MARY BARBARA, O.S.U.

Union Man Speaks Out

Tacoma, Wash.

Dear Editors:
Miss Mabel Kelly, of Chicago, forwarded a couple copies of your paper and I found them quite interesting.

Some weeks ago I wrote to America, the Jesuit news review of your city, in an attempt to find a few kindred spirits who could help me out to get the labor encyclicals more widely distributed locally.

I had several answers, but most of my correspondents were as much at sea as myself. However, Miss Kelly seemed to have quite a few good ideas, and your paper was one of them.

I am forwarding them to a young Chinese student, a senior in a Catholic high school in Honolulu, Hawaii, who recently wrote seeking information. So you see, they are still traveling.

Gives It Away

If I can find a means of getting wider circulation for you locally, I will surely do it. Incidentally, I never try to sell Catholic literature, but give away what I can afford to buy and find a spot to drop it. This has included some \$10 worth in the past two years, including the labor encyclicals, various pamphlets from the N. C. W. C. and some on Communism by Father Feely, S.J.

To give you some insight as to your correspondent, I am a member of Tacoma Typographical Union No. 176, a member of its executive committee, chairman of the social legislation committee, acting organizer, delegate to the Central Labor Council, business agent and public contact man for the Allied Printing Trades Council, and member of executive committee of Northwest Printing Trades Federation, representing my craft on that committee. In my spare time, when not occupied with some of the above duties or on the job at the shop where I work, I keep up on my Catholic reading and correspondence, or studying the effects and possible scope of various laws having to do with "social security" in its many phases—and there are plenty of them: child labor laws, prison-made goods, unemployment compensation laws, old-age gratuity pensions, old-age contract pensions, new NRA measures proposed at Washington, labor relations laws and all their kindred acts.

Encyclical Twisters

I have had many discussions with both lay people and clergy regarding the encyclicals—some of which have been quite acrimonious. The thing that has always made me sore is someone getting caught in a spot and then trying to twist the encyclicals out of shape to cover their fuzzy arguments.

Like so many people, they seem to believe that a large group will resort to a strike without a reason to justify their action. They don't see behind the public opinion of a stoppage in some plant. They don't see the suffering encountered during these disputes; they don't see men driven to desperation when they no longer get enough money in the pay envelope to feed and clothe the wife and kids; they don't see these same kids and the wife needing medical attention and no money to pay for those services and medicine; they don't see the squalid shacks and tenements these people live in; they don't see the little ones, some of them now six years old, who have never known a really nourishing meal; they don't see their Catholic people insulted at Catholic hospitals because they are sick and broke at the same time (and this has been done in Tacoma, although not to me personally because I have been fortunate enough to pay for services required, but some of my friends and relatives have not fared so well—and they were and are not dead-beats); they don't realize the bitterness that has crept into many hearts during the past eight years.

Tough Going

Now, I am not crying personally. I have six children and the hospital bills have always been paid when the good wife left the place, although I still owe about \$15 to the doctor on the last one, now nine months old. I have never been an applicant for charity, or drawn out-of-pocket benefits from any union. The going has been tough at times, but the good Lord has always kept me out of the bread line. In fact my patron Saint, St. Martin, seems to have taken very good care of me—although right now The Misera and

myself have been asking St. Joseph to help a little just on general principle in case St. Martin gets tired of the job.

While here on the Northwest Coast conditions are not as horrible as in the East, we have a lot of room for improvement. We have sawmills, box factories, fruit, vegetable and fish industries wherein wages are very low. The wave of labor organization has swept this region the past three years and through our collective efforts we have taken the retail clerks out of the peon class, the waitresses were fairly well organized before; beauty parlors have been organized; some wage increases have been won in the canning industry; and increases have also been recently won in the sawmills; negotiations are still going on covering the box factories; the maritime difficulty has been settled.

In fact, outside of a couple jurisdictional disputes and a minor strike or so, this region is rather serene at the moment. Not that our bosses have been studying social justice out here—a pick handle in the hands of a good husky teamster or longshoreman has been much more effective, as Mr. Hearst discovered on the Post-Intelligencer in Seattle.

Not So Bad

The governor found the national guard wouldn't work, either, in labor disputes—and even his state police are not so hot. These last individuals are practically outcasts in human society yet, although some of them are trying to live their reputations down. Our country sheriff is a union longshoreman. Our lieutenant-governor is a Catholic and an orchestra leader. Most of the dirty cracks about him in newspapers have been unjustified in my opinion—and I had the pleasure of spending a month in our state capital during our recent legislative session and watched him many hours as he presided over the senate.

This guy Dave Beck you have read about in Seattle is a little guy made quite important by yellow journalism. He has neither the power nor prestige in the labor movement credited to him. Some of his antics may have been just a little rough. Of course Hearst is perfect, and so are the Gannett boys (Times), and Scripps (Star), all of Seattle and points east. The Seattle Chamber of Commerce takes on a new name about twice a month. It has been the Sound Committee of Ship Owners, the Committee of 500, the Women of Washington, the Citizens' Alliance and nobody knows how many more.

I will admit, of course, some of our people have lost their tempers at times and have been a little unruly. At other times, their patience has bordered on the superhuman.

No Panics

Any time you hear somebody rave about Reds on the West Coast, tell him he is crazy. There are more Reds in any one of your boroughs in Greater New York than there is from Point Barrow to Baja, California. It is just that you can't expect a working man to be a pansy if his work puts him in momentary danger of death or serious injury, as is the case of the waterfront and the sawmills and woods.

These same men, when girls and women are involved in a dispute, do their best to help out. They take the picket lines and the dirty work—and do it voluntarily. You can ignore a little slip of a girl, but when you see a big six-foot, six-inch Swede or Irishman—well, that's different, and no kiddin'. Also, the bulls, when off duty, don't mix with the 400, if we had one, which we haven't, and they don't feel their job warrants them incurring the displeasure of their many friends and neighbors. A scab has a hard life in this community. He's a social outcast, as well as an economic untouchable.

However, the Stars and Stripes still wave over our public buildings, and we still speak English and not Russian. The Catholic priests are still allowed to roam at large; no schools or churches have been burned by Communists. We have had no major riots as in the eastern part of the country. We haven't let very many people starve to death, and not very many have been shot or clubbed for being jobless. Possibly there is still some hope for us.

H. M. ROSS

Catholics Discuss Justice For Negro

NEW YORK, N. Y., April 4.—The prediction that within two or three years the Catholic program for social justice for the American Negro will become "one of the most important and far-reaching movements of our times," was made here today by the Rev. John LaFarge, S.J., noted Jesuit author and educator.

Father LaFarge spoke at the third annual Catholic Interracial Conference, held under the auspices of the Catholic Interracial Council, at Teachers College, Fordham University. The conference, attended by 300 delegates from 43 Catholic colleges, universities and other organizations, was characterized by speakers as the most important of its kind ever held in the United States on the Catholic interracial program.

Anti-Lynch Law

Enactment of a strong, adequate and effective anti-lynching law by the present Congress was demanded by the conference, which also adopted a pledge urging all Catholics to treat the Negro as a human being and to further his spiritual, material and economic welfare as much as possible.

Delegates from a dozen Catholic colleges and universities, who attended, also voted to expedite the formation of interracial clubs at every Catholic college and university in America. The purpose of these clubs will be to acquaint Catholic college students with Catholic efforts to assist the Negro, urging these students to participate.

EDMUND CAMPION



—Ade Bethune

Edmund Campion was proscribed from England and had to live in exile. For nine years he studied abroad, preparing himself to be a priest. When at least he was ready to go back to help his oppressed people, he had to hide from the authorities and steal into the country in disguise.

Always working under cover, he had to encourage the people, organize them, and give them the Sacraments. It was a continual fear he was known and suspected. In many places he escaped being caught just in time, only to reappear somewhere else, in a new, inconspicuous guise, but always with the same energy and enthusiasm.

When he was caught finally and going to the gallows to be hanged, he preached a last sermon with the halter already around his neck. He was even more cheerful than usually and joked so much in his sermon that the people could not help laughing through their tears. The manner of his life and the manner of his coming death was the greatest example to make the people understand his ardent convictions. This example impressed many and gave even more strength to their faith than the words he said.

—Ade Bethune

HOW NOT TO FIGHT COMMUNISM

(An Editorial in "The Pittsburgh Catholic")

Such Unproven Charges Against Labor Leaders As "Our Sunday Visitor" Has Published Do Serious Harm to the Cause of Catholic Social Justice.

The principal article appearing on the first page of the April 11 issue of "Our Sunday Visitor," a Catholic weekly published in Huntington, Ind., entitled "Labor Beware of Leadership," is one of the most serious reverses which the Catholic cause has recently received. By suggestion, inference and innuendo, it attempts to weaken the leadership of John L. Lewis, head of the C.I.O. and principal figure in the American labor movement today; it strongly hints that he is a Communist; giving a long list of his aides, it creates the impression that they are Communists and the whole movement is Communist. But it offers no proofs; some of its statements are absolutely false; and there is grave danger that it has merely confirmed the claims which the real Communist preaches that the interest which the Church professes in the worker is hypocritical. The Church proclaims the right of labor to organize, to bargain collectively and to receive a living wage; but now, when definite gains have been made by American labor along these lines, and when it seems destined to move further, a Catholic paper of large circulation, without presenting dependable evidence, sees fit to cast discredit on its leadership and its methods.

No Evidence

If it is true that John L. Lewis is a Communist and that the C.I.O. is a Communist movement, there is no question of what should be done: every Catholic worker should be called upon to leave the organization instantly.

But "Our Sunday Visitor" gives no proof; only insinuations. It does not even directly say that it believes Lewis is a Communist. It does not present evidence that a single one of his aides is a genuine Communist—that is, a professed advocate of that material, atheistic theory demanding overthrow of the existing order by violence. It hints darkly of "Communist sympathizers" and "near-Communists," "Socialists and other radicals"; these terms mean nothing unless they are defined. Anyone demanding social reform may be called a "near-Communist" by those who want prevailing conditions maintained; Pope Pius has bitterly denounced the abuses of the present day just as the Communists denounce them, but that does not justify calling the Holy Father "a Communist sympathizer." "Socialists and other radicals" is a collective expression of denunciation, the good faith of which is usually questionable.

The one of Mr. Lewis' aides whom "Our Sunday Visitor" comes closest to definitely describing as a "Communist" is John Brophy. It quotes Gordon Carroll, the managing editor of "The American Mercury" (God help us! "The American Mercury" used as an authority in a Catholic paper) for its inference that Mr. Brophy is a "paid agent of the Soviet Government." The truth is that John Brophy is a Catholic; a good Catholic; one

who receives Holy Communion frequently; he has a son studying for the priesthood at St. Meinrad's. And yet a Catholic paper helps fasten on him a shameful label which foes of organized labor have been busy circulating for a long time past. This is a disgrace.

Prove or Withdraw

In all justice, "Our Sunday Visitor" should prove or withdraw the charges it has made. To use the expression, as it does, "If Gordon Carroll is certain of his facts, then we have grave reason to fear the direction of American labor," is indefensible. It should be certain of its facts before making such attacks on the leaders of American labor. They should never have been printed in a Catholic paper until they were sifted thoroughly. That this was not done is plainly shown by the horrible mistake made with reference to Mr. Brophy.

It is right that Catholics should be concerned about the leadership of labor in America. It is one of the most vital issues of the day and there is no denying that there is cause for alarm. Communists would like to take it over. They should be resisted; and Catholics should be encouraged to assert themselves in the labor movement; those already active should be supported and upheld. But to cast discredit on these Catholics, to discourage other Catholics from taking part in the movement; to make unsound accusations against the present leadership is about as destructive an undertaking as a Catholic could be engaged in. It is the sort of thing that may well make the Communist rejoice; for it has everything needed to alienate the Catholic worker from his Mother, the Church.

Newspaper Strike

(Continued from page 1)

paper Guild, announced that "the strike will go on with renewed energy."

Interviewed Both Sides

During the course of the strike we interviewed both sides and were convinced that justice was with the strikers. Until just before the strike, nine of these educated editorial workers were getting under \$16 a week, 17 under \$19, 2 under \$21, 30 under \$26, 43 under \$31. Are those living family wages? We think not.

Newspaper workers, even those with the best college education, have received notoriously bad treatment. The Newspaper Guild is young, but it promises fair to bring a decent share of the good life to struggling young reporters and tried old proofreaders. But it's hard to deal with unscrupulous men.

Cardinal on Capital

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

—Cardinal Manning—1874.

ANNIVERSARY

(Continued from page 4)

In Christ we ask you to turn with the love of Christ toward our Lady and put these requests in her hands. That if it be the will of God, two young crippled friends of THE CATHOLIC WORKER be healed. During your life you took care of your oppressors, overcoming evil with good, hatred with love. God only knows what massacres and tragedies your self sacrifice have averted. Pray for these two young men, both hopelessly crippled, given up by doctors, pray to our mother for them.

We ask our readers to pray also to the Blessed Martin de Porres during the month of our Blessed Mother, because in remembering this representative of the least of her children, we will be remembering Christ himself.

"Who is she that cometh forth as the sun, and as beautiful as Jerusalem? And round about her, as in spring time, were flowers of roses and lilies of the valley."

ACTU Goes Forward On All Fronts

No grass grew under the feet of the Association of Catholic Trade Unionists this month, as organization advanced on all fronts, and definite action again marked the weekly Saturday afternoon sessions at 115 Mott Street.

Chapter No. 1 in the Association saw the light among employees of the Emergency Relief Bureau, all of whom are members of the A.W. P.R.A., the relief workers' union, affiliated with the A. F. of L.

Chapter No. 2 followed a few days later with organization of the employees of Consolidated Edison under the ACTU banner, all these being members of Utility Workers' Local 1212 of the United Electrical and Radio Workers, a C.I.O. union.

New Newspaper

Steps have already been taken for the publication of a newspaper, "Power and Light," which will be the organ of Chapter No. 2 and will be distributed among the employees of Consolidated Edison.

An important step taken was the change of name. It was felt that "Catholic Association of Trade Unionists" gave the impression that the Church was directly connected with and supporting the Association.

Plans are under way for the formation of a chapter in the Newspaper Guild, and it is also hoped that groups with whom the ACTU is already working among the teamsters, checkers, and longshoremen will form chapters in the near future.

National Movement

Word came in during the month that branches of the ACTU similar to that set up in New York were already organized or soon would be in Philadelphia, Pittsburgh, and Chicago.

Copies of the provisional constitution were sent to these and also to other interested groups and individuals in St. Louis; Boston, Lowell, and Worcester, Mass.; Rochester, N. Y.; Tacoma and Bellingham, Washington; Indianapolis, Indiana; and Pontiac, Michigan.

Trade union men and women in these and any other cities of America are urged to join up or form their own branches of the ACTU. The time grows short! Catholics are way behind the Communists in impressing the American labor movement with their particular stamp, their particular philosophy of life. We have no time to lose if we are to save our trade unions for the side of the angels.

Protest Gangster Rule

The ACTU issued a pamphlet protesting the treatment of George Donahue, Colonial Line checker who lost his job for challenging gangster rule on the New York waterfront. Members distributed 500 copies of these to a meeting of Teamsters' Local 807, in whose behalf Donahue first lost his job, urging them to strike the Colonial Line until he is reinstated.

Members distributed copies of The Catholic Worker at a meeting of the Transport Workers' Union and also to the employees of the Metropolitan Engineering Company in Brooklyn, where a well-known Catholic employer is doing everything in his power to prevent the organization of his workers in Local 1203 of the United Electrical and Radio Workers.

Letters and Resolutions

Resolutions were passed and letters written offering support to the Hershey strikers and to Governor Earle for his firm stand in suppressing the anarchy of Hershey farmers; criticizing "Our Sunday Visitor" strongly for their slanderous accusation that John Brophy, a good Catholic, frequent communicant, and old friend of the C.W., is a Communist and agent from Moscow; suggesting to the American Association Against Communism that they add the words "And Fascism" to their title; urging Police Commissioner Valentine to conduct an investigation of the activities of the Daggert mob along the New York waterfront.

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

St. Louis Letter

By CYRIL KOEHL
3526 Franklin Ave.,
St. Louis, Mo.

The Convent of the Precious Blood at O'Fallon, Missouri, is an inspiring center of the Liturgical Movement. This past Sunday our group visited O'Fallon, Mass., solemn and dignified, appropriate in every ceremony, with its offertory procession and plain chant, made an unforgettable imprint upon everyone. Later Father Hillriegel, whose sermon was so simple and deep that it touched our hearts, greeted us like the superior of some great medieval monastery. In these surroundings the spirit of the early ages of faith touched us like a flame. The Agape or Love-feast that we enjoyed, with Our Lord as chief guest, was a fitting complement to our spiritual banquet. Then we had a most stimulating discussion on the significance of our work in St. Louis. At present its significance is largely potential but we are hopeful. Fr. Vitry, the Benedictine who is doing wonders with the chanting, gave a challenging list of suggested activities to co-ordinate all the fronts we are advancing. Before we left this haven of spirituality and peace, we inspected the glorious "ample-form" vestments made by the Sisters. The ladies were rapturous over these. The men enjoyed their cigars.

Source of Life

These little details cannot convey our deep and purifying experience. Our group revealed a community and solidarity of heart that it seldom is equal to. We have been desultory in numerous activities, and yet have accomplished something. But you cannot be desultory about the central mysteries of the Faith. This exaltation that we felt cannot be just a passing mood. We realized the need of building our foundations on the Mass and Liturgy. The best way of carrying out this purpose is by frequent visits to this source.

Among our guests was Dr. Treshler of the Pittsburgh Catholic Workers and Mr. Paul of the Chicago group. Dr. Treshler has been with us for nearly two weeks; visiting most of the "movements" and Catholic leaders in St. Louis. He is interested in forwarding the agrarian program.

Our Bookshop is slowly making its way. We have a fair-sized array of books already. Our members painted and renovated the place in their spare time. Girls from nearby colleges and high schools are helping us staff the library. This shop is a distinct activity from the C. W. of St. Louis but is really an indirect approach to the C. W. program. We hope it may eventually provide opportunity for more than one (i.e., a community) to practice the C. W. ideals. Meanwhile it's serving a long-felt need.

Day After Day

(Continued from page 4)
feed nine goats for the cost of the feed of one cow. Also that they gave from three to six quarts of milk daily.

Most exciting of all, he is going to give us a mother goat and two kids, and I can't make up my mind whether to write and ask him to send them right on, or whether to drop by and call for them myself on my return from a western speaking trip. I should like to take them right back home in the bus with me, as they do in Mexico. Many a time I have rested my feet on the soft wool of sheep, lying on the floor of the bus, their feet tied to keep them from getting up and leaping out. I'll have to take them in the baggage car, however; but even so, what fun.

I am the only one with this enthusiasm for goats. And at that I may get over it, but I doubt it.

Journey

For a month now I am going to be away, so I'll not be answering any letters and the mail will pile up in my drawer. I'm telling this so our readers will understand. Already I have finished the first lap of my trip and am in Chicago now as I write. Yesterday I was driving through the colery fields and grape farms of Michigan, comparing the farms to ours.

I am always very stricken at being torn from the work in New York, when I set out on these trips, but the enthusiasm of the students

Catholic Charities

(Continued from page 1)
ernment is going to take over everything." He then added: "It is impossible for the Government to do it!"

"God forbid that it should," he continued, "because no matter what you say, no matter how much the Federal, the State and the City governments can do, and give, one thing it cannot give is the personal spirit, the personal attention, the human touch; and above all, the spirit of Christ, which is essential to have charity as it should be."

Training Ground

"Your agencies have been a training ground for leadership, and from your experiences and from your practices, public works have profited. In all phases of welfare work your contribution is unique, for the Church still continues to proclaim the saving principles of Christian charity enunciated by

LIVE WATERS



—Ade Bethune

Christ and to organize the faithful to follow in His footsteps. With such a leader, such a model, how even more wonderful we ought to be."

Cardinal Hayes then said there always has been and always will be "a pressing need for that charity which leavens the lives of men with the service of love."

"Conscious that security resides more in a man's soul than in his body—nearly all philosophers admit that—your agencies have always striven for those intangible realities which are first in importance—spiritual and moral growth in the heart," he added.

"Your priceless contribution is the preservation of spiritual security, when in these days the slogan and watchword is 'social security.' But can there be any social security unless we have spiritual security? Can there be? I do not doubt it; I am convinced that it cannot happen, cannot be."

CATHOLIC WORKER BRANCHES

Eason, Pa., 142 South 4th St. (Farm) R.F.D. No. 4.
Boston, Mass., 328 Tremont St.
Chicago, Ill., 1841 W. Taylor St.
Rochester, N. Y., 344 Grand Ave.
St. Louis, Mo., 3526 Franklin Ave.
G. Branham, 12 E. Hamilton St., Baltimore.
11 Poverello House, 2119 10th St. N. W., Washington, D. C.

FOREIGN CONTEMPORARIES

"Social Forum" Friendship House, 279 Rochester St., Ottawa, Ont., Canada.
"Catholic Worker" (House of Hospitality), 16 Darlington St., Wigan, Lancashire, Eng.
"Catholic Worker," 72 Dundas St., Thornbury, N. 17, Melbourne, Australia.
"Truth," 195 Dufferin Ave., London, Ont., Canada.

at Grand Rapids made me forget it. Four schools were present at the meeting yesterday: Catholic Junior College, Mt. Mercy Academy, Catholic Central High School and Marywood Academy. Father Bukowsky, the dean of the junior college, was the one who invited me. The students are taking three thousand copies of the paper for distribution on May Day. Some of them were interested in the inter-racial problem and plan to distribute much literature in the Negro section and have study clubs themselves on the issue. Some are interested in the Pax group and others in the labor, and still others in the farm. We'll be having a tent colony of visitors this summer. I must warn Jim.

In the next issue there will be a more complete account of the trip.

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



CRUSADE OF PRAYER FOR PEACE ORDERED BY BISHOP SCHREMS

(N.C.W.C.)—A crusade of prayer, "for peace, not only between the nations of the world but also between all classes of society within our own beloved country," is called for by the Most Rev. Joseph Schrembs, Bishop of Cleveland, in a pastoral letter to his priests and people, read in all the churches of the See yesterday. He calls for the crusade of prayer, Bishop Schrembs says, because he is "deeply saddened by conditions that confront us on all sides."

"Let us borrow the beautiful prayer for the Canon of the Mass: 'Peace be with you! My Peace I give unto you!'" Bishop Schrembs says.

"Every morning the Church puts upon the lips of her priests and her religious the following significant prayer:

"Direct, O Lord, and sanctify and deign to rule and govern, O Lord God, King of Heaven and Earth, this day, our hearts and our bodies, our senses, our words and our actions in accordance with Thy law and for the carrying out of Thy commandments so that here and hereafter by Thy grace we may merit to be saved and free."

"The following prayer shall be recited at Benediction of the Most Blessed Sacrament between 'O Salutaris' and the 'Tantum Ergo' from now on until further notice:

"O God, Who dost recall that which has gone astray and gatherest together what is scattered and keepest what Thou has gathered, we beseech Thee in Thy mercy to pour down on all Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the True Shepherd of the Church, they may be able to render due service to Christ, Our Lord. Amen."

Hill-Sheppard Bill

NCPW)—Last week, organized labor rolled up its sleeves and took several resounding wallops at the latest so-called take-the-profits-out-of-war proposal, the Sheppard-Hill bill. Recognizing the slick disguise which covers this measure, labor leaders are one jump ahead of the instigators of this new plot to make labor pay through the nose for a next possible war.

"I regard the principles of the Sheppard-Hill bill as inimical not only to organized labor but to the fundamental principles of freedom and democracy," said A. F. Whitney, President of the Brotherhood of Railroad Trainmen, "and it threatens this nation with the odious principles of fascism under an excuse of war emergencies. To lay the basis for such a military dictatorship, as is proposed by the Sheppard-Hill bill, is to make war more inviting to war lords, and consequently more impending. All lovers of peace should oppose this bill. Particularly should organized labor fight this threatening legislation, as labor undoubtedly would suffer most from the enactment of such legislation."

Labor Leaders

Other labor leaders have voiced the same sentiment regarding this fascist proposal, and Samuel Laderman, Vice-President of the International Ladies' Handbag, Pocketbook and Novelty Workers' Union, has this to say:

The unusual powers it gives a President of the United States to control wages and freedom of the press are not only highly dangerous to organized labor, but to all the people of the United States."

Labor remembers the lately lamented McSwain Bill and a tricky little paragraph therein: "It shall be unlawful for any person to buy, sell, or otherwise contract for any article or thing at a higher rate, rent, price, commission, compensation, or reward."

Idea for a Play

TIME: Any Morning, Any Day.
SCENE: St. Joseph's House, C.W. Headquarters at 115 Mott Street, New York City.

The store in front is jammed with men and a long line waiting outside for their breakfast of coffee, bread, and apple butter.

In the office at the back, which is about 8 by 25 feet in size and crowded with desks, bookshelves, files, exchange rack, piles of back copies, pay telephone, typewriters, mimeograph machine, wash basin, bags of coffee and sugar, and boxes of canned goods, Peter is attempting to indoctrinate three visitors.

If it is one of the bad days, loose letters, newspapers, coats, and hats will be lying about in confused profusion, giving the impression that a cyclone has just passed through. If it is one of the good days, some one will spend three hours straightening the place up, and in five minutes it will look like No Man's Land again.

The Actors

Bill Callahan is working at one desk, opening letters, throwing checks in the wastebasket, trying to figure out how much we are in debt. At another desk John Curran is answering a letter dated August, 1936. Over his back, Rosemary is telephoning somebody about a job she doesn't want.

At still another desk Jerry Griffin stops pounding a typewriter and asks if the Easton office is as anxious to know what we know as we are to know what they know. A fearful moaning sound in the distance turns out to be Mr. Breen singing "Comin' Through the Rye."

Beatrice is sweeping the floor and trying to see how much dust she can raise. Every five minutes Margaret comes in and asks if anybody has any money for lunch. Every ten minutes Miss Clemens comes in to ask if anybody has any money for cigarettes. Every 15 minutes somebody comes in to get coffee, sugar, or miscellaneous groceries stored in the back under the stairs.

The Action

In the three square feet of unoccupied space in the middle of the floor Peter is still trying to indoctrinate the three visitors.

First Visitor: (Interrupting Peter in the middle of a point and causing him to make a face like a water buffalo about to sneeze) Of course the Catholic Worker is a fine paper, but why can't you get it out more often?

Everybody: Wha-a-a-t?

Second Visitor: Why is it that when I write to the C.W., I usually don't get an answer for weeks, I sometimes don't get an answer for months, and occasionally I don't get any answer at all?

Everybody: Wha-a-a-t?

Third Visitor: Why don't you have a pamphlet rack in here?

Everybody: (loudly) GOOD-BYE, PLEASE!

—Curtain—

Totalitarianism

(Continued from page 3)
the whole mass he once and forever defined a totalitarian belief. The border line of rights between God and Caesar may not be static and may vary with the times. But this question is no longer at stake; you cannot change Christ's rule into a new rule saying: render unto God the things that are God's and unto Antigod the things that are Antigod's. The only thing we can render unto Antigod is a fight to the death.

Christians can live under Totalitarian systems only if they know what it is all about. They can neither be active Bolsheviks nor Nazis nor Fascists in the full sense of these creeds. Their life will be a living protest as long as there is a man or a system in power that claims their whole personality for worldly ends. As long as liberal and democratic principles prevented men from wiping out all dissenters from modern worldliness, such as Christians, Jews, Buddhists, etc., these denominations could compromise to a certain extent. But when the Prince of this World arises in the place of God and his Saviour we can only reply with the old warfare of Christians: resistance unto martyrdom against the old enemy, be he clad in red, or brown, or black.

THE LAND

There Is No Unemployment on the Land

Problems of Agriculture

(Continued from Last Month)

The Most Reverend Archbishop of Cincinnati and Bishops of the dioceses of Cleveland, Columbus, Covington, Detroit, Fort Wayne, Indianapolis, Nashville and Toledo, having had under consideration various aspects of problems of agriculture, have deemed it expedient to prepare and issue the following statement as an expression of their mind on some of these problems viewed in the light of Catholic principles.

X.

The Unemployed

Technical skill and efficiency in modern industry are reducing an ever growing number to the class of the unemployed. Industry as now organized cannot find place for them. Even those who have given years of their lives in mass production industry are often set aside as no longer available at the time of life when they have reached maturity of their mental powers and have taken on themselves the responsibilities of family life. But it is a fact not to be lost sight of that those who do not fit into the hard grooves of modern industry have yet a right to live and a right to occupation. These rights are not abrogated by their inability to maintain the high standard of specialized skill so often demanded in the industry of our day. Their right to live should not be conditioned alone on ability to remain in this complicated industrial system. Nor would it be just that those who enter the world should all be condemned to industrial slavery. Those who control industry should not bend every effort for the reduction of cost and the displacement of labor. It is a duty industry owes to society to seek in reasonable ways to multiply and diversify occupations for the citizens of the country. But there should be a large field of opportunity and an area of occupation outside of industry. We favor the plan of giving the unemployed wherever practicable a reasonable opportunity to have occupation and gain a livelihood from the soil by the labor of their own hands.

XI.

Faith and Freedom

Those who labor on the farms and bear on their backs "the burden of the world" should cultivate and maintain above all a proper sense of the true dignity of human nature and an understanding of their supernatural destiny. This attitude of mind is essential for the preservation of their freedom and the defense of their rights. Man's dignity is founded on the fact that he is a child of God. He should, therefore, at all times recognize his dependence on God and comply with the duties of reverence, obedience and worship he owes his Maker. The decay of religion is the prelude to the loss of liberty, and those who seek to exploit the masses for personal aggrandizement labor first to blow out of the minds of men the light of divine faith. A large farm population that is God-fearing and truly religious, and a strong religious rural class in every country, are the best safeguard of the peace of the world, and the effective guarantee of popular liberty. Wars are too often brought on by the instigations of traders. "From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members? You covet, and have not; you kill, and envy, and cannot obtain. You contend and war, and you have not, because you ask not. You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences." (James iv, 1-3). This is the genesis of war as described for us in the Word of God. The agricultural masses of the world are the unhappy victims of this cruel exploitation. Let our Catholic farmers strive to know their religion, to study its truths and put its precepts into practice in daily life. Jesus Christ is for us "the way, the truth and the life." (John xiv, 6). In Him do we put our trust; "for there is no other name under heaven given to men, whereby we must be saved." (Acts iv, 12).

XII.

Pope Denounces Evil

We are grateful to Our Holy Father for the instruction and enlightenment of his letter on the "Restoration of the Social Order." We call attention to his denunciation of the great evil of a rural proletariat, an evil that seems certain to come from the universal adoption of industrialized farming and the reduction of agriculture to the status of a public utility. It is only by following the principles so clearly outlined by the illustrious Pontiffs, Leo XIII and Pius XI, that our agricultural masses shall maintain their freedom, their individuality, their independence as American farmers and safeguard themselves from the adoption of the system of tyranny of forced labor found in countries where agricultural labor is being reduced to the state of serfdom.

(signed),

+ John T. McNicholas, Archbishop of Cincinnati
+ James J. Hartley, Bishop of Columbus
+ Joseph Chartrand, Bishop of Indianapolis
+ Joseph Schrembs, Bishop of Cleveland
+ Michael J. Gallagher, Bishop of Detroit
+ Francis W. Howard, Bishop of Covington
+ Alphonse J. Smith, Bishop of Nashville
+ John F. Noll, Bishop of Fort Wayne
+ Karl J. Alter, Bishop of Toledo

Addresses Archbishop On Rural Conference

The following open letter has been addressed to the Most Reverend Archbishop McNicholas, Honorary President of the Catholic Rural Life Conference, by Father Vincent McNabb, the eminent English theologian and sociologist.

My Lord Archbishop:—

I have received an invitation to the Fourth Annual Convention of your Society, which distance alone prevents me from accepting. But I venture to lay before the delegates of the Convention the substance of the remarks I should have made had it been possible to share their deliberations.

The problem you are now facing so resolutely in the United States is not peculiar to the United States but is common to every country which is industrialized. In the United States as in the British Isles the problem is more difficult because these countries are beyond all others the home of industrialization.

The leakage from the country to the towns which is now apparent in every industrialized country seems to be a natural economic law which formulates itself thus: Industrialization tends to draw folks from the land (where they produce real primary wealth) into the towns (where they produce only secondary or even token wealth). This law has been called by the Sacred Scriptures "seeking the flesh-pots of Egypt." These "flesh-pots" of the modern industrialized town are the apparent Sufficiency and Security which a town livelihood seems to provide, even more certainly than does the essential life of the country.

Mass Production

No statesmanship can be called efficient which is powerless to stop this hemorrhage of the nation's country life; but the proposals made to cure the ailments are—a further use of the system which has caused the ailment! For it is mass production, Mammon-motivated, in the town which is ruining the country and is now invited into the country to restore the country! May we defeat such a counsel of despair with the following principles?

1. The "flesh-pots of Egypt" which must be given up are to be left not for the milk and honey of Palestine, but that the "people may go and worship God." (Exodus v. 1.)
2. To cease to live in the town while continuing to live on the town may be serving Mammon rather than God, indeed, may be serving Mammon under guise of serving God.
3. The area of production should be as far as possible coterminous with the area of consumption. The utilitarians were wrong in saying "things should be produced where they can be most economically produced." The true principle is: things should be produced where they can be most economically consumed.

4. Farmers should farm primarily for self-support. They should sell as little and buy as little as possible.

5. "Big" farming is mass production applied to the land. Agricultural mass production is based on the market, depends upon transport and, together with these, is controlled by finance.

6. A man's state is not measured by his wealth; but a man's wealth is measured by his state. Hence, as state is social position based on social service, it follows that a man's wealth is measured by this social service.

The Town

The country, which alone is self-sufficient, is not the servant of the town. It is the town that must serve the country. Land workers who, as St. Thomas says (Sum. Theol. Sup. Qn. 41, Art. 2) belong to the necessary organization of mankind, cannot be expected to look upon their divinely-appointed craft as subservient to town-luxuries. Indeed, the landworker, so fitly called HUSBANDMAN, whose craft demands and provides the home and the homestead, is alone efficient to safeguard family life which the modern



FARMING COMMUNE

Due to May Day and the paper going to press early this month, we have to write earlier than usual. Now we know how it feels to write a daily column. This speed-up system by the editorial board only occurs once a year and the cause is a good one. Therefore we have no squawk coming but must do the best we can with what we have on hand.

On the Fifteenth of April, 1936, the truck made its first trip to the Catholic Worker Farm. On this trip we stopped by Staten Island and picked up a truck full of stuff which had to be moved. What a trip that was! The day was plenty windy and the truck was hard to hold on the road. Cyril Echele, of St. Louis, was the first man on the place. Cy underestimated the amount of groceries he would need during his stay. He figured he would have enough for at least a week but the supply looked sick after two days. As usual, there was no money in the bank. We had to use higher mathematics when we tried to figure out how to divide the remaining few bucks so we could get gasoline and ferry fare for the truck's return trip and food for Cy until we could get out again. Being strangers here, then, we didn't know from whom we could secure credit. What a lot of difference one year makes!

Last Year

This time last year we, of course, didn't have anything planted. This year we have approximately two and one-half acres of potatoes in. About half an acre of beets, carrots, and onion seed is in another patch. A small kitchen garden is planted with onion sets, peas, radishes, cabbage plants, lettuce plants and some lettuce seed. About an acre is sowed in alfalfa seed. Even the flower garden has been planted by Miss Margaret Bingham, who knows her flowers, I hope. We have many things to thank St. Joseph for. Those visitors who were here last year will notice a big improvement and those who weren't here will have no idea what the place once looked like. The buildings are practically the same with some improvement when it was absolutely necessary and didn't cost too much. The real improvement is where it should be—in the crops. We don't claim to be real farmers yet, but at least we are going ahead.

For the benefit of any people who are interested in statistics, we have a red-hot report. Spud specialists John Filliger and Ed Young report that there are 999,955 strokes of the hoe in the potato field. We didn't have time to add the other 5 strokes which would make the total an even 1,000,000, but the first moonless night we are going out and put those five strokes in so we may quote round figures.

We sowed a bushel and a half of oats today and nothing would have suited us better if we could tell John and Ed how many seeds were sown. That gives us a fine idea for a work project. Why not have somebody count the number

town has proved itself unable to preserve.

For these reasons therefore, my Lord Archbishop, I have ventured, as it were, to join your delegates in their deliberations, in the sure knowledge that their desire to save the nation and the Church will allow them to consider the slender generalizations of one who signs himself their and

Your Grace's humble and obedient servant in Jesus Christ,
Fr. Vincent McNabb, O.P.

Don't Read Hearst!

of seed oats in a bushel and a half? Just to be sporting, the counter could wear boxing gloves and then forget the count once or twice. The project could be called "The Farming Commune Five-Year Plan."

Specialists

At the farm we have now ten sleeping and eleven eating. The grocery bill is mounting by leaps and bounds. On the other farm there are only two girls now. They both work in the Easton office. When the rush for the addressing is over, Miss Brennan and Miss Smith have many plans they hope to be able to complete. With the little time they have had to date they have managed to improve the place considerably. Anything done would be an improvement. The place is that "run-down."

Among us at the farm we have three who are very good specialists. Mr. O'Connell is a carpenter, who learned his trade when carpentry was considered an art. Frank Mammano is a very good barber and would be a credit to any barber shop. Frank's health isn't the best in the world but he is working in the open, between haircuts, and this is bound to help him. Mr. Elias, who is our chef, is a newcomer. Everything he has tried so far has been of the best. Everyone here has some ability, or as in some cases, many abilities which stand out. To attempt to name all the individuals who are good would be to name everyone here. Down on the new place Miss Helen Brennan has kept the kerosene lamp burning very late many nights while doing some necessary sewing for some of the men. Frank Mammano gave two haircuts there and is fixing a stone wall, which makes a pretty good exchange.

Neighbors

About eighteen miles from here, Dr. Kolransky, an old and faithful friend of the "Catholic Worker," has a farm. We were informed that another very good friend of the "Catholic Worker" will be near us from now on. Dr. Harry McNeill, of Fordham University, will spend much of his time at his sister's farm over in Windgap. Miss McNeill's farm is about fourteen miles from here. Dr. Kolransky is an M.D. and Dr. McNeill a Ph.D., and both are C.W.'s.

The last report, we were wondering who would plant the first seed. As it happened we didn't wonder about the first plants or bulbs. To Miss Day went the honor of planting the first onion set. Someone remarked that it was a crying shame. We want to laugh at the joke but we aren't sure if such a remark could be classified as such. However, we'll risk a smile.

Bessie

Of the many interesting pictures which pop up so often out here, none is more eye-pleasing than the one of Luke Finnegan tending the cattle (cow and calf) out on the pasture. Luke's presence is necessary because Bessie will still nurse if she has a chance. Rosie seems to encourage her more than discourage her. Luke's patience is often tried, no end, by such lack of parental cooperation. A patented contraption was put in Bessie's nose and should have put an end to her baby habit but all it did was to make the operation a little more difficult. When her nubs was staked out, she broke the rope. If Rosie is put out in the pasture alone, Bessie hollers her fool head off for hours on end. John Filliger, a seaman, said Bessie would make a good fog horn in any man's harbor. Among other things we can now truthfully state we have an A-No. 1 fog horn on the premises.

JAMES F. MONTAGUE

Catholic Worker Program of Action

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

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

ALLIED MOVEMENTS

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