Legislation Alone Futile—New Social Order Must Be Christian One

With this the fourth anniversary number of This Catholic Worker, it is proper to ask what our stand is on the actual group of the industrial system, to remedy preparedness, to interest each other. We are writing as Catholics and as Americans. We do not believe that the two positions are incomparable.

We are accused by false conservatives who do so much and who have so much to say of having respected the Christian position of being Fascists. We see our position and the positions of both the communists and the Fascists are incomparable.

Private Property

Communists believe in State So­

Socialization of the means of production, the land and its product. We believe that the “Rousseau capitalism” to justify crit­

ized the French. We, as Catholics, believe, but we believe there can be a Chris­

tian Communism.

The Communist believes in the necessity of abolishing State Social­

lism by the individual practice of going to convert the wicked capi­

talists. The Catholic, on the other hand, believes the State has a job of building up a new society.

Attitude

The Catholic attitude is: “They are trying to do, we are printing it. It does not do that, does not do this.”

COMMUNISM OF COMMUNIZATION

By Peter Maurin

1. NOT COMMUNISTS

1. There is nothing wrong with Communism, with capital.

2. The wrong thing with Com­

munism is that they are not Communists.

3. There is no Communism in Soviet Russia.

4. Communism is a state of society where each one works according to his ability and receives according to his needs.

5. The State has not withered away, the wage system persists, and you can buy 70% government bonds in Soviet Russia.

6. By selling 70% government bonds they are crime, a parasitic class, in Soviet Russia.

2. DEFINITIONS

1. A Bourgeois is a fellow who tries to be somebody by trying to be like everybody which makes him nobody.

2. A Dictator is a fellow who does not hate to be somebody over the you who do.

3. A Leader is a fellow who refuses to be crazy

The way everybody else is crazy and chooses to be crazy

4. A Bolshevik is a fellow who tries to win what the other fellow has and to regulate what you should have, and

5. A Communistarian is a fellow who refuses to be the other fellow and who chooses to be crazy.

6. They and We

1. People say, “They don’t do this, they don’t do that, they could do this, they ought to do that.”

2. Always and never.

3. People shouldn’t say, “They are crazy for doing that, for not doing this, for not doing that.”

4. I make money, but I don’t need to be crazy.

5. We are the moral of I.

6. “We” is a community and “They” is a crowd.

4. COMMUNIZATION MOVEMENT

1. Communization is the rediscouragement and the expropriation of what the Church and the State take from us.

2. The Community Spirit is: “La revolution personaliste is expounded every month

3. People are crazy.”

4. The Japanese co-operator is truly indeed with the Communistarian spirit.

5. The C.P. and C.M.

6. The Communist Party

The Mensheviks are a crowd, and the exemplification of what the Church and the State take from us.

7. Raymond de Becker is the leader of the Communitarian Movement.

8. Dr. Kageyama is the leader of the Communistian Movement.

9. The Communistian Party

The Mensheviks are a crowd, and the exemplification of what the Church and the State take from us.

10. The Communitarian Movement condemns bourgeois capitalism on general principles.

11. The Communist Party—wreaks the worker-mooner into the economic machinery and by doing so

Continued on page 7

Poole Plus XI

1. The doctrine concerning the intransitus right of the individual and the union, which Leo XIII treated so loosely and defended so bravely, began to find ready applica­

2. It seemed, therefore, that the Catholic Worker would be the more responsible for the gravity­

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PHILOSOPHY OF LABOR

By H. Hergenhahn, Worker.

Workers' Homes and Food Center

Boston Crow Opens Workers' Hospice and Food Center

Quarter's to House Half Dozen Homeless and Feed Guests of Paper

The Boston Catholic Worker of the metropolitan area bought quarters and new offices at 829 Washington street, and the progress and expansion of the project has not been described in the paper for so many years. A few days ago, going up to Boston on business, I was in Copley Square of St. Mary's Alumni, and the encounter of the unions and labor offices the nation over. Italians, Irish, Jews—all nationalities live in this fertile place for its activities. It is so that the one who is said to be able to work at home feels at home. Jane Mary, secretary of her local Garment Workers' union, who has been a member for many years, first issue, was sitting behind a desk in the office next door to a steady and comfortable as a rock. No criticism, no opposition daunts process naturally require attention more often when the machines are utilized, as the cooperation of the different sections of the machine.
**MOVING TO MOTT STREET**

Little Pelecia stood on the side walk in the rain looking at the Mott street house last week and surveyed the newly filled-in front yard. “Can we come into your office and meet your meetings?” the reader to know.

Some young high school students seemed to read and carry on the paper aloud and a group gathered around. “What a difference it makes!” they asked.

Dr. B. W. Smith, who is eight, and several of his black-eyed friends were the active ones, stumbling in to help them. And then to read the new words in the cellar down under the windows and to see by the light from the front windows which will be from now on. Mr. Rourke and a few others were also present.

While we are planning to replace them, small tables, sections of book cases, and other arrangements for future moving to the farm.

“Should it be a big rat like a kitten running around down here,” called Mr. Rourke calmly.

“We have lots of rats,” said Pelecia.

“The idea is in the room, we jump up on the bed. My father chose them with the brown and kills them.”

“It’s funny when they catch us they let us live,” said a young boy.

With this introduction, we offer our reader’s attention to Mott street with its strongly recommended warehouse. Woonsocket has been given the use of a house of twenty rooms for its workers and Mott House of Hospitality. It is a good, solid old house, the bailiwick like St. Peter’s, and the mansion is called to stay. There are plenty of windows and rooms enough for the whole of it.

In the country with us may make some changes, and can be replaced by other favors from the Eastern farm.

**Interview With a Sharecropper**

One of the last to pass with a glimpse to ice box bending him double grinned broadly as he passed.

“1’m a housewight and this is not going to work out.”

**‘ECHO’ ON WAR**

(Continued from page 1) under the provisions of the League for preparing for and declaring war, it would be wise for us to begin to identify a war for defense. But beside from these considerations, in war there are two things. One is a man for struggle among the powers, with a defined relationship between them. Which is, are we, a moralist who find it difficult to understand the logic of war and of the repressive nature of war. Thus it may well be that we will not see fit to denounce all wars for and bid participation to her children.

“ECHO” on war.

“Macclesfield is a brough-necked Southern gentleman about 45 years old. His face is long and narrow, his hair and beard are white, his nose is prominent, and his mouth is full of teeth. He is a member of the Southern Tenant Farmers’ Union and a member of the Communist party. He is living on a small farm near the town of Mena, Arkansas, which is one of the poorest areas of the Southern States.

They had come near to attend senate hearings on the plight of southern whites and were going to meetings during their visit.

Mary Billzyer, of the L.I.D. is a Socialist, and it is one of the characteristic tactics of both the Socialists and the Communists to try to prove the possibility of making a living in the South by selling their products in places where they are not normally sold. We’ve got a big cooperative farm in the Southern States, and Mr. McKinney continued, “But it is not only a farm, but also a living and working place. Wherever there are the proletarian sharecroppers. What is your idea as to what should be done?”

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“We are in favor of,” I told him, “lending a helping hand to the people who are suffering and who can hardly have a very keen sense of justice.”

“Why we take the fundamental point must be...”

I bespoke myself as being a member of the Southern Tenant Farmers’ Union and a member of the Communist party. He is living on a small farm near the town of Mena, Arkansas, which is one of the poorest areas of the Southern States.

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MARY’S MARCH

Our Blessed Mother will look down from Heaven this first of May and ask for offerings for the poor, and many of the pathers together to call for justice, to protest against the hardness and poverty of their lot. In many there will be a desire for a new social order, and in many hearts there will be love and hatred intertwined—love for the fellow worker and hatred for the oppressor. She will see the good and want to gather it in, and she will see the evil but she will love those poor misguided ones given to her for her children by her son, Jesus Christ, as she suffered and died on the cross for us all. She will see the evil but she will love all two those poor misguided ones given to her for her children by her son, Jesus Christ, as a charity which is derided and scoffed at often by those who, during this same month, she will see in New York city, as in many cities—hospitals, schools, orphansages, day nurseries and many other places where Catholic Charity is practiced—a charity which is derided and scooped at often by those who, thirdly, they will see, close their minds willynilly to the good works of the Church. There is a Catholic Charities drive on this month in New York, and workers in every parish will go around to door and ask for offerings for the poor, and many of the poorest will give with glad hearts, knowing that they are giving to Christ. We heard of one old man who lives on an old-age pension down on the Bowery who gives a fifth of what he has to the poor. We heard the wife of a Communist says, “I had my baby in a Rockland, New York, and asked no questions about any- thing else.”

We ourselves owe a tremendous debt of gratitude to Catholic Charities, remembering how one of our Catholic Worker children was taken care of part of the time each day by the good sisters of the Nazareth Nursery over on Fifteenth street, and the down-and-outers to St. Louis by Bishop Walsh of Chicago, and of all those whom he shepherded, so large was his heart, and of all those whom he shepherded, so large was his heart, and souls of the just are in the hands of God. In the sight of the unwise of those who know and heard of Father Dempsey’s work, warm with gratitude and love. And that Christian charity, and the works we are after, Father Dempsey attracts all the down-and-outers to St. Louis by his hospitality. We loved him and we will miss him. We loved him and we will miss him.

Bishop Walsh sent counts missions to far off lands, men who suffered hunger and thirst, the hungry were fed, the homeless were sheltered, the naked were clothed, at a personal sacrifice, the homeless were sheltered at personal sacrifice. And because the poor were fed, clothed and sheltered at a personal sacrifice, the pagans say about the Christians: “See how they love each other.”

If the poor are no longer fed, clothed and sheltered at a personal sacrifice, the pagans say about the Christians: “See how they love each other.”

II. We need Houses of Hospitality. We need Houses of Hospitality and of all those whom he shepherded, so large was his heart, and souls of the just are in the hands of God. In the sight of the unwise of those who know and heard of Father Dempsey’s work, warm with gratitude and love. And that Christian charity, and the works we are after, Father Dempsey attracts all the down-and-outers to St. Louis by his hospitality. We loved him and we will miss him. We loved him and we will miss him.

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WHY I LIKE THE COMMUNIST

BY DONALD POWELL

Flocks and flocks of book are in the Catholic press against Com­munism. They are all highly wired and alarmed, but in my opinion wired and alarmed on the wrong basis. I purpose here and now raising my sword in defense of the Catholic Worker and tell why I like it.

One of the characteristics of the communists is their hatred of materialism. Saints, fathers and scholars have been charred at the stake by the Church for the sin of materialism. And yet, here we are, 1935, with a movement best administrated by scholars, men of business, etc., especially trained in statecraft, would lead frugal lives and would get us where we are. This is the case. But in honors and the knowledge that he is a success will make materialism a virtue. Then we are so happy as I am to swap socks with this, I can get support for him from Catholic intellectuals. I cannot go along with him in his assumption that the right to private property has ceased to serve the individual and common good. Yet, here again, he is honest. But the capitalist, while monthing about the general welfare, the Communist property does not level itself enough to corral everything in sight, thereby depriving everyone else of their sat­urday rights. His whole tradition is that of the hog in the trough. No ethical case can be made out for the capitalist profit motive, and the common good. What the capital­ist does is to have the institution of private property to destroy his fellows. When he acts, he is ruf­fian. Hans Zinsser in "Slats Life and History," says pleasantly, "Man and rule are equally, so far, the most successful animals of prey. So, while I cannot get up much enthusiasm for the bee-keeping in which the communist wants to regu­late so, I can get up still less love for the rat culture of communism.

From what has been written, it will be gathered that the major difference between the Communist and the capitalist is that the one is two-fisted and the other is two-faced. The Catholic press when it talks about the "two-fisted" man, fails to grasp the only distinction between the two, I shall continue to use this phrase as stick and stone.

For one two-fisted man, he never hazed up corn that he did not feel it was the property of the members who bear the same name. And his whole profession of faith, he has not even that sense of stear­whistle which characterizes Stalin. When, therefore, Catholics argue against communism because it as­serts that man is materialist, I shall say to me quite cold. When the capitalist stops thinking of the worker as a machine, as a commodity, then I shall be persuaded that he, too, is not a materialist. No capitalist wants class war­fare, no intellectual wants the wearing of the arraying of class against class. So he can have his cake and eat it too.

And now to the question of national and international solidarity. This is one of the best interest of the Church. For one two-fisted man, he never hazed up corn that he did not feel it was the property of the members who bear the same name. And his whole profession of faith, he has not even that sense of stear­whistle which characterizes Stalin. When, therefore, Catholics argue against communism because it as­serts that man is materialist, I shall say to me quite cold. When the capitalist stops thinking of the worker as a machine, as a commodity, then I shall be persuaded that he, too, is not a materialist. No capitalist wants class war­fare, no intellectual wants the wearing of the arraying of class against class. So he can have his cake and eat it too.

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Borden Difficulties
Yet Unsworn After Stockholders Meet

Another Request Will Be Made This Month for Conferences

At a meeting of the stockholders of the Borden Milk Company last month, the officers of the company voted against arbitration of their labor difficulties.

(Gene to the terrific pressure of work entailed by moving from town to county and from Charles street to Mott street, representatives of Teresa, with their urge and interest present at the meeting and we can only quote from one of the reports which appeared in a New York daily):

"a total of 860 shares were recorded for arbitration and against the spending of money in opposing unions. So far, the company has met the stockholders request, staged a field day discussion on the company's labor troubles.

"The league members were present for the services of the Blanche, Hamlin and straw, owner of a large block of stock.

Miss Millons Lost
"The earnings of Borden as a whole were a charge to Bernard B. the company is losing millions of dollars annually because of its anti-labor policies, and an essay by the company of the League of American Laborers, and moderate, these stockholders' meeting, held under the leadership of the company's labor

"Mr. Muir declared that refusals to work under the personal direction of men he trained himself. The program was begun with adopted parents. Seeing the need for further assistance for his former students, he organized the first Catholic Worker program in the western hemisphere. He introduced social reforms which he had devised. He thought of educational and religious bodies as making the Spanish occupation, with its rigors, a time of happy memories.

Cuban Catholics
Face Growing Fascist Terrors

"The Catholic status quo celebrates the "return to normality" by five outrages against persons of political prisoners, and it is to be hoped that the new Cuban Congress on April 7th will give notice of the return of order. Cuba was a day of torture, police brutality and death, not understanding of the protest against Fascist Terror.

Petitions forcible transfer of a hundred families to keep their homes. Not content with the suppression of the personal freedom of the Catholic military, the Allied sales of their children, too. Of this slogan with the lower strata of society who tried to rescue them when the uprising against those who exploit, weaker are strong. The editors of Mundo have been charged with plotting against them. The Catholic Worker program in the western hemisphere.

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Jean Charlot

Sincerely in Christ,
Constance Mary Rose

Editor's Answer

In regard to the Stations of the Cross in the last month's issue, we have this to say. We found this postcard stations profoundly moving. The Psalmist says of Christ, "He was despised, and we esteemed him not. "But he was wounded for our transgressions, he was bruised for our iniquities." And it is this same attitude that renders so much modern work un- fit for us the Church.

The fault is theological not ar-

Letter From a Farmer

(Continued from page 1)

Pennsylvania Reports

Herewith lies the long delayed re-

port on Campion work in Penn-

sylvania.

As you know, there are five of us: two labor daily at the regional factory at mining, while two others work intermittently at truck; as apprentices, not actual tradesmen. Weekly meetings are held in a local parish hall, con-

sisting, the meetings means, of a reading usually from Kempis, dis-

cussion on all business at hand, and finally, song, as usual, with a re-

futation of Faustinus as a political philosopher, if that be necessary, would have been used.

Campion Action

As for our activities, we sell the paper, of course, after Mass on Sunday at four local churches. In addition to this, there is a group of fifty or so youths who have organized a gathering into a local Catholic Club. Meetings twice a month, including games and Sunday gatherings, and our discussions on all business at hand, in the spirit of the Catholic Worker. The question that we have been asked is, "What is the Catholic Worker?"

From this, it is clear that the Catholic Worker is a very practical periodical, dealing with day-to-day matters, and I have come to appreciate so thoroughly its work that I would be lost if I were not working in the Catholic Worker. It is a very useful periodical, and I have come to appreciate so thoroughly its work that I would be lost if I were not writing for the Catholic Worker. It is a very useful periodical, and I have come to appreciate so thoroughly its work that I would be lost if I were not writing for the Catholic Worker.
PACIFISM

The Catholic Worker is sincerely a pacifist paper.
We oppose class war and class hatred, even while we stand opposed to injustice and greed. Our fight is not with flesh and blood, but with the flesh and blood principles and powers.
We oppose also imperialist war.
We oppose, moreover, preparedness for war, a preparedness which is nothing more than a continued销售 waste and which will undoubtedly lead to war. The Holy Father Pius XI said, in a pastoral letter in 1929:

"And since the armistice for armaments is on the one hand the effect of the rivalry among nations and on the other cause of the withdrawal of enormous sums from the public assets of nations, it is very difficult to collect all of the contributories of the current extraordinary crisis. We cannot refrain from renewing on this subject the wise admonitions of our predecessors which thus far have not been vainly given and which we state as follows:

"We exhort you all, Venerable Brethren, that by all the means at your disposal, both by preaching and by the press, you seek to illumine the blind and persuade them of the error, according to the solid dictates of right reason and of the Christian law."

"Why not prepare for peace?"

1. Let us think now what it means to be neutral in fact as well as in name.
2. American bankers must not lend money to nations at war.
3. We must renounce neutral rights at sea.

These three points are made by Herbert Agar in "Land of the Free." Neutrality "in fact," he says, could be practiced only by another nation.

In fact it would mean that either we must pass judgments (upholding a positive stand for peace instead) or else in influencing that war so that we are not merely contributing to the conflict. We were influenced to this way of thinking not only by the three points mentioned above, but also by the conference at Rome for resisting it.

To do this one would indeed have to be either saint or sinner.

The cynic would say, "it is none of my business."

The Saint would say, and perhaps he would be a very wise man, saving, it is his. He would have no peace of his own until all men have peace of mind, and Christians spread over the world.

The thing to do would be to not resist, but when anyone asked for one's cost, to give up one's cloak besides. As Peter Mautin pointed out in the last issue of the Catholic Worker, Australia could be given up to Japanese expansion for instance, if England objected on "noble" grounds which is going on now on an unprecedented scale and which is going to meet with serious trials in the next war.

We call upon youth to prepare!

Long-Range Action

1. Clarification of Thought through
   a. The Catholic Worker; Pamphlets, Leaflets, Booklets.
   b. Round-Table Discussions
2. Individual Relief through
   a. The Individual Practice of the Works of Mercy
   b. Houses of Hospitality
3. Through Labor:
   a. Campion Groups in various cities
   b. Catholic Counter-Revolution, and don't buy it for the first time.
   c. Buy the paper on the streets are buying the paper on the streets
   d. Newsboys, selling Catholic literature
   e. Tapes, especially put out a multi - million sales.
   f. Catholic Youth, throughout the country, why not order Bundles of Catholic Counter-Revolution, and don't buy it for the first time.

FARMING COMMUNITIES

1. Laborers do not work for wages on a Farming Community; they lease that to the Farming Community.
2. Laborers do not look for an insurance policy on a Farming Community; they lease that to the Farming Community.
3. Laborers do not look for a bank account.
4. Laborers do not look for any security on a Farming Community; they lease that to the Farming Community.
5. Laborers do not look for an old age pension on a Farming Community; they lease that to the Farming Community.
6. Laborers do not look for anything on a Farming Community; they lease that to the Farming Community.

8. BOOKS TO READ

1. The Land of the Free, by Herbert Agar.
2. The Inquisition, by Louis G. Heras.
5. The Challenge of a new social order, by Paulist Press.
6. The Challenge of a new social order, by Paulist Press.
7. The Challenge of a new social order, by Paulist Press.