

CATHOLIC WORKER

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CATHOLIC WORKER CELEBRATES 3RD BIRTHDAY; A RESTATEMENT OF C. W. AIMS AND IDEALS

Legislation Alone Futile— New Social Order Must Be Christian One

With this the fourth anniversary number of THE CATHOLIC WORKER, it is proper again to state our stand and our opposition to the industrial system, to military preparedness, to interracial injustice.

We are writing as Catholics and as Americans. We do not believe that the two positions are incompatible.

We are accused by false conservatives who do not know what they are doing to conserve, of being Communists. And we are accused by Communists of being Fascists.

So we restate our position and the positions of both the communist and the fascist-minded opponents.

Private Property

Communists believe in State Socialism as a step to Communism.

We believe in widespread private property, the deproletarianizing of our American people. We believe in the individual owning the means of production, the land and his tools. We are opposed to the "finance capitalism" so justly criticized and condemned by Karl Marx, but we believe there can be a Christian capitalism as there can be a Christian Communism.

Class War

The Communist believes in the necessity of achieving State Socialism by class war. ("How are you going to convert the wicked capitalist, the speculator, the banker?" he says. And his answer is "by liquidating them.")

We believe in using the following means: Indoctrination by using all the propaganda means at our disposal; by the individual practice of the works of mercy; by farming communes which will provide work for the unemployed and leadership for those who are anxious to undertake the job of building up a new social order.

Atheism

The Communist is Atheist. "Atheism is an integral part of Marxism" Lenin says.

We believe that we are all members or potential members of the mystical Body of Christ, and that we must show that faith by translating the spiritual into the material. All men are our brothers, Jew or Gentile, white or black, since God created us all and since His Son died to atone for the sins of all men. Since Christ is our Brother, all men are our brothers, the communist, fascist, the red baiter and the "capitalist."

We oppose the "finance capitalism" of the American industrial system because it is as truly materialistic and hence atheistic as Marxism. And we believe that only Fascism which denies all human liberty can keep it alive.

We are opposed to "social planning" (Continued on page 6)

Leo XIII

"The Church insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter. The Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all. The Church improves and better the condition of the workingman by means of numerous organizations."

VERMONT MARBLE CO. STRIKE IS ONE AGAINST WORST OF CONDITIONS

Story of Workers' Plight Vividly Told by Rutland Resident

The strike against the Vermont Marble Company was undertaken as a defense of "those sacred rights of the workman which proceed from his dignity as a man and as a Christian." "It is to be the common good that wage-earners of all kinds be enabled by economizing that portion of their wage which remains after necessary expenses have been met to attain to the possession of a certain modest fortune... moderate ownership... being freed from hand-to-mouth uncertainty."—Plus XI. Impartial native observers in multitude maintain that the Company "long able to appropriate to itself excessive advantages, claimed the profits, and left to the laborer the barest minimum necessary to repair his strength and to insure the continuation of his class."

Briefly we present two cases typical of many such workingmen over a period covering the last thirty years.

Two Examples

Case 1. Quarry-laborer over twenty years. Family numbers twelve members. Two eldest boys work when able, but now idle.

(Continued on page 8)

THE SOWER



By Ade Bethune

Round-Table Discussions

Peter Maurin will conduct Round-Table Discussions in the following cities:

Saint Paul

May 26 to June 2
Write to John Giesen
476 Desnoyer Ave.

Milwaukee

June 2 to June 9
Write to Dave Host
School of Journalism
Marquette University.

Chicago

June 9 to June 16
Write to Dr. Arthur Falls
4655 Michigan Bd.

Cincinnati

June 16 to June 23
Write to Irwin Penker
1030 Summer St.

Pittsburgh

June 23 to June 30
Write to Dr. H. Treshler
1512 Lincoln Ave.

FARMING COMMUNE IS FINALLY UNDER WAY; WORKERS PLANTING NOW; MORE READY TO GO

ANOTHER CATHOLIC PAPER IS WITH US ON CATHOLIC PACIFISM

'Echo' Editorial Denounces All War as 'Worker' Celebrates Birthday

The following is an excerpt from the editorial columns of the Echo, a Catholic weekly, published in Buffalo, N. Y. This has been the stand of THE CATHOLIC WORKER since its inception, three years ago. As we go to press for our third birthday edition, we run across this splendid birthday greeting.

"There are those who denounce talk about the next European war, its nearness and its inevitability. But reflecting that the prevailing philosophy among the major powers is wholly materialistic, and based on expediency, the critical observer is forced to conclude that, as matters stand, war is inevitable.

Pacifism

"And yet Mars can be restrained. The time has come for Catholics not merely to denounce any and all war but to refuse to support their separate governments in this hellish business, even to the point of refusing to serve if war be declared. Indeed, it may become necessary for the Church to denounce the immorality of war and forbid her children to participate. No war of aggression could possibly be justified and

(Continued on page 3)

Will Exchange Surplus Produce with Co-Op; Farmer's Advice

With five people already living on the Catholic Worker Farming Commune, and six more to go out within the next week, the first step towards actually exemplifying the most important point in Peter Maurin's Program of Action has finally been undertaken.

Now that there are residents there, we can state that the property is located two and a half miles out of Easton, Penn., seventy one miles from New York, on the top of Mammy Morgan's Hill. Two of our neighbors down there are Catholics. One is a Syrian butcher who has a shop in Easton and farms besides.

Continent Represented

One of the workers on the farm is from Missouri; one from Pennsylvania, one from North Carolina (all from rural districts), one from Montreal and one from New York City.

They are the pioneers, and to them is falling the work of cleaning up the place, chopping wood, and getting ready for planting. The neighbors tell us they do not start planting thereabouts until May tenth.

Already some foodstuff has come in to us from the farm, in the shape of a large box of rhubarb, and asparagus is promised next week. We in turn have sent down to them staples purchased from the Federal Cooperative Store on Charles street, just east of Hudson. We have made arrangements with them to take any surplus we have in exchange for staples such as sugar and coffee and flour.

Growing for Use

The aim is to raise as much as possible for the table, both on the farm and at the House of Hospitality on Mott street. This month we received a very interesting letter from one of our readers in Michigan. It was one of many letters received, but because the writer took such pains in advising us and has so great an interest in what we are trying to do, we are printing it. It is true he is thinking in terms of cash crops, and we are thinking in terms of raising for use and to feed the poor, among whom we class ourselves.

The letter, which is a long one, follows:

(Continued on page 7)

Pope Pius XI

"...The doctrine concerning the innate right of forming unions, which Leo XIII treated so learnedly and defended so bravely, began to find ready application to corporations other than those of workingmen. It would seem, therefore, that the Encyclical is in no small measure responsible for the gratifying increase and spread of associations amongst farmers and others of the humbler classes. These excellent organizations, with others of a similar kind, happily combine economic advantages with mental culture."

COMMUNISM OF COMMUNITARIANISM

By Peter Maurin

1. NOT COMMUNISTS

1. There is nothing wrong with Communism, but there is something wrong with communists.
2. The wrong thing with Communists is that they are not Communists, they are Socialists.
3. There is no Communism in Soviet Russia; there is State Socialism in Soviet Russia.
4. Communism is a state of society where each one works according to his ability and gets according to his needs.
5. The State has not withered away, the wage system prevails, and you can buy 7% government bonds in Soviet Russia.
6. By selling 7% government bonds they are creating a parasitic class in Soviet Russia.

2. FIVE 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 hesitate to strike you over the head when you refuse to do what he wants you to do.
3. A Leader is a fellow who refuses to be crazy

the way everybody else is crazy and chooses to be crazy in his own crazy way.

4. A Bolshevik is a fellow who tries to get what the other fellow has and to regulate what you should have.
5. A Communist is a fellow who refuses to be what the other fellow is and chooses to be what he wants him to be.

3. THEY AND WE

1. People say: "They don't do this they don't do that they ought to do this they ought to do that."
2. Always they and never I.
3. People should say: "They are crazy for doing this for doing that for not doing this for not doing that; but I don't need to be crazy the way they are crazy."
4. The right way to start is to start with "I."
5. One I and one I makes two I and two I makes We. We is the plural of I.
6. "We" is a community and "They" is a crowd.

4. COMMUNITARIAN MOVEMENT

1. Communitarianism is the rediscovery and the exemplification of what the Kiwanis and Rotarians used to talk about, namely, the Community Spirit.
2. Communitarianism is expounded every month in the French magazine *Esprit*.
3. Emmanuel Mounier the editor of the magazine has a book entitled "La révolution personaliste et communautaire."
4. Raymond de Becker is the leader in Belgium of the Communitarian Movement.
5. Dr. Kagawa the Japanese co-operator is truly imbued with the Communitarian spirit.

5. THE C. P. AND C. M.

1. The Communist Party credits bourgeois capitalism with an historical mission.
2. The Communitarian Movement condemns bourgeois capitalism on general principles.
3. The Communist Party throws the monkey-wrench of class-struggle into the economic machinery and by doing so

(Continued on page 8)

PHILOSOPHY OF LABOR

By H. HERGENHAN, Worker.

When we speak of work, we are usually confusing our terms. Work is not merely holding down a job for a pay-envelope, and watching the clock, nor is it mere physical or mental exertion. It is that activity which the Creator has called upon us to do, to sustain our life in relation to society; in other words, socially useful work. Therefore work is a social duty. In Holy Writ we are thus admonished: "Whatever thy hand is able to do, do it earnestly." Therefore, to one who is godly, work is prayer. He who really harkens to that still inner voice, will consider work not as a curse but a privilege, for in work well done he serves God.

The connection here is the simple but inexorable law of God and nature; man's free choice, which makes him a person. And by that characteristic alone work is a personal something; because, since work requires thought, and thought is personal: work must be personal. Not only is man endowed with free will to choose his activities but also with a creative faculty, although this may be dormant. To exercise this creative urge in conjunction with other mental processes (Thought, Visualization, Vision) is precisely what God wants us to do.

In Praise of Work.

But then we all have the capacity to feel. To do one's work with feeling, that is, with devotion and care, and responsibility to self and neighbor and God, one may well express the spirit, that is of God, through the simplest piece of work. Again in Holy Writ: "I have found that nothing is better than for a man to rejoice in his work," thus it is that work becomes a God-given privilege. Good work and socially significant, in the last analysis is essentially the fruit of the human imagination, and hereby we do not mean mere incoherent imagery or wild phantasy. Real work is personal in its inception as well as in execution. In doing such work, in such fashion, is to satisfy the loftiest human aspirations; to use all of our faculties when we work, is to reach the greatest spiritual heights; for only through the faculty of imagination and visualization guided and tempered by reason may we see God.

Labor Necessary.

To further substantiate our contention, let me say that to work according to nature's demand is a process, a way of education, which is synonymous with life; that it is not only a process, but life's own process in miniature, with an intense reality of its own that is not in any way unrelated to the world. Nature in every phase is creative. What of the ever-recurring mystery, deep and pregnant, of death and renewal. One of man's chief preoccupations is the creation of the family; but nature in her economy leaves an ample margin of surplus energy to continue the process of creation. An inner compulsion to create (work) constitutes life. It cannot be otherwise when there is a trace of this healthy life-force present in the individual. This force cannot be accurately described (in view of a general state of degeneration and perversion) but a healthy man feels it in his bones; it is an intuitive process.

Doomed

To those who think in terms of economics, it becomes increasingly evident, that giant-industrialism must go, because in its nature of expansion it must look for markets or become stagnant; seeking foreign markets leads to war. To those who have a panoramic view of life, it seems that we must stop producing for profit and begin producing for use. In the latter event society may dispense with costly and complex machinery, because such machinery in the first place, is not labor-saving but labor-displacing machinery. Banker-inspired, dividend producing machinery over which the worker has no control, will go to the scrap-heap when people produce for use. Simple and elementary machines will then be

used by the worker in the same manner as he uses a hand tool. The dictum that the worker should not be a slave to the machine, but it shall be his servant, will then be consummated. Now the chief purpose of machinery is to reduce the cost of production; since the chief cost of production is human labor, machinery is invented to save on the cost of labor, to increase profits for the owner of machinery.

Tools

Tools are not machines; a tool is a thing that helps in doing one's work but machinery does not help but displaces workmen which is its only object. Capital and modern technology ground the old artisan class and the crafts to powder and created in their place the proletarian class. Workers from the villages were dispossessed from their land—and gathered into the factory; manufacture tended to become impersonal—an affair for profits. Lack of personal control spells lack of interest in work, and the workers sole interest is wages. Life became more brutal because to an already existing burden—a tax-collecting political state, was added factory despotism. But we must remember that not all life can be organized, because then it would be mechanized. The state and factory



By Ade Bethune

is organization, life is growth. As we have it now, worker's minds and souls are stunted; workers are automatons.

Wage-Earners

Let us not be mistaken. There is a difference between a job and work. A job-holder is merely interested in what he can get out of a job, that is to say he looks for the highest possible wages for the least possible effort; whereas work requires thought, care and responsibility; but responsibility implies seriousness and the average worker simply cannot be serious, because his highest aspiration is leisure and pleasure.

False Philosophy

The precarious position of the proletarian has always forced him to listen to the alluring promises of the fake labor leader. The general philosophy of labor unions the world over is higher wages and shorter hours. The fallacy here is that when wages rise, the cost of living rises, and the worker is left unbettered. Nor can he realize that in his restless struggle for higher wages, the employer is alert in getting more machinery which is to take his place. The worker insists in selling his labor to the highest bidder, and so allowing himself to be treated as a commodity, but we insist that labor is not a commodity, but a gift of nature and God. Small wonder then, that so many workers are now living by the grace of politicians and taxpayers, and are generally treated inhumanly. What labor now needs is not government regulation nor a new political party but rather the acceptance of a sound philosophical view of his position. Nor should he place too high a value upon Labor organization; he would do much better if he would organize himself.

BOSTON CROWD OPENS WORKERS' HOSPICE AND FOOD CENTER

Quarters to House Half Dozen Homeless and Feed Guests of Paper

The Boston Catholic Worker office where the Campions have headquarters and new offices at 863 Washington street, and the progress the workers have made there have not been described in the paper for many months. I paid a visit there a few days ago, going up to Boston to speak at a meeting in Cambridge of St. Mary's Alumnae, and the entrance to the place reminded me of the entrances to union and labor offices the nation over. Italians, Syrians, Greeks, Turks, Armenians, Irish, Jews—all nationalities live in the streets about, and it is a fertile place for our activities. It is among the very poor, as Catholic Worker quarters should be, and it is the kind of quarters where those who come to us can feel at home.

Jane Marra, secretary of her local of the International Ladies' Garment Workers' union, who has been a helper of the paper since its first issue, was sitting behind a desk in the corner as I came in, steady and comfortable as a rock. No criticism, no opposition daunts her and she is not discouraged by the occasional slowness of our progress. She is used to such work and feels at home in it.

To me who had not been a guest for several months, the strides taken seemed tremendous. The old place had been large enough for meetings, but cold and impossible to heat. A small franklin stove had heated the loft, and the guests used to huddle in the corner in order to keep warm on one side at least.

Space A Plenty

The new place has a large meeting room facing the street, with five windows letting in plenty of light. In the back there is a large kitchen from which came the appetizing smell of frying meat. The smell of food cooking, of dinner being prepared for all who come in for a meal, should be common to all Catholic Worker quarters. There are three bedrooms, each large enough to hold four beds, also with large windows letting in sun and air, some of the windows looking out on backyards where hardy allanthes trees brave the city fumes. Tom Callahan, a worker at the office this last year, was busy fixing electric lights when I came in. It was thanks to his initiative and energy that the new quarters were put into shape. The two rooms which remain to be decorated offer a very good sample of the condition the place was in when they courageously took it.

Program Followed

So already, I told them all with joy, round table discussions, and a house of hospitality was under way in Boston. The only thing needed now is a farming commune and all the points that Peter Maurin stresses will be emphasized.

Right now I am working under difficulties in writing this little account while I am at their headquarters. For one thing, I am using a typewriter which belongs to an old Mexican gentleman, a reader of the paper, who is living upstairs. The typewriter is about fifty years old, a blind Remington. Also, while I write, one of the Italian workers hereabouts, and a good one, is telling me how he used to live on Mulberry street right near our New York place and about how he is in the building trade and has worked on buildings seventy-five stories tall. This morning his job was to carry in two hundred pounds of food which Mrs. R—— just begged from the markets.

New Recruit

"I got the paper in front of a church one morning," she said, "and when I read it I knew that your work was the kind of work I wanted to do. I like to go out and beg for food, and then I like to cook it." So although there is a kitchen

IN A TEXTILE MILL

By FRANK DOWNEY

(This writer, through supreme effort succeeded in obtaining a professional degree, after middle age, but he was never able to overcome the handicap of early educational neglect.)

On a sunny February day in the early nineties, when the writer was twelve years and one month old, he was skating upon the glassy surface of the village pond in central New England. The air was cold and crisp, the sun sparkled upon the snow and the gentle thunder of the booming ice was heard, which resulted from the receding water which was being utilized by the nearby mill-wheel.

Like most country boys, I was happy when close to nature's handiwork.

This morning I was alone, with wooded banks on either side of a placid surface over which the slightest sound echoed to the hills. Suddenly I heard a voice; an unfortunate and illiterate foreman was shouting and menacing from a window of the mill-prison, commanding the timid schoolboy to enter the shoddy-mill if he would learn to operate a machine.

The Family Broken

The acquiescence of the boy at that time was the beginning of six years of physical and moral peril for him. The boy in his innocence had requested a job, that he might aid his poverty-stricken father, who working in the same mill, was receiving the munificent sum of one dollar and a quarter per day, with which he was expected to support his wife and four children.

Those who have never viewed the interior of a pseudo-woolen mill, know nothing of the discomforts and dangers experienced by the unfortunate employees. Aside from the clacking noise and the ground glass or whitewashed window-panes, the external observer cannot realize what the industrialist is willing to maintain for monetary profit.

Sanitation

The sanitary condition of the workroom in the mill was hazardous to the health of the child. It was dusty, the floors were saturated with rancid oil, while the lint and "flyings" from the carding machines, covered machines and the heads of the operators. Nearly all employees chewed tobacco; they were told that to do so would neutralize the effect of the dust from the woolen rags of which shoddy is made.

Because of the character of the manufacture, the temperature of that portion of the plant was usually kept above eighty degrees Fahrenheit. Most of the windows were nailed fast, that a vagrant wind might not render and break the continuity of the unspun fibres.

Envy the Day

The speeding-up process has been and still remains one of the

favorite methods of obtaining large production. The machines which we as workers attempted to "run" actually ran us. Semi-mechanical processes naturally require attention more often when the machines are speeded higher by increasing the size of their driving-pulleys. The workers must appear at the different sections of the machines promptly, or the manufactured material is spoiled. The boy was compelled to trudge back and forth until he was almost exhausted. Many a time at the noon hour, this writer envied his dog as it slept soundly before the fire in the humble tenement-home. Compared with the life of a boy in a textile factory, a dog's life is a paradise.

Vice and Patriotism

We lived in a prohibition community. Our evenings were frequently spent in the company of the same men with whom we worked during the day. We often gambled and drank hard cider, varying at week-ends with whiskey brought from the city ten miles distant.

Patriotism was peddled to us by provincial newspapers and Fourth of July orators. We were expected to be impressed by the dignity and power of our masters, who frequently circulated rumors through the grapevine telegraph, that the mill was going to close. Another stock argument was often used with fancied patriotic fervor: That workmen fared much better in the United States than did workmen in Europe.

Not the Worst

Many textile barons were pillars of churches and pillagers of profits, men of god—the money-god. A large proportion of them were among the most cold-blooded hypocrites in American history.

We worked in a small one-family owned factory, which paid children one dollar and women as high as one dollar and fifteen cents per day of ten and one-quarter hours, and we never presumed to learn of the profits of my lord manufacturer. Of course, our wages were not as low as some of those paid by the large corporations in the "great" textile centers.

Factories Closing

Along the once beautiful streams of New England, which suffered pollution as a result of the greed of perfidious profiteers of a past generation, there stand today the ghosts of factories whose wheels are now silent. The autocrats who used them as prisons for men, women and children, are now no more; but the spirit of greed and injustice still lives and continues to function under existing laws. Many of the defenders and propagandists of child labor, know little of the privations and lost opportunities which the children of the past have undergone. If religion and educational development are to remain in our civilization—we cannot conscientiously condone child labor.

committee here with many taking turns at preparing the dinner for those who come in. Mrs. R—— has much to do, cooking up chunks of meat during the day in order that it may keep for the coming week. She does her begging once a week and there is plenty of room to store the potatoes, carrots, turnips and apples which come in, thanks to the generosity of the markets.

Open to All

It is good to be here, it is good to look around the homelike quarters so much needed, as our German correspondent expresses it in this issue of the paper.

These headquarters should be such that a man feels free to hang around, make himself at home. Often there are those inarticulate ones who need to do a lot of hanging around before they can express themselves and take active part in the work.

Farming Commune

Plans for a farming commune are also under way and there is a family with eight children who came

from the land and are ready to go back to it who may be the first residents. There are one or two others vitally interested and this is enough for a beginning. People come first and when they get together a place is soon found. We are asking them to write us details of their progress for the next issue. If there is one fault to be found with the Campions and Catholic Workers throughout the country it is that they do not send in reports as to their progress. They wait for us to come and discover how they are getting along. We are asking them all to let us know what they are doing, for the encouragement and emulation of other groups throughout the country.



MOVING TO MOTT STREET

Little Felecia stood on the sidewalk as we moved into the Mott street house last week and surveyed the activities with a pleasant smile.

"Can we come into your office and to your meetings?" she wanted to know.

Some young high school students stood around and read copies of the paper aloud and a group gathered and listened. "Are the meetings free?" they asked.

Dominick, who is eight, and several of his black-eyed friends were the active ones, insisting on helping in the moving, helping to store things in the cellar down under the store where the office of the paper will be from now on. Mr. Rourke and Mr. O'Donnell stood down below while we passed them planks, small tables, sections of book cases, and stored them away in corners for future moving to the farm.

Inhabited

"There's a big rat like a kitten running around down here," called Mr. Rourke calmly.

"We have lots of rats," said Felecia. "When they come out in the room, we jump up on the bed. My father chases them with the broom and kills them."

"It's funny when he catches them by the tail," said her friend, Susie, gayly.

With this introduction, we call our reader's attention to Mott street where THE CATHOLIC WORKER has been given the use of a house of twenty rooms for its workers and House of Hospitality. It is a good, solid old house, the bannisters like iron, the walls thick and built to stay. There are plenty of windows and in the morning the sun comes in. We brought some plants in from Staten Island, and hope eventually to have a little grotto with St. Joseph in it out in the yard to oversee the house. The day lilies and daisy plants will last for a while, and then can be replaced by other flowers from the Easton farm.

Propaganda Again

We begin this account with the ominous story of the rats because it is good again and again to remind our readers that four fifths of our Catholic population live in the cities, and that cities are honeycombed with rats. Perhaps a reminder of these repulsive creatures who share the city with us may make some family desire to return to the country.

The moving day, Saturday, April 18, was a happy one. There must have been twelve loads coming down from the Charles street place on our Ford truck, and hard as the work was, it meant that those able-bodied ones who were working were that much nearer to the country where they are looking forward to working on the commune.

Stalwart

One of the movers, with a gigantic ice box bending him double, grinned broadly as he passed.

"I'm a longshoreman and this is

the kind of work I'm used to," he said, stretching himself as he set down his load. THE CATHOLIC WORKER has been a good friend of ours, and when I and my friend came in to breakfast this morning and found you moving we were glad we could be helping you."

We Are Grateful

There are twenty rooms in the rearhouse we are to occupy and the work of decorating is still going on. The ground floor is not finished yet, and the store in the front building has not yet been cleaned or painted. But we are at home in that we feel settled and happy in our new abode—at home in that we are welcoming guests as usual who we are sure will excuse the present disorder.

There is love and devotion going into the decorating of the house and we are so grateful to our benefactor that we wish to make the most we can of the place. She is donating linoleum for the kitchen and dining room and curtains for the entire house and it will be a clean and cheerful place.

We cannot promise always to be orderly—when there are so many guests that the walls are bulging with them, it is not always possible to keep order. But the disorder that will be present will be a comfortable disorder, and we ask our visitors' indulgence.

MARTIN dePorres



By Ade Bethune

Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need.

—St. Thomas Aquinas.

The Encyclicals and The Negro

By the Editor, INTERRACIAL REVIEW

In connection with the celebration on May 15th of the 45th anniversary of Pope Leo XIII's Encyclical, "The Condition of Labor," and the 5th of Pope Pius XI's Encyclical on "Reconstructing the Social Order," it seems appropriate to point out their teachings and precepts with regard to the interracial problem and their application to the spiritual and temporal welfare of the Negro in America.

Solution

Unhappily, many Catholic laymen, zealous students and earnest advocates of the teachings of the Encyclicals, do not realize three important facts: 1st—It is impossible to bring about the reign of social justice if the Negro is to be neglected or excluded. 2nd—That within these great Encyclicals are found all the principles and precepts for a complete solution of the entire interracial problem. 3rd—That it is impossible for Catholics to understand or comply with the teachings of the Encyclicals unless they recognize that the Negro and his rights are comprehended and embraced in every paragraph and every line.

"All Nations"

Many Catholics forget that the teachings of the Encyclicals com-

prehend the well-being of all mankind, Catholics, non-Catholics and the men of every nation, every race and every color. Today millions of Negroes in America come within the language of the Encyclicals as "the poor and the weak," and "those who were the objects of much neglect and contempt." The Negro is co-beneficiary of "the intellectual heritage of the whole human race," and would equally share in "a Christian renewal of the whole social life," whereby "the good of the whole community must be safeguarded."

Principally the encyclicals urge a fundamental reconstruction of the social order wherein—

"The exigencies of the common good finally must be regulated with a view to the economic welfare of the whole people."

Raison d'être

What an answer to those who insist that Catholics can be either hostile or indifferent to the economic, cultural and educational progress of the Negro is this sweeping declaration:

"According to Christian doctrine, man endowed with a social nature is placed here on earth in order that he may spend his life in society and under an authority ordained by God that he may develop and evolve to the full all his faculties to the praise and glory of his Creator; and that by fulfilling faithfully the duties of his station, he may attain to temporal and eternal happiness."

Obviously, those who as students or advocates are interested in the coming anniversaries of the two great Encyclicals, can neither deny, ignore or neglect that branch of social justice known as "Interracial Justice."

VERMONT STRIKE

(Continued from page 1)

Father aided by contributions of the rest has managed to save a very modest sum—BUT here's how: The twelve have lived in three rooms (and do today) at low rental from the Company, and most frugally. The man is accused of being miserly by those who should see that he denies his family "frugal comfort" that they may one day own a home. His wages will not give both. He has kept self-respect and is on strike.

Case 2. Company workers over fifteen years near Proctor. Renting fair to good class company-houses. Enjoy frugal comfort. No savings. Gifts of shoes, stockings, etc., even while working, from the Company owners. Town called to help them during unemployment, Company also helping. Paupers can hardly have a very keen sense of self-respect and of human dignity. Not on strike. Not known as misers.

No Private Property

The fact that the Company issued 186 EVICTION notices to striking workmen ("around 400"—V. M. Co. figures) is eloquent testimony to the manner in which the Company practices social justice which dictates "that remuneration must be enough to support in reasonable and frugal comfort... and to put by a little property."—Leo XIII. The far greater percentage of company houses rented by employees in Proctor sufficiently characterizes the Company statement: "We have always encouraged and helped employes to own their own houses."

God help us maintain the "sacred rights of the workingman!" It is to be wondered at that the dead of the Marble Belt do not rise and cast from their graves the marble monuments produced by the Vermont Marble Company. The living place them there.

"The fundamental point must be that the moral force of right must be substituted for the material force of arms." Benedict XV.

Interview With a Sharecropper

"And what's your program exactly," E. B. McKinney, vice-president of the Southern Tenant Farmers' Union, asked as we drove up the Storm King Highway on our way to a meeting of the striking pocket book makers in Newburgh last week.

The Secretary of the League for Industrial Democracy had asked me to speak at the strike meeting where the majority of the workers were Catholics, to tell them the attitude of Catholics toward the trade union movement, and when I went out to the car to join the little group driving up the Hudson that sunny afternoon, I was pleasantly surprised to find in the car Mr. McKinney and Walter Moskop, from Mena, Arkansas, who is one of the organizers for the sharecroppers in the south. They had come north to attend senate hearings on the plight of the sharecroppers, and were going to meetings during their visit.

Socialists

Miss Mary Hillyer, of the L.I.D., is a Socialist, and it is one of the admirable tactics of both the Socialists and the Communists to make the workers' struggle as dramatic as possible by bringing into their meetings speakers from other countries and from other states. "We've got a big co-operative farm ready to begin work in Mississippi," Mr. McKinney continued, "But it is only taking care of a few of the evicted sharecroppers. What is your idea as to what should be done?"

McKinney is a broad-shouldered Negro about sixty-three years old, a great grandfather, an intelligent and devoted worker in the cause of the farm worker in the south.

"What we are in favor of," I told him, "is not only farming communes, which would be somewhat like your idea of a co-operative farm, but also homesteads for the dispossessed farmers. The government is coming into possession of more and more land and we think it would be a good idea to agitate for the homestead idea. Each family should be given from fifty to eighty acres, and the cow and mules and chickens and seed and tools to begin operations. They could be taught diversified farming by the county agents who are the most able and obliging of men."

Private Property

"Then we would have a real system of private property through the country. Now sixty percent of the

farms are renters and sharecroppers. There would be no debt incurred by the farmer, and the restriction would be placed on him that he could not mortgage or sell his land. We feel that inasmuch as the government is spending such huge sums on the unemployed man to feed and house and clothe him, without expecting him personally to refund the money, that it could well afford to invest in families in this way. Of course, it would be a long job, and the progress would be slow. But we think it a program worth urging. Those who could not take care of themselves, who needed medical care and rehabilitation, as well as those who preferred it, could live in the farming communes which would be centers of culture and the places where leaders of the movement would receive the training. And by leaders we mean those who are willing to sacrifice their lives in being servants, in serving others."

His Idea Too

"That's a program that suits me mighty well," McKinney said. "You say 'We.' Couldn't I be one of them who have those ideas to work on?"

I told him we would be glad to class him among us as working for this regime.

"I'm mighty tired of never setting my feet on good grass," Walte Moskop said. "Thirty days it's been since I've felt the ground under my feet. Do you mind drawing up along the road here and letting me feel the earth?"

West Point

We were approaching West Point then and none of us had ever been within the gates so we drove in to a field where a Negro troop were riding beautiful horses whose hoofs thundered in the dirt with a hollow sound.

Moskop scowled. "I don't like it here. It just makes me mad to think of so much money being spent to educate people to kill each other."

"But it's amighty pretty sight," the Negro said, "and I'm mighty glad I didn't miss it. I'll tell the folks home about it all."

"Half a billion dollar appropriation for increased armaments," Moskop growled.

"I know it's all wrong," the Negro said, "but I'm glad I saw it."

At the risk of entering into a controversy, I bespoke myself as being in favor of some form of army for a time work such as flood

control, reforestation, earthquake relief, for all those emergencies where a standing body of men are needed.

"But the Holy Father said, a great many things about the fallacy of an armed peace and urged that the press and pulpit do all in their power to fight against increased armaments. That is why we take the stand we do on peace, opposing imperialist war as well as class war."

We stopped for coffee later on, and as we waited to be served, McKinney carefully stirred several teaspoonsful of sugar in his glass of water and drank it.

Not a Boy

"I like to go around to these meetings," he said, "and greet my brothers. Down in the south I am not even a man. They call me 'boy' down there. In the labor movement we are brothers."

And I thought sadly, many times during that afternoon's trip to the pocket book makers' meeting, that it was not the Catholics who had drawn all the thirty thousand sharecroppers together in a movement that made them feel their brotherhood, but two socialists, meeting in poverty stricken headquarters, travelling through rough country in an old car, calling meeting, collecting relief in the way of clothes and food and tents for the homeless.

They indeed are doing the work we ought to be doing, and we can still say that the harvest is great and the laborers few.

Works of Mercy

Pleading for justice, gathering the workers and farmers together in an association which makes them feel their brotherhood, their Christian solidarity, working for their education as well as bringing relief, of the works of mercy these activities cover.

Because we are not doing it, in this case the Socialists are working with the end in view of bringing about the nationalization of land as well as of industry, and putting all power in the hands of the State. They are neither Atheists nor believers in class war as a technique, these men, but because private property has come to mean private enterprise in this country, they are opposed to it. We must be ready with a program which contains in it not only the teachings of the Church, but the true traditions of Americans, as expressed by Thomas Jefferson.

'ECHO' ON WAR

(Continued from page 1)

under modern conditions of preparing for and declaring war, it would be extremely difficult even to identify a war for defense. But aside from these considerations, in view of the consequences of a major struggle among the powers, with social and economic conditions what they are, a moralist would find it difficult to justify even so-called defensive warfare. Thus it may well be that the Universal Church will see fit to denounce all wars and forbid participation to her children.

"But during the time that lies ahead before the struggle, inevitable under present conditions, is precipitated, Catholics have it within their power to denounce and condemn, through their ecclesiastical superiors, this coming Battle of the Nations. War is inevitable unless we as an organized minority make it impossible. And this is within our power to do and consummate."

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MARY'S MONTH

Our Blessed Mother will look down from Heaven this first of May and see hundreds of thousands of her children gathered together to call for justice, to protest against the harshness 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 intermingled—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 too those poor misguided ones given to her for her children by her son, Jesus Christ, as He suffered and died on the cross for us all.

During this same month, she will see in New York city, as in many cities—hospitals, schools, orphanages, day nurseries, and many other places where Catholic Charity is practiced—a charity which is derided and scoffed at often by those who, thinking of justice, close their minds wilfully 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 from door 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 say, "I had my baby in a Catholic hospital, and I would never want to go anywhere 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 Mission Helpers of the Sacred Heart on Twelfth street.

When we emphasize personal responsibility in the columns of THE CATHOLIC WORKER it is to combat that attitude which many take to organized charity: "All I have to do is to write out my check—there my responsibility ends." Write out the check by all means—let each of us give what we can, even though it is but a little, but let us remember, too, that our personal responsibility never ends, that each day we have a chance to serve "the least of these," in remembering and performing always the works of mercy.

FOOD

When the moving had gotten under way and the first load came in to the Mott street house it was time for lunch, and as soon as the smell of food began to seep through the place everyone felt as though they were all but settled already. We meditated as we cooked the lunch of fried eggs, soup (there was fruit and coffee besides) on the epistles and gospels during Easter week.

There was that story for instance of the two disciples walking along the road "reasoning" with each other, and their reasoning didn't get them anywhere. They must have been very sad and distraught, and glad when a stranger caught up with them and asked them why they were talking so earnestly. They asked him in amazement if he didn't know what had been happening, and he said to them, "But didn't you know that it had to be?" and then began explaining the prophecies to them. So absorbed they were in his talk with them, when they reached the town, that they wouldn't let him go, but asked him to come in and eat with them. Perhaps one of them lived there. Perhaps it was a small restaurant. They sat down to eat together, and then "they knew Him in the breaking of bread!"

And we thought while the fried eggs spluttered on the stove and the first group of eight sat down to the table to be comforted with food, "How much that story means to us." Not only is there no chance of knowing Christ without partaking of that Food that He has left us, but also we can't know each other unless we sit down to eat together. We learn to know each other in the breaking of bread. When the stranger comes to us to be fed, we know because Christ told us so, that inasmuch as we have fed one of His hungry ones we have fed Him.

That is why the most fundamental point in the Catholic Worker program is emphasizing our personal responsibility to perform works of mercy.

TWO JUST MEN

Two men died last month—two men who were engaged in great missionary work, Bishop Walsh of Maryknoll, and Father Timothy Dempsey of St. Louis. Both were friends of THE CATHOLIC WORKER, and even though we think of the labor and fatigue of their long and useful lives, and should rejoice in the rest that is theirs, still we were shocked and grieved at their passing.

Father Dempsey had served the working man, the unemployed, and the homeless for long years. He had taken care of hundreds of thousands of the country's very poorest.

His works of mercy edified and scandalized many. As the disciples said of the Stranger who talked with them along the road, "Did not your heart burn within you when He talked to us?" So did the hearts



By Ade Bethune

of those who knew and heard of Father Dempsey's work, warm with gratitude and with love. And there was murmuring, too, and detraction, and the words were said often, "Father Dempsey attracts all the down-and-outers to St. Louis by his hospitality."

We loved him and we will miss him.

Bishop Walsh sent countless missionaries to far off lands, men who suffered hunger and thirst and stripes and death, in their love and zeal to bring all men to Christ. He thought not only of far-off China, and of all those whom he shepherded here, but he had a pastoral care for our own small group, our own handful of unprofitable servants, so large was his heart, and so loving was his spirit.

Again we must comfort ourselves with those beautiful words, "The souls of the just are in the hands of God. In the sight of the unwise they seemed to die, but they are in peace."

"Christian Charity does not stop at asking that we love our enemies like brothers instead of hating them; it bids us, besides, to lend them, after the example of our Redeemer, a benevolent help." Benedict XV.

"Whoever thinks that he owes charity only to those with whom he is united by blood and by race fails in this duty. The characteristic of Christian charity is that it is all-inclusive." Leo XIII.

CONSISTENCY

WASINGTON (FP)—In 1933 the production planning division of the AAA showed that 335,000,000 acres, or an increase of 22,000,000 acres, would be needed to adequately feed 125,000,000 people in the United States, according to Farm Research, Inc.

In 1934 the AAA took out of production 36,000,000 acres and in 1935 30,000,000 acres. Present increase in acreage necessary to adequately feed 125,000,000 American people is 38,000,000 acres.

Feeding the Poor

By PETER MAURIN

1. THE FALLACY OF SAVING

1. When people save money that money is invested.
2. Money invested increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings a slump in business.
5. A slump in business brings unemployment.
6. More unemployment brings a depression.
7. A depression brings more depression.
8. Modern depression brings red agitation.
9. Red agitation brings red revolution.

2. THE WISDOM OF GIVING

1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to help business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime is to reduce taxation.
7. So give your surplus to the poor for business' sake for humanity's sake for God's sake.

3. HOSPITALITY

1. People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness' sake.
2. The Greeks used to say that people in need are the ambassadors of the gods.
3. Mahometan teachers tell us that God commands hospitality.
4. And hospitality is practiced in Mahometan countries.
5. Hospices or Houses of Hospitality have existed in Europe since the time of Constantine.
5. An Hospice was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind.

4. AT A SACRIFICE

1. In the first centuries of Christianity, the hungry were fed at a personal sacrifice, the naked were clothed at a personal sacrifice, the homeless were sheltered at a personal sacrifice.
2. And because the poor were fed, clothed and sheltered at a personal sacrifice, the pagans used to say about the Christians "See how they love each other."
3. In our own day the poor are no longer fed, clothed and sheltered at a personal sacrifice but at the expense of the taxpayers.
4. And because the poor are no longer fed, clothed and sheltered at a personal sacrifice the pagans say about the Christians "See how they pass the buck."

5. FOUR MILLION CATHOLICS

1. Four million Catholics are fed, clothed and sheltered by the politicians at the expense of the taxpayers.
2. And those four million Catholics are badly fed, badly clothed, and badly sheltered, by the politicians at the expense of the taxpayers.
3. And because those four million Catholics are badly fed, badly clothed, badly sheltered, by the politicians at the expense of the taxpayers, they are indoctrinated by the Marxists in the Unemployed Councils.

Social Sermonettes

MYSTICAL BODY AND SOCIAL VIRTUE

"To every one of us is given grace unto the building up of the body of Christ." Eph. iv. 7-12.

Introduction: The Legion of Decency has achieved its first objective, the cleansing of the screen, but the full sweep of its idea, that we actually are our brothers' keepers, has not yet been preached.

I. What Christians are for:

Christ redeemed man in the 1st Century by dying, but He brings him to Heaven by disclosing His way of living:

Christians in the 20th Century get to Heaven by letting Christ's life shine out in their living: "God who said: 'Out of darkness shall shine light,' hath shone in our hearts . . . so that the life of Jesus may be made manifest in our bodies." II Cor., iv. 6-10.

II. Signs of Life

Lamps are lighted for illumination; faith and hope and love and justice and temperance and chastity, etc., are given us for others: "So let your light shine before men." Math. v. 16.

vs Being-Good-for-Myself-and-God

This is an unsocial and un-Christian myth; we are living Christians insofar as we edify others for Christ:

None of us liveth for himself, and none dieth for himself. . . . Whether we live or die, we are the Lord's. Rom. xvi. 7-8.

III. Design for Living

The work of Christ is now done by Christians, the fruit of the Vine grows only on the branches. Thus we have not only the life of Christ pulsing within us, but the mission of enlightening those who are "Christless." Eph. ii 12.

Primitive Christians were persuaded, despite persecutions, that "what the soul is in the body, that are Christians in this world . . . God hath given them this post." (Epist. Diog.)

Let each of us seek to please his neighbor, aiming at his good, unto edification. Rom xv. 12.

Conclusion: "To every one of us is grace given . . . until the building up of the body of Christ, until we all attain . . . to the full measure of the stature of Christ." Eph iv 7-12.

ANOTHER BIRTHDAY

THE CATHOLIC WORKER is not the only one celebrating a birthday this month. May fifteenth is the forty-fifth birthday of Pope Leo XIII's great Encyclical, and the fifth birthday of Rerum Novarum, its sequel. During the present month we shall hear a great deal about these two expositions of the Christian Social Order.

Two of the many radio broadcasts arranged will be carried over nation-wide hookups. On Friday, May 15, the Rt. Rev. Msgr. John A. Ryan, Director of the Department of Social Action, National Catholic Welfare Conference, will deliver an address on the Encyclicals broadcast over the "Blue Network" of the National Broadcasting Company.

On Sunday, May 17, the Most Rev. George L. Leech, Bishop of Harrisburg, will speak over a national network of the Columbia Broadcasting System in the course of that organization's "Church of the Air" program. Bishop Leech also will speak on the Encyclicals. He will be heard at 1 p.m., Eastern Daylight Saving Time.

6. HOUSES OF HOSPITALITY

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to show what idealism looks like when it is practiced.
3. We need Houses of Hospitality to remind the rich "that when man dies, he carries in his clutched hands only that which he has given away" as Jean Jacques Rousseau used to say.

WHY I LIKE THE COMMUNIST

BY DONALD POWELL

Flocks and flocks of bunk appears in the Catholic press against Communism. Some Catholic papers appear bent on rivalling the imbecilic inveighings of William Randolph Hearst. No convert to the metaphysics of communism, I purpose here and now raising my sword in defense of the communist and telling why I like him.

One of the characteristics of the communist that I like is his spirit of self-sacrifice. Plato, centuries ago, had the notion that a government was best administered by guardians. These men would be specially trained in statecraft, would lead frugal lives and would get their rewards, not in money, but in honors and the knowledge that they were serving the common good. In short, he would train Jesuits not for the Church, but for the State. Europe was governed by such administrators, directly and indirectly for a thousand years. The antithesis of this type of government is rule by the plutocrat, or by his agents. The plutocrat is in politics solely for money. Croker of Tammany Hall, bluntly asserted that he was in politics to line his pockets. The Tammanyites of 1936 know no better philosophy of government. Between the Stalin and the Croker attitude toward politics, I have a vast and unholy preference for Stalin's. Gladly would I hire him to inculcate some elementary Christian principles into the boys at Tammany Hall. Odd, isn't it, that Al Smith, who believes that a public office is a public trust (a la Stalin) and whose whole career in public office was an exemplification of that belief, seems to get more kick out of spanking Stalin than his brother Sachems?

Consistent Materialist

Another thing I like about the communist is his intellectual honesty. He says he is a materialist and bases his life and his State on his belief. He says he believes in class warfare and forthwith goes out and fights.

To red-baiters and communist haters, I want to point out, that mistaken as I think the communist is, and happy as I am to swap sock for sock with him, he is no slick and slimy hypocrite. You know and I know just where he stands.

But consider, for the moment, the capitalist; the Calvinist, plutocrat, bourgeois capitalist. He says he believes in God, that, in fact, he is a Christian. He says he is a dualist and that he and all his brothers possess both body and soul. Then he bases his whole life and his whole society upon materialism, and not, by any means, upon a materialism which is softened by a spirit of self-sacrifice for the common good. He Tammanyizes business. For all his profession of faith, he has not even that sense of stewardship which characterizes Stalin. When, therefore, Catholics argue against communism because it asserts that man is matter, they leave me quite cold. When the capitalist stops thinking of the worker as a machine, a commodity, then I shall be prepared to grant that he, too, is not a materialist.

No capitalist wants class warfare. He shouts and fumes against the arraying of class against class. So he forms an American Liberty League, or a National Manufactur-

ers Association or a U. S. Chamber of Commerce, all organizations whose sole purpose is the shedding of sweetness and light to the worker. Or he orders in a few thugs, politely known as strike-breakers or spies, to have tea with his employees, in order that they may learn what a swell guy he is. Furthermore, when he buys a gross of machine guns and a thousand tear gas bombs, it is just because he wants to play soldier or maybe cops and robbers. If, in the process, he happens to murder a few workers, it is all just good clean fun.

Private Property Again

Another thing I like about the communist is his candid refusal to make a little tin god out of private property. He believes that the right to private property is an acquired rather than a natural right. In this, I can get support for him from Catholic ethicists. 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 mouthing about the divine right to private property does his level best to corral everything in sight, thereby depriving everyone else of their nat-



ural rights. His whole tradition is that of the hog in the trough. No ethical case can be made out for private property which endangers the common good. What the capitalist does is to use the institution of private property to destroy his fellows. When he so acts, he is rat-like. Hans Zinsser in "Rats, Lice and History," says pleasantly, "Man and rats are merely, so far, the most successful animals of prey. So, while I cannot get up much enthusiasm for the bee brigade in which the communist wants to regiment me, I can get up still less for the rat culture of communism."

No Choice

From what has been written, it will have been 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 can take its pick. But so long as it fails to grasp the only distinction between the two, I shall continue to blow these Bronx cheers in its direction.

Moreover, I shall also continue to heave my raspberries at both the Communist and the capitalist. Man was not meant for Stalin's Sissy State. Man was not meant for the Rat State. For if he is not a sissy, neither is he a bully. In fine, man is neither a son of a bee nor the son of a rat. He is the son of God.

Ecclesiastes

For every man that eateth and drinketh and seeth good of his labor, this is the gift of God . . . And I have found that nothing is better for a man than to rejoice in his work, and that this in his portion.

AGAINST CAPITALISM

O Carpenter of Nazareth, intercede for us before your Heavenly Father, for we are afflicted greatly in this world of evil men for whom you refused to pray — evil men who devour the houses of widows. Those that are greedy for gain have troubled your house.

O Son of Joseph, our Head and our Master, men to whom God has given riches and substance and honor have an evil eye toward evil things. They have drained your poor suffering members of all their little goods. They have reached into the hovels of the poor and laid their cupboards bare. And now they plan more pillage.

O Carpenter of Nazareth, intercede for us, for we are hard pressed. Evil men join house to house and lay field to field even to the ends of the world. Where shall your poor dwell in the midst of the earth? He that hideth up corn is the first amongst us, and the moneychangers need your scourge again.

O Son of Joseph, all have turned aside into their own way, everyone after his own gain, from the first even to the last. From the least even to the greatest all are given to covetousness, and from the prophet even to the priest all are guilty of deceit.

O Carpenter of Nazareth, we come to our Intercessor to ask for intercession. Of old your Father said many things. We ask that in His mercy He may send relief to the poor stricken members who must pick the alleys and the city dumps for the daily bread that has been snatched by those who have too much and scheme to have more.

Your Father has said: *Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God.*—Lord, is "Kingdom of God" said only of Heaven?

O Son of Joseph, your Father has said: *He that hideth up corn shall be cursed among the people; but a blessing upon them that sell.*

O Carpenter of Nazareth, it was not in vain that you yourself said: *Woe to you that are rich. For you have your consolation.*

O Son of Mary, in the name of the poverty in which you lived because of capitalism, in the name of the tears you shed over the capitalism of Jerusalem, in the name of the sadness that filled your heart when a certain young man would not give his capital to the poor, we ask that you intercede for us.

O Carpenter of Nazareth, whatever you ask of the Heavenly Father, that will He give you. Ask, then, we beg you with that sweet sense of dependence of the members on the Head:

That those who create want in the midst of plenty may see the folly of their ways.

That those who labor to bring relief to your poor suffering members may succeed in their task.

That you give the victory to the poor and the injured, and cast down the oppressors and extortioners into the humility of penitence.

That thus there may be at last one Flock and one Shepherd; one Body with one Head in a perfect union of intention and love with the Blessed Trinity—forever.

JAMES J. McQUADE, S. J.



Racial Prejudice Used In Liberty League Fight

The Liberty League, sworn to uphold everything sacred in the status quo, has in our opinion overplayed its hand somewhat by using the outworn American political technique of arousing racial prejudice. The members of the league, sleek, influential and as amiable a set of pirates as ever sipped tea at the Ritz, waddled away from Miami and the overstuffed chairs of the Union League Club to protect the constitution from mistaken idealism emanating from the Supreme Court.

Labor and Race

The New Deal and Roosevelt are the targets of their attack. Their activities, however, do not center in politics, but vary in pleasant excursions into labor espionage and armament sales for strikebreaking. For relaxation they give banquets where the "too many du Ponts" (as Heywood Brown had it) stuff themselves while listening to prominent Catholic A. E. Smith make inane remarks about communism in the White House. We forgive the Liberty League its banquets and attendant clowning. But its Fascist meddling and pragmatic interference in labor conditions and the coming presidential election we heartily condemn as part of the



slowly growing attempt to saddle the country with complete dominance by Capital.

Ten thousand dollars are being spent by the League to spread throughout the south propaganda calculated to arouse the bitterest anti-Negro feeling and hate of Roosevelt by the contents. A large sheet of newspaper carrying reprints of direct attacks on the Chief Executive, Mrs. Roosevelt, members of the White House family, and other stories with pictures that in a race hating community would raise the ever present specter of race persecution. One picture shows Mrs. Roosevelt surrounded by Negroes at an N.A.A.C.P. meeting and the headline says: "First Lady Helps N.A.A.C.P. get 600 New Members."

Diatribes

A story reprinted from *The Chronicle*, a Roslyn, Va., paper attacks Mrs. Roosevelt for the terrible sin of giving social equality to Negro women with whom she comes in contact. Mrs. Roosevelt's membership in the "Red Network," a list of organizations and persons suspected of "red" activities, is made much of. Her advice to parents is stupidly misconstrued, and shrieks of holy indignation arise over the fact that she is the first cigarette smoking woman in the White House. Nor is the private life of her children left unmentioned in another vicious rebuke. The last two bits of tsk-tsking come from an article endorsed by

Father Cuthbert, O.S.F.C.

"Arbitrary dismissal, which takes into consideration merely the convenience or advantage of the employer without consideration for the well being of the worker, is a real injustice."

SCOTTSBORO AGAIN

Scottsboro news breaks again with notice of second trial set for July 6th. Clarence Norris is the defendant this time. Will this trial be a repetition of the first? Will Norris follow in the footsteps of Patterson or will the State of Alabama, regaining its sense of justice from pressure without and from public opinion of a better element within, give justice to an innocent Negro grown to young manhood in jail? Are the other young Negroes awaiting trial to be subjected to the spectacle of another judicial farce? If they have lost hope in their fellow man who can blame them? These boys, subjected in the most impressionable years of their life to jail conditioning, have little hope of normal living even if they are freed. It is this aspect of the case that is most tragic. Dignity lost, hearts filled with hate, spirits leadened by despair, compensating with degraded amusements, how much longer must they bear this ever-growing yoke? Is Scottsboro ever to have an end?

POETIC JUSTICE

In St. Joseph, Missouri, on November 28, 1933, Carl (Cowboy) Fisher led a mob that lynched and burned Lloyd Warner, a Negro charged with attempted assault. Fisher was the only member of the mob punished and he served a year's sentence at the state penitentiary.

On February 8, 1936, Fisher, charged with a statutory offense similar to the accusation against Warner, was convicted in Circuit Court and sentenced to two years in the state penitentiary. "Cowboy" Fisher had appeared in court wearing a ten-gallon hat and other cowboy impedimenta. For one two years in prison, for the other hanging—here was justice done.

the Woman's National Association for the Preservation of the White Race. In another part of the same article the anti-lynching bill is said "to put the women of the white race at a more hopeless disadvantage than they have yet had to endure during the past seventy years." Negro office holders come in for disgusted and disgusting diatribes. Without doubt the whole matter is enough to turn the stomach of any self-respecting polecat, but the Liberty League seems of tougher makeup.

Echo

The mudslinging campaign is on and the campaign of 1928 is but a feeble echo in comparison and unhappily serves to remind us of two eminent Liberty Leaguers once considered very much abused and who should certainly remember the campaign of religious prejudice exercised for their benefit eight years ago. A certain Jewish lady now dead must be quite dizzy from turning in her grave at the antics of one Al Smith. And the name of Raskob tolls mournfully as we hear of his contribution to this campaign.

Liturgy & Sociology

The organ of the Campion Propaganda Committee is a monthly magazine whose purpose is to "make manifest the fundamental unity of liturgy and sociology." It supports a Christian personalist communitarianism; it proposes the liturgy, the supernatural expression of the doctrine of the Mystical Body of Christ as the most perfect means, through common action, to make Catholics conscious of their fellowship, and thereby "to restore all things in Christ."

A sample copy will be sent from 269 Avenue A, New York City, upon request. Subscription price depends on the generosity of the subscriber.

DUCKS!

Scholars' not workers' ducks joined the CATHOLIC WORKER farming commune last week. A friend of the paper studying at Long Island University, presented us with a trio of tawny ducklings. For three days we kept them in a box, but being very active ducks we always found them, in the morning, parading up and down the aisle in full charge of the office. They have been sent to the farm—our first livestock. We contemplate a toothsome Thanksgiving.

Borden Difficulties Yet Unsolved 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 officers of the company voted against arbitration of their labor difficulties.

(Due to the terrific pressure of work entailed by moving from town to country and from Charles street to Mott street, representatives of THE CATHOLIC WORKER were not present at the meeting and we can only quote from one of the reports which appeared in a New York daily):

"Officers of the Borden Company, casting the votes of 2,678,877 shares, today turned down a motion calling for arbitration of its labor differences.

"A total of 960 shares were recorded for arbitration and against the spending of money in opposing unionization and on strike breaking.

"The vote was taken at an annual stockholders' meeting in Jersey City, where leaders of the League of Women Shoppers, holding stockholders' proxies, staged a field day discussion on the company's labor policies.

"The league members were proxies for Mrs. Hamilton Fish Armstrong, owner of a large bloc of stock.

Sees Millions Lost

"The highlights of the session were a charge by Bernard Reis that the company is losing millions of dollars annually because of its anti-union policies, and an assertion by Stockholder B. Ross of Columbus, Ohio, that "Russian agitators" are at the bottom of the labor troubles of the corporation.

"Mr. Reis declared that refusal to deal with the Milk Drivers Union, Local 584, had cost the company \$100,000 in strikebreaking and company union costs. He said a boycott movement has caused larger losses.

"Arthur W. Milburn, president of the company, admitted that the hiring of prospective strikebreakers in New York last December had been a 'very expensive item.'

Letters from people interested in this controversy continue to come in from our readers and some are favorable and some are opposed to the stand we have taken in regard to the company.

Some have written that they were satisfied with their wage and hours and didn't care for the union. We can only point out to them that it was through organization that they were able to reach their moderate wage and their two weeks vacation with pay.

During this coming month we are going to continue our attempt to get in touch with officials of the Borden Company and work for an agreement between the employer and employee. We are going to further inform ourselves about the technique of such Christian capitalists as Leon Harmel of France, and Josephine Roche of Colorado, and try to talk to these officials about them. And we will be grateful if they listen to us.



By Bill Gladek



By Ade Bethune

BLESSED MARTIN REVOLUTIONARY PERSONALIST

Blessed Martin de Porres presented the first "CATHOLIC WORKER" program in the western hemisphere. He introduced social reforms which in his day were startling and revolutionary in the eyes of his contemporaries. He saw the need, he acted, he was a personalist.

No phase of the social order escaped his attention. He organized founding homes and placed infants with adopted parents. Seeing the need of further guidance for his children he organized the first kindergarten schools on this side of the world. To the children of slaves and paupers he opened the gates of Holy Cross College in Lima, an unheard of thing in his day. Through financial aid he enabled six hundred families to keep their homes. Poor girls by the aid of generous dowries were able to marry. Unfortunate social misfits were taken off the streets and made independent of their former way of life. And in the face of social stigma attached to manual labor, because of slavery, he started a back-to-the-land movement. He took over waste lands outside Lima and grew vegetables and fruits; tilled and tended by voluntary workers, former idlers, whom he trained himself. The produce fed the poor and inmates of prisons and hospitals.

Prayer, sacrifice, and the Corporal Works of Mercy were the weapons of this gentle agitator. Personal responsibility was the keynote of his life. The saintly black barber made the personalist revolution needed by his day.

"The Gospel does not contain one law of charity for individuals and another law, different from the first, for cities and nations." Benedict XV.

Interracial Review

Published by The Catholic Interracial Council.

"The Interracial Review is carrying on one of the most important, yet most neglected, works in the Catholic Church today." (The Witness, Dubuque.)

The Interracial Review is the only Catholic magazine which directs its attention entirely to the defeat of racial prejudices and to the erection of an order of society in which interracial justice shall prevail.

SEND FOR A SAMPLE COPY
Interracial Review
220 West 42d St., N. Y. C.

Cuban Catholics Face Growing Fascist Terrors

Arms Appropriations and Minority Rulers Impoverish Cubans

The Cuban status quo celebrated "the return to normalcy" by five outrageous murders of political prisoners. The opening of the new Cuban Congress on April 7th called to give notice of the return of order and progress to a happy Cuba was a day of torture, police brutality and death, notwithstanding press reports to the contrary.

Fascist Terror

Benigno Perez "threw himself from a third floor balcony of the police garage in Cerro," was the glib report of the police in explanation of the injuries received by Perez which confined him to a bed in the prison hospital. Perez had been questioned that day regarding alleged revolutionary activities. An address of a house said to be in Perez's car when arrested was used by the police to raid the home of Antonio Mesa and his three sons. A cache of arms was reputedly found and Mesa and his sons were arrested. Late that same night four bodies found in a cemetery were identified as those of Mesa and his three sons. The police however had an answer that of course satisfied everyone. It seemed the men had been shot by a party of friends who tried to rescue them when the prisoners were being taken to jail in a car. Of course luckily none of the police were touched. Another perfect explanation was that of the killings of Francisco Perez and Esalano who were shot when "they attempted to escape." Up and down the length of Cuba bodies are being found and no adequate explanation on the part of the authorities has been forthcoming. Needless to say these bodies are those of men who dared to organize labor, protest against injustice, and fight against the many headed Fascist Hydra, that is Cuba's horror.

Costly Arms

Not content with the suppression of liberties and fundamental rights, the military government in allotting one-sixth of the total budget for military armaments is endangering the health of, and depriving the Cuban people of much needed educational facilities. Other millions of the budget go to pay for a spy system that would make old Czarist Russia envious. Thus monies needed to fight epidemics of malaria, poliomyelitis, mango, tuberculosis, to drain swamps, install sewage and water systems, are used to buy in a single week 45 anti-aircraft guns, ten armored cars, millions of rounds of bullets, and other war supplies. The Secretary of Health has had to admit of 14,022 cases of malaria alone. Whole towns have been known to be decimated by an epidemic. The public works program has been completely abandoned, badly needed sanitation projects especially.

Opposition

As to opposition to a tyranny that makes the Spanish occupation, with all its rigors, a time of happy memory, there is little above ground that is not made to conform to all policies and besides the press has been intimidated by an oppressive censorship and excessive penalties. The editors of *Masas* and *Mundo Infantil* have been imprisoned and some are still serving terms. *Resumen*, a splendid weekly, was discontinued. All press organs of the active underground opposition have to be circulated clandestinely. All trade unions irrespective of their political views were broken up, their leaders jailed or shot, their records and headquarters destroyed. Elections are and have been held but all opposition parties have boycotted these elections which were held not to fool the Cuban people but to give the im-

"WORKERS AND SCHOLARS"

By A GERMAN FELLOW-WORKER

I have been visiting a study club of Communists several times and also Communist headquarters. And I have come to the conclusion that it is of the utmost importance to have similar "cultural centres" in the districts where working people mostly live, where they can pursue all kinds of activities and where they can feel at home. I had the impression in all these club houses that people who spend their time there really feel as though they were in their own.

I have also attended other Communist study groups. The one thing which struck me most was the constant repetition of the word exploitation. This idea of being exploited by the bourgeoisie, these working people hammer into their own and their comrade's heads and into those of their children too. Of this slogan we can probably say the same that Bishop von Kettler said of the notorious statement; "Property is Theft." It is not a mere lie, it contains besides a big lie an awful truth. With scorn and derision it cannot be put aside. We have to destroy the truth which is in it so that it becomes a lie entirely again. As long as there is a particle of truth in it, it will be able to upset the order of the world. We can say this of exploitation even more truly as the injustice suffered by it seems to be more personal and more bitter, and therefore the hatred against those who exploit stronger.

Friendly Capital

As it will take a long time yet before our economic system has been changed to such an extent that exploitation of the working classes is no more possible the question arises, what can we do as individuals to overcome or at least alleviate, some of the worst features of our system? One of these undoubtedly is the lack of the human element in the relations between labor and capital as represented by the impersonal, mechanized, bureaucratic business enterprises of today. With the leading classes of society consequently rests the responsibility to establish some kind of human relationship with the laboring classes.

"We often busy ourselves in being good angels, but in the meantime we forget to be good men and women." (St. Francis de Sales).

Being "Respectable"

We should try to draw a lesson from other people's experiences. The sad condition the German Catholics are in now is at least partly

due to the disregard on the part of their leaders for the ideals in the natural order, as was pointed out so clearly by H. Sommerville in the *Catholic Register* of Toronto (Jan. 30, 1936). In this country class distinctions are not yet so marked as in the old countries, but the trend in the same direction is already noticeable, especially in the cities. People keep aloof from their fellow men on account of higher breeding, better education, greater wealth and even better clothes or cars.

Cultural Centres

If we have these cultural centres where everybody could drop in in an informal way, Catholics of the leading classes should not consider it below their dignity to take advantage of this opportunity and seek to establish personal contact with the lower strata of society even if it involves a personal sacrifice.

This being exploited complex not only applies to the economic sphere but also to the educational. There can be no doubt that superior education nowadays is mostly acquired and used for the purpose of commercializing it, and that it is from the viewpoint of the working classes equivalent to exploitation. All the more reason for those who have had the privilege of a better education to become conscious of their responsibilities and to put this "talent" at the disposal of their less fortunate brethren, if it were only by enabling them to participate in it occasionally in conversation and friendly discussion of current topics carried on in an informal way.

Pope Leo XIII's words: "It is one thing to have a right to possession of money and another to have a right to use money as one pleases," applies equally to the wealth of education.

If the leading classes of society do not realize their responsibility towards the laboring classes, "the bloody revision of ideas and facts" (as a German writer expresses it) may become a reality here as it has become elsewhere.

C. W. BIRTHDAY

(Continued from page 1)

ning" because it will lead to servitude, and because we believe with R. H. Tawney (whose books Peter Maurin has been recommending to our readers since the first issue) that "society is a spiritual organism and not an economic machine."

Not Red-baiting

We believe that all the hundreds of thousands of workers marching throughout the industrial centers today are justly criticizing the present social order as debasing and degrading.

We believe that they are braver and more honest men and women than those large masses of indifferent and comfortable materialists who close their eyes to the misery and degradation of the American people, or those others, the rabid red-baiters who, in opposing the communist solution, uphold the present materialist system.

Messiahs

We do not believe that sharing the wealth, a reformed monetary system alone; old age pensions and epic plans are practical or fundamental. We do not believe that legislation is going to bring us out of the morass we are floundering in.

We do believe that the problem before us of working for a social order in which the way of life will enable man to save his soul, is a moral one must engage the minds and energies of all Catholics.

Americans

All Americans indeed should wake to reality, and in recalling what Thomas Jefferson stood for in the minds of his countrymen, look around them and contemplate the state we are in today. This issue of the paper is carrying stories of conditions throughout the world inasmuch as we do not concern ourselves with such conditions, we are responsible for them.

"Inasmuch as ye have done it unto the least of them ye have done it unto Me," Christ said.



By Ade Bethune

pression to Americans that a tranquil Cuba was enjoying the privilege of an unrestrained ballot and that all the fuss was being caused by a disgruntled, fanatical left.

LETTERS FROM OUR READERS

Jean Charlot

Dear Miss Day:

Re the discussion on Jean Charlot's stations of the cross.

Suffering brings hideousness, indignity; it is terrible to look at—for it is a negation. But the ugliness and indignity that comes from a personal action neither Our Lord or Lady ever suffered. Christ permitted himself to be tempted by Satan, but he was not tempted by the "law of sin" within himself.

Charlot's "Stripping," and the "Meeting with the Blessed Virgin," suggest the indignity of the last. And it is this same attitude that renders so much modern work unfit for use in the Church.

The fault is theological not artistic.

Sincerely in Christ,
Constance Mary Rowe.

Editor's Answer

In regard to the Stations of the Cross in the last month's issue, we have this to say: We found the stations profoundly moving. The Psalmist says of Christ, speaking of the agonies He was to endure, "There was no beauty in Him." He was scourged, buffeted, spat upon and dragged through the streets like an ordinary criminal. Suffer-

ing is grotesque and horrible often. Such sufferings are not pretty and refined.

If any of our critics had ever been arrested,—if they had ever had hands laid upon them by brutal guards, if they had been flung into cells and knocked down on the floor,—if they had been dragged before a judge with the eyes of all upon them,—perhaps then they would know a little of the hideous aspects of suffering.

Nor is a woman weeping for her dead child always a thing of beauty. Mary is our Mother, and when we look upon other mothers her place is recalled to us. Have you ever seen a Jewish woman in the slums of some city weeping over her dead child? Have you ever seen her clutching a dead body, mangled by a truck, in her arms and lifting up her voice in a harsh wail of agony?

When Christ suffered for the sins of all, He endured such pain and anguish the world has never known. And can we conceive of the grief of His Mother?

We printed the stations, not because we liked them all, but because, taken entirely, they pictured for us the sufferings of Christ.

We are sorry that some of our readers were offended, and that is why we offer this explanation of what the pictures meant to us.



By Ade Bethune

ST. JOHN BOSCO

The Catholic Worker House is now in the Transfiguration Parish, where the priests are Salesian Fathers, founded by St. John Bosco, friend of youth.

Pennsylvania Reports

Herein lies the long delayed report on Campion work in Pennsylvania.

As you know, there are five of us; two labor daily at the regional industry of mining, while two others work intermittently at trades; as apprentices, not actual tradesmen. Weekly meetings are held in a local parish hall, consisting, the meetings I mean, of a reading usually from Kempis, discussion on all business at hand, and finally Compline, sung as well as our poor untutored powers permit. Until January, we were blessed with an excellent moderator, a Father Pasto, D. D., who used to attend the meetings, giving a weekly religious conference. We had begun to study Scholastic Philosophy under him, but he was transferred on a sudden and at present we are on our own.

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 eighty or so boys whom we have organized and gathered into a Catholic Club. Meetings twice a week in the above-mentioned hall, including games and sundry attractions, after which we divide them into classes and instruct them in dogma, morals, etc. (to the best of our physical ability).

We had joined a choir, you know, but it was anything but liturgical and is no longer considered an activity of the group. In fact, we've run up against more activity trying to get out of the thing than can be imagined. Fortunately the dear choir-leader, though not understanding, is quite charitable.

Honored!

So go our present activities. There are a few amusing incidents in our brief history, however, which might interest one. Recently, one of our number, an honored delegate, was practically thrown out of a regional Holy Name meeting when he expressed the desire to pass around free copies of the WORKER back issues. These things, though, are irrele-

Boston Campion Writes

Boston, Mass.

Dear Editor:

THE CATHOLIC WORKER has been criticized adversely, in some quarters, for what is deemed an antithesis in its relative attitudes towards Communism and Fascism. It is contended, on the one hand that Communism is not attacked with sufficient vigor; and, on the other that Fascism is attacked with a vigor inconsistent with the benevolence shown the Red Terror. And finally, the conclusion drawn from these contentions is that THE CATHOLIC WORKER is for Communism rather than Fascism.

This is decidedly not the case. The fact of the matter is that the CATHOLIC WORKER is opposed to both of these political philosophies and all translations of them into action. The reason for the direct and explicit attack on Fascism and the apparent failure to attack Communism is, that each threatens what is left of civilization in its own particular fashion.

Vote Out Fascism

First, let us take Fascism. The threat of Fascism is immediate and imminent. Fascistic measures may here and now be put into effect by those in positions of authority. In some cases this is being done; to wit, the teachers' oath. Hence, a thoroughly Fascistic state may be created within the law. Therefore, one of the best means of defeating such an eventuality is by means of the ballot. Consequently, Fascism is directly attacked that it may be opposed directly, by the vote and public opinion. (Of course, a refutation of Fascism as a political philosophy, if that be necessary, would have to be the subject of another paper.)

New and Old

Now for Communism. Communism presents an entirely different problem, Communism cannot be consummated without the destruction of our present mode of civilization, be it good or bad. Communism contemplates a revolution. Communism aims at intellectual conviction. At least, it aims at that, what it achieves in many cases is something else again. Communism is the new religion.

Now, THE CATHOLIC WORKER believes that the way to offset the bad effects of the new religion is to preach the old religion; and, that one of the best ways of preaching the old religion is to practice it "with thy whole heart and thy whole soul, and with all thy strength and with all thy mind."

In short, the more men you can get to believe in the social principles of Christ, the less there are to believe in the social principles of that most overrated of all pseudo-philosophers, Karl Marx.

Youth Tactic

From all this, it is clear that the customary question of "Why not attack both?" falls short of a realization of the true state of affairs. The objection that Communism is not properly attacked would have some validity, but the attitude that Communism is not attacked has no basis at all.

From the viewpoint of tactics, it ought to be clear by now that red-baiting is one of the best methods of publicizing Communism and swelling the ranks of the Communist Party. Youth is particularly always attracted by the heroic and the persecution of Communists gives them an idea. Earl Browder, really owes a debt of gratitude to that great public spirited citizen, that benefactor of the average man, who loves us all, Mr. William Randolph Hearst.

CHARLES GALLAGHER

Want to your purpose. Yet it will suffice to show that the life is made interesting for one even in a small town.

Sincerely in Christ,
THOMAS J. COOMBE.

The Catholic Worker

4, Garrick Street, LONDON, W.C.2.

Dear Editor:

I want to write and tell you about the English Catholic Worker since its existence was largely inspired by your paper of the same name.

In England, faced by the forces of materialism—whether Capitalist or Communist—a group of Catholics are trying to wage a war armed not with another form of material weapon but with the spiritual sword of Christ. We believe, with Maritain, that the success of a Christian Revolution depends uniquely on the fact that the means used cannot possibly be used by any other revolutionaries. The means, in other words, must be the forces of spirituality.

Self Criticism

As yet, as the American Catholic Worker pointed out so justly, we are too political and too much obsessed with the here-and-now parliamentary fluctuations, but we intend to improve with each issue, emphasize more and more the liturgy, and bring about a change through personal sanctification. In dealing with day-to-day matters, it is our ambition to be papal rather than left-wing, and to show to the modern world that the Church condemns the form which Capitalism has now taken. We wish to do this by expounding the popes' encyclicals on social questions, by urging a complete reconstruction of the social order and at the same time insisting that a Christ-like spirit is the spirit in which to achieve our end.

Admiring

We are very much interested in the J.O.C. movement and devote a certain portion of each issue to its activities. We are envious and admiring of the Campions and wish very much that such an organization could be built up round the English Catholic Worker.

Our paper is edited and sold almost entirely voluntarily, outside meetings, in the streets and in front of churches. We have met with much adversity especially from Catholics who, on seeing the word "Worker," exclaim that the paper must be socialist. Such an attitude, however, only shows how urgently our paper is needed, and would be if the only words in it were: "Christ was a worker."

We very much appreciate your permission to reprint some of Peter Maurin's prose poems—the ones which have a world-wide and not only an American appeal.

Yours, etc.,

BARBARA WALL.
(For the English Catholic Worker).

Agrees

Dear Friends:

I have been wanting for a long time to tell you how much I appreciate your efforts in the form of THE CATHOLIC WORKER. It is a splendid achievement! May God bless and prosper your most commendable zeal. I know something of the Catholic worker's plight, having worked in their midst and taken a part in union activities. Your Catholic Worker is the sole banner of American Catholicism raised in behalf of the workers in our ranks.

Though attached to Marquette University (head of Mechanical Engineering department), on a full-time basis, I write all of the editorials for the Buffalo Echo and two columns weekly for the Wanderer. It is in these capacities that I have come to appreciate so fully your splendid work.

May God speed your efforts!

Most sincerely,
H. A. Frommelt

Letter From A Farmer

(Continued from page 1)

Saugatuck, Michigan.

Dear Editors:

Just finished reading THE CATHOLIC WORKER. You do not say how many acres the whole farm is. If the 8 acres of woodland come out of the 25 acres of level ground you have 17. One hundred peach trees, and if they are planted 20x20 feet apart, 1/2 acre asparagus, apples and cherry and raspberry bushes and barn yard leave you about 15 acres. Even 15 acres will not support a family of 4, a horse and cow. The first 18 months you have to buy everything. Could pasture the cow and horse at night if the woodlot is fenced.

Truck Garden.

The only thing for a group of people would be to make a truck farm out of the level ground. I have a friend here on this black loam who employs 8 men 8 months in the year raising garden truck on 8 acres. Radishes, lettuce, spinach, etc. He gets from 4 to 6 crops; as soon as he pulls it up for market others reseed the plant. Any one can farm? O! Yea and How? Get some farmer who lives in the neighborhood to coach your people. Because there's a difference in land 5 miles apart. South Haven, 18 miles south of Saugatuck, was 2 weeks ahead of us; St. Joe, 45 miles south, 3 weeks; whether it was strawberries, peaches or grain. Next time you travel watch the countryside, see what the farmers are doing, notice the crops, how much more they are advanced the further south you go. Fine barn and outbuildings, —HE is! Boss! Fine house, poor barn, tools in field, etc., —SHE is Boss!

To the Factory

My father farmed with his brothers in Lee County, Ill., then he worked as a carpenter, finally started in the Pullman car plant building cars. At 14 years of age I also started and we slaved. He was getting sick of the shop so he bought a fruit farm at Saugatuck, Mich., 31 acres, 2,500 peach, 100 apple, 15 plum, 300 cherry trees, \$53 an acre. Took possession July 7 and we made 25 per cent on our investment. Third year the yellows got in the peach trees and we had to cut down and burn from 10 to 30 trees a year. We bought feed for 1 horse and 3 cows, 40 chickens. Butter and eggs kept us in groceries and we had to save to pay off the

mortgage and interest. In winter I cut cord wood at 50c a cord. When we bought 80 acres, 30 in timber and that cost us \$30 an acre, we had learned the value of land. The farmers like to skin a city fellow.

Trouble.

My father died and ma she ran the place and that same winter for three nights it went down to 35 below zero and killed all the peach trees. So I came back to the Pullman shops after 18 years. Father knew grain farming but we had to learn to trim fruit trees, to tell the male and female strawberries. If you don't mix them you'll have lots of blossoms and no berries. One of the young farmers showed me how to plough without me killing myself when ploughing to or from peach or apple trees. One has to use one's brains down on the farm as well as in the city.

Advice

Your mountain top farm either is gravelly or clay soil. The cherry orchards in Northern Michigan are all planted on the hills because it freezes too hard in the bottoms. The first fall on the farm pa and I started to repair the house. And we found plenty of rotten 2x4, the roof leaked and cost us three times what we figured on, then we started to fix the chicken house. Oh, was that in poor shape! We would have been ahead to have built a new one.

Your 25 acres is too small to buy machines. Now that there are auto trucks 70 miles is nothing. You can try farming and lose money with a group, k any practical farmer. But you can make it go with garden truck. You can be selling lettuce and radishes as as soon as the asparagus is finished. The first thing that you have to do if it isn't too late is to manure and plough and harrow the asparagus bed. If the sprouts are two or three inches from the top of the ground let it go for this year.

Western Michigan farmers change owners on an average of every three years and come mostly from Chicago and you would not believe what foolish mistakes many of them make. Pardon me, I think Jean Charlot ought to get a new drawing teacher. I don't like her Stations of the Cross at all. I hope the Holy Ghost will guide you as He has in the past.

Very sincerely,

Hugo J. P. Haub.

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 principalities and powers."

We oppose also imperialist war.

We oppose, moreover, preparedness for war, a preparedness which is going on now on an unprecedented scale and which will undoubtedly lead to war. The Holy Father Pope Pius XI said, in a pastoral letter in 1929:

"And since the unbridled race 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 wealth and hence not the smallest of contributors to the current extraordinary crisis. We cannot refrain from renewing on this subject the wise admonitions of our predecessors which thus far have not been heard.

"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 minds and open hearts on this matter, 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 either saint or cynic.

In fact it would mean that either we must not pass judgments (upholding a positive stand for peace instead) or else in condemning Italy, also to condemn Ethiopia for resisting. To do this one would indeed have to be either saint or cynic.

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

The Saint would say, and perhaps he would be a very wise man in saying it, "The conquered conquers in the end. Christ was overcome and He overcame. There was His ostensible failure on the Cross, yet He rose triumphant and Christianity spread over the world. The Christian thing to do would be not to resist, but when anyone asked for one's coat, to give up one's cloak besides. As Peter Martin pointed out in the last issue, Australia could be given up to Japanese expansion for instance, if England objected on "noble" grounds for Japan's aggression in Manchuria. But recognizing that the majority of people are not Saints; that they are swift to wrath, to resist aggression (when they are not the aggressors), then we can only insist ceaselessly that even when the people are taking sides mentally they must keep out, they must not participate in "a War to end War."

In the last war we helped to impose an unjust peace, even if we grant that we sincerely thought we were engaged in a noble crusade and were throwing our support on the right side in the conflict. We were influenced to this way of thinking not only by deliberate propaganda but also by the muddle-headedness of pacifists who were not truly "peace-lovers."

Example Again

If we are calling upon nations to disarm, we must be brave enough and courageous enough to set the example.

Nations can live at home. That is the title of a recent book, and many surveys are being made at present to find out how many nations can do without trade and "live at home."

If we abandoned our neutral rights at sea, we would still have a surplus of food and material goods with which to help feed nations which had been made gaunt by war. We are not suggesting this as a business note but as a reminder of Christian Charity.

Do we believe we help any country by participating in an evil in which they are engaged? We rather help them by maintaining our own peace. It takes a man of heroic stature to be a pacifist and we urge our readers to consider and study pacifism and disarmament in this light.

A pacifist who is willing to endure the scorn of the unthinking mob, the ignominy of jail, the pain of stripes and the threat of death, cannot be lightly dismissed as a coward afraid of physical pain.

A pacifist even now must be prepared for the opposition of the mob who thinks violence is bravery. The pacifist in the next war must be ready for martyrdom.

We call upon youth to prepare!

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
- 5—Campion Propaganda Committee.

SELLING NOTES

For more than two years we have been selling THE CATHOLIC WORKER on the streets of N. Y. C.

Success marked our venture from the outset, as strongholds of radicalism were invaded. Communist, Fascist and other meetings were continually deluged with Catholic propaganda. Columbus Circle and Union Square, too long centers for Atheists and Marxists, at last had the opportunity of studying the Radical teachings of the Catholic Church of which they were in such wilful ignorance, that it was a pity.

Doubt

The germs of doubt was implanted in cocksure Marxists, which by the Grace of God and our Blessed Mother blaze forth into the gift of Faith. Remember always to pray for the conversion of Communists and Russia.

Whits Water Ahead

But still much remains to be done for still after two years of selling more than one-half of the people



By Ade Bethune

buying the paper on the streets are buying it for the first time.

Campion Groups in various cities are doing yeomen work in the distribution of papers.

But still much more has to be done in order to achieve the Catholic Counter-Revolution, and don't "kid" yourself, but our Faith is going to meet with serious trials in the future and as Fr. Furly remarked once, "Who knows but that those of us living today may achieve the crown of Martyrdom."

Press Apostles

It is the easiest thing to sell Catholic Literature. Insults aplenty there are, but the more the insults the more papers we sell. As an experiment we took some Paulist Pamphlets on the streets and were not surprised when no difficulty was found in disposing of them. Our Catholic presses pour forth pamphlets by the millions. The "Paulist Press" and "The Queens Work" especially put out a multitude of exceedingly fine pamphlets on the Social Question. I'm sure that unemployed Catholic youth could make a decent living selling these pamphlets on the streets. I'm sure that we are neglecting a fruitful field for Catholic Action in that respect. When a question of public interest comes up we should have every street corner covered by newsboys, selling Catholic literature on that topic. I hope that all those interested in the spread of Catholic literature will communicate with me.

Appeal

Catholic Youth, throughout the country, why not order Bundles of Papers to sell in your schools, clubs, shops, at demonstrations, etc.

Remember numbers do not count, a few militant Catholics can influence the policy of a school, club or union.

It is up to us, the Youth of the nation, to preserve and pass on our Glorious Faith.

STANLEY VISHNEWSKI,
Newsboy.

The Communism of Communitarianism

(Continued from page 1)

delays the fulfilling of the historical mission which it credits to bourgeois capitalism.

4. The Communitarian Movement aims to create a new society within the shell of the old with the philosophy of the new which is not a new philosophy but a very old philosophy a philosophy so old that it looks like new.
5. The Communist Party stands for proletarian dictatorship.
6. The Communitarian Movement stands for personal responsibility.

6. BIG SHOTS AND LITTLE SHOTS

1. When the little shots are not satisfied to remain little shots and try to become big shots then the big shots are not satisfied to remain big shots and try to become bigger shots.
2. And when the big shots become bigger shots then the little shots become littler shots.
3. And when the little shots become littler shots because the big shots become bigger shots then the little shots get mad at the big shots.
4. And when the little shots get mad at the big shots because the big shots by becoming bigger shots make the little shots littler shots they shoot the big shots full of little shots.
5. But by shooting the big shots full of little shots the little shots do not become big shots they make everything all shot.

7. CAPITAL AND LABOR

1. "Capital," says Karl Marx, "is accumulated labor not for the benefit of the laborers, but for the benefit of the accumulators."
2. And the capitalists succeed in accumulating labor by treating labor not as a gift but as a commodity, buying it as any other commodity at the lowest possible price.
3. And organized labor plays into the hands of the capitalists or accumulators of labor by treating their own labor not as a gift but as a commodity, selling it as any other commodity at the highest possible price.
4. But the buyers of labor at the lowest possible price and the sellers of labor at the highest possible price are nothing but commercializers of labor.

8. SELLING THEIR LABOR

1. When the laborers place their labor on the bargain counter they allow the capitalists or accumulators of labor to accumulate their labor.
2. And when the capitalists or accumulators of labor have accumulated so much of the laborers' labor that they do no longer find it profitable to buy the laborers' labor then the laborers can no longer sell their labor to the capitalists or accumulators of labor.
3. And when the laborers can no longer sell their labor to the capitalists or accumulators of labor, they can no longer buy the products of their labor.

Nova Scotia Farmers Use Co-operative Fund For Hospitalization

ANTIGONISH, N. S.—Farmers of St. Andrew's, near here, organized under the aegis of the St. Francis Xavier University Extension Department, have adopted a novel means of dealing with an important social problem. It was decided at a meeting to provide hospitalization for their community from profits returned to them as members of a co-operative store.

It is stated that this is the first instance of such a scheme on the continent and the people and their pastor, the Rev. J. A. McPherson, are being proclaimed as pioneers.

Under the scheme, a percentage of patronage dividends, that is, profits returned to the customers of the co-operative, is to be paid over to St. Martha's Hospital which would give the consumers and their families free ward service for five weeks, ordinary medicine and laboratory service. Patients needing rooms of X-ray service would get them at half the usual cost.

N. C. W. C.

One Rascal Out, Another In

Calles is out of Mexico for good. The good Senor is charged with responsibility for the bombing of a train. He denies the charge. If he didn't do it, it's only because he didn't think of it.

Senor Calles claims his successor, President Cardenas, is a Communist. Which may or may not be true. What is true, though, is that Cardenas has inherited the job of persecuting the Church directly from Senor Calles. Calles is a rich man now. Revolutions do that to a person who is smart; and the combination of wealth and shrewdness makes a reactionary of one. It boils down to a case of thieves falling out, or the pot calling the kettle black, whichever you prefer.

9. FARMING COMMUNES

1. Laborers do not work for wages on a Farming Commune; they leave that to the Farming Commune.
2. Laborers do not look for a bank account on a Farming Commune; they leave that to the Farming Commune.
3. Laborers do not look for an insurance policy on a Farming Commune; they leave that to the Farming Commune.
4. Laborers do not look for an old age pension on a Farming Commune; they leave that to the Farming Commune.
5. Laborers do not look for economic security on a Farming Commune; they leave that to the Farming Commune.

10. BOOKS TO READ

1. *The Land of the Free*, by Herbert Agar.
2. *Post-Industrialism*, by Arthur Pentz.
3. *Work and Leisure*, by Eric Gill.
4. *The Future of Bolshevism*, by Waldemar Gurlian.
5. *La révolution personaliste et communautaire (French)* by Emmanuel Mounier.
6. *L'humanisme integral (French)* by Jacques Maritain.
7. *The Outline of Sanity*, by G. K. Chesterton.
8. *Religion and the Modern State*, by Christopher Dawson.
9. *Nazareth or Social Chaos*, by Fr. Vincent McNabb, O. P.
10. *The Unfinished Universe*, by T. S. Gregory.