

CATHOLIC WORKER

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PAX

by Peter Maurin

I. Pax Geneva

1. To please Wilson the Allies established the League of Nations.
2. But the League of Nations failed to impart notions to the nations of the League of Nations.
3. In spite of the League of Nations, Japan went to Manchuria as well as China.
4. In spite of the League of Nations, Italy went to Ethiopia as well as Albania.
5. In spite of the League of Nations, Poland took Vilna from Lithuania.

II. Pax Romana

1. Mussolini never did like the law and order that the League of Nations tried to enforce.
2. Mussolini went to the Roman Empire for a different concept of law and order.
3. Mussolini's policy has been to substitute the Pax Romana of the Roman Empire for the Pax Geneva of the League of Nations.

III. Pax Germania

1. Germany contends that the Holy Roman Empire was the heir to the Roman Empire, and that the Germans were the rulers of the non-German people of the Holy Roman Empire.
2. Germany contends that the German race is more pure than the other races.
3. Germany contends that a pure race must increase and occupy territory now occupied by mongrel races.
4. Germany contends that enforced unanimity is the way to bring about national unity.

IV. Pax Muscova

1. Russia contends that the Russian Empire was the heir to the Byzantine Empire.
2. Russian contends that Russian Sovietism is the instrument for the realization of the Marxist dream.
3. While the Mahometans tried to force on the world their brand of Theism, Soviet Russia tries to force on the world its brand of Atheism.

(Continued on Page 3)

"For God is a great Lord and a King above all gods. For in His hands are all the ends of the earth," Ps. 94.

"A brother that is helped by his brother is like a strong city." Proverbs 18, 19.



Philip Haggren

Archbishop For Keeping The Embargo

Retention of the present arms embargo and extension and tightening of existing neutrality legislation, if necessary, are vigorously urged in an open letter which Archbishop Francis J. L. Beckman, has addressed to Senator William E. Borah, of Idaho, at Washington.

Archbishop Beckman tells the senator he is "publicly expressing as a citizen and not as a clergyman, as an American first, last and always, a few opinions that I believe you will recognize to be important and useful in your courageous campaign against the un-American forces within our borders."

"Let us develop a mighty and determined public opinion to preserve the peace by exploding every type of war propaganda either obviously or subtly designed to draw our beloved country into a conflict which is, as the President said, not our war and not of our making," Archbishop Beckman urges.

Foes Here and Abroad

"Let us expose and unmask the foes of Christ and country who would conspire against America from within as well as from without and, lastly, let us assume the sentiment and virtue of hope rather than meek submission and cowardly despair and abject fatalism, confronting the great issue of peace or war, let us be men and Americans and highly resolve that we can, we will, and we are unalterably determined to stay out of Europe's war."

This war, adds Archbishop Beckman, "cannot but result in a worse menace — Communism." "Americans," he says, "will gladly make the sacrifices which strict neutrality will impose rather than to see their flesh and blood in the futile trenches of Europe again."

Archbishop Beckman urges the establishment of "a mighty anti-

(Continued on page 2)

San Gennaro Festa Scene On Mott St.

DAY AFTER DAY

Tonight the feast of the Atonement begins, when the orthodox Jews afflict their souls and fast from food and drink for twenty-four hours. While they began their services at sundown, the feast of San Gennaro in our neighborhood was in full swing. It had been going on since Tuesday night and will continue until Sunday night. Every day bands parade through the streets, and the statue of the Saint is set up in a shrine on the street. This is the one feast of the summer which is sponsored by the

(Continued on Page 4)

To The Workers

An Appeal to Workers To Sacrifice for Peace

We address this appeal to the workers of America, you whose sweat and labor is the lifeblood of our country, you whose blood must flow if the United States engages in another imperialist war, you whose fellow workers are now dying for capitalist gain and imperialist ambition in Europe.

Appeals are being made to your selfishness; you are told that prosperity will accompany a war boom, that if the United States shall sell to warring nations or other nations to be transferred to warring countries, the long awaited lift from unemployment and depression is at hand. Those who tell you this speak the truth. They know how long you have suffered, they know the agonizing years have taken toll. And, depending on your despair, they would make you party to blood profits they hope to make in a war that is the result of their actions in the past.

Firmly believing in the essential integrity of the American worker, and his sense of brotherhood with the workers of the world, we address another appeal; an appeal to your idealism, to your desire for justice, to your Charity. No matter how the legislative tide turns, no matter what laws are passed abridging the neutrality of the United States, you hold it in your power to keep our country aloof from the European war. This is our appeal, then, that you use your power as workers to refuse to manufacture or transport articles of war that are intended for foreign nations, warring or neutral. That you serve notice on your employers, in organized fashion, that you will have no part of such blood money, and that you will strike if necessary to maintain your position.

Will You Do It?

Is this asking a tremendous sacrifice? We know it is. And yet, it is necessary sometimes for workers to make overwhelming sacrifices. You have made them in order that your right to organize, to strike, to picket, to get a fair share of the profits of industry be recognized. Hundreds of workers have suffered imprisonment, injury and death, at the hands of those very people who make war, in order that they and their work might be accorded the dignity that belongs to them. You do not think their sacrifices were in vain. You honor and revere the memory of labor's martyrs. Sacrifice has been labor's lot; it still is. Sacrifice is always the lot of the noble, and only sacrifice can keep noble what sacrifice has enabled.

Have you the courage necessary? You, the steel workers, the seamen, the rubber workers, the cotton workers, the chemical workers? Can you, the steel workers, insist that the industry that is partly yours by virtue of your work engage only in peaceful pursuits, that the industry devote itself to the positive program of making only those materials calculated to build a better society, not wreck the one we have? You can if you have the capacity for sacrifice that we think you have.

Can you, the seamen, employ the same courage that carried you through the tumultuous years of organization, the strikes, the long hardships of picket lines in the dead of winter? You can, you can use the rights you have won though the suffering and deaths of your fellow seamen, to enforce a policy of real neutrality for the

(Continued on Page 3)

The Missions

We call attention of our readers to the fact that October 22nd is Mission Sunday. Archbishop Spellman tells us that we, the laity, are as responsible for spreading the Gospel as the clergy. Let us not forget in the excitement of spreading the social word, that the spread of the Faith is paramount.

Jociste Back from Europe Depicts War Scene for CW

Dear Catholic Worker:

Here we are back from Europe, our Y.C.W. Pilgrimage shot, but rich with experience. So many things happened I can't begin to go over everything in one installment so here goes. I'll tell of the things most interesting to me.

After five thrill-packed days on the luxury liner, Ile de France, we landed in Le Havre and were met by armed troops. It was the day general mobilization had been declared in France. We were over an hour finding a hotel to rest our weary bones. The next day we visited Lisieux, the home of The Little Flower. This was one of the most inspiring days of my life. There we saw the play things, clothing, curls, and religious article just as she had used them. We visited the huge Cathedrals, which were awe-inspiring. We arrived in Paris that night. The next morning we attended Mass at the huge Basilica of the Sacred Heart. The Cardinal said a special Mass for peace—in vain. Never have I seen so many people congregated together for religious services. At 11 o'clock war was declared. Everyone went mad. People dashed from one spot to another like frenzied lions. Automobiles were going at the most break-neck speeds. We had to evacuate immediately. It was impossible to get a taxi to carry us and our luggage to the depot. They were all turned into war service. The churches were filled with weeping people. Everywhere women were crying. They were saying rosaries as they walked down the street.

All On the Move

We left for Brussels about 1 o'clock. Already they had removed the stained windows from Notre Dame and replaced them with sand bags. The art treasures of the Louvre were taken out. At the station old men and women were being pushed on baggage carts to the trains. Nuns were carrying the crippled children. Entire families had their belongings packed in bags, etc. evacuating the country. It was certainly a tear jerking event. We were forced to stand the entire five hour ride to Brussels. When we arrived in Brussels we met fellow Jocists in uniform, departing. The boys were accommodated in the beautiful J. O. C. headquarters. The girls stayed in a near-by hotel. We had an interview with Canon Cardijn, but unfortunately he spoke no English, and our translation was incoherent. Later we had an interview with Father Kothen, who spoke excellent English. I won't go into that as it is in an article in itself. After three days in Brussels, England declared war also. The J.O.C. Congress had been definitely called off, but we

still had hopes of meeting with the Canadian and South American Jocists and having an audience with Pius XII. There was a possibility for the boys to go on to Rome on troop trains, but the girls were left out completely. The girls and three boys left enroute to Ireland, a neutral.

We traveled all night on darkened trains. Only faint outlines of people and seats could be seen. At the stations we picked up our baggage under the light of matches. We rushed through London to change trains about midnight. Everything was absolutely DARK. Sand bags were stacked up by the millions. Every now and then a machine gun would peep out at us from behind the bags. On the blacked-out train the conductor came through telling us that it was quite likely that we would run into an air raid and if we did we were to pull the curtains and lie flat on the floor. Upon our arrival at Liverpool we were advised by the American consul to remain there. We stayed two days at a hotel and our funds were rapidly diminishing. Upon inquiring there at the Catholic Social Service, they were delighted at being able to help American refugees. The girls went out to La Sagesse Convent and the boys went to private homes. The priests and nuns saw to it that we saw all the points of interest. One day we visited the Catholic Worker in Wigan. It was a day well spent. They were most sad, because at that time at least it looked as though their excellent work was forced to end on account of the war. They were happy to hear our reports on the New York Catholic Worker and especially Dorothy Day. Her word is law and they are following her example implicitly. We were still trying to get to Rome but were unable to get French visas.

Hospitality At Sea

At last we were able to get a boat home, sailing from Glasgow. We spent three days there and boarded the 3 thousand ton American freighter, the S. S. McKeesport. They had no accommodations for passengers but because of the war emergency the crew very graciously gave their quarters that we might arrive home in safety. Never in my life, outside of the Hospitality House itself, have such hospitality as was given us by that crew. After the first day I donated a pair of dungarees loaned to me by one of the crew. This was my constant uniform until I landed. Every day I washed dishes which I enjoyed very much.

One of the boys painted along with the crew and everyone kept busy and enjoyed the trip much more than the fast luxurious trip over. Now we are at The Catholic Worker enjoying more hospitality, and feeling very happy with the entire trip. I apologize for the incoherence and skip and jump method I have used, but will try to take each experience up a little more extensively later.

Very truly yours,

Louise Hicksman

"Let no man think to have set his own life in order if he is unmindful of his neighbor's well being."

—St. John Chrysostom



GADFLY

The debate in the Senate, so far as it has progressed when we go to press, proves conclusively what we knew all along, i. e. that those who favor the lifting of the embargo, do so because they would help the England-France combination. Several senators have admitted in their debate this position. Even without their admissions it is obvious that the lift-the-embargo campaign is an

Cardinal Mundelein

Paying tribute to a man who was great in so many ways is a hard task. Especially is it difficult with mere words. But words are the only medium we have. We think that repeating Cardinal Mundelein's own words is the best tribute we can pay:

"The trouble with us in the past has been that we were too often allied or drawn up into an alliance with the wrong side. Selfish employers of labor have flattered the Church by calling it the great conservative force, and then called upon it to act as a police force while they paid but a pittance of wage to those who worked for them. I hope that day is gone by. Our place is beside the poor, behind the working man."

attempt to ally the United States with one side in the conflict now being waged, making the United States a belligerent in fact. The proposal of some of these legislators that the United States sell to both sides without discrimination would seem to us immoral on its face: for while we are prepared to admit that one might truly believe that one side is waging a just war and that the United States would be justified in helping it, we can think of no set of circumstances that would justify our selling our implements of war to both sides since certainly both sides cannot be fighting a just war.

Helping one side or the other with the means of making war is, measured by any standards one might choose, an entry into that war. Such an entry would require first of all, that the United States do this as a defensive act, an act in defense of a "strict right." It would require that we be sure that the harm done by so taking part would be in some measure, proportional to the value of that "strict right" whatever it might be. It would require a reasonable chance that the cause for which we enter the conflict would be victorious. It would require that none of the means used by our country be intrinsically evil; it would mean that our country must have the right intentions upon entering and would keep those right intentions for the duration of the war.

These and other conditions of a just war certainly must obtain whether the United States

Catholic Students Write Open Letter on Peace

The International Relations Club of St. John's University, Collegeville, Minnesota, continued its effective drive for American peace, neutrality, and security, by drafting an open letter to the President—of the United States, Franklin Delano Roosevelt, and Congress on Tuesday, September 19th.

The entire student body of the University, 650 strong, signed this open letter on the campus at noon Tuesday after a realistic talk by Richard Malone, a member of St. John's International Relations Club.

Because of the spread of war in Europe and the increasing possibility that America will be drawn into this carnage, the International Relations Club of St. John's has taken this step forward in order to set an example, for other colleges and universities to protest vigorously against American participation in an American overseas war and to remain neutral. The Club stated that if America must join with any country or group in this let it be in spirit with the neutral countries of the world whose common interest is for isolation.

Widespread

This open letter to the President is being sent to all the major newspapers of the country, magazines influential in the molding of public opinion, all schools and colleges in the country, nationwide columnists and news commentators, Governor of Minnesota and other states, Minnesota state legislature and many others.

All this is a continuation of the policy and action of St. John's students who last spring stirred the country by the war edition of the college paper, the Record, and the anti-war rally held by the I.R.C. in the auditorium with Dom Aidan Germain, Ph.D., head of the History department at St. John's and moderator of the International Relations Club, delivering the keynote address.

OPEN LETTER TO THE PRESIDENT OF THE U. S. SENT BY INTERNATIONAL RELATIONS CLUB OF ST. JOHN'S

Open letter to the Honorable President of the United States, and the Honorable Members of the United States Congress.

Honorable Sirs:

In view of the war which is now being fought in Europe and in considering the stand your Excellency has taken in summoning our Congress into special session in order to nullify our present Neutrality statute in favor of a partisan one which will inevitably draw us into Europe's inferno, we, the undersigned, young men who will be called upon by old to sacrifice our lives on the altar of Democracy *vel alias!* petition your excellency and Congress.

Whereas, we believe in the continuance of the present strict neutrality act now in effect.

Whereas, we demand that the traditional manner of declaring war by old men and men secure

entered the war through the medium of a fighting body or through the medium of selling arms to one side. Much as we decry the acts of Berlin and of Moscow we cannot make the cause of England and France jibe with the conditions necessary for a just war,

from the horrors and the cruelty and the suffering of the soldier should be abrogated.

"Thou Shalt Not Kill"

Whereas, we refuse to aid England and France in a war whose responsibility they share in view of the rejection of our President's peace proposal in favor of the infamous Treaty of Versailles.

Whereas, notwithstanding the fact that the last war was fought to end all wars, a war in which the administration under President Woodrow Wilson, in complete disregard of the tenets and spirit of democracy, plunged this country without a plebiscite, we, the undersigned young men who will most certainly be called upon to wage war in the event of a possible declaration by your Excellency, believe that the stand which you are now taking in proposing to Congress to amend our neutrality laws, to enable nations favored by yourself and interested groups to be furnished with the accoutrements of war that contribute to the godless slaughter of our fellow young men in Europe, to enrich the munitions makers and take a partisan stand in favor of Great Britain and France, whose vast debts to us have been summarily repudiated, will eventually lead by a gradual process to repetition of our neutrality fiasco of 1914-17. We belong to that great mass of society which still believes in personal responsibility to God. That responsibility is conformable to the Decalogue which says "Thou Shalt Not Kill." Such a responsibility cannot morally be shifted to a proxy, whether President or Congress. We know our duty in wars in which our shores are attacked. But in all the aggressive wars of the last 400 years there are no moral sanctions. We refuse to forfeit our personality and responsibility to become pawns of international policies. *Sapientia Sat.*

Respectfully yours,
Student Body of
St. John's University

Archbishop's Letter

(Continued from Page 1)

propaganda league with centers all over America."

War or Peace the Issue

"We are not in any sense motivated by a spirit of disunity in opposing the suggestions of our beloved President," says the Archbishop further, "but we are merely exercising a God-given right to see differently on the same issue in a country where freedom is yet more than a dream.

"If democracy is the rule of the people, by and for the people, in my humble opinion it is a crime to keep silent and a virtue to come forward and differ honorably with a fellow countryman when the interests of the country are involved.

LIVE-WATERS



PAX

(Continued from Page 1)

V. Pax Britannica

1. England asks:
"Is not Pax Britannica better than Pax Geneva, better than Pax Romana, better than Pax Germania, better than Pax Muscovia?"
2. But Gandhi says:
"England is not in India for the sake of India but for the sake of England"
3. De Valera says:
"What England did to Ireland is not to the credit of Pax Britannica."
4. The United States is not convinced that the way to bring about the United States of the World is by joining the British Commonwealth.

VI. Pax Hibernia

1. The world is cursed with imperialists.
2. What the world needs is missionaries not imperialists.
3. When the Irish were scholars they were missionaries;
4. They were not imperialists.

5. When the Irish were missionaries they went all over Europe starting with England
6. They had not swords or guns, but knowledge and zeal.
7. Through words and deeds they taught people to rule themselves.

VII. Pax Vaticana

1. What the Irish scholars taught is what the Christian Fathers taught. What the Christian Fathers taught is what the Holy Father teaches.
3. The Holy Father teaches the supremacy of the spiritual over the material.
4. During the first world war a Protestant minister suggested that the warring nations accept the Pope as the arbiter.
5. The appeal for peace of Benedict XV was ignored in the last war.
6. Why not learn from the mistakes of the last war?

CONSCRIPTION

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

Some time Rector of the University of Pekin.

Now a member of the Philosophy Department of Catholic University.

Universal conscription, that is, compulsory, wholesale enrollment of the able-bodied men in a nation, is one of the disastrous brood of evils spawned by the French Revolution. No wonder that Joseph de Maistre, reflecting upon the evil heritage it had bequeathed to modern society, pronounced the French Revolution to have been the handiwork of Satan himself!

For it was not Napoleon, as is sometimes said, but Carnot, who, as a member of the Revolutionary Committee of Safety, invented universal conscription. Of this predecessor of Napoleon, Hilaire Belloc writes: "It has been said of him that he invented the revolutionary method of strategic concentration and tactical massing in the field . . .; but the method would not have been possible had he not also invented, in company with Danton, and supported after Danton left power, a universal system of conscription." (*The French Revolution*, 1911, p. 75.) And in a later chapter Belloc adds that "it was Danton and he (Carnot) who gave practical shape to that law of conscription by which the French Revolution suddenly increased its armed forces by nearly half a million of men, restored the Roman tradition, and laid the foundation of the armed system on which Europe today depends." (*Op. cit.*, p. 189.)

This despotic power that modern governments have ever since usurped of conscripting their subjects into military slavery is a logical corollary of the French-Revolutionary principle of the sovereignty of the people (or of the irresponsible omnipotence of majorities). On the seal of the despot, Genghis Khan, was inscribed the blasphemous device: "God in heaven, Genghis Khan on earth." And it was just such a despot that the French Revolution made out of the modern State by its principle of the sovereignty of the people and its law of universal conscription.

Though in point of fact a majority vote of the people's representatives in the legislatures seldom represents the real wishes of the majority of the people—thanks to political chicanery in the primaries and to widespread apathy on the part of the people, yet it overrides every other consideration, including the commandments of God Himself. These majorities in the legislatures can vote away the private property of individuals by imposing confiscatory taxes; nay, they can vote away the very lives and liberty of the country's youth by drafting the latter for compulsory military service on foreign soil. More than that: once drafted, these military slaves can be forced under pain of death to murder prisoners in cold blood and to perpetrate the most horrible crimes in the name of patriotism—God save the mark! For to the will of these fake majorities constituted by vote-seeking politicians and gain-seeking lobbyists—to their will and omnipotence, there is no limit.

All popular government, including that of our own country, is grounded upon this false principle of the Sovereignty of the "People,"—false because it is in open conflict with the Sovereignty of God.

Not content with the power of conscripting men in time of war, modern governments have enlarged the scope of this inhuman invention of the French Revolution by conscripting men for their standing armies even in time of peace. This the United States has not done as yet, but it is preparing to conscript not only men but property when next our Congress and President declare war, or, in modern parlance, declare that a state of war exists.

No Draft Needed for Defense

Our government knows only too well that no draft is necessary for a defensive war on our own soil to repel invasion by an unjust foreign aggressor. Conscription is an instrument only necessary for offensive wars on foreign soil; for defensive warfare, it is neither necessary nor useful. The people of their own volition would cheerfully rally to the colors if the land they love were threatened from abroad. Now, governments may only enact and enforce such measures as are necessary and useful for the common good; they have no right to enforce measures that are neither necessary nor useful for the public weal.

It is true that conscription is necessary if a State intends to wage an offensive war, but to justify an offensive war there must be an extraordinarily serious reason, so grave that it outweighs all the evils, moral and physical, inseparable from modern mechanized warfare. This amounts to saying that nowadays justification for an offensive war is practically impossible—the presumption is totally against it. Only if the Holy Father, whose decision in moral matters is infallible, were to call a crusade, could we be certain that sufficient justification existed. In such a matter, we cannot trust the decision of a fallible tribunal like Congress. The majority of Catholic moral theologians agree that, while probable justification suffices in the case of a defensive war, we must have certainty as to the justice thereof when it is a question of participating in an offensive war—"the justice of it," says H. Noldin, S.J., "must be morally certain if the war is an offensive one, or at least probable if the war is defensive." (*Summa Theologiae Moralis*, II, 353, c.)

Ought Catholics, then, to allow themselves to be conscripted for a foreign war whose justification is, to say the least, doubtful, or ought they prefer to be sent as conscientious objectors to prison and concentration camps? Noldin gives us the answer: "A soldier . . ." he continues, "enrolled after war has been declared may not fight, unless he is certain as to the justice of the war; for since it is a question of inflicting extremely serious harm upon another human being, he may not inflict the same, unless it is evident to him that the war is a just one. Where, however, it is a question of engaging in a defensive war, even the probability of the war's being justified is sufficient." (*Op. cit.*, 354, c.)

It goes without saying that even soldiers engaged in a just war must prefer to die rather than be guilty of injuring enemy nationals by acts that are morally wrong, e.g., by the slaughter of prisoners or by intentional killing of defenseless non-combatants.

From all this it follows that Catholics ought to do everything rightfully within their power to take away from their representatives in Congress the right to conscript men and property for foreign, that is, offensive wars. They ought to agitate for a law that would take away this power from Congress and make it the subject of a popular referendum, in which those who have to do the fighting would have the opportunity to decide whether or not there was just and an adequate cause for fighting an offensive war.

Failing in this, Catholics drafted for an offensive war, of whose justice they are not fully certain, must under pain of mortal sin, become conscientious objectors. In other words, they are bound in conscience passively to resist the tyranny of their government, preferring prison or the concentration camp to participation in such a war.

Post Office Discrimination

Working conditions that involve special hardships for women post office clerks in offices in and around Richmond Hill, N. Y., are described in a letter from one of the workers addressed to *The Catholic Worker*. Discrimination against women workers by the A. F. of L. union, of which they were members, is charged in the letter. As a result the workers have dropped their membership in the union.

The alleged discrimination took the form of particularly arduous

duties assigned during difficult night hours. The assignments, it is charged, were made at the instance of the A. F. of L. union, of which the women workers were members, resulting in their withdrawal from the union.

Eleven women workers were affected. Their average time in service has been two and a half years. During that time, says the correspondent, they have worked in stations doing every type of work and reporting on tours of duty beginning as early as 5:30

a. m. and ending anytime up to 8:30 p. m.

But just recently, on Sept 11 of this year, they were all ordered to report to the General Post Office at 6:15 p. m. to box mail until 2:45 a. m.

Hardships

The work of boxing mail, it is explained, must be done in a standing position and eight straight hours of this work, it is claimed, is both nerve-racking and back-breaking, particularly for women workers. Moreover, at the end of such work, the worker faces the unpleasant prospect of

Continued on Page 6

To The Workers

(Continued from Page 1)

United States. You have the capacity for sacrifice, we have seen it; will you use it now in order that war-mongers do not get the materials they need to kill your fellows in Europe? There's something greater than mere money bonuses to fight for. Don't let those who talk unctuously of neutrality by force of arms fool you into supplying guns and gas to kill and maim your fellow-workers.

We address all workers in the same vein. It is yours to say, whether the United States shall dip its hands in the blood of European workers. You can say NO! You can close the plants if necessary. You can proclaim to the world that at long last the workers are refusing to be the pawns of capitalist and imperialist gain; that they have searched for truth and have found it; that you know now that workers' security lies in truth and justice, so truth and justice will be your aims. Actually, whether you know it or not, you, the workers, hold in your hands the power to tip the scales in favor of peace or crime. Are you afraid of your power? We are waiting for your answer.

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Fools For Christ's Sake

Peter Maurin who believes with St. Thomas that the truth is the truth and proceeds from the Holy Ghost from no matter whose lips it falls,—likes to shock our readers by quoting Lenin. One saying of his that is brim full of truth is, "There can be no revolution without a theory of revolution." The same holds true for the peaceful moral revolution we are trying to promote. Right thinking must come first to bring about right action. We must know our Faith, we must know what the teachings of the Church are in regard to peace, before we can work rightly for peace. How many Catholics know what the teaching of the Church is in regard to peace? How many Catholics know that in Washington we have a Catholic Association for International Peace, at 1312 Massachusetts Avenue, N.W., an association which is headed by Most Reverend Edwin V. O'Hara, Bishop of Kansas City? Among the vice presidents there are many friends of *The Catholic Worker*. The Committee is divided up into other committees on social relations, history, national attitudes, economic relations, international law and organization. They put out a number of very valuable pamphlets and leaflets.

It is absolutely necessary that our groups and cells and as many of our readers as possible should write and obtain the literature that is available and form study groups to prepare themselves for the work for peace. We urge this upon all our readers in schools, colleges, and seminaries throughout the country.

"A Mighty League"

What did St. Augustine have to say in regard to the organized robbery, organized murder which is done in the name of the State? What are the duties of man as an integral part of the State? When in history has it been shown that victory is worse than defeat? What is the philosophy of peace which St. Augustine teaches?

The literature of the association points out that the New Testament is the charter of the world court advocated to bring about the ideals of peace.

Archbishop McNicholas sent out a call last year for a "mighty league of conscientious objectors to war." We are trying to build up amongst our readers recruits in this mighty army to preach the truth of Christ. Pope Pius XI in his call for Catholic Action says that the laity must participate with the hierarchy in "restoring all things to Christ."

By working for a better social order in our own country, by working for the "tranquillity in order" which is the definition of peace, we are working for peace.

But now war in Europe is upon us and propaganda in the radio and newspapers is trying to influence the minds of all. We urge our readers to hold fast by prayer and study, by word and deed.

Not Just

The stand we take is that the war is not just. The Catholic Association for International Peace states, "Of two states each guilty of invading the rights of the other, neither can justly wage war on the other to protect itself unless it has first cleaned its hands of its own violation of the other."

The Gospel of Christ is our Christian Manifesto:

"You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil; but if one strike thee on thy right cheek, turn to him also the other: and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two. Give to every one that asketh of thee and from him that would borrow of thee, turn not away, and of him that taketh away thy goods, ask them not again.

"You have heard that it has been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you that hear: Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that persecute and calumniate you, that you may be the children of Your Father in Heaven who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust. And as you would that men should do to you, do you also to them in like manner. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you do good to them who do good to you, what thanks are to you? For sinners also do this. But love ye your enemies; do good and lend, hoping for nothing thereby; and your reward shall be great and you shall be the sons of the Highest; for He is kind to the unthankful and to the evil. Be ye therefore perfect, merciful, as also your heavenly Father is perfect, merciful."

Day After Day

(Continued from page 1)

Church. The statue is taken from the Church of the Precious Blood on his feast day and is kept out for the rest of the week.

The third night of the festa was marked by a murder. At two-thirty in the morning when the street was still full of celebrants, a street fight started. A dozen men started brawling, seizing empty pop bottles, breaking off the bottoms and slashing each other with them. Knives and guns were drawn and before the fray ended, two men were lying in the middle of the deserted street. One of them was taken to the hospital and the other lay there in the gutter until almost eight when Joe and Gerry were going to Mass. Fortunately Teresa and I had gone to Transfiguration Church down Mott Street, instead of the Church of the Precious Blood and so we missed the gory spectacle. Why they had to leave the body lying in the street—why the coroner could not get around sooner, it is hard to see. Of course no one in the block knew anything. One man admitted to hearing shots, that was all. When they identified the dead man and the one who had been brought to the hospital, they found that both had records for manslaughter and drug traffic. The police headquarters is only two blocks away, but evidently there were no police on hand to stop the fight which ended with murder. From a pagan standpoint, one might argue that two criminals or more were trying to eliminate each other and so the price of prosecuting them would be lessened for the state. On the other hand, such battles exemplify a state of anarchy. And a murder was committed.

Dancing

The fourth night of the festa there was a dance across the street in the playground. Japanese lanterns were hung in profusion and at eight a phonograph with a loud speaker blared forth swing music. Before a half hour had passed, not only the playground was crowded but couples were dancing up and down the street. In front of every door, little girls danced the Lindy and those that had no partners danced alone, their dresses flying as they whirled about. Mothers sat on benches and boxes along the street and babies toddled up and down, narrowly escaping collision with passersby. That was last night, and we sat out there with them, enjoying these last days of summer weather. There was a bit of chill in the air which made dancing enjoyable, and the air was clear so that the stars shone brightly. For a long while the half moon, brilliant even against the garish street lights, hung above the middle of the street down towards Canal Street. When I looked up later, I was surprised to see that it was passing behind the tall tenements, but the stars still shone with sparkling brilliance.

Celia came by as I sat, with her school books under her arm. She has been with us four years now, and every evening she is



COLLECT FOR THE FEAST OF CHRIST THE KING

Almighty everlasting God, who in thy beloved Son, King of the whole world, hast willed to restore all things anew; grant in Thy mercy that all the families of the nations, rent asunder by the wound of sin, may be subjected to His most gentle rule.

off either to the library or to classes at some night school. We call her a perennial student and expect she will be going to school at the age of eighty. On the other side of me sat an Italian mother,—she will have another baby soon, and her little daughter danced, unable to keep still at the music across the street. The young mother next to me lost a little girl last winter. She was only six and she reached up to the stove and tipped a pot of soup over herself. She died a few days after, in the hospital, not from the burns but from pneumonia. Just before Christmas last year she was laid out in the front room of the apartment in the front house and we all went in and visited the family during the two days of vigil before the funeral. Now there will be another baby this Christmas and every night the mothers sits in front of the house, bug and tranquil, smiling at the little girl who dances in front of her and at the baby who stirs under her heart.

Synagogue Scene

Chinese passed by slowly, listening to the music, the children jiggling a bit too, while they clutched their mothers' hands on either side. Old peddlers, stooped and gnarled, shuffled along—Chinese and Italian—their faces impassive and still. Young couples sauntered, cars moved slowly through the traffic of human beings.

Then Kichi Harada, Japanese, came along, another one of our family, and sat down beside Stanley and me. Stanley is Lithuanian)

"I went for a walk," she said, "first down through the festa, and then over to the East Side." Mott Street runs down the center of Manhattan and is neither West nor East. "The stores are closed—but when I passed the synagogues, there were lights in all of them and the doors stood wide open. There was music, queer music, so I went upstairs and asked if strangers could come in. The man at the door told me I could go upstairs to the gallery and I went there and sat with all the women. They all looked at me. Downstairs the men wore long white shawls with black borders and they sang, but upstairs the women sat and wept, the tears running down their faces. They were so devoted, I never saw people so devoted. What it is—what day is it for them?"

We explained to Miss Harada that it was the day of the Atonement, a day of fasting and penance.

"But what are they crying for, why was it all so sad," she wanted to know, her flat round face puzzled.

"They are repenting of their sins, the sins of the world. All night and the next day, they neither eat nor drink."

But it was hard for her to understand what it was about. She is Japanese and a Buddhist. She knows about Christianity

from what she reads in *The Catholic Worker*, but she knows nothing of the Hebrew Religion.

Staff

"The music," she said, "reminded me of the workmen at home, in Japan, who used to sing like that as they worked on the terraces. They sang such sad songs, and they sounded like that tonight."

Julia and Rita, who stay on the same floor with Miss Harada came by, on their way out to visit the festa. They lamented that it was a fast day so that they could not eat any of the little sausages browned over charcoal, with garnishings of onion and red pepper. They have been busy redecorating the dining room, and when they are through with that, they are going to start on the coffee shop. Rita has sold

(Continued on Page 7)

Statement of the ownership, management, circulation, etc., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of *The Catholic Worker* published monthly Sept. to June, bi-monthly July-Aug., at New York, N. Y., for Act. 1, 1939, State of New York, County of New York—ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Joseph Zarrella, who, having been duly sworn according to law, deposes and says that he is the Business Manager of *The Catholic Worker* and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:
 Publisher: Dorothy Day, 115 Mott Street, N. Y. City.
 Editor: Dorothy Day, 115 Mott Street, N. Y. City.

Managing Editor: William Callahan, 115 Mott Street, N. Y. City.
 Business Manager: Joe Zarrella, 115 Mott Street, N. Y. City.

2. That the owner is: Dorothy Day, 115 Mott Street, N. Y. City.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of the total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner, and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JOSEPH ZARRELLA,
 Business Manager.

Sworn to and subscribed before me this 2nd day of October, 1939.

LOUIS HARRIS,

Notary Public.

(My commission expires March 30, 1941)

LETTERS FROM OUR READERS

Thank You

San Francisco, Calif.

Dear Editor:

I am inclosing a dollar toward your good work, sorry I could not send something before but I scrubbed paint-work and floors for this dollar. We are having our hot weather now, and it is around a hundred degrees today, so I earned it with the sweat of my brow.

Someone sent my name to Father Terminiello from Alabama and I sent him a dollar a couple of times and we have a number of calls on us here and it is so hard to help everybody, and I haven't anything only what I work for, but I will try and send a dollar once in a while if I can, wishing you every success in your work.

Sincerely,

Mrs. B. Maguire

Rural Life

Cooperative Auditing Service, Inc.

Dear Editor:

I found a copy of the Catholic Worker in an isolated little mission church in the Crookston diocese and was very much pleased with it.

Have gotten interested in the program of the National Catholic Rural Life Conference and am inclosing a few paragraphs gathered from various sources. Our Service is affiliated with the Cooperative League of the U. S. A. with headquarters in New York. We believe the Consumers Cooperative movement will greatly assist in solving many social problems where it is endowed with Christian principles.

Very sincerely yours,

F. H. Kaiser

Senior Accountant

The Liturgy

Edmond, Okla.

Oct. 29, 1939

Dear Editor:

I am sending you five dollars for your work. *The Catholic Worker* came today. It is almost perfect. I say "almost" because there is missing a column on the Liturgy. The evils of the world are not so much economic injustice, as spiritual dereliction, and separatism. There is no remedy for this but the Liturgy, in which through the corporate praise of God, we are made conscious of our membership in the Body of Christ. How can any man be in despair who knows that he is supplying what is lacking of the sufferings of Christ?

As I see it, the Church has never directly aimed at any merely human end. Such human benefits as has conferred on the world have been by-products of her persistent search for the Kingdom of God.

Yours in the Body of Christ,
Rev. James McNamee

(See Fr. Virgil Michel's article on page six.—Editor's note.)

From Ben Joe Labray

Dear Editors and fellow workers:

Ben Joe Labray speaking again. We haven't met yet, but that's not my fault. I tried my hardest. I had hoped to see you at the retreat in Easton, but after surviving the ride on a freight train from Columbus to Pittsburgh, one of the Pennsylvania railroad bulls flashed a light on me in a gondola. There was a Negro lad in the car with me. The bull handcuffed us together for a walk to his office in the yard.

I knew what that meant. A sojourn in jail instead of a pleasant week at your farm. I wanted to make that retreat too, had been planning on it for months. Well, it was a retreat in jail for me. No reason why one could not make a good retreat in jail, putting one's mind to it.

We were taken out of Pittsburgh to Ben Avon Boro to the bull's favorite justice of the peace. There was very little ceremony, ten dollars, or ten days. I didn't have the ten dollars, so it was ten days for me. A somewhat longer retreat than yours.

We were booked at the Allegheny County Jail (the colored lad and I) and we slept in the same cell the first night. But the next day after taking a bath while two fellows went through our clothes looking for crumbs, we were assigned to different cells. The Negroes are segregated from the whites.

We were fed three times a day. If you were fortunate you slept on a cot—otherwise a board which was temporarily placed one end on a chair, the other end on a closet bowl. You could see that the cells were originally built only to hold one person.

On account of being ill, I was not assigned to any work the first four days so I had a chance to talk and listen to the other fellows.

On my way through Indiana, I had stopped by at Notre Dame University and saw one of the fathers who gave me quite a number of rosaries, St. Joseph cards and St. Christopher medals. A young fellow who was in the same cell with me saw the St. Christopher I was wearing and asked how much they cost. So

that gave me another idea. I was on a retreat myself, I had decided—why not try to make it a retreat for some of the others. Of course it is a priest who gives a retreat, but lacking a priest for the job, I'd have to do the indoctrinating. Archbishop Spellman in his letter on Mission Sunday pointed out that it wasn't only the priests and the Bishops Christ was talking to when he told them to go out and teach all nations. Every Catholic layman had a job too, wherever he happened to be. And visiting the prisoner, even if you were one yourself, was one of the Works

CATHOLIC WORKER FORUM

The Catholic Worker's School which has been a consistent feature of *The Catholic Worker* since its inception, opened for the 1939-40 season October 20th, with Rev. John P. Boland as speaker. Father Boland is chairman of the N. Y. State Labor Relations Board.

Harry McNeill, Ph.D., Ag. Louvain, chairman of the school announces that meetings will be held every Tuesday night until further notice. All are invited to attend and take part in the discussions which are led by authorities in various fields. There is no charge, and while discussion is limited to the topic of the evening everyone is perfectly free to express himself no matter what his opinion.

of Mercy, one of the planks of the Catholic Worker platform. Funny how the Works of Mercy go together. Visiting the prisoner, consoling the afflicted, counseling the doubtful, enlightening the ignorant, rebuking the sinner—there was a chance for all of them right there.

So I started in with my cell mate. He got one of the prayer cards and rosaries and medals, and then he told everybody else, and pretty soon my supply was gone. They all wanted them.

I'm not a very good talker but still there was time for round table discussion for the clarification of thought (another point in Peter's program). Nothing like a study club in jail. St. Peter

and St. Paul must have had many of them. Plenty of the apostles and the saints, our fellow workers, spent time in jail. It sure can be a retreat.

Saturday afternoon came and a priest came to hear confessions. Quite a number of the fellows went. Then Sunday there were a hundred at Mass and about twenty-five at Communion. A finer bunch of men you have seldom seen in any church.

All these men who were in jail for trespassing or riding on freight trains were arrested by the police of the Pennsylvania railroad. To the best of my knowledge, there were no men in there who were arrested by the police of the B. and O. or the New York Central. I don't say the railroad is to blame, but it seems to me there must be some reason why all the arrests are from one railroad.

The reason a great deal of the men were in jail there is on account of the fee system. The arresting officer gets a fee, and the justice of the peace, his favorite one, gets another fee for sentencing you. I found that out from the guards in the jail and from some of the prisoners whose homes are in Pittsburgh. There were over a hundred men in jail for riding freight or trespassing on railroad property. They were by no means all transients. Quite a few were residents of Pittsburgh. One fellow who lived in Pittsburgh was picked up just for crossing the railroad tracks and sentenced to ten days for trespassing. In his pocket he had a card from the relief headquarters to report the following Wednesday. I hope he didn't get dropped from the rolls and have to go through all that red tape over again.

After I was released I spent quite some time trying to interest the daily newspapers in Pittsburgh in the injustice of the fee system in effect there. All I could get out of them was that they knew it stunk but there was nothing they could do about it. I hope someday someone will get around to cleaning it up.

Anyway, you'll be hearing from me next month.

Your fellow worker in Christ,
Ben Joe Labray

War News

New York City

Dear Editor:

The public is emphatically urged to beware of the propaganda in the press and radio news coming from the warring nations. No easy job for us readers and listeners, but it can be done—at least to some extent—where we meet propaganda in commission. But how can we detect and protect ourselves against propaganda of omission?

During the fatal days we read and listened day and night but heard not a single mention of any speeches in opposition to Great Britain's declaration of war and the proposal of constructive, non-violent alternatives: although such speeches had been made in the House of Commons by George Lansbury and Mr. Maxton; and in the House of Lords by Lord Arnold and Lord Ponsonby.

Nor has any correspondent or radio commentator in his descriptions of the "atmosphere" in London and the rest of the country, and the temper of the English people mentioned the innumerable peace meetings held all over England.

How—in view of all this—is the mass of newspaper readers and radio-listeners to protect itself against the propaganda of omission designed to give the outside world an impression of unity and uniformity of thought in accepting war as the only solution to complex world problems?

Edith Wynner

On the Land

St. Mary, Roland Park

Baltimore, Sept. 29, 1939

Dear Editor:

I feel as though I had taken a run-out powder on the Catholic Worker during the summer. It was a case of "Man proposes but God disposes" as I was much needed at home.

My father took an option on a farm during the summer months and three of my brothers and I found out the truth of the farming commune and proposition of *The Catholic Worker*. "There is no unemployment on the land." We had no previous experience so that our mistakes were many, but when I left for school things were coming along alright. My youngest brother expressed the feelings of all the Brothers to an outsider on day when he said he like the farm-work quite well because "everyone was his own boss." We tried to apportion the work to the liking of each though all pitched in where it was necessary. It seemed to me to be an expression of the personalism which *The Catholic Worker* teaches.

Sincerely,

James Rogan

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

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Catholic Union Of Unemployed

Now that the cooperative house-purchase program of the Catholic Union of Unemployed is approaching its sixth month in operation it has seemed advisable to give some resume of its progress to date and some indication of its plans for the future. This article is an answer to some of the many inquiries on the subject.

The Union had been already a year in operation when the first cooperative house was opened in May of this year. Since then the total of houses has grown to four, accommodating 24 men, and a craft shop has recently been acquired. A cooperative farm is one of the Union's prospects.

The program was begun small, purposely kept small, and expects to continue small until its course of action becomes more clearly defined. We have not built to a plan so much as we have tried to evolve a plan as we have gone along.

There have been, of course, certain broad outlines of action. But even these were dictated by the obvious needs of the situation. There were the men in the bread line—homeless, without money, without the prospect of a job, and in some cases physically incapable of sustained work without some rehabilitation. Worst of all, they were disorganized—without means or ways of helping themselves.

The Start

The first step was organization. The Union of Unemployed was formed and for nearly a year weekly meetings were held at which the constant theme, stated and re-stated, was that alone the men were helpless, but together they could reach any reasonable objective to which they set their minds. All that was required was unified action in the cooperative spirit of Christian charity.

The next step toward concrete action was the formation of a credit union, into which, week by week, the men on the bread-line made their deposits of pennies, nickels and occasional dimes. The amounts were pitifully small considered individually, but in the aggregate, even at the poorest meetings, they were considerable. In the course of nearly a year, even with withdrawals for men who had gotten jobs, needed carfare and lunch money, the fund had grown sufficiently to open the first cooperative house.

It was a four-room flat, capable of housing six. The rent was \$3 a month, light and gas amounted to about \$3. Eighteen dollars a month expenses to be met by six men—three dollars apiece a month—only seventy-five cents a week. The cost for rent alone was less than half the cost of the poorest Bowery flop-house, but under the cooperative plan it provided very reasonable home comfort.

Pooling their resources and expenses, buying in quantity lots and cooking together the men learned they could enjoy jointly far more than would be possible if they met the expenses individually.

Three other houses followed after the same pattern. But the problem of support was a changing one from the start. At first we had hoped, with the small budgets to be met, that odd jobs

would furnish the answer. That hope failed miserably. There were nowhere near enough odd jobs to go around. Sales of *The Catholic Worker* providentially filled our needs while other means of revenue were being sought out, but it soon became plain that paper sales, always erratic, could not permanently be relied upon. Besides, winter was approaching, and six or eight hours work in the open weather was not a cheerful prospect.

The obvious solution which we had ignored all along, was the craft program. (Amazing when you consider it, after Peter's constant reiteration of "land and crafts—land and crafts"). It was just the answer. By means of it we owned the means of production—nobody could tell us when we could work or when we could not. Perhaps the reason we really ignored it was that we did not know what to make that we could sell.

The Answer

Then Ade Bethune showed us the way, with the Christmas crib set which she had so painstakingly designed. It was perfectly the answer to a prayer.

The production of the sets got under way in the coffee shop each day after it was vacated by the coffee line. But it was not until we had occupied our own shop next door to *The Catholic Worker* that the program got started on a broad scale. Now it is threatening to branch out in a half dozen other crafts, including weaving, leather and metal working.

An important consideration in the craft program has been to bend our efforts to types of work that eventually can be fitted into a self-sufficient economy, that is to say we are not only interested in work that will provide a present revenue but that will serve in the future to supply our basic needs. Chief among these, of course, are weaving (for bed-clothing, personal wear), shoemaking, carpentry (buildings and furniture) and the metal crafts (for a multitude of household and farm needs).

It's a pretty large order but one that we are already making headway on. Many of the men already have skills (we have two weavers, for instance, but only one very small scarf-loom that we made ourselves). Others are carpenters, metal-workers, plumbers, machine designers, even. And almost unanimously they see the logic that it is almost futile to try to get their living again from the same economy that squeezed them out.

For the Future

Already they are beginning to catch the vision of an almost self-sufficient economy of land and crafts—the crafts working (at first, at least) in the city to get revenue, the land working to supply the essentials of food. There will be no cash crops on the land to be dumped onto a falling market, but diversified crops to supply the bulk of the needs of those on the farm and in the city. And those in the city, instead of paying marked-up prices in a competitive market, will buy from the farm below the market, but at a greater price for the farm producer than he could get from a wholesale buyer. Both ends get

WAR IS EVIL— Cardinal Verdier

In itself war is a great evil. It is organized violence whose inevitable effect is the destruction of human lives. It overwhelms peoples with disasters of the worst sort.

War is incapable of either proving or avenging the justice of a cause. It does not necessarily bring about the triumph of the innocent nor the defeat of the unjust. Rather victory goes to the more skillful, or the stronger side, sometimes even to the side which chance favors.

Like a duel, it is a stupid or senseless affair, because it cannot do what is expected of it—prove or avenge the justice of a cause.

War has become an even greater evil since scientific inventions and modern tactics have rendered it almost infinitely more destructive.

a better break—because there is no middleman.

As a step in that direction (although we yet have no farm) the Union is organizing a buying cooperative through which it will purchase commodities at wholesale for the four cooperative houses. Inasmuch as food is now three-quarters of the budget expenses the saving should be enough to pay the rent of the houses. At least that is the expectation.

No Farm Yet

The long range objective, naturally, is the producer-consumer cooperative through which the products of farm and crafts will be channelled. Although as yet we have no farm it is definitely in prospect. By that, of course, we mean simply that we have listed our needs with St. Joseph.

Even as far as it has gone already the Union considers that it has achieved considerable progress. There have been literally dozens of members who have passed through the houses, on to other jobs and permanent stability, or married men to rejoin their families. Other men, whose trades or professions have fallen into a permanent depression (the weavers are an example) are learning other ways to put their skills into practice, or learning new skills. In the case of the weavers we have learned that although factories may bar them to their looms they could earn a comfortable income if they could operate hand looms. All we need is the looms. Again we have referred our needs to St. Joseph, but we are a bit confused as yet to know whether he is going to send us the looms or expects us to build them. We are still awaiting the word.

But back to the record. There are at least a dozen men who, of their own volition, have approached the Sacraments again after an absence of years. This is entirely at their own initiative. We have never exercised coercion on this point, believing that the average man is naturally inclined to good, and that God's grace and time and example will accomplish its ends. A number of the men, moreover, have come to attend daily Mass and Communion.

By Victor Smith



Cooperation and Liturgy

The Cooperative Movement and the Liturgical Movement. By Dom Virgil Michel, O.S.B. (Late of St. John's University, Collegeville, Minn.)

Far apart as these two movements seem to be, there is yet for the Christian a very close connection between them, not only negatively so, but also very positively.

First of all there is a strong connection in the negative aspect of both movements, that is, in the things both are opposed to. They are both reactions against the exaggerated individualism that has developed so strongly in the past four or five centuries, and that has brought on so much of our present plight and growing chaos in the general conditions of human life.

There is hardly any need to emphasize the fact that this individualism has its most powerful influence in the field of economics, in the economics of business relations of man to man. Here our avowed principles of action has been that of unlimited competition disguised the fine phrase of free bargaining for all. This competition has been cut-throat. It was at an early date divorced from the control of consideration and principles, since "business is business" and only that. It has meant that each man is for himself alone, and need have no consideration for anyone else. It has resulted in the avaricious pursuit of material profit and gain for its own sake—the spoils always going to the strongest, the most fortunate, often the most unscrupulous. It justifies a universal economic warfare of each one against all others, the greatest possible snatching from all others unto oneself of whatever one could lay hands on. It has bred jealousies and envy, mutual suspicion and distrust among men; and it has resulted in a most unbalanced distribution of the material means of life, of all material possessions.

Individualism

This individualism is in our blood to a rather great extent, since it has been the general atmosphere we have been reared in. It is so much in our blood that it has entered into our very religious life, and its effect can be seen in the religious actions of ever so many Catholics. It shows itself, for instance, in the fact that when Catholics are assembled together for corporate or cooperative worship in Church on Sundays, many say prayers of their own individual choosing, prayers that are entirely unrelated to the prayers of their fellow worshipers, even entirely independent of the prayer-action performed by the priest at the altar in behalf of all the assembled congregation and of all of the Church.

It shows itself moreover in the fact that many Christians pray only for themselves alone and not for the common brotherhood, and again, that they pray almost exclusively in words that ask favors from God for themselves. They think only of what they can get out of God, each for his own satisfaction, and not at all of what they themselves can and should give to God: praise, thanks, adoration, atonement. And yet the original model of prayer, the "Our Father" given to us by Christ, naturally divided into two parts

of which the first is a giving unto God for His own sake, while only the second requests favors of God; and the whole of it is a "we" and "our" prayer and not a "I" and "me" prayer. It starts out "our" Father and not "my" Father, and asks later "give us our daily bread" and not "give me mine."

Both the cooperative movement and the liturgical movement are reactions against this selfish individualism which is destructive of all the social values of human life. As a result the two movements also have much in common positively, since both call for an active return and exercise of the spirit of common fellowship and of mutual aid and support.

Post Office

Continued from Page 3

going home unaccompanied at a quarter to three in the morning.

The order resulting in the change originated in Washington, but, it is charged, only upon the insistence of the labor union of which the women were members. The excuse given was that of seniority and the false claim, the women say, that they have enjoyed preferential tours in the stations. Through their correspondent they direct this question: Are the principles of seniority really served when eleven men out of twelve hundred are taken out of the General Post Office and given women's station assignments?

"We women decided," says the correspondent, "to leave the union that had so betrayed us, and this decision was met with the threat of even greater retaliation in the form of a tour beginning at 9 p. m."

Clothes

We have just taken inventory of our men's clothing supply and find that all we have left to distribute are one coat, ninety-six ties and two pair of broken socks. The situation is appalling when one considers that winter will soon be here and we have not the wherewithal such as overcoats, trousers, shoes, sweaters, heavy underwear and socks to care for the sixty or seventy men who come each morning for some article of clothing and often a complete outfit.

Many of the men on our breadline stop us as we pass by each morning on the way to Mass and literally beg that we provide them with something warm in the way of a coat or sweater so that it will not be quite so difficult sleeping in a doorway or on a park bench. It is disheartening to have to refuse although one sees feet protruding from shoes and large rents appearing in coats and trousers.

Surely some of our readers have clothing which they no longer need and which would fulfill the needs of our men. It need not be in perfect condition as it is still useful. We ask all of you to search your closets and dresser drawers to see if you haven't some of the things which are essential in order to be warmly dressed. Our men will surely be grateful for anything which they receive and Christ will bless all of us for clothing the naked.

Pamphlet Review

Longshoremen and Their Homes.

By Elizabeth Ogg. Greenwich House, New York, N. Y., 58 pp. This pamphlet is a contribution by a settlement house located in the heart of a longshoremen's district, describing the squalor of the workers' homes. Greenwich House looked in on the homes of a representative group of longshoremen and their families. Here are a few of the findings: Of 217 homes visited, 123 of them had no heating system, 38 used oil burners and 56 enjoyed steam heat. Of the same flats 62 were without private toilets. Some homes had no bathtubs (7%) and others had tubs in the kitchen (58%). Rundown, damp old houses, congestion, wood stoves in crowded kitchens—everything detrimental to health and morals. Longshorement make good hourly pay but do well to average \$900 annually. There are three reasons for this: First, the decline in foreign and domestic shipping; second, the overabundance of workers (the union accepts anyone paying the \$100 initiation fee) and, third, the joining the union by so many unemployed from other fields.

Mott Street Festa Scene

(Continued from Page 4)

enough papers to buy the paint Antoinette, our Italian neighbor and some of her friends are helping us in the circulation office.

Mostly the women sat out in front. Joe sat in the store working late; Bill was cutting a stencil in the back office, upstairs there was a meeting of the agrarian committee of the Catholic Union of Unemployed. Victor, one of the advisors of the C.U.U., was in bed with a cold so they had the meeting up in his room. Peter Carey didn't have to go to work until midnight, so as co-advisor he joined the meeting. There were a half dozen there, figuring on ways of using the ten acres one of our readers promised us down in Maryland. They'd like to get out there next February and start a communal farm.

While they talked visitors kept dropping in. Roddy McPherson, former cook on the Easton Catholic Worker Farm, is working now as a general handy-man on cottages down in Rockaway. He's aiming to save his money over the winter to build in the spring on the farm. He talked to them about chickens; someone else talked of weaving blankets.

Pretty soon Tom Lonergan, who helps on the breadline and takes charge of the clothes, went to the coffee room to make a pot of refreshment for the meeting and came out in front to see if he could serve the women, too. (Tom went on retreat last week with the editors of the COM-MONWEAL, who always share their yearly retreat with a few of the Catholic Workers.)

It was good to sit outside and listen to the music and drink hot coffee. Underfoot the street was littered with papers and trash. We are crowded hereabouts as in nowhere else in the world. The streets are like dark canyons and even now there are cold drafts down these dark alleys. Elsewhere throughout the city people live in rabbit warrens too; there is the scream of children, of trucks, a constant babble of sound. Even the music was harsh and blaring, slightly sour, and

The longshoremen's union (International Longshoremen's Association headed by Joseph P. Ryan) has been lax in bringing fair treatment to its workers. The author compares the East coast and West coast systems of hiring. In the East the "shape-up" system of hiring still prevails even though the demand for union hall hiring was based on the need for an equal distribution of work. Those who are "in" with entrenched union leaders fare better than others. Lack of coordination of information on work leaves longshoremen to dash blindly from one pier to another to take what is left after those who are "in" and those who "kick back" are taken care of. Under Bridges on the West coast, work is given in rotation from union halls where the men enjoy the comforts of heat and recreational facilities. There are studies of the seasonal fluctuation in wages and work and other statistics deal with rents, budgets, insurance, nationality make-up, etc. There were 207 Catholic families among the 217 visited. Two priests assisted in the survey.

from around the corner came the operatic airs played by the brass band on Mulberry Street.

As one of our Canadian readers pointed out to us today, half the American continent is at war. So is Australia, New Zealand, China, Japan, Russia, Poland, Germany, France and England. Throughout the world, people are torn emotionally or just dulled by the horror of war.

But here on Mott Street daily life is so hard, there is murder and sudden death, there is imprisonment and illness, hunger and pain always. That is life for these poor. And when there is a fiesta and dancing and music and the joy of children and family live, then they will take that too, and be happy while the moon shines down over all.

One can make of oneself no finer a pattern of Christ than to take unto heart his neighbors' need."
—St. John Chrysostom

POPE PIUS XI.

"Public life is so enveloped, even at the present hour, by the dense fog of mutual hatreds and grievances that it is almost impossible for the common people so much as freely to breathe therein. If the defeated nations continue to suffer most terribly, no less serious are the evils which afflict their conquerors. Small nations complain that they are being oppressed and exploited by great nations. The great powers, on their side, contend that they are being judged wrongly and circumvented by the smaller. All nations, great and small, suffer acutely from the sad effects of the last war. Neither can those nations which were neutral contend that they have escaped altogether the tremendous sufferings of the war or failed to experience its evil results almost equally with the actual belligerents. . . .

"The peace of Christ can only be a peace of justice according to the words of the prophet, 'the work of justice shall be peace.' (Isaiah xxxiii, 17), for He is God 'who judges justice.' (Ps. lx, 5). But peace does not consist merely in a hard inflexible justice. It must be made acceptable and easy by being compounded almost equally of charity and a sincere desire for reconciliation. Such peace was acquired for us and the whole world by Jesus Christ, a peace which the Apostle in a most expressive manner incarnates in the very person of Christ Himself when he addresses Him, 'He is our peace.' . . .

Thomas Aquinas, the Angel of the schools, also discovered in this fact the very formula and essence of Our belief, for he writes that a true and lasting peace is more a matter of love than of justice. The reason for his statement is that it is the function of justice merely to do away with obstacles to peace, as for example, the injury done or the damage caused. Peace itself, however, is an act and results only from love. (Summa Theologica, II-II, Q. 29, Art. 3, Ad. 111.)"

Telegrapher's Strike Well Supported

The strike of Western Union employees, both messengers and adult workers, continues in San Francisco. A rising tide of public support threatens to carry it into other sections of the country. Pittsburgh, Pa. has already seen a one day labor holiday on the part of its messengers in sympathy with the strike, and in behalf of its own demands.

The strike was called Sept. 7. All Western Union messengers in San Francisco walked out. Two days later adult employees of the company struck for wage and hour adjustments and union recognition.

To date Western Union officials, who maintain a company union (Association of Western Union Employees) in defiance of the Wagner Act which specifically outlaws such anti-labor action, have refused to acknowledge the majority support of the CIO union (American Communications Association) or to enter into negotiations with it.

The National Labor Relations Board, in a trial examination a year ago, issued a preliminary report finding the A.W.U.E. a company union, and prescribed the formation of an independent union which would be truly representative. Because no final report has since been issued Western Union continues to claim employee interest still is represented through the company union.

The Department of Labor recently assigned W. G. Mathewson, stationed in San Francisco, as conciliator in the controversy, but despite individual conferences with officials of both union and company no agreement has yet been reached.

Meanwhile picket lines have continued to function on a 24-hour schedule, and popular support has been drawn into the dispute. The League of Women Shoppers of San Francisco has gone on record supporting the union demands and urged its membership both locally and nationally to do its part. Citizens committees in San Francisco, comprising a substantial part of the religious, fraternal and civic leadership of the city, have also thrown in their support.

Chicago Hospice for Women Is Announced

Maryhouse
Sunday, 4:30 a. m.

Dear Editor:

The Cathedral is sponsoring us, but makes it quite plain that we, the Catholic Workers, are running the House. We have the most marvellous help from the Cathedral. Father Dailey is our spiritual director but he does not slight the corporal Works of Mercy. If you could have seen him here scrubbing walls before the opening, or popping in the back door with an armload of "wearever" cooking utensils that he had apparently begged for us. He came over today with a big sack of potatoes, a bushel of wax beans, a bushel of tomatoes, a big sack of onions and a huge box of carrots.

We have the second and third floors of an old building (there is a store downstairs). I understand that in the old days many of the very nice people lived above their place of business. I think this was once a beautiful place—there is a stair banister going to the third floor that I consider lovely in line.

Even A Bathroom

We have back porches on both floors at present in need of repair, and not safe to be on too much, but the land has promised repairs. The front stairs come straight up from the street entrance beside the vacant store, and into a hall, where the statue of St. Joseph stands. The curve of the stairway to the third floor makes an alcove for St. Joseph. Halfway up the stairs to the third we have a lovely Maria Laach Madonna in a niche in the wall. The staff bedroom and office opens off "St. Joseph's Hall." It has a large supply cupboard also opening off "St. Joseph's Hall" are the living room, (with easy chairs, a davenport and piano) and the library (sometimes used as an extra dining room) and a long hall going back off which are the two regular dining rooms. The kitchen opens on the second of these.

Upstairs there are a number of bedrooms with running water in each. We have also, on each floor, a separate tub as well as a complete bathroom.

We have already had four different families of children here—three are still here. The first family, a mother and three little boys, is on relief and reunited with the father. They occasionally come in for meals. Now we have three children whose adopted mother we had to take to the hospital Wednesday night—Jimmae, Ruth and Patsy—about 7-9—we have them in the Holy Name School. One of the girls—guests takes them to school every morning, as we're almost a mile from the Cathedral with several bad streets to cross.

(By the way we have a staff doctor who gives his services and gives us medicine and we've had him in for as many as five patients a day). We have a Jewish lady and her boy of 7. The husband is getting treatment from our doctor and is looking for work and is welcome to eat here. We like them a lot, too. We also have a young mother, deserted by her husband, with 2 babies, of 2 years and of 8 months and a third due in November.

Busy

We have a "staff" some of whom you know—who come in and take care of things. Usually the staff members come after work and help with the dinner and all the evening emergencies and one at least stays all night. One of the former guests has been added to staff and looks after things during the day, plans meals, etc. The guests help with the work and staff members come in and do a lot. There are still some radiators to be painted, pictures to be hung, rugs to be laid, but we do make progress. The staff member or members in charge at night helps start breakfast.

It's really important for you to be here a good while so each staff member has you in the house on her night.

I do think we have a home-like atmosphere. I was very happy the first Sunday Al and Catherine Reser were over to dinner and drove me back to St. Joseph House afterward for the Catholic Committee in Defence of Human Rights. On the way Al asked, "which were the guests and which were staff?"

That was about 3 a. m. that I broke off—it's now a bit after 1 a. m. Tuesday morning and the intervening space has been full. I don't go to bed at all Saturday night. I prepared vegetables, etc. for the Sunday dinner and at 5:30 a. m. went home to change my dress and take my small nephew to Church. I got back here around 11 o'clock. The Catholic Committee for Human Rights had heard 10 o'clock Mass in the Cathedral and came to Maryhouse for breakfast.

(This is about 1:30 a. m. Thursday—I was just too tired to go on nite before last) We had an exciting time Sunday getting breakfast served to the committee and dinner to the guests. After dinner Veronica Mosher (on Maryhouse staff and treasurer of Catholic Committee for Human Rights) took over and Gertrude and I went to her mother's for dinner and a little quiet. I'm getting sleepy again. I have to go to work early and it takes over an hour.

With love from all the household.

Antoinette de Roulet

"Men have lost the consciousness that war is a destroying element in the Mystical Body of Christ. As for Christian consciousness today, we do not think of Christian fighting against Christian, but only of the citizens of one country fighting against those of another. War is looked at almost exclusively from the national point of view." The Church and War—Fr. Stratmann, O.P.

PEACE TIME EVILS OF CONSCRIPTION

"Robust young men are taken from agriculture or ennobling studies or trade or the arts to be put under arms. Hence the treasures of States are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes are impaired; and this, as it were, armed peace, which now prevails, cannot last much longer. Can this be the normal condition of human society?" Leo XIII—Praeclara gratulationis.

THE LAND

There Is No Unemployment on the Land



FARMING COMMUNE

There is a new family on the farm at Easton. Raymond has been on WPA for the past eighteen months in New York. His wife and three children, who are four, eleven and twelve are living in the lower farm house and Anna takes charge of the kitchen, preparing meals for a dozen people. There is work for all to do; for Raymond in the fields and with the cows; for his wife in cooking. She makes the best bread we have eaten for a long time, whole wheat, rye, raisin and plain white. She gets up at five-thirty every morning and all day the kitchen is the scene of energetic activity. The two older children are going to school but little Billy who is four stays home. Even he helps, tagging around after John Filliger in the fields, or assisting Mr. O'Connell in the carpenter shop.

The upper farm houses Hugh Boyle and Andy Johnson, Arthur Durrhenberger and son, Dan Irwin and two other fellows.

Days on the farm have been beautiful this past month. There is a golden haze over everything and a mellow softness in the air. The birds are still—you notice it so in the Fall—but the crickets

warm up during the day and sound hot and sleepy in the sun. Golden rod and aster brightens the fields and on the hillsides the trees flaunt flame-like dress.

Down in a potato field little Dan has been busy lately, gleaming the potatoes not gathered when the plough turned over the field and he has salvaged eight more bushels to add to the forty bushels already obtained in this quarter-acre patch. Maurine Montague plays out of doors every day in her little pen and one morning a blue bird circled swiftly about her head like a halo. Maurine reminds you of peaches and honey.

We have made a pledge this fall not to cut down a single tree, but to use only the dead wood which we can clear out. We may have to buy coal, but we are only seventy miles from the coal fields and will be able to drive over for it ourselves.

In regard to food, the situation is better this year than any autumn previous, but the men need socks and warm underwear and shoes. We beg our friends will remember them and send what they can spare to the Catholic Worker Farm, R.R. 4, Easton, Pa.

other, city people and agrarians, about the relative advantages of our habitat. Let us frankly face the fact that we both have parallel problems. Let us realize that these problems can be met successfully only when all of us work sympathetically side by side.

Paul Hanly Fursey

With this issue Father Fursey, of The Catholic University, opens a controversy for the clarification of thought. We hope many of our readers will participate.

First of all let us reply to his objection to our statement: There is No Unemployment on the Land. A young student working with us on his vacation from Portsmouth Priory school made the same objection last summer.

"There is plenty of unemployment on the land," he said. "Take any of these men from your breadline—do you think a nice clean farmer's wife is going to take them into her kitchen, allow her husband to employ him? Sure they need men on farms, but they don't want the unskilled transient who is on the bum."

Perfectly true. As society is so constituted there is just as much unemployment on the land as in cities. Indeed the conditions are worse there and so the unemployed flock to cities to get relief. Even under the beneficent rule of President Roosevelt conditions have been made worse. The poor farmer has such increased taxes to support relief rolls that he forfeits his farm and himself has to go on relief.

We have pointed out again and again under capitalism we are doing away with private ownership of the land and more and more farming has come to be a big industry. How to restore ownership and how to do away with the taxes that penalize the worker—these are matters of discussion.

Given ownership, such as we have on our farming communes, which may be a combination of private and communal ownership, there is opportunity for a man to work. There is always work for those of all ages.

We have never held that life on the land is a Utopia. Our fellow workers on the farm are confronted by endless work, lack of tools and seed, lack of variety and stimulus in their daily work. They are indeed leading a hard life and a poor life. But they are trying to rebuild within the shell of the old, a new society, wherein the dignity and freedom and responsibility of man is emphasized. And there is no place better to do it than on the land.

AGAINST CONSCRIPTION

Cardinal Gasparri, speaking for the Holy See, in a letter to the Archbishop of Sens, October 7, 1917, made the following statement:

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

Education on Land Question

Oshkosh, Wisconsin,
September 18, 1939

Dear Editor:

I have your letter of August 22, at which time you were too busy to consider the land question. Your noble work of providing aid and sustenance for the destitute will keep you always too busy to study the land question. It is a complex question. I think you should not try, but leave it to those who have studied it. For while you are relieving poverty, we seek to abolish poverty. The condition of poverty is not inherent in humanity, but has its causes.

What I think you could do is to allow a short space frequently in your periodical to help educate your readers, at least to stimulate their thought on the proposition that poverty can be permanently cured, — that the Creator provided a fruitful earthly home for his children, and endowed them with the right to live, meaning free access to the earth to satisfy their needs by labor, without having to surrender the cream of their product to a land-lord. Ground rent, which

measures land value is an unearned income.

For a text to my remarks I enclose a clipping. The old doctor died and left an estate of \$250,000, to be placed in trust, and invested by trustees. I make no comments on a physician earning that amount in a lifetime. But the trustees are required to invest that sum; and land is now the most satisfactory and safest investment. Thus land is passing at a surprising rate from the less forehanded of our people into the possession of the more competent or selfish few. We are rapidly passing from a free home-owning democracy to the European system of an aristocracy of land owners, and a subdued mass of serflike tenantry. This is not written for publication, but publication is not barred. It is written to illustrate to you the fact that the land question is by far the most important problem before this nation; and to encourage you to give reasonably of your space to the education of your readers on the land question.

John Harrington

Proposed Craft School Comments Invited

You are invited to take as much interest as you wish in the idea here presented, from a monosyllabic comment to a part in the proposed project.

Some time ago Abbot Alcuin of St. John's, Collegeville, Minn., mentioned to Joe McDonald a farm of 326 acres near Warren, Pa., owned by the Abbey, which it was thought might be used to further the land movement "if someone could be found to take the initiative." Joe, having a farm of his own, passed the word to me. I wrote to the Abbot proposing to undertake the establishment of "a craft-agrarian training community in the spirit of St. Benedict and after the pattern of the Danish folk school." In due time the Abbot advised me that this would be possible, and that when he was satisfied that the land was being used to good advantage it would become the property of the community.

As contemplated, the character of the community, its members and the 'school' would involve:

A radical Christian 'personalist' philosophy; a sacramental view of life and work; permanent, outright ownership of a family home and some land, subject only to use by the family; bio-dynamic farming; the greatest possible self sufficiency; an authoritarian principle, particularly as regards the 'school'; such community ownership and government as best accords with the general philosophy. (Add an 'etc.' to include other compatible items you may think of.)

No Tuition

The 'school' would charge no tuition. The 'students,' coming for six months or a year, would contribute their normal amount of labor according to their status,

that is, more if they lived as individuals, less if they were a family or lived as members of a community family which might wish to accommodate them in return for needed help as a family member or as an apprentice in a craft. For the necessary cash income we shall try to start consumer 'co-ops' in Jamestown and Warren, 10-12 miles away. Properly informed, these might provide some of the normal town complement to the life of the country-side.

It is obvious that to carry out the purpose for which the Abbot expects the land to be used, namely as a 'craft-agrarian training community,' a carefully chosen group is required. This is not a unilateral advantage, since those who, under God, found this community are not merely 'offered jobs' but are invited to a stable and independent way of life and a high vocation in which all their particular work can be most perfectly sanctified. The group must be bound together by faith in the cause, by personal loyalty to the leader, "because he follows the cause they sponsor" and to some extent because he first made an act of faith in them and among themselves by a critical appreciation of all the factors, personal and professional, which we mutually take into account. Above all we must depend upon the common bond of Christian charity.

Suggestions and questions are invited, also a hint as to the possible extent of your interest. Some description of the property is at hand but I hope to visit the place next week and will then be able to give you the picture in more detail.

Ray Scott

Unemployment on the Land

The Catholic University
of America
Washington, D. C.

To the Editor:

The last page of the *Catholic Worker* carries the words, there is no unemployment on the land, prominently displayed near the top of the page.

This is the sort of thing which over-enthusiastic agrarians like to say; but obviously it isn't true! Only a few inches below these words in your September issue there is a story about thirteen hundred dispossessed sharecroppers wandering in desperation on the public highways. If they don't represent unemployment on the land, what on earth do they represent?

Of course there is unemployment on the land! Everyone ought to know that by now. Indeed, everyone ought to realize that such unemployment is one

of our major social problems.

Read Carey McWilliams' *Factories in the Field* and learn the sad story of unemployment in California, one of the world's richest agricultural regions. Read that, realize the magnitude of the tragedy of these poor unemployed, and stop boasting unrealistically that there is no unemployment on the land.

There is unemployment on the land and there is unemployment in the cities. The sooner our agrarians get down to earth and realize that the same problems have to be faced both on the land and in the cities, the sooner we will get somewhere with our social reform. On the other hand, as long as the agrarians refuse to face the fact that every rural district is not necessarily a Utopia, so long they will simply interfere with social progress.

Let's stop boasting to each

(From the CALLAHAN CORRESPONDENCE, which we appreciate receiving)

"O Lawd, give Thy servant, this mawnin' de eye ob de eagle and de wisdom of de owl;
Connect his soul wid de gospel-telefoam in de central skies;
'Luminate his brow wid de sun ob de heaven;
Saturate his haut wid love foh de people;
Turpentine his 'magination;
Grease his lips wid possum;
Loosen him wid de sledge hammer of Thy Power;
'Lectrify his brain wid de light'n of Thy Word;
Put 'petual motion in his arms;
Fill him plum full ob de dynamite of glory;
'Noint him all ober wid de kerosene oil ob salvation
And sot him on fire! Amen."