

CATHOLIC WORKER

Vol. III. No. 10

APRIL, 1936

Price One Cent

Borden Officials Attack 'Worker' In Paid 'Ads'

We Reply in Following Letter, Restating Case Against Company

Mr. H. A. Cronk, President,
Borden's Farm Products,
110 Hudson St., N. Y.

Dear Mr. Cronk:

In response to your letter appearing as a paid advertisement in the *The Brooklyn Tablet* and *The Catholic News* (a letter which by its very appearance disproves your statement that there is no dispute with the workers) we submit the following facts:

You say that statements about the Borden Company appearing in "a publication circularized among Catholics" (obviously *THE CATHOLIC WORKER*) are without foundation. May we remind you that all the matter pertaining to your company which appeared in our paper was submitted to officials of your company before appearing in the paper, together with a letter inviting corrections, and that we received then no denial of the statements made?

Wages

You say that the drivers are earning \$46 weekly. We answer that according to interviews with the men, both union and non-union, this is the top wage, and that the scale ranges from \$26 to \$46. In 1932 there was a wage cut, and it was due to the pressure of the union and to the Milk Control Board that this scale was reached. If it had not been for labor organization, the men would not have received this wage for six work days a week, the hours of which range from 15-17 hours three days a week and 12 hours the other three. We also call to your attention the fact that it was due to organization that the workers were able to get one day off a week. Before 1917 they had one day off a month. The two weeks' vacation with pay was also due to organization and came after the strike of 1921.

"Die to Win"

The disability benefits you are forced to pay under the State Compensation Act. Through a Mutual Benefit Association into which the workers pay \$21 yearly, they receive disability and death benefits, and not through the generosity of your company. We ad-

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MAY DAY DISTRIBUTORS WANTED!

On May First *THE CATHOLIC WORKER* will be three years of age. From an initial issue of 2,500 the circulation has grown to 115,000. We invite our many friends all over the United States to celebrate the occasion by selling or distributing *THE CATHOLIC WORKER* on that day. Radicals of every description will be out in force on May Day. We trust that Catholic Workers, to whom the day really belongs (is it not Our Lady's Day?), will use the occasion to spread some thought that is radical.



—Ade Bethune

War Imminent; Catholics Must Judge It Now

Situation in Europe Must End in War—Cannot Be Justifiable

They're at it again. Like two small boys daring each other to strike the first blow, France and Germany again stand face to face. The Ethiopian affair seems to be fazzling; Mussolini has attained his objective of unifying the Italian people. He now watches the perennial brawlers and eagerly brings his seasoned troops back to vantage position. England, the arch-thief of all time, looks haughtily on, and, with the usual high-sounding verbiage, says nothing. Russia, the home of alleged Communism, screams that Fascism must be done away with, and proceeds to perfect her own peculiar brand, the while, hoping for a world imbroglio that will offer the International a chance to spread more effectively the doctrine of Leninism. Belgium is scared to death, but feebly protests Germany's occupation of the Rhineland; an immoral thing for Germany to do despite the fact that France has, since the last war, been spending huge sums to perfect her border fortifications while repudiating her war debts. Across the seas, we talk neutrality legislation while we raise the armament appropriations to unprecedented heights. Hearst does his best to start a fight with Japan, and our best people, the Morgans, DuPonts and others of their parasitic ilk, rub their hands in glee at the prospect of more blood money. All in all, a hopeful outlook.

War Preparations

To those who say that war will not, cannot take place, we rise to remark that they said that very

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YES! I AM A RADICAL!

By PETER MAURIN

- 1. DOWN TO THE ROOTS**
1. I was once thrown out of a Knights of Columbus meeting because as the K. of C. official said, I was radical.
2. I was introduced as a radical before the college students and there is also news from a Pittsburgh correspondent about a farm near Pittsburgh. Within the next year we hope to dot the country with small farms which will be propaganda centers for the communitarian ideal.
3. And the Franciscan Father added "I am as radical as Peter Maurin."
4. Speaking in a girls' college near Saint Cloud, Minnesota, I was told by Bishop Busch, "Conservatives are up in a tree and you are trying to go down to the roots."
- 2. POOR CONSERVATIVES**
1. After another meeting I was told by a sociologist "I still think that you are a radical."
2. And I told the sociologist "We have to pity those poor conservatives who don't know what to conserve; who find themselves living in a changing world while they do not know how to keep it from changing or how to change it to suit themselves."
- 3. RADICALLY WRONG**
1. Monsignor Fulton Sheen says:

- "Modern society is based on greed"
2. Father McGowan says: "Modern society is based on systematic selfishness."
 3. Professor John Dewey says: "Modern society is based on rugged individualism."
 4. When conservatives try to conserve a society based on greed, systematic selfishness and rugged individualism they try to conserve something that is radically wrong, for it is built on a wrong basis.
 5. And when conservatives try to conserve what is radically wrong they are also radically wrong.

4. A NEW SOCIETY

1. To be radically right is to go to the roots by fostering a society based on creed, systematic unselfishness and gentle personalism.
2. To foster a society based on creed instead of greed; on systematic unselfishness instead of systematic selfishness; on gentle personalism instead of rugged individualism, is to create a new society within the shell of the old with the philosophy of the new which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.
- 5. CREATING ORDER**
1. Modern society is in a state of chaos.
2. And what is chaos if not lack of order?

3. Sociology is not a science, it is an art, the art of creating order out of chaos.
4. All Founders of Orders made it their personal business to try to solve the problems of their own day.
5. If Religious Orders made it their business to try solve the problems of our own day by creating order out of chaos, the Catholic Church would be the dominant social dynamic force in our day and age.
- 6. CHRIST'S MESSAGE**
1. You cannot serve two masters God and Mammon.
2. Be perfect as your Heavenly Father is perfect
3. If you want to be perfect, sell all you have, give to the poor, take up your cross and follow Me and the heavenly treasures are yours.
- 7. FRANCISCAN RADICALISM**
Johannes Jorgensen a Danish convert living in Assisi says in his Autobiography:
1. St. Francis desired that men should give up superfluous possessions.
2. St. Francis desired that men should work with their hands.
3. St. Francis desired that men should offer their services as a gift.
4. St. Francis desired that men should ask other people for help when work failed them.
5. St. Francis desired that men should live as free as birds.
6. St. Francis desired that men should go through life giving thanks to God for His gifts.

Farming Commune 70 Miles Distant Marks Beginning

Through Help of Reader Editors Find Farm—To Be Paid for in Cash

If it had not been for the generosity of a subscriber who loaned us the use of his car for the search, we might still be looking and our readers would still be looking for news of the farming commune, the start of which is so important a part in *THE CATHOLIC WORKER* program.

The search was begun a year ago and continued sporadically through the year. By Christmas last year we began to look more intensively. Every time a group ventured out the rain began to fall, turn to sleet, cake the pavements and hinder our advance. The elements themselves seem to conspire against us in our hunt. Every time we went out we skidded into snow banks, went off the road, narrowly escaped collisions, and barely saved the borrowed car from wreck.

Costs \$1,250

But our location was finally found, on top of a mountain where level fields stretch out for twenty-eight acres and overlook a magnificent scene on all sides. There are

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Exiled Leader Tells Conditions Of Cuban Labor

Asks Students, Workers to Send Protests and Plead for Amnesty

To Cuba once known as "the brightest jewel in the crown of Spain" has come terror, hunger, death. Capitalism fighting for mastery has dropped the velvet glove and once more Fascism is what it does. Cuba freed in '98, has become enslaved to National City, Chase National, and the Royal Bank of Canada in 1936. Cuba, a nation of four million with one million unemployed. Cuba with 4,500 political prisoners languishing in its torrid jails.—Cuba, Catholic land, wherein thousands of its lowly peons are despairing of God and their Faith. This is the Cuba we have made. This our responsibility as Americans and Catholics.

Cuban Spokesman

To *THE CATHOLIC WORKER* office in New York came Gabriel Gelt, representative of the Provisional Committee for Cuba and the Cuban Federation of Labor. He spoke of these conditions, telling of terroris-

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Hospitality House Takes Quarters at New Site

St. Joseph Sends 20-Room House for Hospice and Office of Our Paper

Because the actual moving has not yet been accomplished, we have not as yet changed the address of *THE CATHOLIC WORKER*, but with the next issue of the paper, our readers will please notice the change of address.

For the last winter, the four-story house on Charles street has been so crowded that almost one could see the walls bulging. For the last month, the beds have all been taken, so that one of the staff was sleeping on a mattress on the office floor. The top floor which is fitted up as a separate apartment for women had five beds in the largest bedroom. The men's quarters downstairs were just as crowded (Peter

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Church Openings In Mexican States Traced to Politics

Writer Warns Catholics to Continue Protests— Persecution Rages

During the past month, we have been treated to many press stories concerning the reopening of Catholic Churches in Mexico. On March 30 the New York Times carried a first page story stating that five hundred more churches have been opened, to be maintained by the people, but no religious ceremonies are to be allowed in them. Also, the Times reports, in two states there are laws requiring all priests to be married.

A letter from Father Lawrence Forristal, whose parish is in Redlands, California, reads:

"I notice that the editor of the Brooklyn Tablet has backed the Supreme Board of the Knights of Columbus to the limit. God bless him for it."

"I think I know the Mexican situation fairly well, having studied it for more than ten years. I've worked among the Mexican people during that period and feel as much at home with them as with Americans. In the present controversy it's not the K. of C. who are playing politics but the Catholic camp followers of the Roosevelt administration. It's an old trick to accuse your enemy of the crime of which you are guilty."

Playing Politics

"Recently the word was whispered that Roosevelt had intimated to Cardenas that if he wished to retain the friendship of the American government he would have to treat the Catholics more gently. The truth of the matter is that our government in the past three years has been aiding and abetting, with material and moral support, the God-hating tyrants of Mexico. In the meantime we American Catholics have for the most part kept silent while Mexican children are daily corrupted and perverted. I'm convinced there will be an easing of the persecution during the next four or five months so that Roosevelt may fool the gullible Catholic voters. After November the persecution will be renewed with greater vigor than ever."

Children Lost

"A Mexican bishop informed me some time ago that in another four or five years, five million Mexican children will have been corrupted and perverted beyond hope of recovery if Cardenas is permitted to continue undisturbed, their anti-God educational policy which has received the blessing and approval of Josephus Daniels, our Ambassador."

"If our membership in the Mystical Body does not compel us to do all we can to save those children we ought to quit talking about this glorious doctrine. As long as our

American-Jewish Congress

During the past month the Youth Division of the American Jewish Congress sponsored an exhibit of race prejudice and religious prejudice propaganda. The exhibit, sort of "chamber of horrors", contained material from every Fascist organization in this country, particularly the Silver Shirts and the Friends of New Germany. In addition, there was a considerable display of literature of anti-Catholic import, vilifications of Smith, tales of the horrors of convent dungeons, etc. The congress intends to show the exhibit throughout the country. Ridicule is the only way to make some of our 100 per centers realize how ridiculous they are.

HEARST REPORTERS GAIN SUPPORT

MILWAUKEE (FP)—Strike funds to support the reporters and editorial workers who walked out from Hearst's Wisconsin News, February 17 in order to win a contract by collective bargaining are coming in to American Newspaper Guild Milwaukee offices.

The Wisconsin News unit of the Guild, strongest in Milwaukee, had a picket line of 400, including trade union sympathizers around the Hearst building on Washington's birthday.

Picketing of advertisers in the Hearst sheet will begin if the publishers don't negotiate soon with the guild. The Sentinel, undercover-Hearst sheet published morning, is dickering with the Guild, which is regarded as a behind-the-scenes move by Hearst to reach a settlement.

Rumors in Milwaukee are to the effect that the employment service of Editor and Publisher, newspaper trade journal, is getting ready to ship scabs. On its editorial page, February 22, Editor and Publisher explains the Guild strike in part as follows: "Broun (National guild president) hates Wm. Randolph Hearst. Broun hisses Hearst on all occasions."

"With the exception of the Leader, Socialist paper, local newspapers have been barren of strike news since the initial story on the walk-out because of lack of news developments."

All the Leader found of news developments was a solid picket line in subzero weather, distinguished writers in the line, backing by the organized labor movement of city and state, immense drop in circulation of Wisconsin News, picturesque banners, nationwide interest and a big chance for Hearst's underpaid editorial workers (\$15 a week) to move closer to an American standard of living.

"Let us be servants in order to be leaders."

Myshkin in "The Idiot"
(Dostoevsky).

government continues to help the persecutors of religion in Mexico, we are responsible if we remain silent. Those whose slogan is 'The good president must not be embarrassed,' must never have read history. Ask Peter Maurin about the policy of the French Churchmen after 1815 who tried 'to prop the altar against a rotting throne,' and about the results of their policy. The Mexican Catholics despise us for our lack of courage and principle in this matter. I don't blame them for this.

"No God Next Door"

"What can THE CATHOLIC WORKER do in this matter? The chief thing needed at present is to educate our people on the Mexican problem. There's a book eminently suitable for this purpose selling at 25 cents a copy, 'No God Next Door,' by Michael Kenny, S.J., published by Hinton Co, 25 Barclay street. Do advise all your readers to procure a copy and study it. I can recommend it without reservation. The Campaign Propaganda Committees could use it for study club work and promote its circulation among its members. This would do for a start."

"But there is no time to be lost, as the situation in Mexico becomes worse every day. You must pray that the Mexican bishops will not be compelled (by outside pressure) to make a compromise with Cardenas similar to that of 1929. There's danger they may be. It would be fatal."

We urge all our student readers to follow the advice of our correspondent and get "No God Next Door," and keep up the lay-protest against the regime in Mexico. Continue writing to the State Department, to President Roosevelt and to Mrs. Roosevelt. Be consistent and constant in this battle for our fellow members of the Mystical Body in Mexico.



Florida Vigilantes Crucify Jobless Bricklayer

OCLA, Fla. (FP).—Nailed with heavy spikes to a crudely constructed cross, his lips sewn together with coarse twine because, like Jesus Christ, he dared to criticize the existing order, George J. Timmerman, a jobless bricklayer, was saved from certain death near Ocala when a passerby heard his groans and called for help.

While Timmerman lay suffering in a local hospital bed, Sheriff S. C. M. Thomas suggested the case "looks like a fake to me," and Police Chief J. H. Spencer opined that the victim had allowed himself to be crucified "for Communistic reasons" so that he might become a "martyr" and "gain public sympathy." Cops had been forced to extract many 4½-inch spikes from Timmerman's hands and feet to remove him from the cross, to which he had been nailed by three or four unknown men. A heavy coat had been thrown over his head to prevent his cries being heard.

Timmerman, who local cops said

Oddity

In Washington, where many strange things happen, relief investigators were the first group to make an organized protest against the recent 25% cut in relief allowances. The investigators declared that the cut will leave many families on the verge of starvation, and that the elimination of rent payments will hurt landlords as well as those on relief. The cut affected about 10,500 relief clients, and was caused by the ending of federal direct relief.

Masked Men Plough Under Poor— Families Starve in Arkansas

Governor Sneers at Catholic Worker Criticism, but Public Opinion Is Aroused

had been involved in "labor troubles" on the Federal Government's new trans-Florida ship canal, was returning to Camp Roosevelt in search of new work. He managed to tell police that an armed stranger halted him on the road and forced him at pistol point into the woods. There three or four other men threw a coat over his head, choked him and completed the crucifixion.

One of them, he recalled, shouted: "This ought to teach you to keep your trap shut. You should have stayed out of Florida."

The modern crucifixion—with its 20th century whitewashing refinements—occurred almost on the eve of the scheduled opening of Tampa's vigilante trials, 100 miles away. There police and Ku Kluxers face murder charges "rowing out of the flogging to death of Joseph Shoemaker, unemployed organizer and leader of the liberal Modern Democrats."

Alabama Chain Gang And Evictions for Resettlement Farmers

BIRMINGHAM, Ala. (FP). — The chain gang for Farmer Pierce White and eviction for Reese Guice and others who trusted to Prof. Tugwell's Rural Resettlement Administration is how that Roosevelt farm aid plan is working out in Alabama.

White was convicted of selling 200 pounds of his seed cotton supposed to be used under the Resettlement plan for seed. Guice was turned out of his farm with his family of ten when the Resettlement had the sheriff seize his plow, animals, fodder, cotton seed, 100 gallons of syrup and all but 10 bushels of corn, which had all been mortgaged to Resettlement.

White, Guice and other victims were active in the Share Croppers Union, which is fighting the Resettlement oppression.

A state of anarchy exists in Arkansas. Relief administrators in Arkansas openly admit that they will not carry out orders from Washington to feed the starving. These are the charges that have been made for the past few years by the Southern Tenant Farmers' Union, and I proved them very easily during my visit there last month. The story is almost unbelievable.

After riding around the country with Mr. Butler, the president of the Union, after interviewing evicted sharecroppers who were living out on the roadside in tents, I sent a telegram to Mrs. Franklin D. Roosevelt. I told her what I had seen that day—108 people, amongst them 40 children, and four infants in arms, living in tents in the midst of snow and ice—cold and hungry. I told her of one old man who had died the night before. I told her the children were sick with colds. I drew a picture for her of the dumb and hopeless misery of these people, and asked for help. I concluded, remember Christ's words, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

Mrs. Roosevelt Responds

To the credit of Mrs. Roosevelt, be it said that she responded immediately. She did not take my word for it, but got in touch with the Governor of the State at once. Governor Futrell and his entourage immediately proceeded to the road encampment and looked over the situation.

And they found nothing wrong! They reported to the press that the group comprised a happy-go-lucky colony, who refused to work... They mentioned their investigation was the result of a "Catholic woman's report to Mrs. Roosevelt". They went on to make a lying report that there was plenty of food, that none was sick! (Three of the children had been badly burned from the fires those poor homeless ones kindled to keep warm.) They condemned sarcastically those who came to criticize, saying that they were making fat salaries off the misery of the people (they seemed to be contradicting themselves here) and the head of the article which carried these statements in the Memphis Commercial Appeal read, "Thriving on Perversion". My charge that none of these people were getting relief was unanswered. Nothing was done.

Anarchy

A week after my visit, America, the Jesuit weekly carried my article on the visit to the sharecroppers. I told of the homes, little better than pig sties where our brothers in Christ are housed. The shanties built on waste lands around cities are as good as those of the tenant farmers. Here are housed "temples of the Holy Spirit." Three-fifths of the sharecroppers and tenant farmers are white families, and they are in worse condition as to health than the Negroes. Long gaunt bodies, sunken cheeks, dull eyes, tell the story of long semi-starvation.

Death Still Rides

Amos Williams was one of these lean men we visited. We went to his daughter's house in Earle, Arkansas, and found him and his daughters seated around the stove in the one room in the home that was heated. They sat there, slack, listless, evicted ones among them that they had taken in to share their poverty. But they were not despairing, because they were working, handling the relief for the surrounding country side, food gathered together by the union from other poor ones.

Murder

It was a week after I left that tragedy stalked in this bare, dreary (Continued on page 7)



By Ade Bethune

The Introit
on the Feast
of St. George,
April 23d

THOU HAST
PROTECTED
ME, O God, from
the assembly
of evil ones,
Alleluia!

from the mul-
titude of those
who work
injustice,
Alleluia!
Alleluia!

HEAR MY
PRAYER, O God,
when I make
supplication
to Thee:
DELIVER MY
SOUL from the
fear of the
enemy. Glory be
to the Father
and to the Son
and to the Holy Spirit,
as it was in
the beginning,
is now, and
ever shall be,
world without
end.
Amen.
Alleluia!

Lynching and Legislation

A Georgia mob seized Philip Baker, 35-year-old Negro, accused of molesting two white women, and having found him guilty of the crime because his skin was black, and his hair kinky, hanged and shot him. As usual the sheriff entering into the spirit of this American may-pole party was "overpowered by persons unknown."

This latest of lynchings proves the need of and should hasten the approval of the Van Nuys resolution, which calls for investigation of lynchings of the past year. The resolution however lies on the table of the Senate committee on Audit and Control. It has been bitterly opposed by Senator James F. Byrnes of South Carolina, chairman of the committee, who has refused to call the committee members to consider the resolution. Favorable action by this committee would allow \$7,500 to carry on the investigation, a sum which we consider inadequate. An investigation no matter how small could not fail to unearth abuses and it is expected that the uncovering of "legal lynchings" will raise the total of 1935's roll to twenty-five.

Politics

This is the year of the presidential election and the introduction of an explosive commodity such as lynching investigating below the Mason-Dixon, might prove embarrassing to local Democratic committees already sorely beset by abuses in relief, the sharecroppers plight. And so it seems that man's weal must wait for politics. Black America awaits without while its white brethren wrangle over the right to spend money and appoint relatives to post office jobs. May we remind these political gentlemen that a million votes is not too great a price to pay for the elimination of their country's disgrace. The squashing of all anti-lynching legislation by the politicians at this time will blacken the administrative eye for many a campaign to come.

Outlook Grave

At present the Costigan-Wagner anti-lynching bill is deadlocked in the Senate by the negative action of Senator Byrnes's committee. In the House of Representatives the Judiciary Committee has buried the bill for two years. Representative Hatton W. Summers of Texas, chairman of the committee, is reported to have said: "As long as I am chairman of the committee I will never permit an anti-lynching bill to be reported out." The outlook for anti-lynching legislation in this session of Congress is grave and unless action by outside groups is taken it will be dropped entirely.

We ask our readers to write or wire Byrnes and Summers and insist on immediate action.

We ask our many priest friends to share in the anti-lynching crusade, to right the wrong done to Christ in His Members, by offering Mass of atonement for the sin of the lynchers.

The Game to Date

This business of law in the United States often has us confused. The Wagner Labor bill which has been brought up before some state supreme courts for decisions is leading by a score of four to one. We may expect it to come up later for an acid test before nine of the most important men in our land today. In their hands will rest the fate of millions of workers in our country. Whether the workers are in favor of the law or whether the corporations are lined up against the law is not supposed to make any difference. The question of the constitutionality of said law will be all that matters. In the meantime we must wait on our team's bench while the bloated plutocrats are sprawled out in their over-stuffed chairs.

May we state in conclusion, that we are joining in a cautious cheer because of the score to date.

"Who is there so ambitious who would not be content with all lowliness and poverty, if he knew that charity which does not seek her own profit, is more amiable than all dignities? Who is there so avaricious who would not altogether despise riches, if he believed that poverty were more pleasant? But now, Christ cries out in vain concerning the lightness of His burden; without reason He affirms that His yoke is sweet; since by those also who are ranked by the name of Christians, the burden of the Devil, and the yoke of the flesh and of this world, is considered more delightful."—St. Bernard—"To the Clergy and People of Franconia"—1st Sermon.

REPLY TO BORDENS

(Continued from page 1)

mit that you have group insurance, but as one of the drivers said, "You have to die to win." If he leaves the job after 25 years' service or is laid off, he and his family get nothing. We heard of one of your employees who was 27 years with your company and after being out for ten weeks sick was not taken back on. He received no benefit from this group insurance even after his long years of service.

Persuasion

We are glad to hear that the "extra" men who were riding on the wagons with the regular drivers are no longer in evidence. We are also glad to hear that no pressure, but only persuasion, is being brought to bear on the drivers to get customers for eggs for Easter. But really, don't you think 39 and 41 cents a dozen too high for eggs that can be bought in the chain stores for 29 cents?

You say that you firmly believe your workers well satisfied with their earnings and working conditions. But there was a meeting the other afternoon at Webster Hall of 1,500 men (and there would have been more if other employees had not been working) who expressed their dissatisfaction and endorsed the work of the union, which has 2,200 members.

We of THE CATHOLIC WORKER are anxious to avoid a strike and to maintain the service of so vital a commodity as milk to the consumer. We are espousing the cause of the Borden workers because the question of justice is a moral one.

We are writing now to ask you for a conference to discuss once more the question of organization. Before our paper goes to press we would be glad to give you an opportunity to express yourself (free of charge) in these columns.

Sincerely yours in Christ,
THE EDITORS,
The Catholic Worker.

Mr. Cronk did not reply.

Chrysostom and the Crisis

It has been to my mind one of the foremost functions of THE CATHOLIC WORKER group to have awakened us Catholics to our social consciousness. And rightly has this awakening been based on the all-enthralling concept of the Mystical Body of Christ.

We have been myopic, egocentric—in our social interests as in our piety. We have tried to work out our own meagre salvation, temporal and spiritual, in quite utter disregard for that of our fellows, and in this we have been the unseeing children of an unseeing age. Such statements seem not too harsh if pronounced in quiet self criticism.

But lest we be too prone to think of our present attitudes as being without similarity in times past it is interesting to note these following expressions from the golden tongue of an ancient seer and saint. They were collected by a learned Jesuit, Father Tromp, in the *Gregorianum* of 1932, and are here rendered in somewhat clumsy English. What impresses is that they are as fresh and timely today and ring as truly as they did those fifteen hundred years ago and a half a world away.

"Each and every Christian is a standard bearer whose duty it is to flaunt and flourish the name of Christ in the face of the world and the rulers thereof."

"One can make of oneself no finer a pattern of Christ than to take unto heart his neighbor's need."

"There is nothing so frigidly sterile as a 'Christian' who careth not for his fellows' wellbeing."

"To induce others unto Christ—that is the essential Christianity; it were more easily proper for the sun not to shine nor radiate its warmth than for the simple Christian not to illumine in his own way his own day and age."

"This is the spawn of all evils—that we begin to think of the weals and woes of our mystical body as always some other person's affair and never our own."

"One's own gain consists in what accrues to his fellow man and the gain of his fellow man in what accrues to him—so narrow are the God-wrought bonds between all flesh."

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

"Not only of myself a priest but of you people also Paul the Apostle demands that you have a care for your other members in Christ's body."

"THIS IS THE LAW OF INITIATE, INTEGRAL CATHOLICISM; THIS IS AT ONCE CHRISTIANITY'S MOST ACCURATE DEFINITION AND ITS HIGHEST EXPRESSION—TO SEEK THE WELFARE OF THE SOCIAL ORGANISM."

A SEMINARIAN.

SOCIAL RECONSTRUCTION, so much desired, must be preceded by a profound renewal of the Christian spirit, from which multitudes in every country have deplorably sundered themselves. Unless such a renewal takes place, all our efforts will be futile, and our social order will be proven to have been built on shifting sand, not upon enduring foundations.

—Pius XI.

Let all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian renewal of human society, which Leo XIII inaugurated in his immortal encyclical "Rerum Novarum." Let them seek not themselves and the things that are their own, but the things that are Jesus Christ's: that in all and above all Christ may reign and rule.

—Pius XI.

Holy Saturday: The Collect at Mass



the same, our Lord Jesus Christ, Thy Son, who liveth and reigneth God, with Thee, in the unity of the Holy Spirit, for ever and ever. Amen.

O Lord, who makest this night illustrious by the glory of the resurrection of our Lord: preserve in the new children of Thy family the spirit of adoption which Thou hast given that, renewed in body and soul, they may give Thee a pure service. Through

SENATOR TALKS OF WAR

Senator Key Pittman, chairman of Foreign Relations Committee, tenderly regarding our investments in Asia, recommended the strengthening of our military forces to a point where they would be able to cross the Pacific and defeat Japan.

He spoke of Japan's imperialistic aims on Asia, of her yen for the Philippines. He depicted Marxist Russian and Fascist Japan—strange bedfellows indeed—united against their common enemy the U. S., with Alaska for Russia's share. He quoted a Japanese admiral's disparaging comments on fleets other than Dai Nippon's. In brief, the Senator summoned all the Fascist-imperialistic arguments for wholesale bloodshed.

May we remind the Senator from Nevada that we don't want war? Does he realize that preparedness does not guarantee peace, that excessive armaments aggravate international sore spots? The "freedom of the seas" policy he would bring back has already embroiled this country in two unnecessary wars. Is the Senator so naive that he thinks Labor, Women's and Youth organizations are willing to fight to safeguard Morgan & Co. and to allow Standard Oil to bring "light and progress" to China? The Senator should use more primitive and less complicated arguments in his next plea for enlarged armaments. We suggest "Save America's Honor" or "Protect West Coast Womanhood from Dirty Yellow Hands."

ANTI-SEMITISM

In the February issue of Fortune Magazine there is a lengthy article dealing with anti-Semitism in the United States today. This article throws much light on the subject of Jews being in control of our banks and industry. Many facts along this line are given which break down the feeble efforts at argument some of our self-labeled Christian friends try to use to justify their hate.

The price of Fortune Magazine prohibits the majority of our population from seeing this splendid informative article. We would suggest, therefore, if there is anyone who has any anti-Semitic feeling he or she should communicate with THE CATHOLIC WORKER and we will tear away the veil of ignorance.

A writer in the *Jewish Examiner* warns us that we must be always on guard against the anti-Jewish feeling cropping up at most any time. We intend to follow his warning and spike every rumor and whisper that reaches our ears. It is not enough to appreciate the fact that the small time organizations, engaged in this despicable business of spreading hate, are composed of mentally diseased morons. We must inform the healthy minded bystanders of true Christian teachings on this subject.

Priest Assails Mussolini

CHICAGO (FP). — Denouncing Dictator Mussolini, the Rev. Arthur O'Brien of St. Mary of the Lakes Church publicly declares:

"The church cannot, and in Italy does not, more than painfully tolerate a regime which begins and maintains itself by force, suppresses all public opinion and forbids the church all voice in the discussion of political and social problems."

HOSPITALITY HOUSE

(Continued from page 1)

Maurin has shared his room with three others all winter and has been hard put to find a quiet corner where he could discuss with readers the problems which many bring to him).

Work Under Way

Through the kindness of one of the women readers of THE CATHOLIC WORKER, who has been following our progress for the past three years, we now have the use of a house down on Mott street, in the heart of an Italian district, half way between old St. Patrick's parish, and the Salesian parish of the Church of the Transfiguration (The Salesian Order was established by St. John Bosco, who is one of our patrons, under the shadow of whose church on Twelfth street, THE CATHOLIC WORKER was started).

The grandfather of our benefactor was a resident of Mott street and he was one of those who stood on the steps of old St. Patrick's Cathedral with a gun in his hands, warding off the Know-Nothings who were rioting around New York at that time.

The house is old and has not been occupied for some time so that three or four of the staff are busy down there every day, scraping old paint, cleaning up and plastering ready for the painting. H. Hergenhan, whom our readers will remember as the author of several articles on the Municipal Lodging House and who also wrote last year on the opening of our garden commune in Staten Island, has charge of the work and since he puts manual labor before "pencil-pushing" he will not be able to write a requested article on the philosophy of labor until a later issue. That will come as the result of a rainy day, or a long quiet evening, or somnolent Sunday afternoon on the farm.

Back to Beginnings

The group who have been attending our meetings for the past year will be happy to know that there is also a store on Mott street, the use of which is being given us, where we can hold meetings as of old. Due to the work on the farm, these meetings will be held after May 1 only once a month. Smaller groups and study clubs will arrange their time of meeting later.

One of the group, Stanley Vishnewski, expressed the optimistic thought that some day we would be so great an organization that we would have to have headquarters the size of the Empire State Building, to conduct all the propaganda.

On the contrary when we moved even farther down into the crowded section of lower Manhattan, we feel that we are moving in the right direction. To be ever closer to God we must be increasingly like the least of His children. We are glad that our readers have made it possible for us to extend the scope of our work, to house more of the homeless and to attract more workers to our program.

We shall describe our new quarters in more detail in the next issue.

"The Church is not diminished but is increased by persecutions, and the field of the Lord is always clothed with a richer harvest, as the grains, which fall one by one, arise multiplied." — St. Leo the Great—"Of the Holy Apostles Peter, and Paul".

YOU ARE THE
BRANCHES



I AM the VINE

By Ade Bethune

THE CATHOLIC WORKER

A monthly, published and edited in New York City by
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WITH THANKS TO OUR READERS

We are pleased to report that in response to the appeal sent out last month we were able to pay off our accumulation of bills and so be ready for the long, lean summer. Right now every bill is paid and our hearts swell with gratitude. During the last month, we heard a sermon in a church out in Fort Smith, Arkansas, and the priest talked of St. Peter, and of how when he trusted in God, he walked with confidence upon the waters, and how as soon as he thought of himself, he began to sink. The lesson is obvious. When we depend on ourselves we can do nothing, but placing our concerns in the hands of God, he takes care of them for us. St. Joseph told our needs, and our Lord touched the hearts of our friends, and may He bless them abundantly for the way they responded. It was in the name of St. Joseph, that valiant home maker, that we called for help. St. Teresa wrote and we can repeat most heartily with her, having experienced it:

"Our Lord wishes us to understand that as He was obedient to St. Joseph when on earth (for he was called His father) so now in Heaven He grants him whatever he asks. . . . During many years I was accustomed to ask some favor of him, and I remember it was always granted; and if sometimes my petition had something wrong about it, he rectified it for my greater good."

Good Friday: The Adoration of The Cross



Behold the wood of the cross, on which hung the Saviour of the world! Come, let us adore!

O my people, what have I done to thee, or in what have I grieved thee? Answer me! Because I brought thee out of Egypt thou hast prepared a cross for thy Saviour! Agios O Theos! O Holy God! Agios ischyros! O Holy and Almighty One!

Agios athanatos, eleison imas!

O Holy and eternal God, have mercy upon us!

What more ought I to do for thee that I have not done?

I planted thee, indeed, my most beautiful vineyard, and thou has become exceeding bitter to me: for in my thirst thou gavest me vinegar to drink, and with a spear thou hast pierced the side of thy Saviour!

I gave thee a royal sceptre, and thou hast given my head a crown of thorns!

I have exalted thee with great power, and thou hast hanged me on the gibbet of the Cross!

We adore Thy Cross, O Lord, and we praise and glorify Thy holy resurrection; for behold—by the wood of the Cross joy came into the whole world!

May God have mercy upon us and bless us, may He cause the light of His countenance to shine upon us, and have mercy upon us!

We adore Thy Cross, O Lord, and we praise and glorify Thy holy resurrection: for behold—by the wood of the Cross joy came into the whole world!

Catholic Worker Program of Action

I. Clarification of Thought through

- 1—The Catholic Worker; Pamphlets, Leaflets.
- 2—Round Table Discussions

II. Immediate Relief through

- 1—The Individual Practice of the Works of Mercy
- 2—Houses of Hospitality
- 3—Appeals, not demands, to existing groups.

III. Long-Range Action

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

ALLIED MOVEMENTS

- 1—Cooperatives
- 2—Workers Associations (Unions)
- 3—Maternity Guilds
- 4—Legislation for the Common Good
- 5—Campion Propaganda Committee.

DAY BY DAY

It is Saturday afternoon and we are going to press Monday. Outside the sun is shining, the sky is filled with fleecy, wind-driven clouds. One of the Campions from St. Louis was here for lunch and his wife said that New York air filled her with energy. On a day such as this, it fills me with lethargy. I should like to be out wandering around the streets, watching the demonstration of Communists in front of the WPA headquarters on Fifteenth street (5,000 demonstrators, roaring, singing, flaunting their banners, protesting against the laying off of 40,000 WPA workers). Mr. Clancy down the street has to support his wife and four children on \$15 a week, which he gets from a WPA job. While the "Reds" demonstrate there is the sound of the booming horns of the Atlantic liners which sail out of the harbor every Saturday, bearing vacationists for the spring holidays. Mr. Clancy never had a holiday except at Coney Island, or fishing perhaps in that sewage laden North River for blue shell crabs to eke out the meagre diet of his family.

Travels

There is a long report to make to our readers of the happenings of the last two months, which have been just about as crowded and as eventful as any in the life of the CATHOLIC WORKER.

Since the last issue of the paper representatives of the CW have spoken in Washington, D. C.; Troy, New York; Winoski Park, Vermont; Beloit, Salina, Kansas City, Topeka, Parsons, St. Paul, Fort Scott, Manhattan, Atchison, Leavenworth, St. Mary's and other towns in Kansas; at Fort Smith, Subiaco, Little Rock and Mena, in Arkansas; and in Detroit.

Manual Labor

Some thousands of letters and notes have been written by three of the office workers; visitors have come in daily, there have been continual round table discussions and meetings held several nights a week; housekeeping, cooking, cleaning and up-keep of the House of Hospitality (the editors participate in all these physical activities); the cleaning, plastering and painting of the new house on Mott street (see story elsewhere in this issue) and finally, the farming commune located after much search.

Jottings

Here are a few notes gleaned from my trip:

"In Kansas City I was changing trains at 8 in the morning and had a two-hour wait. I walked up the hill to St. Mary's Hospital, where they were very hospitable and invited me to breakfast afterward. . . . In Wichita I stayed with Angela Clendennen and her sister Madeline Aaron who writes very good poetry and is working on "The Mystical Body" series for study clubs. Angela is working on the Catholic Action series, the next one to be the Liturgical Year. They work with Father McNeill, who is head of Sacred Heart Junior College, head of the Parochial Board of Education, head of the Confraternity of Christian Doctrine; he also has started St. Peter Clavier Mission. (A sample of how a priest fills in his time.)

Pratt, Kansas

A town of ten thousand. We came

Propaganda Did Its Work

In December, 1935, Moorestown, N. J., carried on its second annual survey of public opinion. A group of 40 young people, representing most of the churches and 20 schools and colleges distributed ballots to the voters of the community, and collected them the following day. More than 900 ballots were filled out. Last year a majority voted for a reduction in armaments. This year, however the majority favored the continuation of the present billion-dollar appropriation for the army and navy.

—From Information Service.

COLONIAL EXPANSION

By PETER MAURIN

1. RIGHT OR WRONG

1. Some people say.
"My country is always right."
 2. Some people say:
"My country is always wrong."
 3. Some people say:
"My country is sometimes right and sometimes wrong but my country right or wrong."
 4. To stick up for one's country when one's country is wrong does not make the country right.
 5. To stick up for the right even when the world is wrong is the only way we know off to make everything right.
- ### 2. PROTECTING FRANCE
1. To protect French citizens living in Algeria the French took Algeria from the natives.
 2. To protect Algeria the French took control of Tunisia.
 3. To protect Senegal the French took Dahomey the Gabon and the Congo.
 4. To protect the Isle of Reunion the French took Madagascar.
 5. They took Madagascar

by bus, straight west into a glorious sunset. Tumbleweeds against the drift fences. Osage orange hedges, as typical of this part of the country as the stone walls of New England. Trees like scalloped lace against the sky, and everywhere that beautiful flatness. Never in all the world do you see such sky, or so much sky, as in Kansas.

The audiences out here are usually half Protestant and they show much interest in the work of the paper.

Sodalities

The thing that impressed me most about Kansas was the tremendous enthusiasm of the youth groups in the sodalities, an enthusiasm which brought them over hundreds of miles in sub-zero weather, to conferences where they had intensive discussion of problems such as communism, fascism, the totalitarian state, education, etc. They all had many questions to ask, even the youngest and they were well trained to get up and express themselves.

Varia

We regret any hurt feelings of our readers by the comments in Varia in the last issue.

An Archbishop on Peace

No people, white or any other color, has the right to subdue or dominate or to coerce and exploit in the name of civilization, any other set of men, whether on the plea of territorial expansion or of the need of raw materials, for national industries or markets. Other means of adjustment must be found which do not involve injustice. Class hatred among fellow-citizens is sinful enough. But international animosities, which are screened under the sacred love of the motherland, are more sinful still because they lead to unjust wars and widespread murder.

The catechism tells us of the heinousness of sharing in another's sin, and if we live and thrive in a social order which is rife with injustice, and care little about its wrongful trend and wrongful deeds, we may not escape sinning by co-operation or by grave omission.

But do not let us imagine that parliaments and protocols can save the world. Men of character, of good character, they only can bring relief and save the world.

ARCHBISHOP HINSLEY

in the English "Catholic Worker."

for another reason.

6. The other reason was that the English wished to take it.
7. When the English take something the French say "the English do that because they are grabbers."
8. When the French take something, the French say "We do that because we are good patriots."

3. PROTECTING ENGLAND

1. To protect the British Isles the English took the sea.
2. To protect the sea the English took Gibraltar, Canada and India.
3. To protect India the English went to Egypt.
4. To protect Egypt the English took the Soudan.
5. To protect the Soudan the English forced the French to leave Fashoda.
6. To protect the Cape and Natal the English took the Transvaal.
7. To protect South Africa the English prevented the French from giving Agadir to Germany.
8. So the English are just as good or just as bad as the French.

4. CIVILIZING ETHIOPIA

1. The French believe that trade follows the flag.
2. So do the English, so do the Germans, so do the Japanese, so do the Italians.
3. Italy is in Ethiopia for the same reason that the French are in Algeria, the English in India, the Japanese in Manchuria.
4. The Italians say that the Ethiopians are not civilized.
5. The last war proves that Europeans are no more civilized than the Africans.
6. So Europeans ought to find the way to become civilized before thinking about the best way to civilize Africans.

5. LEAGUE OF NATIONS

1. The League of Nations did not keep Japan from going to Manchuria or Italy from going to Ethiopia.
2. The League of Nations is not a League based on right.
3. It is a League based on might.
4. It is not a protection for poor nations against rich nations.
5. It is a protection for rich nations against poor nations.

6. MORAL DISARMAMENT

1. Theodore Roosevelt used to say: "If you want peace prepare for war."
2. So everybody prepared for war but war preparations did not bring peace; they brought war.
3. Since war preparations brought war, why not quit preparing for war.
4. If nations prepared for peace instead of preparing for war, they may have peace.
5. Aristide Briand used to say: "The best kind of disarmament is the disarmament of the heart."
6. The disarmament of Germany by the Allies was not the product of a change of heart on the part of the Allies toward Germany.

7. ROOM COULD BE FOUND

1. There is too much wheat in the United States.
2. There is too much cattle in Argentina.
3. There are too many sheep in Australia.

(Continued on page 8)

LETTERS FROM OUR READERS



II



III



I

Communists?

Rochester, N. Y.

Dear Editors of the Catholic Worker:

Inclosed please find a money order for \$3.75 for subscriptions to THE CATHOLIC WORKER. Sometime later this month we will have some more subscriptions for you.

I have read an article in your paper in recent issues in which was stated that many people accuse your paper of being Communist. This charge shocked me personally when I first read about it. But now I hear the charge being made here in Rochester quite a bit. The best thing to do is disregard these charges, I guess, but personally I have come to the conclusion that your paper should publish an editorial in the near future denying this charge and attempting to prove it false. I think you should state in so many words that you are not linked up in any way with the Communist party. There is one person I know of in particular who is convinced that your paper is secretly working with the Communists and that you have some sort of an alliance with them.

Too Bold

He also thinks that those working on the paper's staff are Communists, but imbued with so much zeal for Communist principles that they will do anything to win converts—thus explaining the fine Chris-

tian lives being lived by the members of the paper's staff. The objective being, according to this friend and others, to get Catholics thinking Communist ideas and to get them thinking these principles are Catholic. Then when, in a few years, the battle waxes strong between Christianity and Communism, your paper and its staff will turn to the Communist party and attempt to take thousands of the followers of your paper and those who have become enthusiastic over it to the Communist party with you. Now this may sound ridiculous, but it becomes less so when you hear certain educated Catholics talking like this. That is why I think it would be a good thing, once and for all, to prove this charge false. For one, I am sick of hearing it. An editorial, explaining once more your stand and that you are affiliated 100 per cent with the Catholic religion and a mortal enemy and hater of Communism, would, I think, settle this question and put a stop to this talk that is hindering your work.

"Too Meek"

And one more thing I would like to tell you about. At a recent discussion held in a certain institution here in Rochester (this discussion was held by a Catholic society), THE CATHOLIC WORKER came in for some discussion. A certain group present there were of the opinion that your paper was attempting to soothe the feelings of those who were outraged by the capitalists and attempting to cause them to be resigned to the misery brought about by the money lords of high finance, that they now find themselves the victims of. Your paper was accused of doing this instead of trying to better conditions and instead of trying to bring about a change in the existing order that allows the poor to be outraged and demoralized and discouraged. This might be true to a certain extent. Anyway, I humbly submit what was discussed at this meeting, thinking that you might be interested and might welcome comments on your policy and also constructive criticism.

Ecclesia Dei

Excerpts from letters from a German priest in prison:

"I thank you from the bottom of my heart for the kind sympathy in the last hard year. Every time you write to me our mutual friend, the Little Flower of Jesus, comes to me. God has taken from me much but maybe He has given me more. I cannot thank Him enough

THE STATIONS OF THE CROSS

The stations used on this page were done by Jean Charlot, whose work has, from time to time, appeared in THE CATHOLIC WORKER.

for the love and faithfulness of my friends and relatives. I feel that a big communion of prayer and sacrifice is supporting and comforting me. Your sympathy is assuring you of the first place amongst the "circumstances" of my daily Mass.... "In these times we must show that we mean what we believe and that we must be in earnest about our faith. What in the eyes of the world is a disgrace is an honor for the Christian. Supported by the prayers of his friends, a Christian can cheerfully bear this trial...."

Pro Ecclesia Dei

He continues to ask the prayers of his fellow members of the Mystical Body for himself and others in Germany.

Witnesses wrote that he had a



VII

"If anyone should offer thee rule and political offices, and wealth and luxury, and then having laid poverty before thee, shouldst allow thee to take, whichever thou shouldst wish, thou wouldst willingly snatch at poverty if thou didst know her beauty."—Anonymous early Christian Writer. "The True Glory of a Christian."



VIII

thirteen-hour trial, and that he was calm, serene and friendly during the ordeal, heroic in his attitude. And after the sentence of five years and 150,000 marks fine, his first thought was to encourage his broken hearted mother and sister. His mother died a few months later of a broken heart. Similar to little Guy, he felt that the most beautiful thing you can say to God is "Yes," which enabled him to say his "fat."

His letters always end, "Oremus pro ecclesia Dei," and this word encouraged this reader never to forget a daily Our Father and a Hail Mary for the Church in Germany and she would like all the readers of THE CATHOLIC WORKER to join her in this daily little remembrance.

—GERMAN CORRESPONDENT.

A 55-year-old New Jersey plumber, vengeful after brooding over his savings account tied up for more than two years, smashed into his local bank with an ax—and then fell dead.

He should have been more subtle about it. Then he might have lived to be a great man—like Sam Insull or Charlie Dawes.



IV



V

Accuracy

St. Joseph's Seminary.

Editor of THE CATHOLIC WORKER:

Some time ago, a friend remarked that certain expressions, such as "Catholic Action," "Social Justice," and "Mystical Body" are very likely to become worn-out phrases.

People—and this is true of some of our Catholic papers—are too prone to utter these terms without due recognition of their full import. The expressions are applied to a variety of subjects with which they have no connection. An instance of this fallacy occurs when the parish entertainment is termed a phase of Catholic Action. This inaccurate application of the expression differs greatly from the complete conception of Catholic Action implicitly found in the first encyclical of Pius XI, "Ubi Arcano Dei" (December 23, 1922), where we read:

"Say to your faithful laity that when they, united to their priests and their bishops, share in works of apostolate and of individual and social redemption, then more than ever are they the 'genus electum,' the 'regale sacerdotium,' the 'gens sancta,' the People of God, hymned by St. Peter (1 Peter ii, 9)."

The other two expressions, Social Justice and Mystical Body, are also misused and misunderstood.

THE CATHOLIC WORKER accomplishes much with these principles for its motives. They are well understood by the editors of the paper. THE CATHOLIC WORKER, however, can help to a better understanding of these all important doctrines of it will give from time to time a clear analysis of them.

With the sincere prayer that God will continue to shower His blessings on you and your great work, I am

Yours sincerely,

"A Philosopher."

Sympathy

Winchester, Tenn.

Dear Miss Day:

I am so happy that your article on the Sharecroppers made America. The Tenant and Sharecropper situation is most serious. Also I have found that very few here in the South sympathize with their plight. However, there are some who are worse off as a group. When I am in New York this summer I hope to have a long talk about the conditions of the poor whites. They are less than tenants and considered as impossible and socially lost.

Wishing God to bless you and your work, I am,

Sincerely in Christ,

Donald L. Barry, C.S.P.



VI

One for All

Dear Miss Day:

In answer to your appeal of recent date I am sending you a tiny mite to help along the Cause.

Your article in "America" was very timely and I am sure it must have made a deep impression. Since reading it, I have been in correspondence with Mr. Mitchell and intend that our organization shall have more to say about this horrible situation in the future.

May I presume to differ with you in a little matter of method? In your last issue you threatened the Borden people with a boycott for mistreating their workers. To this extent I thoroughly agree with you, but when it comes to the point of boycotting retailers who keep Borden products on their shelves, I do not see how this can be reconciled with Christian charity. These retailers become innocent victims. They have done nothing to bring our wrath upon them. Some of them may be in a position that they cannot do otherwise than deal with Borden. It seems to me that our zeal is misplaced when we injure an unoffending group for the sake of bringing real offenders to time.

Sincerely yours in Christ,
Fr. W. Howard Bishop.

"It is the true lover who loves everywhere."—St. Teresa.



IX



X



XI



XIV



XII



XIII

Senators Fight Compulsory War Drill

WASHINGTON—Eighteen United States Senators made an unsuccessful attempt, on March 17 and 18, to knock compulsory military training out of the nation's schools and colleges.

Senator Lynn J. Frazier (R., North Dakota) started a debate by offering an amendment to the army appropriation bill which would withhold federal funds from schools and colleges that force their students to study war tactics. The Senator cited cases of students being expelled from college when they declined on grounds of conscience to take military training. He asked that students be allowed to decide whether they wanted to take drill or not.

Quick to back up Senator Frazier was Senator Elmer A. Benson (F-L., Minnesota), who asked, "When we appropriate money for schools, why should we not appropriate the money for schools, and not for military training, and not to educate army officers?"

Senator Homer T. Bone (D., Washington), member of the munitions committee, deplored the brand of doctrines peddled to college students by the war department. The Senator said a war department manual defines democracy as a "government of the masses; results in mobocracy; attitude to property is communistic." "No boy," he said, "should be compelled to swallow this kind of doctrine from the United States Army, or be fired from school."

The Senators opposing the Frazier amendment were led by Senator Royal S. Copeland (D., New York). He was able to muster 59 votes, and the proposal was lost.



By BHP Cladek.

NEW FARM

(Continued from page 1)

a hundred peach trees, some apple and cherry trees, raspberry bushes, and a half acre of asparagus already in. The house has seven bedrooms and is in very bad repair. The outbuildings are falling apart. The roads to the place need some mending. There are eight acres of woodland. The price of the farm is \$1,250 and we are able, through the generosity of one of our readers, to pay a thousand dollars in cash, and we can make up the rest almost immediately.

Small Beginning

We are beginning the farm as humbly as we began THE CATHOLIC WORKER, which started with no staff, no headquarters, no mailing list, no money.

But this small beginning is but a demonstration, a piece of propaganda. St. Francis says that we cannot know, let alone talk about, what we have not practiced. From now on our readers will have a month-by-month account of the progress of a small group of people on the land.

There is no other news of the place save that we have the land, a truck to do the moving, and that on April 15 a group will go to take possession. From then on we will keep a log book and try to record the experiment, an experiment which will be of interest to families, to groups of unemployed, to the at-a-loss college graduate.

Within the last week we have received news of prospective farms in St. Louis and in Pittsburgh.

Notes On The Catholic Press

The Chrysostom is the only magazine in the English language concerned entirely with the interests of Oriental Catholics. The articles, beyond a tendency to use very poor "fillers," are extremely good and well worth the attention of all Catholics. Its platform is: "to acquaint our younger generation with our religious, historic and cultural treasures; to acquaint others with the same; to propagate the idea of St. Cyril and St. Method for a religious Slavonic culture, to aid reunion." In the current issue there is an excellent article on the history of the eastern churches by Dom Michael G. Pipik, O.S.B. Address: *The Chrysostom*, 2 Park Ave., Granville, N. Y. Subscription: \$2.00 per year. The comparison between the Oriental and Western (Roman) calendar is interesting.

School Editor

Outstanding in make-up and articles is *The Catholic School Editor*, published for the Catholic School Press Association at Marquette University, Milwaukee, Wis. It is obvious that some of the most important work for the Church in America is being done at Marquette in forming good propaganda artists and editors. Every Catholic school paper should be associated with the Association—the benefits are many. We can look forward with some certainty to a brilliant future for the Catholic Press from such beginnings, totally divorced from the gingerbread, sentimentality and sloppiness, once the tradition among American Catholic papers and magazines.

Squeal

A squeal of horror rose from Varia's lips when he beheld the Liturgical Movement defined in the militant, well-edited and sure-fire *Queen's Work* as "a movement in the Church to make Sunday Mass interesting." Varia is a low carp-

An Archbishop on Wages

The wage system itself is not unjust, but, when it exists, the wage should be a proper wage...It may be said that as industry is now organized, this is not always possible. Then industry should be reorganized. Some kind of partnership between worker and his employer would seem to be called for, a system which would be co-operative throughout, giving the employed a stake in the business...Think, too, of the rampant injustice involved in "cornering" commodities in order to force prices up. Or creating artificial scarcity by the destruction of goods, of foodstuffs, grain and coffee, and the rest, to keep up the market value...Destruction of the means of life surely indicates that there is something abnormal, something radically wrong in the mandated course of events leading up to such an outrage. — Archbishop Hinsley in the English "CATHOLIC WORKER."

'MAY DAY DISTRIBUTORS WANTED!

On May First THE CATHOLIC WORKER will be three years of age. From an initial issue of 2,500 the circulation has grown to 115,000. We invite our many friends all over the United States to celebrate the occasion by selling or distributing THE CATHOLIC WORKER on that day. Radicals of every description will be out in force on May Day. We trust that Catholic Workers, to whom the day really belongs (is it not Our Lady's Day?), will use the occasion to spread some thought that is radical.

ing cynic that hangs around the office in corners, reading all the Catholic papers and magazines that come in to find slips like that and chortle over them. Very readable are the Chick Pagan stories in photographs which seem to be a regular feature, as well as the well-thought-out series by Rev. Roger Lyons, S.J., on "Atheistic Communism and the Christian Social Order." A good article on exploitation of the proletariat has the following head: "American Exploiters Force Poor Citizens Into Slavery: Polite White-Colored Thieves Delicately Frisk Helpless Weak." Naturally you are all reading the novel "Storm-Tossed."

The Interracial Review

Two articles you cannot afford to miss are "Communism and the Negro" by John LaFarge, S.J., and "Equality in Christ," by Rev. William Busch, which might well be printed separately and given a wide distribution as pamphlets. The Negro is a fertile field for the Communists "for the very reason that the colored people are for the most part at the bottom of the social scale. The Negroes not only get all the unemployment depression and hard times that the rest of the world is getting. They get a special unemployment, a special depression, a special kind of hard times all of their own; and they have a lot of it even during the prosperity times."

Says Father Busch: "The liturgy makes no distinction of class or race, it is open to all; and at the present stage of the liturgical movement our Negro Catholics may feel that they are entering upon a course in which the majority of their white brethren are no more advanced. The deep meaning of the liturgy is grasped only through an understanding of the doctrine of the Mystical Christ. The liturgy is Christ's prayer in us and our prayer in Him. It is the worship in which are summed up the life processes through which our life individually and socially is assimilated to God in Christ."

The Interracial Review is a magazine every awakened Catholic should be reading. Write to 220



By Ade Bethune

GENERAL BUTLER ON ORATORICAL RAMPAGE

CHICAGO (FP)—A few verbatim remarks by Gen. Smedley D. Butler, former marine corps chief, in a symposium in Orchestra Hall on "War Is a Racket":

"Yeah, war is the biggest racket of all. Morgan, duPont and the other buzzards squeeze the suckers dry in peacetime and when there's nothing more to squeeze they send 'em off to war. You gonna be a sucker all the time? Soon Morgan and the rest will have us singing, 'Oh, Give Us the Open Door in China'. There's not one honest thing in politics. Every president wants to be reelected. Don't you suppose he likes his swimming pool we built for him and his official autos so he can break the traffic laws. We ought to put on the front page of every American textbook the duPont statement to the munitions committee that they couldn't put their patriotism above their duty to their stockholders. Yeah, the flag-a-g. The stars and stripes is our flag—let Morgan fly his own if he wants to sell munitions!"

West 42nd St., New York, N. Y., for a sample copy and then subscribe for yourself, your school, your college, your library, your Pastor.

In Brief

A distinct rise was gotten out of the eminent *Campus Record*, organ of the College of Mount Saint Vincent, when Dorothy Day said, according to the reporter, that the girls of Mount St. Vincent "have not responded even in a slight degree . . . probably because they are devoid of any intellectual curiosity or enthusiasm." An invitation in the same issue to students to write in about it was enthusiastically responded to in the next—the April issue. One or two of the letters seemed to justify Miss Day's reported accusation, and one other heartily agreed but failed to sign her name. We look forward to the next issue for more punches in the eye.

Though the style of *Altar and Home* is sometimes "over-simple" it is an excellent idea well carried out. Published by Conception Abbey, Conception, Missouri, it is a liturgical monthly with a good deal of material on the current portions of the liturgical year. Especially good is a translation and short commentary on the Psalter, the Christians' true book of devotion, which has reached Psalm 5. We hope that it will be published in a cheap pamphlet in several parts when completed.

The Social Forum is a little four-page newspaper published by the Catholic Social Study Conference at 96 Wilbrod St., Ottawa, Canada. The April issue is the second, and the price is two cents per copy, 50 cents per year. Catherine de Hueck, founder of the Friendship House in Toronto, contributes largely, and specially notable is George Bush's "Uneasy Essay." "The Philosophy of Communism," by Rev. L. Sweeney, O.M.I., is a good short summary. We call upon all, especially Canadian readers of THE CATHOLIC WORKER, to support THE Social Forum with all their might.

Liturgy and Sociology

Liturgy and Sociology has reached its third issue with accounts of the newly-formed "League of the Divine Office," a comparison of Capitalism and Communism by Philips Temple of Baltimore, a short sketch of "Don Bosco—Proletarian Saint," by Elizabeth Walsh of the Catholic University and news of the Campaign Propaganda Committee of which it is the organ. *Liturgy and Sociology* is an attempt to connect up the two ideas in terms of present day existence. As it is primarily a propaganda publication the former price of \$1 for a year's subscription has been discontinued and the contribution is now up to the reader. A sample copy will be sent on request from *Liturgy and Sociology*, 269 Avenue A, New York City.

The Death Dealer's Song

We cannot waste our money paying exorbitant profits to the "merchants of death." Those purveyors of death keep up their wolf song of inadequate defense, not from patriotic motives, but to fill their spacious pockets at the expense of every American citizen.—Representative H. C. Luckey (D. Neb.)

Boot Hearst Newsreel Out

CHICAGO (FP)—Hearst's newsreel, staggering with fascist propaganda, was kicked out of the Midway Theater in the University of Chicago district when American Student Union members told the management they would boycott the show unless Hearst-Metrophone was eliminated. Two neighborhood movies also banned the reels, and two more then followed suit.

—Margaret Says—

"Don't forget to ask for clothes. . . . I wrote a story asking for clothes only I lost it. It took a week to write it. And now, I lost it. Don't forget to tell how the boys have given away all their clothes. They gave away all their underwear. And Dan is coming out of his suit. They won't look very nice for Easter, especially covered with paint after Mott Street. The girls need clothes too. Remember all those spring coats that came in last year? And don't forget to think who it was who brought all those suits last week. One man got a job right away because he had a suit. . . . Wish I hadn't lost that story I wrote, all about how many men come in every morning. Next month I'll write one. But I won't want to write about the city. I'll want to write about the farming communes and overalls."

ANOTHER WAR

(Continued from page 1)

same thing once before during a peculiarly similar crisis. Mussolini said recently, "The inevitability of the nation's being called on to face another war must guide all our actions." We need only another Sarajevo incident to start things.

To those who say that the United States will remain aloof, we again point out the increase in armament expenditures. Guns are made to fight with, not to maintain peace. We point out the increasing nationalism that is being worked up by means of the "red bogey." We point out the gag laws being enacted throughout the country, and the preponderance of Fascist legislation being introduced in Washington. No purpose? We point out that our distinguished American institutions, the House of Morgan, DuPont, Standard Oil and all the rest have not suffered a change of heart since 1917; that they will not put principle above the chance to garner in a few more shekels.

Another War

There will be another war. And the United States will become embroiled. So far, it has signified its intention of doing just that. Our war machine is as great as any in the world. Is it just for show?

There will be another war. Now is the time to make up our minds what we will do about it. If we wait till the preparedness parades start marching, and atrocity stories are going the rounds, we are lost. We cannot judge the thing disinterestedly then; we must do it now. How? Almost absurdly simple. Know the teachings of the Catholic Church on war! But do more than know them; apply them! The Church presents a stronger case for conscientious objection than any other group on the face of the earth.

Niceness

The country is dotted with so-called peace organizations, as it always is in time of peace. Where are they in time of war? With the crowd, of course, yelling senselessly about patriotism, and defense. Why? Because they are what they are, nice people who want everything to be nice. In time of peace they prate of how nice everything would be if peace can be maintained. And their only reason for existence is niceness. They have no real reason for their babbling. To be effective they must be anti-war as well as pro-peace. They must reject war entirely; refuse to have any part of it. And to do this, one cannot offer niceness as a reason. The Catholic Church offers a real reason.

The Church decries war, and tells us we commit mortal sin if we act against our conscience in the matter. Hearst prattles about the niceness of peace and screams "my country, right or wrong." Which will we follow? The Church or Hearst?

Vermont Marble Company Hides Injustice Under Cloak of Charity

Refuses Living Wage to Workers; Boasts Service to State

The Vermont Marble Company regards with open hostility a union capable of making free agreements, thus opposing the choice of the large majority of its employees. Opposition is manifest in the Company "Statement" of Feb. 6, 1936, in which it attacks unfairly the American Federation of Labor as foreign to Vermont, though many of its workers are affiliated and the majority voted for such affiliation. Acknowledging the implication of its antagonism as "perhaps warranted," it sums up its attitude by refusing the least concession "to 'save the faces' of the Union leaders." Of the opponents of like free unions Pope Pius XI declares: "While readily recognizing and patronizing similar corporations among other classes, with CRIMINAL INJUSTICE they denied the innate right of forming associations to those who needed them most for self-protection against oppression by the more powerful."

The Vermont Marble Company made the gesture of offering to employees a choice: the independent union, the company union, or no union. Everywhere the men voted by overwhelming majorities for an independent union. A native-born of Proctor states: "The men voted about 16 to 1 for the independent union." From this source and others we learn that Company agents at once tried to "convince" the men that they should accept the company union. Why this shameful baiting to provoke the men when free choice was not to be allowed? The workmen of West Rutland, Center Rutland, and Danby dared to do their will and formed an independent union. They declared a strike for a living wage after long and futile negotiation.

"Free" Services

The Vermont Marble Company ruthlessly trampled upon the dignity of the men of Proctor and now mocks them by complacently writing: "There is no strike at Proctor where we have more employees than at other places—not more than a dozen men being away because of the strike." The company reserves for that dozen the title "MEN." The Company says nothing of the despotic domination concentrated in its hands by its almost complete control in the village of Proctor: of money, jobs, company houses, "free" services, religious work, etc. (An example of "free" service: hospital care for which the Company pays but for which it can hold the employee liable if it wishes to coerce.) We have heard from these victims of force and intimidation that they

Workers, Students!

Unite in boycotting all Borden products!

Schools, colleges, clubs, organizations of every sort! Post this on your bulletin board and urge your members to swell the Catholic protest against social injustice by promoting the boycott!

Refuse to deal with any store that handles Borden products.

Talk to your friends about the issues at stake, and get them to join the boycott.

The dispute affects the five boroughs of New York, Westchester, Long Island and New Jersey.

We made the strength of Catholics felt in the Legion of Decency. Let us be equally strong in the cause of social justice.

UNITE TO BOYCOTT BORDEN'S!

resent deeply the ignominy of being driven like rats from the ship. Freedom—a ship scuttled by the Company. Of such a situation when free agreement as to wages is at stake Leo XIII declared the natural law:

"If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer will give him no better, he is the victim of FORCE and INJUSTICE." He adds: "No man may outrage with impunity that human dignity which God Himself treats with reverence."

Charity and Justice

The Vermont Marble Company declares the living wage "Someone's theory." The Popes, Leo XIII and Pius XI, declare it a "dictate of nature more imperious and more ancient than any bargain between man and man." "In 1914," declares a Vermonter born and bred, "I as a youth about eighteen earned from \$18.00 to \$27.00 wiping engines and working in an ice house in Vermont. The men then working in the depths of damp and frigid Company quarries earned \$1.25 per day." Today in northern Vermont there works for the Company, a man, with wife and eleven children, and he receives the princely sum of \$13.00. A living wage of \$1.00 per head per week. The Company pays low wages thus keeping certain classes in subjection and the owners then buy shoes and stockings for the destitute, "As though it were the task of charity to make amends for the open violation of justice." (Pius XI).

Pastors, Attention!

"We have always considered that we had a peculiar obligation to the Vermont communities where we conduct our main operations and we have made a special effort to be helpful to them and to the State." (Vermont Marble Co., Feb. 6, 1936.) The Company owners have distributed much in the form of gifts to churches, schools, hospitals, and other charities. Many however are of the opinion that the sums rightfully belonged in the pay-envelopes of its own workingmen. The process appears to be a robbing of Peter to make a gift to Paul, though the workmen get partial benefits. The Company has from time to time invited immigrants to replace laborers demanding better conditions. These in turn have been thrown out of employment when for like reasons they became useless for the Company purposes because asking a living wage. Taxpayers, other than the Company, have then been obliged to share the burden of relief imposed by the Company's arbitrary action. The Company keeps its common laborers in subjection by low wages but it cares for them as long as they are willing slaves. We also treat our horses so—and then turn them into green pastures. "It is shameful and inhuman to treat men like chattels to make money by. The dignity of men is to be respected." (Leo XIII). The Vermont Marble Company owners—there are but few—do not fulfil their duties to the State when they degrade the character of citizens of Vermont. They promote social unrest and Communism. "Whosoever shall receive one such child as this in my name, receiveth me," said Christ. *How can Christian churches cooperate in the deeds of the Company by purchasing the altars, statues, fonts, etc., which it makes, until it treats its workmen as God requires?*

The Vermont Marble Company on March 30th agreed to an audit of its books on its own terms. It agreed not to enforce eviction notices if striking tenants would pay rents in the future. Rent has not been collected for four months. It agrees "to select and re-employ men from among the strikers, if and when they are needed."

(These facts have been gathered from Vermonters living in the Marble Belt—mostly native born.)

THE CHICAGO LETTER

ARTHUR G. FALLS, M. D.,
4655 S. Michigan Blvd.

Perhaps the most outstanding step in the progress of the colored population of the United States was taken in the establishment as a permanent organization of The National Negro Congress which met in Chicago on February 14 to 17, inclusive. Thousands of people, colored and white, packed the Eighth Regiment Armory, where the sessions were held during the four days. Seven hundred and sixty-three delegates were present, from 27 States and the District of Columbia, representing 551 various organizations with a membership of 3,322,093. Outside of Illinois, the largest delegation came from New York, with 156 officially credited delegates and with as many visitors. Seventy-six church and religious organizations, including members of practically every denomination, were represented.

Organization

The keynote of the Congress, expressed in every section, was the development of organized interracial groups on a wide scale, working for the improvement not only of colored people, but of all people. This note was emphasized especially in the trade union group, where the problems of Negro labor was met with a demand for an intensive organization and education of both colored and white labor as to a just program of working conditions. Throughout the Congress the spirit of unity between colored and white delegates was notable.

Catholics were represented in several fields. Official delegates came from The National Catholic Interracial Federation and from many trade union groups. Likewise visitors came from some Catholic universities. A summary of the activities and recommendations of the Congress may best be obtained from the February 22 issue of *The Chicago Defender*.

Interference

The only real difficulty experienced in the Congress was the effort on the part of certain army officials to label the Congress a "communist gathering." The constant interference, accompanied by the refusal of local officers to allow one speaker to appear on the platform in a symposium on Anti-Lynch Legislation, affected our Catholic group as well; for not only was it impossible to distribute *THE CATHOLIC WORKER* in the Convention Hall, but its free distribution outside the Hall was stopped by army officers on the basis that the *WORKER* was communist literature. This experience serves as another illustration of the extent to which Catholics will be affected if Fascism truly develops in this country. Three hundred copies of the paper had been handed out before the officers stopped us, so a few seeds were sown. The remaining copies were distributed at strategic parishes on the South Side.

Liturgy & Sociology

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

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

THE SEQUENCE

(From the Second Mass of The Resurrection)

Angel: O Christians, bring forth your sacrifice of praise unto the Paschal victim,



For the Lamb hath redeemed the sheep
And He, Christ the Sinless One,
Hath sinners to the Father reconciled!
Together in a strange battle
Death and Life have striven;
The Prince of Life who died
Now lives and reigns!
Say to us, Maria Magdalene,
What thou sawest on the way!

Maria: I saw the tomb

Wherein the Living One had laid;
I saw His glory as He rose again,
Two angels, linen, and the binding clothes.

Angel: We know now truly

That Christ has risen from the grave.

Christians: Hail, O Victor King!

And raise us from the death of sin
By Thy saving mercy. Amen. Alleluia!

Resolution to the Cuban Government

Whereas, it is a known fact that the Trade Union movement in Cuba is being suppressed by your government; and

Whereas, as a result of this suppression people are living under the most unbearable conditions; and

Whereas, the most sacred human rights to improve their standard of living through organized efforts are denied them; and

Whereas, attempts to organize have met with imprisonment:

Therefore, be it resolved that we vehemently protest against the existing conditions and demand that the Cuban workers be given the rights to have bona-fide legal organizations.

Be it further resolved, to free all workers imprisoned for union activities.

Signed,

MASKED MEN

(Continued from page 2)

room. On March 13, Friday night, a group of masked riders raided the house and burst into the room where I had sat talking to Williams. There they found Willie Hurst, witness to the shooting of two union men.

There before the eyes of Williams and his wife, Hurst was murdered in cold blood. No inquest was held. Circumstantial evidence points to a local peace officer who was involved in recent raids and the shooting of the two union men, as leader of the gang.

More Homeless

Since my visit more tent colonies have sprung up through Arkansas. Tenant farmers and sharecroppers are planning a general strike. The cotton is now in, and the workers have pledged themselves to stop every plow and hoe in the cotton fields when the cotton is coming up and is in danger of grass and weeds taking it.

Investigations

Other unions such as the United Mine Workers under John L. Lewis are joining in the investigation and nation wide protest but this is not enough. We urge our readers in schools and churches around the Middle West to show their Christian solidarity and collect clothes and food for the suffering sharecroppers of the South. If you have money to send, send that in order that food may be purchased.

I have seen the bare poverty of the union headquarters where three people are doing this work of fighting for the oppressed. They sleep in cots at headquarters, they have neither heat nor telephone. They make every sacrifice to carry on their work. I spent a week with them and can vouch for their honesty and the justice of their criticism. We are in accord with their desire to start cooperative farming ventures, where diversified farming will feed the hungry, and be a truly

CUBAN LABOR

(Continued from page 1)

tic tactics used on strikers, mock trials, and the Cuban counterpart of legal lynchings. The plight of the sugar workers was much the same as that of the American sharecroppers, practically the same condition of company stores with exorbitant prices, of wages owed the company for years ahead, of scrip used for pay that had no value off the plantation, thus making for enforced residence, he said. In further explanation of the wages Mr. Gelt showed the impossibility of a worker's family living on thirty cents a day when the statisticians of the Cuban Department of Labor conservatively estimated that a daily wage of \$2.50 was necessary in order that the basic necessities of life be had. And when it is realized that the worker especially in the sugar industry, is employed only two or three months per year the terrible results can well be imagined.

Production for Profit

Nor is the sugar worker permitted to raise stock or vegetables on his little company owned plot; his dependence upon the company's whims is complete. Factor, workers and even the middle class white collar and professional workers are little better off. For protesting working conditions, lowered wages, etc., workers are called communist agitators, disturbers of the peace, and are thrown into jail without trial or defense. Without defense because lawyers dare not gainsay the word of the military prosecutors who have taken over all civil administration. Cua is a land run by brutal sergeant-majors who of course gurgles the usual mumbo-jumbo of national necessity. The military is backed by a bloodsucking minority of wealthy property holders.

Christ or Marx

We cannot overemphasize the need of assisting our Cuban brothers. Unless Catholics show interest Cuban Catholics will turn to those who are only too willing to help them, namely the Marxists. We have seen what has happened before; surely Spain and Mexico has been eloquent examples of the lack of applied Catholic social principles; is Cuba to follow in their footsteps? In the advent of a possible national upheaval bringing an inevitable proletarian dominance will not the Church be indicted if her members do not proclaim Her truths now and act?

The Campion Propaganda Committee, the Intercollegiate Club, Catholic groups to whom Mr. Gelt spoke, read their response and are sending the appended resolution of protest to the Cuban government.

We ask all Catholic groups to send this resolution to the Cuban authorities and we ask their prayers. May God save Catholic Cuba and keep it Catholic.

constructive method of dealing with overproduction of cotton.

Send help to H. L. Mitchell, executive secretary, Box 5215, Memphis, Tennessee.

The Campion Propaganda Committee

Dramatics

The Campion Propaganda Committee has at last managed to get a Drama group going! This group, numbering at present about 10, had its first meeting Wednesday, March 27th, and will meet every Wednesday evening at 8:30 p. m. at 269 Avenue A, New York City. A short sketch was read by Madeline Miller, the director, and Lyons Carr, and several plays are under consideration for practice work. The Campion Propaganda Committee in Washington (11 Poverello House, 2119 10th St., N. W.) has casted a play written by a Viatorian Brother and has begun practices. The Drama, next to the Press, is one of the most important propaganda media, and should receive the full support of all Campions. "Murder in the Cathedral," a mystery play by T. S. Eliot, now playing in New York (WPA players) was discussed by the New York Drama Group as a sample of a truly Catholic play with tremendous sociological implications.

The Student's Hostel

The Washington Campions were the first to have an entire house of their own (11 Poverello House, 2119 10th St., N. W.), the Boston Campions were the first to have their own meeting rooms (863 Washington St., Boston, Mass.), and now the New York Campions are the first to have a Student's Hostel (437 East 15th St., New York City—across the street from the old CATHOLIC WORKER office). This will form the center for all Campion activities in New York City, and act as a national center. Prime will be recited and Compline sung daily, and we hope for a daily Missa Recitata in the parish church. We need tables, chairs, dressers, dishes, knives, forks, spoons, cups, kitchen ware, etc. Will you help us? The Hostel will be completely co-operative, and all the work will be done by those who live there.

Eastern Churches Guild

It was amusing to hear that the Eastern Churches Guild forms another reason in the mind of several anti-Catholic Workers for calling us Communists, in the pay of Moscow, etc., etc. This individual, lecturing to a Catholic College, quoted a Catholic scholar to the effect that the organization of the Churches of Eastern rites made them easy prey for Communism; hence, he said, our Eastern Churches Guild was endeavoring to break down the Church and foster Communism. The leap in logic performed is a dangerous one for any mind.

In spite of the above we hesitatingly urge you to join the virulent little band, meeting at 217 West 30th St. (next to the Church of St. John the Baptist) and hear Fr. Cuthbert, O.M.Cap., on alternate Sundays at 4:00 P. M.

The Interracial Committee

Meets alternately at 144 Charles Street and at the office of *The Interracial Review* (see Catholic Press column), 220 West 42nd St., New York City, on Tuesdays at 8 p. m. The Interracial Committee has just issued a four-page pamphlet (now exhausted) on "The Interracial Program" which is a prelude to a larger and more complete pamphlet on the same subject.

The Liturgical Choir

Meets on Saturday evenings at 8:30 p. m. at 263 Avenue A, New York City, for instruction and practice. At present the Missa Recitata is being practiced, for a possible beginning on the first Sunday after Easter. As many as possible should attend these very important practices.

Anniversary

The Campion Propaganda Committee is nearly a year old. In *THE CATHOLIC WORKER* of June, 1935, you read a statement of its ideals—how it was to be the right arm of *THE CATHOLIC WORKER*, to present the social teachings of the Church to the man on the street, to foster the spirit of the Liturgy in daily life, to practice the spiritual and corporal works of mercy, to organize

Catholic Youth into intelligent active bands of militant apostles, to teach and act in the mind of Mother Church, the Mystical Body of Christ, the Christian International. How far we have gone towards our ideal you may judge for yourselves. We now have five solidly established working groups—New York, Boston, St. Louis, Washington, D. C.; Mahanoy, Pa.—and three groups in seminaries as well as one "Pre-Campion" group in Cleveland. We have their homes in New York, Boston and Washington. We have a monthly printed magazine, *Liturgy & Sociology*, edited at 269 Avenue A, New York City, with 2,000 circulation, which presents our point of view, as well as news of our activities. The Drama Group is established in two centers, the Eastern Churches in two centers, the Liturgical Choir in two centers, and the Committee on War and Fascism and the Interracial Committee in one each. Good work has been done by all genuine Campions, though much remains to be done. Are you interested? Are you willing to Pray, Act and Sacrifice with us? Campion meetings are held in New York on Monday evenings (144 Charles St.), in Washington on Sunday evenings (2119 10th St., N.W.), and in Boston on Tuesday evenings (863 Washington St.).

Through Human Persons

1. In every exercise of the authority of Christ the whole aim is to bring souls ever closer into the oneness of Christ.
2. In this ministration Christ acts through human persons as the one Mediator between God and man.
3. The human person or action counts as nothing in such ministration.
4. It must lose itself in Christ and become as if it were not.

Fr. Virgil Michel.

BOOK REVIEW

Beet Fields

Recognizing that first duty of a novelist is to mirror life, the author has drawn her characters as they appear to her without a word as to their sociological significance. This (*Second Hoeing*, Hope Williams Sykes, Putnam) is a novel of the Colorado beet fields, a phase of American industrialism thus far unreported in fiction.

The story concerns Adam, a Russian German, who resents being termed Russian and insists on the historical significance of the German in his background, and his brave God-fearing wife Ana, who dies leaving the baby, the family and her share in tending the beets to Hannah, 16, who sacrifices high school and a job with the minister as a result. Beets are the dominant theme of the book, the Planting, Thinning, Second Hoeing and Harvest of the crops. Ana's faith sustains her daughter during the years of back-breaking toil tending beets. Hannah's romance with the son of her father's landlord, their engagement and her final class-conscious but prudent choice provides the romance. The reference to religion in the book serves to emphasize the need for faith by those who would till the soil. The forces against the worker are the sugar beet factory which pays poorly and sends out field men to supervise the work; also the beet growers who won't join the association to fight the factory, and those who secretly sell out to the factory.

The author certainly must have lived among these people for her people live and are not merely puppets in a survey of the Colorado beet country.

Loretta O'Donnell.



St. FRANCES of Rome and her Guardian ANGEL

EXPANSION

(Continued from page 4)

4. There are too many Germans in Germany, too many Italians in Italy, too many Japanese in Japan.
5. Room could be found in the United States for the Germans, in Argentina for the Italians, in Australia for the Japanese.
6. To make room for Germans, Italians, Japanese is a better way to establish peace than to build more battleships, more submarines and more aeroplanes.

8. BOOKS TO READ

1. *Our Enemy the State*, by Albert J. Nock, William Morrow, Publ.
2. *The Land of the Free*, by Herbert Agar, Houghton, Mifflin, Publ.
3. *Post-Industrialism*, by Arthur Pentz, Allen & Unwin, Publ., London.
4. *The Guildsman's Interpretation of History*, by Arthur Pentz, Allen & Unwin, Publ., London.
5. *Religion and the Modern State*, by Christopher Dawson, Sheed & Ward, Publ.
6. *The Things That Are Not Caesar's*, by Jacques Maritain, Scribner's, Publ.
7. *The Bourgeois Mind*, by Nicholas Berdyaev, Sheed & Ward, Publ.
8. *Christianity and Class War*, by Nicholas Berdyaev, Sheed & Ward, Publ.
9. *Nazareth or Social Chaos*, by Fr. Vincent McNabb, Burns, Oates, Publ., London.
10. *Nations Can Stay at Home*, by B. O. Wilcox, Norton & Co., Publ.

"If the government of free men is directed by the ruler to the common good of the community, that rule will be right and just—as becomes free men. But if that government is directed, not to the common good of the community, but to the private good of the ruler, then it will be unjust and perverted. Such rulers the Lord threatens through Ezechiel, saying: 'Woe to the shepherds that fed themselves'—by seeking their own gain. 'Should not the flocks be fed by the shepherds?' "(Ezech., 34:2).—St. Thomas—'On the Rule of Princes.' Bk. 1; Chap. 1.

More About the Farming Commune

Answers to Some Questions, Criticisms and Misconceptions About the Farming Commune which Have Come to Our Attention

Q. *The farming commune seems to me merely an escape, an indication of a defeatist attitude. You can't make headway in the cities, and you're tired living in the slums; so now you're all retiring to lead peaceful lives in the country.*

A. In the first place, our present work in industrial centers is not going to be stopped. Here in New York, the House of Hospitality and the other corporal works of mercy will go on as usual at the house in Mott Street which a friend has offered us; and there will be a New York editorial office in charge of two of the present members of the staff. The lectures of the Workers' School will continue, and there will also be a Campion center and hostel located in the city. So if anything our work in the city will be extended, not neglected.

Nor will those who go to the farm at the start lose touch with all the other work. Some of them do not intend to devote all their time to that end of the work, but will continue with other work of propaganda once the initial hard work of starting the farm, for which they are needed, is done. Much of the editorial work will also be done at the farming commune, and in the summer we hope to be able to resume our Campion school sessions there.

Q. *But why couldn't you just as well have stayed in the city and started, say, a co-operative printing plant to accomplish the same purpose as the farm?*

A. Because it is our hope to establish, not merely a group of people living on the land, but an essentially Catholic community, living a truly Catholic culture. If a group of people are to have a community of interests and a common culture, differing from that of the rest of the world, it is practically essential, we think, that they form a community geographically, and this is only possible on an extensive scale and where families are involved, on the land.

It is also necessary that they have within the community a basis for at least partial subsistence, in order to be less dependent on an alien social system and more free to develop their own. Farm life seems to be the only answer.

Q. *But isn't there to be any place for the many people who would be valuable in the development of such a culture, but who do not wish to be farmers?*

A. Certainly. The commune might perhaps better be called a village commune, in that, ideally, it should include many crafts and occupations in addition to farming. If opportunity offers, we should be only too glad to start our own printing establishment, for example, in

the farming commune. We have two members of the group who have some experience in that work; we have also an expert carpenter, who will, of course, continue to exercise his craft. We hope to be able to supply as many of the wants of the members as possible within the commune itself; but the basic occupation, though not the only one, should be farming.

Q. *You realize, don't you, that farming doesn't pay any more—that it will cost you practically as much, especially at first, to raise your food as to buy it?*

A. Yes, we don't expect to make any profit on the farm, even if we could. It probably won't even support itself for quite a while—perhaps it will never be entirely self-supporting. It is as the basis of a Catholic culture that we look upon farming, not as an alternative to a salaried job. As far as expense goes, it will at least be cheaper than living in the city and paying rent.

Q. *Will you try to sell your farm produce, or allow individual members of the community to do so?*

A. We don't believe in selling things, but rather in producing them for use. We expect to be able to use all our produce ourselves for quite a while; and if he should ever have a surplus, we are sure we can find many needy ones to use it up.

Q. *Don't you think the idea of everyone living and eating together will terrify many people?*

A. We have been doing it for several years at *THE CATHOLIC WORKER*. However, at the farm, where we will have room to spread, anyone who wishes will be welcome to build his own home, and we will all help him. We realize especially the difficulties of families living in common with other people, and we hope to make the commune eventually a community of families living in their separate establishments.

Q. *But what assurance of stability would families have? That is, how could they be sure that, if they offended someone at the head of the group or disagreed with the accepted opinions, or if their children did, they might not be ordered to leave and lose the result of all their work?*

A. Members of the commune would have to be given the right of exclusive and permanent use of the land assigned to them, although the community would have some control in such matters as selling. And, of course, if a member left the commune and took a job in the city, with no intention of continuing to cultivate his land, its use would revert to the community. But as long as he cultivates it, it belongs, in effect, to him, and no one can displace him.

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EASTER

Three days later, on a happy morn
For a world of strife and woe,
Two Marys trudged wearily down the road,
To a sepulchre below.

They had no eyes for the pastoral scene,
Nor ears for the birds' sweet song;
They only thought of the Master's death,
That seemed so cruel and wrong.

The tomb loomed up, through the morning mist,
They quickened their steps that way;
They saw that the stone was rolled aside,
And wept in their dismay.

When lo! A brightness shone therefrom,
And an Angel's voice spoke clear,
"Why seek you the Living among the dead?
He is risen, He is not here!"

William M. Callahan.