



EASY ESSAYS

by
PETER MAURIN

From Richelieu To Hitler

I. 100% Frenchman

1. Cardinal Richelieu was a cardinal of the Catholic Church and Premier Minister to a Catholic King.
2. He ought to have been 100% Catholic.
3. He chose to be 100% Frenchman.
4. As a 100% Frenchman he wanted France stronger and Austria weaker.
5. He wanted France to be the dictator of continental Europe.

II- Thirty Years War

1. It was during the Thirty Years War.
2. Northern Germany and Sweden were fighting against Southern Germany and Austria.
3. It was a civil war between Protestant Germany and Catholic Germany.
4. To make France stronger and Austria weaker Cardinal Richelieu took the side of Protestant Germany and Sweden against Catholic Germany and Austria.

III. Treaty of Westphalia

1. Protestant Germany and Sweden won the war with the help of France.
2. The Treaty of Westphalia signed in 1648 gave to France part of Alsace.
3. While France was united the Treaty of Westphalia kept Germany divided in 300 principalities.
4. The acquisition of part of Alsace by France did not keep Alsace from remaining a bone of contention between France and Germany.

IV. Birth of Prussia

1. While France was united and the king used to say "I am the State" Germany was divided in 300 principalities.
2. But Germany did not remain divided.
3. Around 1700 the Principality of Hohenzollern, the Margoniet of Brandenburg and the Dukedom of Prussia formed a new nation which they called Prussia.
4. Eager to receive English recognition, the new nation took the side of England against Spain in the war of Spanish Succession.
5. It is in this war that England got Gibraltar.

V. Seven Years War

1. During the Seven Years War, known in America as French and Indian War, (Continued on Page 8)

When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. Isaiah.



Deal thy bread to the hungry, and bring the needy and the homeless into thy house.

When thou shalt see one naked cover him and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and he shall say, Here I am. . . . Isaiah.

DAY AFTER DAY

One night last month a group met at a dinner in honor of Madame Raissa Maritain, who was returning to France the next day after a short visit to New York and the Middle West. Harry McNeil, who is the chairman of our Tuesday night forums, Dr. Ruth Byrnes, Dr. William O'Meara, Harry Binsse and his wife, Mrs. Maritain's sister, and Emmanuel Chapman were there and the conversation proceeded in French and English. Thanks to Dr. McNeil, who is as much at home in conversational French as he is in English, it was a most pleasant dinner for me, who speak no French. The others confessed they were more at ease discussing philosophy in French than the trade union movement, for instance, in which Madame Maritain was deeply interested.

Madame Maritain warmly recommended Borne and Henry's book, "The Philosophy of Work," and said she and her husband were well acquainted with the authors, who were students of his in Paris.

Theresa Newman

The conversation shifted to Therese Neuman, about whom rumors are circulating just now—rumors of her death, rumors that she is confined to a concentration camp. Nobody had any definite information. Maritain himself had visited the mystic and had been present during two of her ecstasies and had been profoundly impressed. He had not had conversation with her.

Both Maritain and his wife have a warm love for America and consider that there are infinite possibilities here of working towards that pluralist state which the philosopher has outlined in his first essay, in "Freedom and the Modern World."

Madame Maritain expressed a deep interest in the Negro in this country and the evening ended with a half hour visit to Harlem where we sat in the Savoy and watched the dancers and listened to swing music. Being a musician herself, Madame Maritain wished to hear first hand one of those bands so publicized in European journals.

I was glad it was one of the big public dance halls we went to because it was a place where workers gather after long hours of back-breaking manual labor, where women who work as chambermaids, houseworkers, clerks, can go and forget their oppression in a few hours of lighthearted dance. Some of the dancing was grotesque and even humorous, some was most sedate. There was none that was objectionable as I had been afraid it might be.

Winter is Here

Finally we have taken to fires after a long and warm fall. All the women in the House of Hospitality go out collecting wood from the neighborhood around and the back yard rings with the sound of hatchets against not only wood but concrete. Not so good for the hatchets.

The neighbors generously bring us all the grape crates after their wine-making and the back yard was stacked for a couple of days. In the morning, the cold penetrates and the men on the breadline have started building fires to warm themselves. Mostly it is the trash in the street that they are burning up. This morning, on the Feast of the Presentation, there was a delicately joyous sunrise as though in honor of the Blessed Mother. All pink, (Continued on page 4)

Denies Nat'l Guard Watched Silver Being Unloaded

U. S. Treasury Bought Silver Stolen By Loyalist Government

In a letter to the editor, Major General Haskell of the New York National Guard, vehemently denies that his organization had been used to guard the silver sent to this country by the Spanish Loyalists.

Our story, however, has been found to be substantially true according to competent authorities other than the first source. What is probably the most important of our new findings is the fact that the United States Treasury has actually bought and paid for the silver.

This, briefly, is the story as we piece it together: The silver belongs to the Bank of Spain, a private institution. When hostilities broke out, the resources of the bank, which had about 70 branches throughout Spain, were declared by the Loyalist government to be the property of the state. Most of the directors of the bank were Rebel sympathizers. The silver, which comprised most of the bank's wealth, has been sent to the United States in five shipments and bought by (Continued on page 7)



Appeal for Lepers

Every year the Society For The Propagation Of The Faith asks all Catholics to remember the most pitiful of all humans, the leper. Through the Society, these unfortunate men and women can subsist for a day on ten cents. The heroic missionaries who give their lives ask you to give a little from your substance. The Catholic Worker urges its readers to give generously to this worthy cause. You have been generous to us; we beg you to consider, now, those far away. Send gifts to the Propagation Of The Faith, 109 West 38th Street, New York City.

'Social Justice' Publishes Anti-Semite Document

Jesuit Debunks Protocols Of Zion; Father Ahern Insists They Are a Fraud

BOSTON.—The Protocols of the Elders of Zion to the average man are a mouthful of mystical mush, to the historian a tasty task of document chasing, to the economist a mumble-jumble of fantastic prophecies and to the discerning mind a "plagiarism and a fraud," as Jesuit Father Michael J. Ahern declared in his weekly broadcast over the Catholic Truth Hour here. This is not the word of Father Ahern alone. It is the consensus of opinion since the mystifying protocols made their appearance in 1864.

Forgotten at the time, the protocols reappeared in Russia in 1905, were officially stamped and entered in the British Museum on August 10, 1936, a booklet full of plans whereby Zionists would seek and obtain world-wide domination.

In 1921 Henry Ford, in an interview published in the New York World, is reported as saying of this booklet: "The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and (Continued on Page 2)

Prayers For Persecuted

Archbishop Rummel Appeals for Prayers for Refugees

November 17, 1938 During the past week the world has been shocked by information coming out of Germany describing a series of indignities and hardships that have been inflicted upon certain racial and religious groups at the hands of uncontrolled mobs and in consequence of unbelievably harsh official decrees.

During the five years that the National Socialist Government has ruled the German nation we have become accustomed to frequent evidences of hostility to the Jewish and Christian religions and of a seemingly determined effort to humiliate the Catholic Church and her ministers. Not only have certain bishops and priests been subjected to insult and injury, but entire religious communities and many zealous members of the laity have been made the objects of suspicion and slander. Many have been deprived of

their liberty on unjust grounds and the merest pretext, while others have had to flee the country for the safety of their lives.

But all this now seems but a shadow by comparison with the violent attacks upon two Princes of the Church, the Cardinal Archbishops of Vienna and Munich, and with the hardships imposed upon members of the Jewish faith, who are being deprived of the most fundamental civic and social rights, including the confiscation of their property by the imposition of fines and penalties, that are reminiscent of war time exactions.

Under the circumstances it may be impossible to do much that would restrain or change the attitude of the German government. Indeed there is reason to believe that strenuous protest and criticism would only lead to even more violent acts and harsher methods. But we can

all unite in the spirit of prayer, asking Almighty God to give courage and strength to the victims of this inhuman policy and to shorten the days of their suffering by moving the hearts of those responsible for the persecution to relent.

Hence, I direct that on Sunday, November 20, there be recited in every church after all the Masses the litany of the Sacred Heart for the intentions just indicated and suggest that you be prepared in the spirit of charity to respond generously to a future appeal for donations to sustain the work of relief now carried on by various committees for the care of refugees. Among these committees is that for Catholic Refugees from Germany, Austria and Czechoslovakia, of which the undersigned is the chairman.

Faithfully yours in the Lord,
JOSEPH FRANCIS RUMMEL,
Archbishop of New Orleans

Open Letter to The New Republic

A detailed answer to Leo Lehman's article in the November 16th number of "The New Republic" entitled, "Catholic Church in Politics."

This is a criticism. I forbear to criticize the article, as such, for fear I will be accused of speaking in generalities. I cast no aspersions, call no names. This article purports to be nothing more than a refutation, claim by claim, of Mr. Lehman's opus. It is not an apology for Catholic reactionaries (and there are many, sad to say) nor yet a defense of those Catholics who do uphold violations of free speech guarantees. It is a denial of most of Mr. Lehman's purported facts. But let us get down to cases.

In the first sentence of his article Dr. Lehman states, very dogmatically, "No one can fail to note the increasing attacks of the Catholic hierarchy on the right of free speech for those who oppose or criticize its doctrines." A broad and condemning statement, if true. When one makes an accusation, the burden of proof rests upon him. And yet, in the article, the author mentions only two of the hierarchy, Bishop Schlarman of Peoria and Archbishop Walsh of Newark. He proves of the Peorian prelate that he exercised his own right of free speech; and of Archbishop Walsh, he merely states (and that without proof) that he is a friend of Hague.

Rutherford

In the same paragraph the author asserts, "Its (Catholicism's) tactics have been to paint all liberalism Red and to brand as Communist all who strive to uphold that individual freedom disparaged by the Church." Can any informed person sincerely make such a claim in the face of the utterances of the Holy Father, Bishop Lucey, Cardinal Mundelein and a host of others? When the basic opposition of the Church to the totalitarian state, Fascist or Communist, comes of that very question of individual freedom?

The writer mentions, vaguely, the matter of "The Monsignor of Jersey City" blackmailing a Loyalist supporter. I say vaguely, because he mentions no name, couldn't, in fact, because THERE IS NO SUCH TITLE AS "MONSIGNOR OF JERSEY CITY" OR "MONSIGNOR OF" ANYWHERE ELSE.

He mentions that the representatives of the Loyalist government have "met with the determined opposition of Catholic forces all over the United States." Certainly they have. And so have the representatives of the Rebels met with "the determined opposition" of Loyalist sympathizers. So what? Most Catholics happen to favor the Rebels. Have they not the right to plead their cause the same as Loyalist sympathizers? Does not the guarantee of free speech hold for the Bishop of Peoria as well as for the apologists of the Loyalist government? Mr. Lehman objects to Catholic groups being used as "pressure groups." Who is to decide what a group shall do? The group itself, or Mr. Lehman? It is the right of any group to be a pressure group or not, as it pleases. I would suspect that Mr. Lehman's objection comes of the fact that these groups hold opinions that differ with his.

Judge Rutherford comes in for a bit of shoulder weeping on the part of the writer. Very ably confusing the right of free speech with the "right" to lie, to be scurrilous, to vilify and slander, he attacks Catholics for their opposition to the Jehovah's Witnesses and their action that led to canceling of radio broadcasts and lectures. Would THE NEW REPUBLIC consider it a matter of free speech if I were to label it, publicly, as the Whore of New York? Or if I were to ascribe to it all manner of licentiousness, of perfidy, of vile actions? Libel suits aside, THE NEW REPUBLIC would use its prerogative of free speech (and rightly so) to the end that people would boycott my meetings and hall owners would hesitate to let their halls for the dissemination of such lies.

Jersey City

Finally, Jersey City. Here the author has been eminently unfair. I can safely defy Mr. Lehman to mention one instance of Archbishop Walsh's upholding Hague's tactics. The mere fact, if it is a fact, of two men being friends does not lead logically to the conclusion that they believe the same things or that they approve the actions of each other. The article makes much of the fact that The Catholic War Veterans backed Hague and lent their power to prevent Norman Thomas' speaking. But not one word of the fact that I, editor of a Catholic paper, was a principal witness for Mr. Thomas at Judge Clarke's hearing that resulted in an injunction restraining Hague. Why?

He makes a great to-do of Papal Chamberlain Matthews, counsel for Hague, and quotes some of his presumptuous statements. The implication was that Matthews spoke for the Church. On the other hand, he devotes one short sentence to Monsignor John A. Ryan's condemnation of Hague's tactics. Why?

A great deal is made about the use of the Holy Name Society and the fact that Hague followers were able to pack their meetings by cards, signed by officers of that group and handed out to members. A facsimile is printed. "Pledged by their priests," is the expression used by Mr. Lehman, but the facsimile does not contain the name of a single priest.

Admittedly, the article is designed to "expose" the Church. Yet, where is the expose? A list is given of Catholics who are on the "wrong side." BUT NO MENTION IS MADE OF THOSE CATHOLICS WHO ARE ON THE "RIGHT SIDE." No mention of those Catholic papers that condemned Hagueism, "America," "Commonweal," "The Catholic Worker," "The St. Louis Catholic,"

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A casual reading of the Daily Worker would lead one to believe that another Catholic daily had been realized. But, comrade reporter on the Rice-Hathaway debate, don't you believe that what Father Rice had to say was the real Catholic news, not what Hathaway had to say? Too, when you are reporting other priests and Catholic laymen, we are almost certain that those reported would welcome a note to the effect that there CAN BE NO UNITED FRONT WITH COMMUNISM.

The Catholic Worker had that scoop on Loyalist selling of silver for a month, waiting for press time. The secular papers knew all about it, too. WHY DIDN'T THEY USE IT?

MOST WELCOME NEWS OF THE MONTH: Georgetown will soon inaugurate a series of courses in co-ops, designed to help the fishermen of Maryland. Those



—Ade Bethune

Jesuits are up to something again! This column's best wishes for an American Antigoneish.

QUESTION: When is an anti-clerical? William T. Walsh, writing for Columbia, asserts that a Catholic "labor paper," presumably The Catholic Worker, is anti-clerical for calling upon priests to assume social leadership. Maybe we're wrong, but it seems to our very young and naive mind that anti-clericalism would consist of telling priests to mind their own business and stay out of things rather than inviting them to take part. Or are we wrong?

THE GADFLY is in receipt of news of the formation of an anti-Semitic group of Catholics calling themselves The Christian Front. This group has no connection, as far as we can learn, with Father Coughlin's movement or with the magazine edited by Dick Deverall. Like the Order of '76, this group is fanatically anti-Semitic, calls every one "Communist," urges a boycott of Jews, is pro-Mussolini and 100 per cent American. Their closed meetings take place in a New York parish hall. THE GADFLY BUZZES, PREPARES TO SETTLE! Watch this column for further developments.

'Social Justice' Publishes Anti-Semite Document

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they have fitted the world situation up to this time. They fit it now."

Last summer Father Coughlin's weekly magazine, Social Justice, began publication one by one of the twenty-four protocols, not, the Radio Priest explained, to prove that the Jews seek world-wide domination along its outlines, but rather to reiterate a la Henry Ford "the accord which is evident in the content of the protocols with the very definite happenings which are occurring in our midst," and further to show that the Protocols constitute preeminently a communistic program to destroy Christian civilization.

Father Ahern's talk, believed designed to offset prejudice created by their handling in Social Justice magazine, traced the origin of the Protocols, showed that their wording in 1905 had been copied almost verbatim from a harmless political satire about Napoleon published in 1864. He quoted a brother Jesuit in Belgium, Father Peter Charles, as saying: "The more thoroughly one examines these Protocols so much the more do they demonstrate their absurdity, their contradictory character and their childishness."

Wrote Father Coughlin in Social Justice of August 15:

"It is a historical fact that the authorship of the Protocols has not been authenticated. . . . Never forgetting this timely fact, and never being willing to add either my name or influence to arouse animosity against a nationless nation whose children are scattered on the shores of the seven seas, I distinguish between the authenticity of the Protocols and the existence of the Protocols which Social Justice is reprinting with the ultimate objective of analyzing this widely discussed document in order that a non-Jew may contribute some small thought to prevent happening to Jews in America what has occurred elsewhere."

—From The Catholic Herald Citizen

Small Group Has Most Of Income

Washington — Slightly more than 18,000 individuals had a total of income of \$2,214,279,000, or about one-thirtieth of the total national income of the nation's 30,000,000 families, in 1936.

The 18,339 persons who reported net incomes of \$50,000 and over, paid in federal income taxes and surtaxes \$707,136,000 — an average of \$38,510, but after paying all taxes and making all the deductions allowed, they still had left an average of \$64,372.

These few persons received in 1936 a total property income of nearly \$1,905,000,000 or 9.2 per cent over one-eleventh of the total property income of \$20,735,000,000 reported by the U. S. Department of Commerce.

Thirty received \$1,011,771,000 in dividends or almost one-quarter of total dividends paid, and the 10,443 who reported wages, salaries, commissions, etc., put their total at \$309,285,000 — which averages \$31,531 a year.

The 677,011 people reporting net incomes over \$5,000 had a total income of \$10,257,390,000, that is about 2 per cent of the families had about 17 per cent of the national income. They paid in federal income taxes and surtaxes only \$1,153,456,000, or approximately one-eighth of their total net income after all deductions and taxes paid, and had left on the average \$11,434.

They could and should have paid in 1937, on this 1936 income, at least \$1,500,000,000 to \$2,000,000,000 more in direct federal income taxes than they did, and under the conservative British Government, they would have done so.

"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."

—St. John Chrysostom

California Degrades Workers

We view with sorrow, we raise hands in horror at what is happening abroad. While here, at home, under our very eyes, more horrible, more shameful persecutions are being committed. In California a people are being brutalized.

Men overseas are losing their freedom, races their pride; but here workers are losing their labor, and men their manhood. In the Dust Bowl the agricultural laborers lost their property, moved on to California and lost their souls.

We hiss Stalin, we boo Mussolini and we curse Hitler; but we don't even raise a whisper at the tyrants in this, the Paradise State. Europe has its dictators, California has its Associated Farmers. But the members of this organization of farmers are only the Charlie McCarthy's of the investment bankers, the owners and controllers of the whole agricultural system of the state. There the dictators threatened war, here the Associated Farmers have precipitated riot. For strikes on the farms mean bloodshed.

It will not be the first time riots have come to San Joaquin Valley. There was one in 1893, another in 1913. And they are not hard to start when one side possesses ammunition. For every California rancher owns a gun. And so familiar has become the sight of a farmer carrying a gun that no one thinks anymore of it than of the huntsman pursuing other prey. In the last strike in '33, three workers were killed and one man lost his arm.

And now, 5,000 men stand idle in the market place—because no man will hire them for a living wage.

The last week of September, just before the cotton harvest, fifteen men, the Committee of the Associated Farmers, met and cut the price of cotton picking to 75c a hundred pounds. And at best, an expert picker can pick only 200 pounds a day in peak season.

So at long last, the migratory workers have struck. Struck because all they can get is seventy-five cents for their labor; 75c—and all they ask is a dollar! It was a spontaneous strike; no organizers, no agitators goaded them to it. But need they? Was not the drop from existence to starvation wages enough?

They have no union, as yet. The "Migs" are the hardest organizing problem in the world. But, as never before, they are holding steadfast. "And the just shall stand with great constancy against those that have afflicted them and taken away their labors." (Wisdom 1, 1-5).

And why are the financiers cutting wages? To starve the workers? To grind more profits out of the poor? Not entirely. But to kill unions.

To the Rescue

The Simon J. Lubin Society has been championing the agricultural workers almost single-handed. Archbishop Hanna cried over their plight. But now the unions have come to guide, the Federal government to help. And last but not least a new organization of sympathizers has come to their assistance. John Steinbeck, the "Migs" great defender, has formed the "Committee to Aid Agricultural organization."

From all over the state activity has started, money is being raised, supplies sent to feed and clothe the body, uplift the moral and buy gasoline for the picket line.

For the picket line is 150 miles long and it is patrolled by cars. Pickets drive on the highways, careful not to run on private property, honking their horns and calling to their fellows: "Come out of the fields."

News from the Front

The Committee to Aid Agricultural organization sent four representatives to investigate conditions on the scene. The four, Rev. Edwin P. Ryland (retired minister), Mr. Lester McMillan (Los Angeles Board of Education), Mr. Laurence Sperber (writer for the University of California), and Mr. Gordon T. Allmand (writer), came back to report at a meeting held at the home of Melvyn Dodgias and Helen Gahagan.

They had visited seven migratory camps in Kern County. Some Federal, some County camps, and three

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Priest is Chosen as Chaplain by Seamen

A resolution making Father O'Donnell Honorary Member of the Engine Division of the National Maritime Union and Chaplain for the Catholic Seamen for the port of New York was accepted and concurred in recommendation at a meeting of the Engine Division on November 14.

The resolution was proposed by Robert McBride, Hospital and prison delegate, in recognition of the work Fr. O'Donnell has done for the seamen. "During the past year," the delegate's report reads, "Fr. O'Donnell has buried to my knowledge over 48 destitute seamen, without question as to their affiliation or anything else, and during the past strike, he fed and took care of numerous men on the beach without asking anything in return either from the men or from the union."

Biggest news of the month from the standpoint of Union accomplishment was the signing of an agreement between the NMU and the principal private steamship operators, after sixteen months of continuous struggle for better working conditions and recognition of the union.

With this agreement provisions have been made for better food, living conditions, wages and hours of labor. It covers 210 ships, employing approximately 20,000 men, with forty-three per cent of the maritime industry recognizing the National Maritime Union as sole collective bargaining agency and provides for preferential hiring of union members.

A clause in the contract calls for the abolition of company unions. This is considered an outstanding victory. Under the contract, the prevailing wages in the various departments are to be maintained for the period of one year. The rate is considered satisfactory by the majority of the members and this wage standard had been reached through a long painful process involving two hard and costly strikes that should never have been necessary.

The history of the National Maritime Union is only two and a half years old. It dates back to the spring of 1936 when conditions became so intolerable that the entire crew of the California, one of the crack intercoastal liners, staged a sit-down strike. The crew was promised a hearing and no retaliation if they would bring the ship back to New York. They agreed to this but on their arrival in New York most of the crew were immediately discharged and charges of mutiny brought against them.

This precipitated a spontaneous strike on all the ships of the International Mercantile Marine which were laying at the Chelsea piers with the California.

The racketeering officials of the A. F. of L. International Seamen's Union declared this an outlaw strike and withheld union funds and support and joined with the shipowners in calling the strikers radicals and outlaws. This was the strike during which The Catholic Worker, having just moved into its new quarters at 115 Mott Street, opened its doors to the seamen and housed about fifty of them during the strike.

After a few months of picketing and fighting to get a true picture of the situation before the public and Washington and against an unfriendly press and reactionary and dishonest labor leaders who are now all either in jail or out looking for a job, the men finally went back to work to reorganize for a struggle that was sure to come.

In the fall of 1936 most of the seamen went out again and this time after three months won many concessions. During this period The Catholic Worker opened a west side branch and fed about a thousand men a day sandwiches and coffee for the duration of the strike.

The new union led by Joe Curran who was a member of the California crew and fought honestly and untiringly all along the line, emerged from this strike.

Today the seamen ship by rotary system of hiring that eliminates the necessity of walking the docks looking for a berth. All races and creeds picketed together and suffered together and now share the same halls and ship together.

Today on the waterfront and in union halls paid labor spies are

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Necktie Co-op Is Big Success

An economic remedy, a co-operative necktie factory, initiated six months ago by the United Neckwear Makers' Union for the benefit of its unemployed members, has thrived to the booming extent of necessitating a proposed reestablishment in a new spacious home located in Hightstown, New Jersey.

The removal will effect an industrial revolution for the goodly number of shops that were established cooperatively in the cubical quarters on East Allen Street. The site of the contemplated factory will offer the workers modern working facilities besides the pleasantly contrasting scene of a picturesque rural New Jersey.

A migratory move will have to be undertaken by the workers of this cooperative—Cooperative Cravat Corporation—which engages eighty



—Ade Bethune

full-time employees to whom the removal has been proposed. The workers' problem of family resettlement will be solved by the new home construction of the Federal Resettlement Administration, which has offered them modern three and four-room apartments at the nominal \$13.50 monthly rental. The workers had remarked that their \$25 and \$30 weekly income has been too heavily taxed by New York rentals.

"Success"

Louis Fuchs, manager of the union, which is affiliated with the CIO Amalgamated Clothing Workers, together with Alexander Grossman, the cooperative's manager, brought up the matter of moving in a shop meeting last week. In addition to an economical family resettlement, Mr. Fuchs said that the move will offer full employment to 150 men and women besides a modern factory.

His statement, that "the cooperative is a success beyond our dreams," is backed up by the figures in the fact that the \$500 necktie sales of last May has multiplied to a \$12,000 November. Furthermore this necktie factory has grown to the prominence of ranking as the largest in the industry. The sales barometer has advanced with steady rapidity. And by encouraging interest in the union labels among members of the CIO and the A. F. of L., they have elicited the patronage of some of the leading stores as Hearn's, Bloomingdale's, Abraham & Strauss and Marshall-Field & Co.

The "co-op's" feature of specializing in lower-priced ties has achieved its purpose of routing the sweatshop union evaders from New York.

A capital of \$25,000, aggregating from a \$10 a share subscription by the union members, has served a twofold purpose of somewhat removing the union's relief burden and of affording an opportunity to its unemployed to find themselves on the constructive grounds of a working cooperative.

Holy Father Speaks On Nationalism

"... great question at present agitating the world under the name of nationalism, a nationalism in many ways exaggerated—an ill-conceived nationalism which we have already had painful occasion to denounce as erroneous and dangerous." "... beware of this exaggerated nationalism which prevents health of souls and raises barriers between peoples and peoples and is contrary not only to the law of the Good Lord and the faith, but also to the Credo itself, to the Credo which is sung in all cathedrals of the world, which is confessed in all Solemn Masses, which is sung with moving enthusiasm by Christian crowds, to the Magnificent Credo of all Eucharistic Congresses in which it triumphantly accompanies the King of Kings."

"The words of the Credo are first words that issued from the Apostolic College, the first formulas of evangelic teaching promulgated by the words of Jesus 'Decete omnes gentes' ('Go ye into the whole world and preach the gospel to every creature') and these words say 'Credo sanctam Catholicam ecclesiam.' ('I believe in the Holy Catholic Church')"

"But Catholic means universal—there is no other possible translation either in Italian or in any other modern language—and Catholic Church means universal church. Now the contrast between exaggerated nationalism and Catholic doctrine is evident. The spirit of this nationalism is contrary to the spirit of the Credo and is contrary to the Faith."

The Pope went on to say that he has never thought about these things with such precision, with such absolutism, he might almost say with such intransigence of formulas.

"Since it is God who has made us a gift of this clarity," he said, "we wish to share it with our sons, all of whom have great need of it in these times of ours when such ideas are causing so much noise and so much damage. This very day was brought us a very grave thing."

"It is a matter by now of a true form of apostasy. It is no longer a matter of this or that erroneous idea, it is the whole spirit of the faith of Christ, 'Credo sanctam Catholicam ecclesiam,' or in other words everything that the redemption and sanctification of the world means, whereas this other doctrine means everything that is the contrary."

Bishop Plays Persecution In Europe

By BISHOP GANNON

As a Catholic Bishop, I am not unacquainted with persecution. My own people in many nations and ages have felt the hard heel of powerful, brutal, political leaders. Persecution, like a crawling serpent, has raised its loathsome head in every age and among almost every race of men to the horror and paralyzing fright of those who look on.

All students of history have read about these dark periods of persecution. Passed their examinations on such dismal chapters and then quickly dismissed the horrifying and sickening thoughts as common to some dark period of history, never to be experienced again in our so-called enlightened age.

Alas, in our very hour of existence on this old earth we, the most civilized, free and cultured, are forced to look with burning shame and indignation on scenes of mob madness, protected rowdyism and racial and religious persecution which compares in stark horror to many of the infamous persecutions of the past history.

There appears to have broken through the veneer of modern civilization a connected series of violent, cruel hates which modern dictators inflict without mercy or shame on their helpless victims. Chronologically, the whole sickening

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Australian Workers Reject Fascist Plan

Unity of AFL and CIO In Southwest

TEXAS.—14 AFL and CIO unions, with a membership of more than 1,300, representing almost every labor body in the Corpus Christi area, adopted a resolution to set up a joint labor committee, to be called the Corpus Christi District Joint Labor Committee.

The committee, consisting of Teamsters, Printers, Seamen, Transport Workers, Engineers, Packers and Plumbers locals, set for itself the job of organizing the Corpus Christi area, and of helping to bring about national unity of the labor movement.

This is another step in the fine work started by International President Daniel Tobin, of the International Brotherhood of Teamsters, to bring together the divided house of Labor.

University And Action

The Catholic Universities and Colleges of this country must enter into the field of concrete social action more vigorously. The Holy Father made this appeal in an apostolic letter to the American Catholic Bishops on October 12. The letter commemorated the fifty years of existence of the Catholic University of America.

Today dangerous theories that a few years ago were only whispered in the "secret conventicles of discontent" are shouted from the housetops and are finding their way into action. Here Pius XI, restated a warning that he has given us countless times. Previously, the denial of God has been restricted to a few philosophers or pseudo-intellectuals; now for the first time in Christian history, the denial of God has spread to the masses of people.

CHRIST the Workman



—Ade Bethune

The workers have left the Church because all too often their miseries were forgotten by churchmen. Now it is one of the principal tasks of Catholic Action to bring the workers back to Christ.

Social Action

The Catholic University can and must bring to bear upon these pressing problems the full force of Justice and Charity. The Catholic University has the mission of safeguarding the natural and supernatural heritage of man. In fulfillment of this mission, our schools must, "because of the exigencies of the present age, give special attention to the sciences of civics, sociology and economics."

With the Social Encyclicals as the "basis of study and research, the University can evolve a constructive program of social action." The Holy Father has made this

Organized labor in South Australia, acting through its unions, recently rejected a plan to join in a "defense panel" being organized by its Federal Government. Back of the refusal to join in the panel is fear on the part of the unions that labor will be mobilized for industrial conscription. Workers, jealous of the rights they have won through their unions, and active on both the industrial and political fronts, see in this plan a possible government attempt to maneuver organized labor into a position from which they could not retreat. They figure that legislation would do the rest and that labor rights, won by years of active struggle, would be lost.

The "defense panel" of South Australia is the equivalent of the United States War Department's Industrial Mobilization Plan which would conscript labor in war-time. Australian labor, like the vast American labor movement, has a justifiable fear that conscription and its accompanying controls might be carried over in peace time under the guise of a "national emergency."

The free labor movements of the world remember that under a similar system in France, railroad workers who went on strike found themselves conscripted into the Army to run the trains as soldiers instead of civilians, thereby breaking their own strike. The Executive Council of the American Federation of Labor, at its Houston convention last month, urged that vigorous protest be made to any proposed legislation that would put into effect the War Department's Plan which it declared would "favor the road to Fascism."

Although Federal Prime Minister Joseph A. Lyons had given Australian labor assurances that industrial conscription would not be applied, that the government would maintain wages and working conditions, and that the federal authorities would intervene if employers made any attempt to exploit the workers, the unions had grave misgivings and refused even to postpone consideration of joining the industrial panel for mobilization.

recommendation many times before. But his insistence that this program of action be "fitted in all details to local needs," seems to indicate that the Universities have not gone far enough.

The Catholic today, "in consequence of his high conception of the nature and gifts of man" must necessarily be "the champion of true human rights and the defender of true human liberties." In the Name of God he cries out against assaults on this liberty. "In the same Holy Name he opposes any social philosophy which would regard man as a mere chattel in commercial competition for profit, or would set him at the throat of his fellows in a blind brutal class struggle for existence."

The University must take steps necessary to expand its work on a scale commensurate with the importance of this mission, "so that men will naturally turn to the university for enlightenment and guidance on social questions."

Influence

Throughout this letter there is an unmistakable note of appeal. In most other countries the Catholic school is either outlawed or gagged. In our country we are still free to fight for the truth. We have been engaged to do so innumerable times by our Holy Father, before it is too late, and yet our schools have taken only halting and partial steps. It is still possible, however, the Holy Father believes, and we must believe with him, that our Catholic Universities may "exercise a salutary Christian influence upon contemporary society."

DON GALLAGHER.

Woolworth

F. W. Woolworth came a cropper last month when the State Labor Relations Board ordered the reinstatement of five out of eight girls discharged by the company and appealing to the Board for justice.

One of the five, dismissed for union activity and ordered reinstated, Julia Porcelli, is an active member of the Catholic Worker group in New York.

December, 1933

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THE CATHOLIC WORKER

(Member of Catholic Press Association)

DOROTHY DAY, Publisher

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Maritain

Jacques Maritain writes:—

... We must unconditionally sustain every protest of human conscience against the crimes of total war and we must act against these crimes. And we must also sustain the protests of conscience against war itself; we must act against war, against that monstrosity which is modern war, against that crime which lies in desiring war, in poisoning millions of men with lies and hatred, so that finally they destroy one another—millions of men who of their own accord would want peace, would want nothing better than to spend in peace that brief space of time from the womb to the grave during which everyone in the world is a living human person.

It is from within that everything has its beginning. Because mankind wishes to justify itself in its own eyes, public opinion, aroused to indignation, can accomplish much against the crimes of total war and against war itself. Arousing such public opinion is necessary; treaties and international conventions are necessary. But nothing can be accomplished so long as each one of us does not feel within himself his responsibility to the world and to his own conscience; so long as we remain unwilling to tear from our own hearts every vestige of hatred and blind resentment against any nation, whatever it may be and whatever may be its form of government, whether democratic, fascist or communist; so long as each one of us scorns the power of love.

—From *The Commonweal*

Jesus the Worker

For a long time Peter Maurin has talked about the need for an order of lay people, married and unmarried to live a life pledged to prayer, poverty and labor who will have the strength which comes from banding together. Now in an article by Stanley James in the *Catholic Times*, England, comes the news of a movement to found such an order. M. Folliet, the French Catholic journalist, connected with *Temps Present*, is particularly interested in the work in France, and the principal seat of the work promoting a feast of Jesus the Worker and the new order is now the house of the Master General of the Dominican Order in Rome.

"Unlike Canon Carijn's J.O.C. (known in England as the Young Christian Workers) the movement indicated by the Order in question does not aim at a mass movement," Mr. James writes.

"It holds no big public demonstrations and its literature is scanty. Its work, that is to say, is intensive rather than extensive and its effects are best seen in lives dedicated to Jesus the Worker, as the model of all belonging to the class with which He is identified. ... Both the J.O.C. and the Order of Jesus the Worker start from a deepened devotion to the Person of our Lord as a worker."

Dignity

"There is no surer way of establishing the workers' claim to justice than by identifying their class and calling with the Son of God. The dignity with which they are thus endowed necessitates material conditions corresponding to this dignity. ... Not as measures incidental to class-war but as the prescriptive right inherent in a class led by Jesus Himself, they can and ought to demand a wage which will enable them to live a full human life and to enjoy hygienic and other conditions befitting their status as His companions. Establish the Divine dignity of the worker as a worker and all the rest follows; the basis of the revolution which is to deliver us from the degrading effects of an un-Christian capitalism has been laid."

Christmas

The poor, the unemployed, the persecuted, all over the world are sharing in Christ's sufferings this Christmas. There was no room for Him in the inn in Bethlehem, there was no room for Him in His own country. No sooner had He been presented in the Temple when He was forced into exile. Those suffering ones in Germany and Austria and Czechoslovakia, in Spain and in China, are "completing the suffering of Christ" as St. Paul put it.

For all these homeless ones, for the dispossessed of all the world, our hearts go out and we pray God to comfort them in their afflictions and give them strength to endure.

We pray God with all the strength we possess that they may endure courageously and that their wrongs may be righted.

Since we are all members or potential members of the Mystical Body, we suffer with them and pledge ourselves this coming year to direct our energies to aid them in any way we can. And we are sure that our 120,000 readers join with us in our prayer and work.

God help us all and give us peace, in poverty and integrity and seeming defeat, and God save us from a peace which comes from an acceptance of tyranny and dishonor.

Day After Day

(Continued from Page 1)

blue, pale lavender and gold and fleecy clouds against a deep blue sky. Nothing somber nor magnificent as there is so often in sunsets, but a display as though for a little girl of three, dancing up the Temple steps as she was brought for the first time to be put under instruction.

Neighborhood Crafts

After Mass, I stopped at a little dairy store around the corner on Hester street and found them busily engaged in making cheese, stirring it in a huge wooden bowl with a wooden ladle. The cheeses are pressed and put in little wicker baskets. When you buy the cheese you don't get the basket. Sometimes they press them into the shape of fat pigs, graceful deer and horses. These are nice to put on the mantelpiece. They harden and they do not smell.

Next door to the cheese store is a little bakery with the good smell of bread and rolls perfuming the morning air. Between the hot bakery smells and the rich smell of coffee emanating from St. Joseph's House on a fall morning, the early hours are often cheerful ones. Especially right now to us who are beginning little by little, to pay off some of our bills. We don't have to wonder desperately whether we are going to be able to keep up the bread line, whether we are going to have to turn away those expectant faces, looking to us so hopefully for hospitality in the morning. "The best coffee ever served," they all say, and we agree with them as we breakfast with a steaming cup of it and a roll.

Thank God for the little joys that come of a moment with a glimpse of a sunrise shining down the canyons between the cliffs of tenements; with the cup of hot coffee and the smell and the taste of good bread.

Friendly Baker

We visited one friendly baker down the street who has been giving us whole gunny sacks of left-over bread. Down a steep flight of steps into a white-washed cellar he has his one-man shop. The baker is owner, boss and worker. He hires one man, a driver of a horse and wagon to deliver the bread. The boss goes to work at nine in the evening and works until eleven the next morning, mixing, kneading and baking the crusty loaves in a long oven built in the end of the cellar. The oven is heated with a little coal fire in one corner, and there is an electric light inside so that you can see the long browning loaves of bread which he dexterously slides in, turns and removes with a long paddle and a twist of the wrist.

He is a Seventh Day Adventist and has texts hanging around the wall and a package of tracts which he gives out to his customers. He has nothing against the Catholics, he said. We should all love one another and that is why he wishes to give us bread every day. He will teach us, too, how to make bread, any night some of us want to come in, and he will even go down to the farm at Easton to show us how to construct a big oven.

It is like a village, this neighborhood. There is a warmth and friendliness, there are homes where people are born and live long years until marriage, where they come back to feast and mourn, and from which they are eventually buried.



—Ada Bethune



From "La Jeunesse Ouvriere"

L.6.

But there are the ugly and sordid aspects only too evident always. Overcrowded rooms, rat-ridden tenements, vermin against which one must always fight, drink and drugs and vice, side by side with warm and guarded homes.

Not long since there was a murder around on Mulberry street and when the extras were shouted through the streets "Murder on Mott street," our neighbors were insulted and would not buy the paper. The murder was on Mulberry.

But, even so, when the shot was fired women rushed from their homes, thinking of their husbands, sons and brothers. The man who was killed had just been released from Sing Sing after serving a ten-year sentence. One of the neighbors said sadly, "Almost every house on this street has a boy in jail."

Pets

John Mella just came in while Teresa was doing her homework, with a big box containing a very dirty rabbit. He was white but much bedraggled and his sad plight appealed to her immediately. A boy in the neighborhood wanted to find a home for him and ours was to be it. After all, what was St. Joseph's house but a house of hospitality? We have other rodents, not pets, so why not a rabbit? He would go well with the two white mice. So now while Teresa does her homework, the rabbit is exploring his new box. He can get out whenever he wants to, but let us hope he does not get into bed at night. He smells pretty strong at present but let us hope that when he cleans himself up he will be a sweeter companion.

An hour later. Much to my relief three little Italian boys rushed in just now and reclaimed their pet.

"What I really want," said Teresa, "is a hedgehog. They are little and not at all prickly if you train them, and they are very bad for cockroaches. But they like to curl up in garbage cans so you are liable to throw them out if you are not careful."

Has anybody a hedgehog to send in to the Catholic Worker?

STATEMENT OF THE OWNERSHIP, Management, etc., required by the Act of Congress of August 24, 1912, and March 3, 1933

of Catholic Worker, published monthly, at New York, N. Y., for Oct. 1, 1933, State of New York, County of New York, SS:

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

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher: Dorothy Day, 115 Mott St., N. Y. C.

Editor: Dorothy Day, 115 Mott St., N. Y. C.

Managing Editor: William Callahan, 115 Mott St., N. Y. C.

Business Manager: Joseph Zarrella, 115 Mott St., N. Y. C.

2. That the owner is: Dorothy Day, 115 Mott St., N. Y. C.

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

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

JOSEPH ZARRELLA

Business Manager

Sworn to and subscribed before me this 18th day of October, 1933.

JOSEPH GRAZIANO

Notary Public

N. Y. Co. No. 179, Reg. No. 9-G-119

(My commission expires March 30, 1935)

LETTERS FROM OUR READERS

From Our Newsboy Wishes Us Well

Exile in Utah Camp

Dear Teresa:

It's going to be a long time till I see you—six months, to be exact. The CCC camp where I am is high up in the mountains and there are big mountains all around. I am about 4,000 feet higher in the air than you are now and let me tell you that it is a very long walk. We are many times higher here than the farm at Easton and you know how high that is.

I hope you are still collecting specimens for our museum on the farm. I am collecting all the western flowers and stones I can for it and when I see you again I hope to have a great deal of stuff. We can charge admission and make a great deal of money and go on a real exploration trip some day. Out here they have bears, deer and mountain lions, and I am not lying, plenty of snakes. Today it was raining and the clouds are so near to us that we can touch them. I tried to get one to send to you but it was wet and melted in my hand.

Dear Editor:

It is good to be away from the Catholic Worker if only to acquire a proper perspective as to the importance of the work. After a trip like this just as after my trip to the steel mills in Maryland, I plunge back into the work with renewed enthusiasm.

I am free to leave any time I want to, but to get my transportation I have to prove that my family needs me or that I have a job waiting for me. Or else it is over the hill with a road map and twelve sandwiches. It would be a long walk from Utah.

The rarified air at first tired me easily when working but now I am used to it and can work steadily. Some of the boys suffer from nose bleeds.

I am studying Journalism, English, Forestry, First Aid, Woodcraft, etc., so you see when I come home I shall be worth more to the movement.

We have been issued quite a bit of clothing—more clothes than I ever had in my life. But there is a great deal of stealing, and about five overcoats, including mine, were taken. The trouble is we have to pay out of our last salary for all clothing we cannot account for.

It is quite a contrast to go from a personalist regime to a military one. I'll write more about that later.

In Christ the Worker,
STANLEY

FATHER JUDGE:

"There is the one advantage of necessity, there is one joy to be found in biting need, there is a consolation even when the darkest clouds overshadow, it is this, we have an opportunity of registering a supreme act of trust and confidence in a Being, supremely and infinitely good and loving. It is not so much that we do a thing, or get a thing or have a thing or have any prayer answered but that we show an invincible faith and courage in Jesus Christ."

The Catholic Worker,
115 Mott Street,
New York City.

Brothers and Sisters:

Today I read for the first time the Catholic Worker; as a matter of fact I never knew that it existed. I now feel that I should become better acquainted with the work that your organization is carrying on.

I am not a Catholic; I am a worker. I am not very well versed on the teachings of Christ but I have always had faith in the Christian religion. I must also be frank in stating that I have found that most churches at their best have been no more than indifferent toward workers that have consistently struggled for organization. I do not claim that this was their philosophy but I am giving only my experience. This goes for all denominations and is especially applicable to the Lutheran Church, the church of my childhood.

Lip service I have had from them all during my twenty-three years of Union activity. Yes I have walked the picket line with some ministers; personally they were on the level. But the more interested they became in our plight the further away they strayed from their congregations and their respective organizations. It seemed impossible for them to put their Christianity into everyday practice. FOR THAT REASON I BECAME SCEPTICAL OF ALL ORGANIZED RELIGION.

Willing to Help

You cannot blame me; I was being honest with myself as well as the churches. I would not be a hypocrite.

Your paper deals with labor activity; your people are part of that activity. "GOD BLESS YOU." I know that your present activity is genuine because so many of your policies takes courage to carry out. May you never waiver.

Is there anything that I can do to help? You know that I am not a Catholic, but there are many Catholic Workers in Virginia. I do not have to tell you how they are being exploited. Do you want any of your literature distributed? Oh yes, I will try to bring them into unions, you can depend on that, at the same time have you a message for them. Wishing you everything you wish yourselves, I remain
Fraternally yours,
E. A. KOPE.

From Chicago

Chicago, Illinois

Dear Editor:

A line to express the pleasure with which I follow your issues. Most of them bear constant reference. Am I correct in a remark that editorial make-up is advancing along with the writers of note whom you command?

In the September issue I was much interested in Father Thompson's article which to me was a gem of social theory. Mr. Rogers' treatise, along with its citations, was outstanding. (Do let more of our Catholic scholars such as he break into print.) Your own editorial on "Force," returning to basic



—Ade Bethune

Hoboken

40 Lexington Street
Newark, N. J.

Dear Catholic Worker:

Am enclosing in response to your recent appeal money order for \$5.00. Also as you suggested I sent a telegram (night letter—its cheaper) to Mayor McFeeley of Hoboken. Copy enclosed for your information.

Sincerely in Christ,
FRANCIS L. BURKE.
Night Letter

Mayor McFeeley,
Hoboken, N. J.

Pope Pius said yesterday the Catholic is necessarily the champion of true human rights and the defender of true human liberties. Many of your race and religion think your conduct in Matson affair does not square with this sentiment. We plead for Christian justice in Hoboken not Nazi gangster law. Political and economic injustice are mid-wives of communism.

FRANCIS BURKE,
40 Lexington St., Newark.

principles as it does, is a reminder for us to think and act first as Christians. Not always is this other worldly attitude, reflecting toward our eternal goal, easy to maintain. The article "Catholics Must Help Refugees" was a godsend for the factual information which it contained. After reading it, I effaced part of the guilt which was mine when a fellow student (Episcopalian) referred a Catholic housemate of hers, recently arrived in this country who had vainly sought advice and assistance both in New York and here. (Was the Committee for Catholic Refugees from Germany already functioning last January?) The best I could do for this highly educated but quite despondent individual, after contacting all significant Catholic sources, was to acquaint her with a college professor and priest whose cosmopolitan background and embracing ideas were more than satisfying. Another reference was M. Maritain's lectures, which, incidentally, were well received in this area.

Meetings

Here on campus Calvert Club members are looking forward to more discussions, such as M. Maritain has aided, at the twice-yearly "retreat." With a faculty advisor and a spiritual moderator we manage to spend three blissful days on a suburban farm which, along with its silos, cows, pumps, fruit trees, etc., boasts the small brick chapel of which Cecily Hall always dreams. Our fall meeting is properly a retreat, for the purpose of helping us all, freshmen, transfer and regular students, and those in graduate departments, to start the school year under an atmosphere of the spiritual, which hardly pervades the environment about us on campus. In the spring, besides a spiritual director, we are fortunate in having authorities address and guide us in the discussion of secular problems. An idea of the varied gathering, which numbers between thirty and forty, is gained by mention of the following groups in attendance; priests (order and

Seminary CW's

Menlo Park
California

Dear Dorothy Day:

At the instigation of one well known to you, John Coffield, the Mission Society of St. Patrick's held a raffle the other day for the benefit of the Catholic Worker. The prize, offered by Mr. Coffield, was Farrow's "Damien the Leper."

The Mission Society did the campaign work, using all just methods of extortion and "painless extraction" to gather a sizeable amount that would be a credit to St. Patrick's.

The result of the "labor of love" is the enclosed check for twenty-five (\$25) dollars which we turn over to you for the continuance of your important and eminently practical work. We are indeed interested in your field of endeavor, and hope that our enthusiasm will be fired further by a personal visit from you in the near future. You know that your former visit and talk caused more enthusiasm here than has been shown since Cardinal Pacelli's trip to the Coast.

We hope to be able again in the future to help you and your co-workers. Let us know of your crying needs, and if we are in the position we will gladly come to your aid.

Since we have no checking account, the check is made out by the Sulpician Fathers. However, I am certain that it will not "bounce." Sincerely yours in Christ,
The Mission Society of St. Patrick's Seminary.
JAMES M. MURRAY,
Treasurer.

Fascist?

Grand Rapids, Mich.

Dear Editor:

I have always bought the "Catholic Worker" from the West Side News Agency in this city, but since July have been unable to get any more copies. They say the C.W. is a pro-fascist paper which supports Murderer Franco who bombs defenceless women and children in the cities of Spain.

Please send me the August, September and October issues of the C.W. and let me know where I can buy it in this city.

Sincerely,
A. KVOST.

secular), professors, refugees, atheists, converts (all creeds), philosophers, economists, scientists, lawyers, nurses, social workers, besides an editor-in-chief of the local Communist paper. In general, we find that such meetings are a cohesive factor for Catholic students on campus, and an important addition to the club's regular program. Also, from them we derive encouragement for our own perfection and hope that we may be some small force for the dissemination of Christ-like philosophy and living.

Along with our prayers, we of Chicago, extend every best wish for the success of your work.

Very sincerely yours,
Margaret Fredericks
University of Chicago

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

From a Seaman

Dear Editor:

As I sit here tonight, gazing through a porthole that badly needs scraping, looking out over a sea that badly needs a shot of storm oil, and having to lend an ear to an engine that badly needs new parts, it is no more than fair to assume that tomorrow I paint the port, suggest to the old man the ship could stand ballast, or write to 30 Rockefeller Plaza and suggest they jack up the whistle and slide a new ship under it.

Tonight my thoughts go to a region far from the smell of gasoline and the tooting of the whistles. New Mexico—the Fort Stanton Sanatorium.

Therein are 90% Merchant Marine Seamen and 10% National Maritime Union Men. The same who would gladly give a right arm and sacrifice 10 years of pay days just to feel the sting of brine on their cheeks once again, and those many thousand beautiful odors that originate around piers and docks.

No dice brothers. Some are coming back to join the ranks again, some are not. But while they are there, forced to contend with the uptown talk the croakers apply in their direction, and the meeting of nostrils with anasthetics, is, surely must be, Dante's Inferno, especially to men who have gone to Sea for their living. But they are there.

My intent in scribbling this meager parchment is an appeal to dig into your sock and give. It won't hurt. When you Sea Going members hold your next meeting, please give this a serious thought. These fellows enjoy smoking and like reading. Even if it's Sartre Resartus.)

You'll be glad to prove that this "Curse of all Evil" can really make a guy smile a little wider and his step a little lighter by such an effort. Thanking you for your attention.

—Frank J. Donnelly, No. 9352
(Reprinted from NMU Pilot)

Picket Line Holds

San Francisco, Calif.

Dear Editor:

St. Joseph has prompted me to send you the enclosed to help you in your good work. I probably would have spent this amount on some new hose had I been able to get into the drygoods stores here, but, of course, I shall not pass the picket line, and the five dollars will go for a better cause.

Sincerely,
MARGARET M. BUTLER.

Good Voting

Calif.

Catholic Worker,
115 Mott St., N. Y. C.

We Californians have soundly defeated an unfair anti-picketing law and elected honorable Culbert L. Olson four-year term Governor. He promptly reaffirmed his determination to pardon Tom Mooney taking substantially the position so admirably expressed by Justice Langdon in Billings' application for pardon.

THOS. R. LYNCH.

The fellowship of men is a fundamental fact and through it alone comes the growth of personality.
—Earl Adam.



CHORUS—"WHAT A NEW KING IN MY COUNTRY!"

CHRISTMAS CARDS
cards and envelopes: 50 for \$1.25
large cards and env: 50 for \$2.
ORDINATION CARDS: ~100
~~~~~ for \$1.25  
Write to: ~ Ade BETHUNE  
29 Thames Str., Newport, R.I.



## Compares Germany And California

(Continued from page 2)  
private ranches. All agreed that the Federal camps are models of cleanliness, providing sanitation and cooking facilities. But they are almost empty. You see, the ranchers won't hire anybody living in Government camps—they call them Communists.

"The County camps," wrote Mr. L'Allemand, "are a disgrace. We found scores of workers living here in deplorable conditions; ancient tents on the ground, roofs or rags and scraps of canvas, men, women and children sleeping often on rags spread on the ground." And they were once good solid American farming stock from Texas.

**Description of Private Camps**  
But the private camps, according to the Rev. Dr. Ryland, are practically slave camps. Ranch owners provided: "One room shacks with great holes so they are neither protected from the cold nor the rains. And the life there is best described by a Negro when asked why he didn't leave. 'Ah ain't got no money to go, and if Ah could get away, where would Ah go.'"

And it is assured that they have no money. Not only is the wage negligible but one quite enterprising rancher has means of getting back all he pays out. He has built a hovel, equally as dilapidated as the other buildings, which he calls a "recreation" hall. Here he has set up a licensed bar and behind it a gambling den, where the last penny is extracted from the poor Negroes. And they say the Civil War ended slavery!

## Priest Berates Anti-Labor Conspiracy

It is old news, now, that the people of California defeated the anti-labor Proposition No. 1 at the polls on Election Day. But too much publicity was not given to the courageous words of Msgr. Keating which did much towards defeating the proposition. We repeat his words for the benefit of reactionary Catholics who have not had a chance to read them before.

"It would cheer Hitler and Mussolini to read 'Proposition No. 1' on the California Ballot in November's election. Their Fascist philosophy would recognize a friend in this conspiracy against Labor's right to unionize. Both the Italian and the German outlawed the splendid organizations of labor as primary obstacles in their dictatorships, which every intelligent American is supposed to know constitute a throw-back to primitive conditions of society wherein Berlin and Rome offer tribal leadership in place of national self-government. These enemies of Democracy—and I use the word in its Christian sense, with the American Constitution as the fruit of Scholastic philosophy,—were wise enough to realize that the pagan doctrine of the Absolute State, as the source of the people's rights, would find no ally in the Labor Union that honors man as made in the image of the Creator and regulates the economic and social program of the State; by the standards of the Natural Law, for the attainment of the Common

"Far out in a sea of white-bellied cotton stood other camps. When we got out of the car we faced a group of scrawny, beaten, hungry-looking men. Round about us was the most desolate poverty . . . some sleeping on bedsteads out in the open . . . apartments made of old wagons . . . boxes and junk served for furniture . . . parents and children slept in the same bed . . . people starving on a slender fare of potatoes, beans and salt pork"—writes George L'Allemand.

Young Laurence Sperber was shocked beyond measure. "I have never in my life, even in the slums of New York and Chicago, seen conditions of squalor that equal that of these people."

Dr. Ryland, who has long been familiar with it, said: "I have visited in peasant homes in Russia, seven years ago, but they were not anything as bad as these 'homes' in San Joaquin Valley."

After the inspection, the four attended a C.I.O. committee meeting. Held very secretly, a signal of four taps was made for admittance. Here stories of atrocities were told about the Associated Farmers—the cutting of Negro's throats, beatings and harrying of workers.

Eddie Mares, the representative of the Union of Cannery and Agricultural Workers (C.I.O.) said the strike is succeeding. Eighty percent are out and the strike is spreading from Kern to Tulare County.

But the battle wages on, the farmers have strong allies. The State Emergency Relief, headed by Mr. Pomeroy, not only refuses aid to strikers, because "suitable work is available," but prevents the Federal Government from doing so. Every worker has to be "Certified" by the S.E.R.A. before they allow him to accept work or help from W.P.A.

Communism, Fascism, concentration camps—  
Associated Farmers, S.E.R.A., migratory camps—  
Add 'em up, they're all the same.

Good. Yes, uncomplimentary though it be, and almost unbelievable too, the local challenge to Americanism that I fear most is not the rabid Communist who makes no secret of his contempt for Americanism but the equally irreligious Capitalist who would fashion the worker in the image of the employer. This is the type that Pope Pius XI had in mind when he warned the world, in 1931, that "It violates order whenever Capital so employs the working or wage-earning classes to divert business and economic activity to its own arbitrary will and advantage without any regard to the human dignity of the workers, the social character of economic life, social justice and the common good."

**"Emergencies Essential for Dictatorships"**

"For over a year now California has been subjected to an organized campaign, in every avenue of publicity, to convince the citizens that Labor Unionism constitutes an emergency in its threat to home, church and nation. Forty-eight years ago the divinely commissioned spokesman for the spiritual truths that can alone safeguard these three units of society warned the world that 'Capital cannot do without Labor, nor Labor without Capital' and that for either to survive the organization of each into their respective unions, with equal rights for collective bargaining in the in-

## Sharecroppers Plan Test Case Soon

According to J. R. Butler, President of the Southern Tenant Farmers' Union, the right of the Committee for Industrial Organization and its affiliates to operate in the state of Arkansas was challenged in Circuit Court at Osceola recently. Three Negroes, members of the Southern Tenant Farmers' Union, Dan Johnson, Henry Johnson and Beatrice Thursman were convicted of "Conspiracy" and "Night Riding" and given sentences ranging from two to four years in prison. Motion for a new trial is being made by Claude F. Cooper of Blytheville, Arkansas, Attorney representing the Southern Tenant Farmers' Union.

The trial was an outgrowth of the recent strike of cotton pickers in Eastern Arkansas led by the Southern Tenant Farmers' Union. According to Butler the people were arrested while distributing strike leaflets on September 29th on a plantation near Joiner, Arkansas.

Butler said that it had been reported to him that Bruce Ivy, the Prosecuting Attorney of Mississippi County, Arkansas, stated at the preliminary hearing, "We are going



—Ade Bethune

to make an example of these people and just see what the C.I.O. will do." Butler continued by saying, "The Southern Tenant Farmers' Union is accepting the challenge of the planters and their retainers for a test case to determine whether or not constitutional provisions guaranteeing the right of assembly, the right to strike and to distribute literature apply to sharecroppers in Arkansas as well as to other citizens of the United States."

Butler also announced that the Workers Defense League and the American Civil Liberties Union had already pledged financial and legal aid in these cases. He further said that he was calling upon the powerful Committee for Industrial Organization to lend its support to the cause of these people. The Southern Tenant Farmers' Union is affiliated with the C.I.O. through the United Cannery, Agricultural, Packing and Allied Workers of America.

A similar case was decided favorable to labor in Frank Hague's Jersey City, New Jersey.

Interest of the Common Good, is the first step. Seven years ago Pope Pius XI, a successor of Pope Leo XIII, gave it as his solemn conviction that the world emergency of economic depression is due to the failure of Capital and Labor to follow the advice of Pope Leo. Yes, there is an emergency certainly when Proposition No. 1, in its conspiracy to outlaw Labor Unionism, enables State Senator Sanborn Young to report that \$92,277 have been collected by his committee, while Mr. Paul Shoup of Californians, Inc., admits spending \$49,232 and the Industrial Association of San Francisco subscribed \$31,000. But the emergency is not due to Unionism, but to the blind Capitalists who have gone Fascist."

## Bishop Flays Persecution In Europe

(Continued from Page 3)  
ing mess started with Lenin and his dreamy, political economy known as Russian communism. The first light of hope and intelligence to appear since then has been the move by Christian European statesmen to isolate Russian communism from the councils of Europe. A few years ago, the world had settled down to an epoch of peace. When and where did this horrible thing of persecution first appear?

Let us look at the record? In our arc of life, this horrible specter of persecution broke out first of all with the advent of Lenin of Russia and his bloody persecution of the hundred million faithful of the Greek Orthodox Church of Russia, and any others who professed a faith in God. The horrible thing jumped from Russia to Mexico, where we have witnessed ten years of subtle, systematic persecution of faithful people.

The horrible thing then leaped to Spain and the record shows many thousands sacrificed their lives and property on account of the religion they professed.

### Honor

And now the horrible thing has broken loose in Germany where the Jewish people, a small helpless minority, less than 1 per cent of the population, are subjected to the fierce passions of the mobs, the harsh, unjust decrees of dictators, and the almost total loss of civic and moral rights. In the face of such injustice toward the Jews in Germany, I express my revulsion, disgust and grief. As a Catholic Bishop, however, I may express the thought that persecution suffered for justice's sake, bears no mark of shame or dishonor. On the contrary, great churches and noble nations reared their temples and cities on the blood of martyrs. The most imperishable characters of history have lived and are great because they suffered for their ideals and rights.

The Jewish people must turn to God in their hour of sorrow. Comfort and strength are found in prayer, and the sympathy and respect and support of their fellow citizens to stand up with them in protest. To share their grief, I accept as a privilege and an honor.

"We can help forward the advent of the reign of Christ by propagating the Gospel that they who use the sword shall perish by the sword; by realizing in our own lives that Christ, as Prince of Peace, came to break down the middle wall of partition, to remove the barriers between nation and nation and even between man and man."

"He has made us all neighbors in His blood and hence St. Paul declares, 'that in the Church there is neither Gentile nor Jew . . . Scythian, bond or free but Christ in all.'"

ARCHBISHOP DOWNEY,  
Liverpool.

## Priest Made Chaplain Of Seamen

(Continued from Page 3)  
busy. Certain steamship operators are already discriminating against certain races and nationalities. The heavily subsidized IMM seem to be in the lead in this. First it was the Communists they used as an excuse to refuse to bargain with the union. After a referendum vote it was found that all Communists running for office were defeated. Next they refused Negro crews in the stewards' department. The colored members made the unselfish concession of not forcing the issue. Now they are refusing Puerto Ricans.

The United States Maritime Commission tentatively agreed to ship union men in preference to others but today they are operating training ships for seamen while thousands are literally starving on the beach.

Most of these ships are operated by private interests for private profit and though government owned are in some cases below the standard of privately owned ships in regard to food and living conditions and the Maritime Commission is insisting that crews for these ships be sent from a government shipping office instead of through the union hall. The Wagner Act doesn't mean much to the skyscraper admirals in Washington, and Admiral Emory S. Land, Chairman of the Commission, will continue to be approached by the union on the matter of separate hiring halls.

## Thank you and please!

We thank all our readers responding to our appeal last month and beg their prayers in the work we are trying to do. God love them for their generosity, sweats, their poverty, and keep them always from destitution. It makes us specially happy always that our help comes from the poor, for the most part, and that prayer and sacrifice go with their cooperation. We are begging especially this month for clothing, overcoats, suits, sweaters, underwear, shoes and socks for men. The men on the line are in terrible need. The men in the house have no underwear at all. We figured out that about thirty suits of underwear were needed right here in the house at Mott Street, not to speak of shoes. Many of our men on the line have to be in the lodging house by eight o'clock and can not get down to the St. Oliver Guild on Washington Street to ask for clothes there. So please do what you can to help.

## Open Letter to The New Republic

(Continued from page 2)  
"La Voce del Popolo," the Milwaukee, "Herald-Citizen," "The Pittsburgh Catholic," and a number of others. Why?

No mention was made of the fact (widely publicized by the press) that members of THE CATHOLIC WORKER were the only ones to distribute leaflets, vehemently anti-Hague leaflets, at the demonstration arranged by Hague to balk Rep. O'Connell's speaking. No mention was made of the fact that they were maltreated by the Jersey City police and their leaflets confiscated. There was no mention of the fact that testimony by these CATHOLIC WORKERS was instrumental in securing the injunction against Hague. Why?

All in all, the article seems to be an attempt to smear the Church by ascribing to it the acts committed by its members. I have no right to speak for the Church. When Msgr. Ryan talks against Hague, he speaks only for himself. And, by the same token, when Catholics speak for Hague or act for him, they represent nobody but themselves. The least we can ask (not expect) of articleers is that they use some degree of discernment and qualify themselves to write before doing so.

WILLIAM M. CALLAHAN, Managing Editor.

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# Politics and Moral Theology

This article was printed in *Nouvelle Revue Theologique*, a publication issued by theologians belonging to the Society of Jesus of Louvain, and reprinted in pamphlet form. Because of its length, we are publishing it in serial form.

Don Luigi Sturzo, a secular priest, is an exile from Fascist Italy, where his determined opposition to the totalitarian state made him *persona non grata*. A great opponent of the use of force, he sought to offset the impending revolution by offering a program based on Christian ideals and democratic to the core. Forming a political party, he went about his program of freeing the peasants from virtual slavery and the workers from the grip of capitalism and impending Communism. His became the second largest party, with 98 seats in the House of Deputies.

Under his guidance, peasants again became owners of their land, workers came to the realization that they could best secure their rights without violence. But Mussolini destroyed all this. Advancing with the aid of lawless violence and pillage, the disciple of Machiavelli threatened the champion of the poor. Sturzo the pacifist raised the Cross, the sign of his calling, and steadfastly refused to use the violent means he abhorred.

Exiled, now, from the Italy he loved so much, Don Sturzo courageously carries on. With a price on his head, he excoriates the totalitarian state and pleads for a return to Christian ideals. To the totalitarian, he is a despicable democrat. To the Left, he is a sentimental religionist. To a great many of his co-religionists, he is an upstart and radical opponent of the *status quo*, and therefore to be disregarded and suspected.

This is the man we present to you; scholar, statesman, champion of the poor and, above all, priest. The translation of Don Sturzo's article is literal and by Stephen Johnson from the French pamphlet.

## Politics and Moral Theology

By DON LUIGI STURZO

Whether considered as the art of government, or as the organization of society, politics cannot be separated from the authority of natural morality, and, for a Christian, from the authority of moral theology. Treatises on the subject are not lacking. Nevertheless, a wide revision of hitherto accepted positions is necessary, now more than ever before, on account of the secularization of political power coupled with its extension into every personal and collective activity of the citizen and its intrusion into the very realm of conscience itself. Neither the casuistry of the past nor a merely theoretical casuistry uncorrelated to any consideration of fact will meet the new exigencies. The need of the hour is a synthesis to serve as a moral guide for conduct, in the all-embracing evolution of politics.

The present study aims to be no more than a mere sketchy outline, a contribution toward a wider and deeper examination.

**FIRST PROBLEM.** It has always been said, and is said again today that the Church makes no pronouncement on what form any gov-

ernment shall take. That is very just. But it is open to the interpretation of being a philosophical affirmation based on an abstract classification of government. In the concrete, there is no form without content. And it is exactly the content which gives its value to the form. Today it matters little whether a state takes the form of a monarchy or a republic. Its content is of more moment, namely, whether the state is liberal or socialist or totalitarian, of the Right or Left. Each of these types has its own special problems. And the moralist's duty is to make a close study of them so as to be able to distinguish the ethical matter of their political elements. A Communist state creates characteristic situations which force Christians to take certain moral positions unknown in Liberal states and vice versa. It won't do to condemn the principles on which a modern state rests (Liberal, Nazi, Bolshevik, Fascist). An examination must be made into the extent of the influence it exerts on the conduct of the Christians belonging to such a state.

One of the most binding duties of Christian morality is that of avoiding cooperation with evil. But just to what degree, in the concrete, is the application of erroneous political principles (formally condemned by the Church or no) on which modern states rest, cooperation with evil?

Economic liberalism is based on the principle of "*laissez faire, laissez passer*," and on the principle of unrestrained competition leading inevitably to the oppression of the weak. If such a system is admissible in a country, may Catholic merchants and industrialists profit from it? And how compensate for injustices inherent in the system?

The case of economic Communism, open or camouflaged, is now the order of the day. Devaluation of moneys, economic anarchy and state socialism are all but experiments in a long ranged Communism. May Catholics accept regimes of such nature or may they profit from their advantages gained and become definitely a part of them? At what point must they stop and their sacrifices begin? In Germany and in Austria, and now, even in Italy, persecution rages against the Jews on account of race. Hence, economic advantages follow and accrue to the advantage of others—doctors, professors, merchants. How far is participation in these advantages licit?

The distinction between political form and content (Liberal Socialist, Totalitarian, etc.) demands a re-examination, in the light of a new day, in the light of the problem of modern political regimes. Leo XIII once advised French Catholics to accept loyally the Republican regime so that they might give their cooperation for the sake of the common good, for the improvement of existing laws and the revocation of anti-Christian laws (Feb. 1892). Such a line of conduct could produce real fruit only in a regime of "expression of opinion" where citizens are free to uphold whatever program they deem best for the well being of the country and free to adhere to that party which best coincides with their own convictions. Could like counsel be given to Catholics belonging to a totalitarian state (Rightist or Leftist) where practical political non-conformism, or even the merest semblance of moral reservation, not only would not be tolerated but would be considered as a crime of lese-patriotism or lese-authority?

Recently, the Austrian Bishops called on the faithful to vote in the plebiscite of April 10th in favor of union with the German Reich. But later, a decision was promulgated to the effect that the episcopal instructions were neither a command nor a counsel. They meant, simply, that it was not contrary to Christian morals to participate in such a plebiscite and to vote "Yes" while safeguarding at all times the rights of God and conscience. However ineffective it was at the time, the reservation was made obligatory owing to persecution by the Reich and the basic principle of race involved. The same formula of withdrawal, namely "safeguarding the rights of God and conscience," is found in the Encyclical, *Non Abbiamo Bisogna*, of July 1931, relative to the oath exacted from certain classes of citizens by the Fascist government; the same

Encyclical obligates the faithful to make public their reservation in case of necessity, to make confession of the Catholic Faith, or to avoid scandal.

The moral problem presented by the totalitarian state (of whatever kind) has not been sufficiently studied in moral theology. Considerable matter is already available in ecclesiastical documents—Encyclicals, instructions from the Sacred Congregation, episcopal letters. But what is needed is a scientific elaboration of their underlying philosophies with practical discussions by casuists in order that full light may be thrown on the complexity of all their phenomena from the ethico-religious aspect.

The essential character of totalitarianism is such that it is impossible for the citizen to withdraw himself from the system once it is established, since totalitarian politics penetrates all life—family, culture, religion, economics, and every exterior activity.

In Italy, even the children receive the Fascist card of membership.

## THE SOWER



—Ade Bethune

They belong to Fascism till death. There have been cases where those on their death bed received the "invitation" obligatory on the part of parents) to don again the black shirt as a last act of faith in Fascism.

Praise and flattery are part of the system. All must laud and applaud the dictators even though they commit crimes. Who, in Germany, could have criticized the executions of the night of June 30, 1934? In a Viennese parish bulletin, a priest (Fr. P. Brettle, OFM) a few days after the Hitlerian occupation, wrote these bewildering words: "In these days of change of regime many persons have asked me how, as a pastor of souls, I could reconcile with Christ's love the fact that the Jews would everywhere be replaced in their employment. My answer was that the idea of replacement has always been a part of the plan of Divine Providence. Nobody summoned forth the Jews into the various countries of Europe. The Jewish question has not yet been solved. Our Fuehrer, Chancellor of the Reich, is now solving it in a radical manner, but withal, a liberating one for both sides." (*Katholische Action in der Abservstadt*).

We do not desire to judge anyone or suspect their motives. We recall that von Papen and Dollfuss received Communion together from the hands of the Holy Father. This fact, made public, was, at the time, regarded as a pledge of future religious peace and moral renovation. And who does not recall, on the other hand, the mysterious assassination of von Papen's two Catholic secretaries? The question is, therefore, how far can a Catholic go in collaboration with a totalitarian state? Collaboration implies free choice to disagree and withdraw. Is that possible, and at what price?

(To be continued next month)

"There is nothing so frigidly sterile as a Christian who cares not for his fellows' well being."  
—St. John Chrysostom

## Catholic Church Has Defended Jews During Times of Stress

About the Jews and Their Lies, by Martin Luther, edition 1543, he addressed himself to the princes in these words:

"Burn their synagogues, forbid them all that I have mentioned above."

"What," he writes, "are we to do with this rejected, damned people of the Jews? I will give my honest advice:

"First their synagogues and schools are to be set on fire, and whatever will not burn is to be covered and heaped over with dirt so that never again shall one find stone or cinder of them left."

"Secondly, their houses are likewise to be broken down and destroyed, for they do exactly the same in them as they also do in their schools. Therefore they may perhaps be allowed a roof or a stable over them as the gypsies are in order that they may know they are not the lords in our country that they boast to be."

Thirdly, all their prayer books and Talmuds are to be taken away from them in which such idolatry, lies, curses and blasphemies are taught."

"Fourthly, their rabbis ought to be forbidden under pain of capital punishment to teach any more."

"Fifthly, the Jews are to be entirely denied legal protection when using the roads of the country for they have no busy business to be in the country."

"Sixthly, usury is to be forbidden them and all their cash and their treasures of silver and gold are to be taken away from them and to be put aside to be preserved and for this reason that all that they have (as was said above) they have stolen and robbed from us through their usury."

Further on in his work, *About Jews and Their Lies*, edition 1543, he addresses himself to the princes in these words:

"Burn their synagogues, forbid them all that I have mentioned above, force them to work and treat them with every severity as Moses did in the desert and slew three thousand. If that is no use, we must drive them away like mad dogs and in order that we may not be partakes of their abominable blasphemy and of all their vices, and in order that we may not deserve the anger of God and be damned with them. I have done my duty. Let every one see how he does his. I am excused."

Fr. O'Hare writes in a book on Luther: "... It is well known how in the Middle Ages the Jews were constantly and uniformly protected by the Popes, even in Rome itself, where they had and still have at

the present time a special quarter of the city allotted to them. Rome has always been the asylum and home of these oppressed people, as Voltaire himself acknowledges, and Avignon, because it was a long time the residence of the Popes, shares with the Eternal City this honorable distinction."

"The Jews themselves bear witness to this fact. In the great Jewish Sanhedrin, held in Paris in the year 1807, and in the session of the fifth of February of that year, the following resolutions were placed upon the record of the Jewish assembly:

"At divers times the Roman Popes have given protection and refuge in their territories to the persecuted Jews from all parts of Europe. Towards the end of the Seventeenth Century, St. Gregory defended them in all Christian countries. In the Tenth Century the Spanish bishops resisted the ill-treatment of the Jews by the people, and Pope Alexander the Second congratulated them on their courageous attitude. In the Twelfth Century St. Bernard defended them and Innocent II and Alexander III protected them. In the Thirteenth Century Gregory IX averted a threatened disaster against them in England as well as in Spain and France, as this Pope commanded, under the penalty of excommunication, that no one do violence to their conscience or interfere with their holy days. Clement V facilitated for them the means of education. Clement VI gave them asylum at Avignon when they were persecuted in the whole of Europe. It would be easy to enumerate many other kind promulgations in favor of the Jews. The people of Israel, ever unhappy, almost never had the opportunity nor means to acknowledge their gratefulness for the many benefits received. Since 1890 years this is the first opportunity afforded to express the feelings of our hearts. ... The deputies of the French Empire and of the Kingdom of Italy and the Hebrew Synod full of gratitude for the many kindnesses and protection granted to the Jews by the Catholic clergy, do resolve that the expression of our feelings be incorporated in the records of this day, that it forever remain in authentic testimony of the gratitude of the Jewish people."

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

## Denies Nat'l Guard Watched Silver Being Unloaded

(Continued from Page 1)

the United States Treasury. The silver duros are, of course, melted down.

The law firm of Sullivan and Cromwell, agents here for the Bank of Spain, have contested the ownership of the silver but the Treasury bought it anyhow. The process server mentioned by the CW as having been thwarted in his attempt to attach the shipment represented that firm, Sullivan and Cromwell refuse to discuss the matter.

We thank our readers for their quick response in writing to the Governor. It occasioned an investigation, the results of which have not yet been made public.

### PAMPHLETS

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# THE LAND

There Is No Unemployment on the Land



## FARMING COMMUNE

George the goat has finally been tied up, at least in the morning. The elderly neighbor lady who has to pass by each day to reach the mail box always brought crusts of bread to feed him with. But George was not to be bribed. He returned the favor by pushing the lady all over the road. She complained that he "kicked her mit his head." Now he jumps and frisks over the place after she gives him his lunch. He isn't able to thank her any more!

There is always a scarcity of reading material on the farm. If you leave a book loose, somehow or other it finds its way up to the Gallaghers. The periodicals generally are under Schneid's pillow or mattress at least one hour after the mail man arrives.

### Trees

A thousand trees from the State Department of Agriculture were planted in the hilly woods of the lower farm. We had to be careful of them as we tramped the woods trying to scare up a pheasant. Several went up but none came down. Arthur claimed a tree got in his way. Someone did get two rabbits one day and they were stewed up with tomato sauce. There was an awful lot of sauce.

During the month a very precious box was delivered to the Catholic Worker Farm. It contained the stations of the cross, a present from Graham Carey, and were made by Allan Crite, a 25-year-old colored artist of Boston, "very devout, very able, very serious," Graham writes. He usually does large and rather elaborate religious subjects in black and white, in which all the holy personages are invariably Negroes.

### Cooking

John is doing most of the cooking at the lower farm. He bemoans the fact that once in his life at sea he gave up a hundred dollar a month job for one paying sixty-five solely to get out of the galley and then ends up cooking at the farm. His dry baked beans and chicken gravy puts him in the popular demand class. With one exception—Mr. Boyle. He almost breaks down at the death of every rooster. Partly, I think, because it means he will have one less to talk to and berate for not having obeyed the previous day's orders. It's fun listening to him jabber, scold and beseech the chickens. They thrive on it however. Soon the young hens will be laying and then the people in Mott Street will be getting the

taste of real country fresh eggs once in a while.

The nasal tones of little Arthur calling "Pop" at five-thirty in the morning is not too sweet a tune to awaken by. But their early morning efforts are really appreciated about an hour later when you have milk for the oatmeal besides having the kitchen fire to warm yourself with.

The most necessary work at present is wood cutting. Some are out every day either chopping down trees, snaking them down to the farm houses or sawing them to be stored and used when the weather will no longer permit much outside activity.

Much of the shrubs, weeds and thickets have been cleaned out. The children especially liked this. Because it meant several bon-fires. They had a swell time. Very unconsciously they also did a good day's work. We would start the fires and cut the shrubs and they would keep the thing going. That meant they had to rake and carry all the stuff to the fires. At night they sat around and roasted chestnuts and marshmallows in the live embers.

Sometime during the next week Father Benson is coming to the farm to hold a one-day retreat. This will be the last time Mass can be celebrated this year. It will probably be very cold in the chapel but the benefits from the day of reflection shall outshadow what inconvenience is involved.

### The Farm Announces—

Last month a baby girl was born to Jim and Helen Montague at Columbus Hospital where the Blessed Mother Cabrini's Sisters have ministered to many of the Catholic Worker group. Three weeks later, the new house (two rooms and unfinished as to shingles, wall board, chimney and other details) built by Maurus O'Connell, farm carpenter, was ready for the family. The weather up to this last week has been ideal as both the mother and baby were able to sit out in the sun all day and drink in strength from the beauty about them. The christening took place at St. Bernard's Church, Easton, and Don and Idella Gallagher, also farm residents stood as proxies for Edward Bergin and Cella Mulligan, godparents. The baby is a girl, the name Maurine, and she is now six weeks old.

Gerald Griffin

### "GO, YOU HAVE THE MASS."

Mother of our Creator,  
Let the mystery of this sacrifice not slay me:  
Lo, in spirit and in truth we are adoring  
The God of Abraham,  
The God of Isaac,  
The God of Jacob,  
My very God; my only Lord and Maker.

Mother of the Word incarnate, like Rebecca,  
You have at home the raiment of your First-born,  
Wherewith to clothe me, wherewith to hide me,  
While here, in memory of His passion,  
Beneath these forms of bread and wine, is offered  
The Flesh and Blood of our unblemished Victim:  
The Son of God we give to God the Father.

O Seat of Wisdom, pray the Holy Spirit  
To come with me to Love that is Communion:  
The Lamb of God, Food for His Mystic Body,  
Is Life divine and pledge of future glory.  
("As the Father hath loved me, I also have loved you.")

Let the mystery of this sacrament not slay me:  
Lo, Christ, our Head, is living in His members,  
The rich, the poor, the worker, and the outcast,  
And from His Heart a Precious Blood transfusion  
Would reach the least in every race and nation,  
Unto the fulness of His age on earth.

Ark of the Covenant, lead me forth this morning  
Hearing the "Ite, Missa est" in its full meaning,  
Hearing all day the voice that said to Peter,  
"That which God hath cleansed,  
Do not thou call common."

SISTER THOMAS AQUINAS

## From Richelieu To Hitler

(Continued from page 1)

- Prussia again took the side of England.
- While during the Thirty Years War France was fighting against Austria, during the Seven Years War France was fighting on the side of Austria.
- In the war game friends of today become the enemies of tomorrow and enemies of today become the friends of tomorrow.
- During this war Austria lost Silesia, and France lost Canada as well as colonies in India.

### VI. Place in the Sun

- In the meantime France as well as Austria



—Ade Bethune

- was becoming weaker and England as well as Germany was becoming stronger.
- The war against Denmark and the war against France made Prussia stronger, and in 1891 the King of Prussia was made German Emperor at Versailles.
  - The new German Empire became envious of French and English Colonial Empires and started to cry for a place in the sun.
  - But the place in the sun had been taken by France and England who were bragging about the fact that the sun never set on their domains.

### VII. United Germany

- The Great War was an attempt on the part of Germany to get a place in the sun.
- But Germany failed to get its place in the sun, while France and England succeeded in getting a bigger place in the sun.
- The Germans still think that they should have

## Jacques Maritain

Questions pertinent to the international crisis which is facing us today, are taken up in the lectures of Jacques Maritain, who has been at Notre Dame for the past month and is lecturing in New York City, November 29th, at the Center Club. Maritain's most recent article published in the United States is "War and Bombardment of Cities," published in *The Commonwealth*, September 2.

"The philosopher," M. Maritain has written, "is led to broach questions (most often thankless) of a practical kind by the sense of his responsibility towards souls, a sense which wins him no man's gratitude and of which even he realizes the absurdity—for what, forsooth, is this pretended responsibility, seeing that no one listens? In the long run his talk is for the angels."

### Un-Christian Order

"A purely objective view," he said in a lecture a few years ago on the "Purification of Means," "inclines one to the opinion that the peace and balance and unity of the temporal order to which the world aspires will more probably be realized (in a precarious fashion leading in the end to catastrophe) in a style and by means that are anti-Christian rather than in a style and by means that are truly Christian."

### Hidden Work

And in the face of the European crisis and the universal rearmament and call for war, these words seem fateful. "The world and the souls of men have entered into a period of darkness and of peril where the spirit of bewilderment and the other spirits of darkness of whom St. John of the Cross speaks may be expected to assail them. But the same Saint teaches that these long nights of agony are also periods of purification that lead those who know how to make use of them to life in its more perfect forms." . . . "On the history of the world and of civilization falls the sentence of St. John of the Cross: 'Love is the principle by which ye shall be judged.'"

### Judged by Love

It is good to recall these words at the present time when meetings of protest (and we must protest against the fanatic hatred and oppression of Jews and Catholics throughout Europe) are being held all over the United States. Hard though it may be to put such words down in the face of the hatred of men, it is necessary to think always of the folly of the Cross and to repeat, "Love is the principle by which ye shall be judged." Hatred of our enemies, rearmament, incitement to another world war "to save democ-

a bigger and better place in the sun,

- They have annexed the Austrian Germans and the Sudeten Germans on the ground that it is for the good of the Austrian Germans and the Sudeten Germans.

### VIII. Nations and Notions

- The French are united, the English are united, the Italians are united, the Russians are united, the Germans are united but the world is still divided.
- The League of Nations is a failure because nations have wrong notions.
- Right notions must be spread among nations before we can have a genuine League of Nations.
- Germany and Italy are now on the level of France and England.
- Germany and Italy cannot be expected to be on the level when France and England are not on the level.

racy" will lead only "to a peace, balance and unity" at a sacrifice of men's freedom.

These are dangerous times and Maritain points out that "More and more the Christian finds he must work at the peril of his soul. . . . The world suffers because of the state of souls; souls suffer because of the state of the world."

In another work of Maritain called *The Three Reformers* (termed by Peter Maurin *The Three Deformers*) the life and time of Luther is taken up.

We recall the time of Martin Luther and his hatred and persecution of the Jews, the story of which has come down to us in Luther's "The Jews and Their Lies." And we recall too another account of those times given in the life of Peter Canisius by Brodrick. In the face of the deadly power and the rhetoric of their opponents, Canisius and his companions "put aside their studies in order to labor in hospitals and to wait on the poor people they had taken under their roof. It was the only contribution that their youth and inexperience could make as yet, . . ." and it was "quite as inimical" to the forces of heresy that were arrayed against it as the perverse learning of their opponents.

Such as these who, as Maritain writes, "Love God . . . exercise an efficacious though hidden influence on the temporal by the use of poor temporal means not in directly bringing about even a partial reconstruction of the social order, but by fidelity in thought and love and by the touch of faithful hands on the work of a faithless world."

The Holy Father, Pope Pius XI, has pointed out again and again in his Encyclicals voluntary poverty and the Works of Mercy are a means of reaching the masses. "It is not by reason that men are converted," he said in an interview with twelve French Bishops, "but by the Works of Mercy."

We recall these words in the face of the critical articles running in the *New Republic* maligning the Catholic faith while attacking the adherents of that faith, and in the face of the persecution of Catholics in Germany and Austria.

"But is the servant above his Master?" While we know that our worst enemies shall be those of our own household and that there shall be tares among the wheat and so there shall be much deserved criticism, still we know that it is the fate of the Church to be persecuted. It is "completing the sufferings of Christ."

### Christ Persecuted

"Lay it up therefore in your hearts not to meditate before how you shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and your brethren, and kinsmen and friends; and some of you they will put to death; and you shall be hated by all men for my name's sake. But a hair of your head shall not perish. In your patience you shall possess your souls."

## Diocesan Labor Schools In Chicago

CHICAGO, Nov. 18.—Five schools for training labor leaders to deal with social problems were opened here last month by the Archdiocese of Chicago. One suburban school is in Waukegan. The basis of instruction will be the labor encyclicals of Popes Leo XIII and Pius XI. Instruction is free.

—N.C.W.C. News Service.

"All property, the more common it becomes, the more heavenly it becomes"