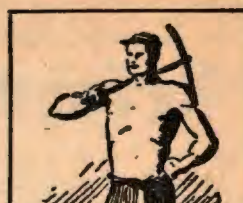




The Catholic Worker



Vol. II. No. 7

DECEMBER, 1934

Price One Cent

Poverty in South Leads to Negro Lynching Orgy

Claude Neal's Death Torture Reminiscent of Indian Massacres

The economic basis of mob hatred which leads to lynching was shown in an article sent out by the National Association for the Advancement of Colored People last month. A white southern man was employed by the association to investigate the lynching of Claude Neal, the story of which we carried in our last issue, and his report which will be issued in pamphlet form later discloses most horrible details of the brutal torture and killing of the Negro.

The account reveals the day-long torture of the Negro in the woods, a torture which included mutilation, burning, dismembering and stabbing and in which women and even children participated. The story bears a striking resemblance to the narratives of the early Jesuits suffering at the hands of Indians in the colonial history of this country.

Terror Rules Marianna

The day after the lynching Marianna was in the grip of terror. Gangs roamed the streets beating up Negroes or sight men, women and children. Negro porters in stores were run into cellars or entirely off the job. Negro maids accompanying their employers in the main street shopping area were set upon and in many cases the white mistresses had to personally throw themselves between the mob and the maids. The gangs invaded the residential area to drive out all Negro personal servants from homes.

While this was going on not a policeman or deputy sheriff could be found. One storekeeper got out a shotgun to protect his colored porter from a mob.

Pitiable Pleas Win Nothing

While the lynching spirit was growing wilder and wilder before Neal was actually taken by the mob, the colored citizens of Marianna wrote pitiable letters to the Marianna daily paper seeking to stave off wholesale persecution. One of these says in part:

"Just a few lines to let you all know that we good colored citizens of Jackson county don't feel no sympathy toward Neal...he should stay in his place...we are not feeling that we have a right to plead with you all for mercy. But I am writing to let you know that we leave it to you all to do what you all see fit to do to him. But

(Continued on page 8)

Announcement

The Immaculate Catholic Club, located at 506 East 15th Street, will hold their annual Christmas Benefit Social on Saturday evening, December 15, 1934, in their clubrooms.

Price of admission, \$2.00 per couple; extra lady, 50 cents, including refreshments.

The entire profits realized on this enterprise will be turned over to the Sisters of the parish, to be used at their discretion to aid the needy and poor of the church.

Mr. Walter Whalen, chairman of this affair, assures those that attend a very pleasant evening.

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 thy 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.



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 they shall be like a watered garden, and like a fountain of water whose waters shall not fail. ISAIAH.



Bishop O'Hara Calls And Talks Rural Life Movement Activities

Agrees with Peter Maurin That Present Problems Would Succumb to Catholic Truths

The Most Reverend Edwin V. O'Hara, Bishop of Great Falls, Montana, and leader of the Rural Life Movement in America, was a visitor at THE CATHOLIC WORKER office during the last month. At first, overwhelmed at receiving one of the princes of the church, the Catholic Worker Group were won and charmed by the warm simplicity and holiness of their guest.

Before he left—and he stayed for an hour or so—the Bishop blessed our office force down to the smallest Catholic Worker, Barbara, aged four months, and assured us of his interest in our work.

"There is such an interest in study clubs, throughout the far west," the Bishop told us, "that the subjects of study have become subjects of discussion at the dinner table in the Catholic Homes, thanks to the fact of the husband and wife being members of the same study club."

"In one parish we will have thirty to sixty study groups, for instance, led by parish leaders, aided by the library of the parish priest which is at their disposal."

Bishop O'Hara's diocese is twice the size of the state of New York, so it will be seen the traveling he has to do to cover and visit his flock.

"In one part of eastern Montana, where there are only 300 Catholic families within a radius of eighty miles, we had ten vacation schools," he said.

The Bishop agreed with Peter Maurin that the best way and the most "radical" to solve all the problems of the present day was to get at the roots of the trouble, and bring the fundamental Catholic truths to the people.

Given the knowledge of what the Church teaches in regard to fundamental human problems, family life, the state, social justice, then the "reconstruction" of the social order will be under way.

St. Thomas Aquinas declares that, for the practice of virtue, a certain amount of goods was indispensable.

Cardinal Manning said that God's commandments could not be preached to men with empty stomachs.—Abbe Lagan.



By Ade Bethune.

EASY ESSAYS

by

PETER MAURIN

1. ON BEING CRAZY

1. People went crazy for Democracy, majority rule, mob rule.
2. Then they went crazy for the War for Democracy, trying to bring Peace through War.
3. Then they went crazy for Normalcy.
4. Then they went crazy for Technocracy.
5. Then they went crazy for the N.R.A.
6. And they say that I am crazy.
5. They say that I am crazy, because I refuse to be crazy the way everybody else is crazy.
6. For if I tried to be crazy the way everybody else is crazy, I know that I would be crazy.
7. So I persist in being crazy in my own crazy way, and I am trying to make other people crazy my way.

2. NOT COMMUNISTS

1. There is nothing wrong with Communism; but there is something wrong with Bolshevism.
2. The wrong thing with Bolshevism is that Bolsheviks are not Communists; they are Socialists.
3. For if the Bolsheviks were Communists, they would build Communism.
4. And the Bolsheviks do not build Communism; they build Socialism; they build State Socialism.
5. The Bolsheviks probably hope that the State "will wither away,"

(Continued on page 8)

Benedictine Remakes Mining Town Into a Prosperous Community

'We Get Along Without Money,' Say Ex-Miners in New Community

The village of Marguerite is a mining town in western Pennsylvania. It has two hundred families, who before the depression made their living, such as it was, from the mines. Then the mines closed down and they sank lower and lower into the depths of abject poverty. Then came Father Maurus, a Benedictine from the nearby abbey of Latrobe, as the first resident pastor of Marguerite. The San Francisco Monitor in a recent issue tells of his activities in rehabilitating his village.

He managed somehow to borrow and beg land, and laid it out in 5,000 square foot lots, one for each family. He taught the people how to prepare the land. He procured seeds for them, so that now they feed their families from their own produce. He borrowed an abandoned coal mine, and the men take out enough coal for their own fuel purposes. Every morning he drives over to the Benedictine abbey for milk and anything else available—he has hauled 40,000 gallons of milk so far, which he delivers to his parishioners every day himself, because some of them were ashamed to receive help from anyone else.

Then men of the parish but the tiling on the roof, the covering on the old boards of the church, mended the boiler, painted the interior, keep it clean; the women teach in the school. Father Maurus engineered the landscaping around the church, and the men came to work with him. They built a great cross out of soil and covered its sides with turf and planted flaming red flowers, as a beacon to warn aviators they are approaching the nearby landing field.

One hundred fifty of the families are Catholic, but Father Maurus makes no distinctions. Most of them are Slovaks, as is Father Maurus himself, though there are one or two Irish and a few Italians. "My people are what other people call foreigners," he says, "and so am I."

Asked what they use for money, "We get along without it," he replies.

Catholics to Show Solidarity Against Mexican Atheism

Twenty Groups to Picket Consulate on Our Lady's Feast

ON DECEMBER 12TH, Feast of Our Lady of Guadalupe, patroness of Mexico. Catholics everywhere are urged to unite in special prayer for the persecuted Catholics in Mexico, and in public protest against this persecution wherever it is feasible.

IN NEW YORK CITY, the Campion Propaganda Committee, which numbers about twenty-five, is picketing the Mexican Consulate on West 34th Street. The group will rally outside the Church of our Lady of Guadalupe at 225 West 14th Street at 12 o'clock noon, and all friends of Catholic Mexico are urged to attend the Solemn High Mass which will be celebrated there at 11 o'clock for the victims of Mexican persecution.

The Campion Committee will wear armbands for identification. It is expected that other groups and organizations will appear, but these twenty-five persons are the only ones for whom the Campion Committee is responsible.

Those who are not free so early may join the picket line at 1:30 or later. The address of the Mexican Consulate is 225 West 34th Street. Students and others wishing to participate are requested to get in touch with the Campion Propaganda Committee through THE CATHOLIC WORKER — ALgonquin 4-0489. Any who can be asked to make and bring their own banners, posters, signs, etc. After the picketing, all who can are urged to return to the Church of Our Lady of Guadalupe, where Solemn Benediction will be given at 4 o'clock.

CATHOLICS: WE ARE ALL MEMBERS OF THE MYSTICAL BODY OF CHRIST. IF THE MEXICAN CATHOLICS SUFFER, THE HEALTH OF THE WHOLE BODY IS ENDANGERED!

UP TO THE TIME OF WRITING we have received assurances that students or members of the following schools and organization will be represented in the New York picket line on December 12th, either in person or by proxy:

Manhattan College.
Fordham University.
Columbia University.
College of the Sacred Heart, Manhattanville.

(Continued on page 8)

MERRY CHRISTMAS!

For our greetings to our 40,000 readers all over the world, we offer them this thought, knowing that it will bring them the happiness and joy we so ardently wish for all our friends: Christ said, "I have come to bring life, and to bring it more abundantly...I shall be with you all days, even unto the end of the world."

In wishing happiness for our readers, we wish to tell them we are happy ourselves to report that the circulation of the paper has doubled since last Christmas, when we had 20,000 readers. We are greeting this year readers in far-off India, Russia, Germany, Italy, France, Belgium, Switzerland, China, Japan, the Philippines, Mexico, Canada. And we pray that the Christ Child will smile upon them all and bless them.

The Forgotten Man—Carl Schmitt

By D. POWELL
(Continued)

I charge flatly and bluntly that his fellow Catholics are enemies of Schmitt, his family and what he stands for. Here is my case.

Carl Schmitt, like all great artists, is primarily a religious artist. One of my friends said, "Oh, Schmitt is all right, but he paints too many holy Virgins." He was right. Carlo is supremely happy when he is doing a Madonna or better, a mystical conception of the Beatific Vision. But although his murals are in Protestant churches and even in movie houses, where is the Catholic Church that decorates its walls with them? Where are the Catholic schools, monasteries and rectories that hang his pictures? Where is that spirit of mediaeval Catholicism that made the Church the patron of the artist? Does not the American Catholic know the difference between art and archaeology? Was Michelangelo a mere copyist? If there is, in America, a Catholic artist, with vitality, why not put him to work? And first, in the Church, where he belongs?

Jews Choose Best Work

Now Schmitt may not be a great artist, but the artist has always been given the preference over the archaeologist by anyone who knows the difference between vitality and sterility. The mediaeval Catholic had confidence in his judgment. Even the Borgian bankers had it; but the current Catholic usurer has none. The difference, of course, is one of the basic difference between the aristocrat and the plutocrat: the one does as he pleases and the other is afraid of making mistakes: the one acts as a patron of the contemporary artist and the other buys old masters.

So Carl Schmitt has never had a consistent Catholic patron. His support comes from the non-Catholics. "The Jews," he says, "always choose my best work." Let all the dukes and knights of the papal court stuff their over-stuffed shirts with that.

Secular Critics Kind

There is worse to come. Although Carlo's stuff has been considered by critics in the *New York Times* and in the press generally, it has received no great attention from Catholic critics in Catholic publications. I recall but one notice of his work in a Catholic paper: a short article by his friend, Padre Colum, in *The Commonweal*.

So we are forced to the conclusion that either Schmitt's Protestant and Jewish supporters are devoid of taste or that the Catholic cleric or laic knows nothing about art and that the Catholic critic or editor cares less.

Fine Family Life

But besides being a creative artist, Schmitt is first of all a man with a family. The family is the foundation of the Church: no family, no communicants, no Church. It is as simple as that. The family revolves around love: love between husband and wife, between parent and child. The love within the Schmitt family is so rarely found that it is criminal, even blasphemous not to protect it. Catholics can not very well urge the desirability of a large family and sneak out of the responsibilities which such urging implies. The large family is not getting support from the sources from which it has a right to expect support. Between building a church or providing food, shelter and clothing for a communicant, the church wins. Between building a high school or a lying-in hospital, the high school wins. But where will the church get its communicants or the high school its pupils, if its communicants lack the basic necessities of life or if child-bearing is not made

physically and financially easier for the Catholic mother? One Schmitt family is worth more than all the high schools Catholics can build or ever hope to build. I repeat: the Church rests on the family, not on the school; on family love and not on education. Has the surface beauty of our buildings blinded us to the inherent beauty of the family?

Bring Him Back

Each time, Catholics have, as a group, invested money in property, it has been confiscated by the State, even the Catholic State. However, money spent for the protection of the family cannot be confiscated because it represents money invested in human beings and it not subject to the whims of the State. It is money invested in love and not in an outward show of strength.

Because Schmitt has found it difficult either to function as a creative artist or to preserve his family in America, he is on the way to Europe, where his past experience leads him to believe that both these things are possible. He told me once that he did not mind starving, but that he did care about people not understanding him and what he was trying to do. I can understand this because the artist has always been willing to starve in order to give an indifferent world his message.

Is there a Catholic in America who will bring him back?

DONALD POWELL.

ON LAWYERS

It was the professional advice and practice of lawyers and the decisions of judges that gave us a system which protected Capitalism at the expense of the workers. Whatever the conditions of the past may have been there is no doubt that today lawyers and judges devoted to justice should be giving their services to the worker and his interests. But somehow the lawyers and judges have as yet failed to recognize their new clients. They spend their days of study and practice holding to strict interpretations of constitutionality and absurd technicalities which all but upset the balance of justice. The lawyers question the constitutionality of codes which come from the hand of the Administration, cite a worthless precedent to block social equity and the judges give decisions which work a travesty of justice at a time when ideals must be enlarged and democracy preserved in an industrial society and civilization.

The President and the worker he represents are in a certain sense the most deserving clients standing before the bar of justice today, and although Catholic social teaching assures them that they have a case, and although their own sense of justice tells them that they have a case, they are left to do their own pleading in the face of a legal profession arrayed against them.

This country for the present doesn't need the attorneys who only know how to plead the case for colossal corporations and defiant gangsters. But we do need Lawyers devoted to the cause of justice in society, lawyers who will take the workers' case and judges who will recognize the merits of the case for the workers. Lawyers and judges moved by the proper motives can certainly find equitable provisions for the workers and for all classes of the social order. Our stalwart system of jurisprudence was never intended to be the weapon of the strong against the weak. On the contrary it was intended to be the safeguard of the weak against the strong. How long will the workers have to plead their cases without the assistance, even in the face of the opposition of the learned doctors of the law?

John C. Rawe, S. J.

Church Maritime In Buenos Aires Eucharist Congress

Sailors from Ten Nations Represent Tens of Thou- sands of Fellow Sea- farers

Marshaled behind Apostleship of the Sea banners, brought over by themselves, seamen of at least ten nationalities took part in the processions at the Eucharistic Congress in Buenos Aires. All along the route markedly enthusiastic ovations were given to the men from the ships who represented the tens of thousands of their fellow seafarers who comprise the Church Maritime at the inspiring demonstration of Eucharistic devotion in one of the world's great seaports.

Father Martindale, S.J. and other clergy marched with the sailors from Argentina, Belgium, Britain, France, Germany, Holland, India, Yugoslavia, etc. to the final gathering of the Congress in Palermo Park and the Sea Apostolate banners were ranged at the base of the great Altar. Many seamen communicated in the Plaza Mayo. At no previous Eucharistic Congress has there been such an organized gathering of the men who, more than any other class, have such difficult and infrequent access to the Church and the Sacraments.

In illustration of the increasing organization of services to Catholic seafarers, an Apostolatus Maris Exhibit was held in the A. M. Club in Buenos Aires during the Congress. Church direction charts, Sea Apostolate newspapers, photographs of Seamen's Clubs, etc., from Great Britain and the Dominions, Holland, Belgium, Poland, U. S. A., Argentina, Germany, France, Spain, Ireland, Italy, China, etc., evoked much interest amongst the clergy and laypeople who visited the club, prominent amongst whom was Archbishop Mitty of San Francisco.

Special religious services and confessions in many languages were held at the club during the Congress. On the closing night of the Congress the spacious concert hall was filled to overflowing with seamen; national anthems were sung and in many tongues the sailors gave expression to their gratitude for the hospitality and all the arrangements made for them by Father William, C.P., the Port Chaplain and his Apostleship of the Sea Committee.



By Ade Bethune.

LABOR GUILD

William Randolph Hearst instructing the editors of all Hearst newspapers, says:

"The menace of Communism is what developed Fascism in Europe. There was no other cause for it—no other reason for it."

Quite true, Mr. Hearst. But why not ask first, what developed Communism? If Capitalists had been reasonable 2 per cent of them would not own and control 60 per cent of the wealth of the United States.

Mr. Hearst continues, "Fascism will only come into existence in the United States when such a movement becomes really necessary for the prevention of Communism."

Fascism of itself can do no more than retard Communism. The only people that can stop Communism is the exploiters themselves. The proletariat does not desire Communism, but the despotic economic domination of the owners of wealth is driving the people into Communism whether they like it or not. A very common saying among the unemployed is "To hell with it; I can't be any worse off under any system."

Let the Capitalist be content with "a limited return on Capital." Let him pay "a living wage." Let the worker get "a just share in the ownership, the management, or the profits," then Communism will die a natural death and Fascism will not even be thought of.

Mr. Hearst quotes the dictionary: "The proletariat was the lowest order of citizenship in Rome."

The yardstick that measures what was high or low was the yardstick of wealth. But I prefer the "low" order of citizens who were burned by Nero, rather than the "high" order of citizens that was made up of Nero and his kind.

Mr. Hearst continues: "It (the proletariat) was composed of the citizens without property of any kind; and the reason they had no property was because they had the lowest intelligence, the least industry, and the least thrift."

This statement is a gratuitous in-

sult to all lovers of honesty. It is a half-truth. Murderers and tyrants by usurping power automatically became part of the "high" order of citizenship, and classified with intelligence, industry and thrift.

Mr. Hearst gives us a sample of his ideas of "high" class intelligence when he says: "The proletariat today is the body of citizenship least able to manage their own affairs."

Wealth again is the yardstick. We have our wealthy Hollywood stars whose "high" order of citizenship is proclaimed every week from the divorce courts.

Our utility controllers consider they are entitled to \$5,000 per week while paying their workers \$22 per week. They expect 6 per cent on their investments, and then they confiscate the entire profits. The worker who produces the wealth is classified with the "lowest" order of citizenship by the unscrupulous class that is the cause of his misery.

Our Newspaper Editors are expected to elevate the minds of the people by giving them good moral reading matter, but we find that business comes first, and if perfumed sewage will produce profits the public will get it.

Finally, Mr. Hearst says: "The Communist Party today is largely composed of agitators with the greed for power, position and property, but without the will to exercise them for the general benefit."

Substitute Capitalist for Communist and tell us what is the difference, Mr. Hearst.

When we criticize Communists let us make sure that we are not the cause of the conditions that make Communists. Still more we should see that we are not practicing the things we condemn.

MICHAEL GUNN,

30 Madison Street, Brooklyn.

Meeting at the Catholic Labor Guild every Thursday night, 8 p. m., 30 Madison Street, Brooklyn.

"Government Not Fair In Labor Disputes; Attitude Contradictory"

Workers' Attitude Analyzed by Federal Council of Churches Bulletin

(The following is an excerpt from a weekly news bulletin sent out by the Federal Council of Churches Research Department, issued during the recent textile strike.)

The bitterness of the strikers and opposition to the use of militia and armed deputies in strike areas to "protect the right of non-union employees to work" are founded on a growing resentment because the power of government is not equally mobilized to protect and assure the right of men and women to belong to unions, a right which is "equally legal" but which does not receive equal governmental protection.

"I do not want any one in Georgia interfering with those who want to work," said Governor Talmadge, who declared martial law and opened a concentration camp for strikers arrested for such interference.

Government Arms

On this same theory the governors of other states have acted (state militia, incidentally, using United States Federal equipment). The full power of the state and authority of government has been called into play even to the taking of human life when necessary in order to protect the right of the non-union worker to work. It is a profoundly significant fact that the

right to belong to a labor union and bargain collectively is now, under terms of the Recovery Act, equally legal in the United States with the right of non-union workers to work. But when the right of labor to organize is denied the militia is not called out nor do sheriffs appoint deputies to protect the men who seek to avail themselves of that right.

Charges Discrimination

This fact does not escape the workers' attention, however un mindful of it the public may be.

There is abundant evidence of discrimination and discharge of mill workers because of membership or leadership in unions during past years, yet no local, state or federal authority is effectively, and immediately applied to restore them to their jobs and full rights under the law.

As a matter of fact, experience has shown that while such government boards as the National Labor Relations Board can be effective instruments of justice on appealed cases, nothing can take the place of thorough organization of the workers throughout the industry for the immediate, democratic adjustment of grievances.

The Interracial Review

Published Monthly by

The Catholic Interracial Council

A Journal in the Interests of Interracial Justice

Subscription, \$1.00 Per Year

Address

THE INTERRACIAL REVIEW
11 W. 42nd St., New York City

FREE MOONEY!

What stand do you take in regard to the pardoning of Tom Mooney? we have been asked by Thomas R. Lynch, defendant of the unfortunate member of the moulders' union, a prisoner for 18 years.

A pardon has long been advocated by the trial judge, nine of the living jurors, the detective who procured the "evidence" against Mooney, the present district attorney of San Francisco, leading California churchmen like Archbishop Hanna and Bishop Lucey; also many newspapers including the N. Y. Times, N. Y. Telegram, N. Y. Herald Tribune, Philadelphia Record, Brooklyn Eagle, Washington Star, Baltimore Sun, Cleveland Press, Dayton News, St. Louis Dispatch, Kansas City Times-Star, Milwaukee Journal, and other dailies including the CATHOLIC DAILY TRIBUNE.

This daily took that stand many years ago, based on the evidence and testimony, which was reproduced in detail. The editor has seen no reason up to the present day to change the stand. A full pardon is the only decent thing in this strange derelict of justice, which is agitating the minds of the labor element all over the country. —Editorial from The Catholic Daily Tribune.

Unemployed Beaten

ST. LOUIS (FP).—Eight unemployed demonstrators, four men and four women, were arrested for disturbing the peace during a demonstration at the St. Louis city hall to demand more relief. Police, under the command of Capt. Wetsel, well-known for his brutality in handling labor cases, severely beat the demonstrators in dispersing them.



By Ada Bethune.

We are very much in need of men's clothing, underwear, socks, shoes, rubbers, overcoats, sweaters—anything we can get in fact, no matter how shabby.

The other day (it was bitterly raw), a man came in with a thin suit, no vest and asked if we had a coat or sweater. He had no underwear at all and he was pinched with the cold. The only thing we had around the house at the time was a woman's knee-length soft woolen coat which one of the editors had been wearing for additional warmth on those days when we had not yet started our fires and the office was chilly. It had come in, we believe, from Miss McMahon up in Rhode Island, and she will be glad to hear the use to which it was put. Our petitioner accepted the jacket very gratefully, putting it on underneath his shirt. That and a cup of coffee did something to offset the early morning chill.

So we ask our readers again for men's clothes—we have received a goodly supply of women's garments and they have been distributed to the girls in the Teresa-Joseph Co-operative and to women in the neighborhood.

Children's clothes too are badly needed. There are too many little ones around here with their feet on the ground, running coatless to school through the cold and rain.

"Inasmuch as you have done it unto the least of these, you have done it unto me."

Essays On Communism

By PETER MAURIN

(Continued from page 1)

and that they will be able to pass from State Socialism to Communism without State.

3. TWO REDS

1. Some time ago I was discussing in Harlem with a Russian Red and an Irish Red.
2. And the Russian Red understood me sooner than the Irish Red.
3. Having understood what I was saying, the Russian Red started to explain to his friend, the Irish Red, what I was talking about.
4. When the Russian Red had finished explaining, the Irish Red turned toward me and said that while he agreed with most of what I said he still believed that the Catholic Church was not the friend of the workingmen.
5. Many Catholics are much disappointed when Wall Street corporations or political organizations or Catholic associations fail to provide them with economic security.

4. LOOKING FOR A BOSS

1. A Catholic workingman once said to me: "There is only one thing between me and the Reds, and that is a good job."
2. Everybody is looking for a boss, and nobody wants to be his own boss.
3. And because everybody looks for a boss the Reds want the State to be the boss of everybody.
4. Because everybody consents to play somebody else's game for the sake of a pay-envelope the Reds try to find the way to assure a pay-envelope to everybody so as to force everybody to act like everybody.
5. But nothing will be changed when the Reds will force everybody to act like everybody, since nobody is nobody when everybody tries to keep up with everybody.

5. AMERICA AND RUSSIA

1. American Republicans want their friends on the public payroll, but only their friends.
2. American Democrats want their friends on the public payroll, but only their friends.
3. But the Reds want everybody on the public payroll; not only their friends.
4. The American idea is to keep the Government out of business and to put everybody into business.
5. The Russian idea is to put the Government into business and to keep everybody out of business.
6. But business is only business, whether it is the State business or private business; and I am trying to make it my business to put all business out of business, including the State business, which is a big business.

6. RED AND GREEN

1. Our business managers have made such a mess of things that people are inclined to see Red.
2. And when people see Red it is useless to present to them the Red, White and Blue,

because they can no longer see the White and the Blue of the Red, White and Blue; all they can see is Red.

2. The only way to keep people from seeing Red is to make them see Green.
3. The only way to prevent a Red Revolution is to promote a Green Revolution.
4. The only way to keep people from looking up to Red Russia of the twentieth century is to make them look up to Green Ireland of the seventh century.

7. THEN AND NOW

1. Three thousand years ago, when a Jew met a Jew he asked him "What can I do for you?"
2. Now, when a Jew meets a Jew, he asks him "What can I get out of you?"
3. Two thousand years ago, when a Greek met a Greek they started to philosophize.
4. Now when a Greek meets a Greek they start a business.
5. A thousand years ago when an Irishman met an Irishman they started a school.
6. Now when an Irishman meets an Irishman you know what they start—I don't have to tell you.

8. THOUSAND YEARS AGO

1. When Irish were Irish a thousand years ago, the Irish were scholars.
2. And when the Irish were scholars the Irish were Greek scholars.
3. And when the Irish were Greek scholars, the Irish spoke Greek as well as Irish.
4. And when the Irish spoke Greek as well as Irish Greek was Irish to the Irish.
5. Greek was Irish to the Irish a thousand years ago; and now Irish is Greek to the Irish.
6. Irish is Greek to the Irish now, and Hebrew is Chinese to the Jews.

9. SHOUTING WITH ANGLO-SAXONS

1. Now that Irish is Greek to the Irish and Jewish is Chinese to the Jews, they shout with the Anglo-Saxons: Service for profits; Time is money; Cash and carry; Business is business; Keep smiling; Watch your step; How is the rush? How are you making out? How is the world treating you? The law of supply and demand; Competition is the life of trade. Your dollar is your best friend. So is your old man.
2. So the Jews are no longer Jews.
3. So the Irish are no longer Irish.
4. So the Jews and the Irish are no longer green.
5. And that is what makes the Reds Red.

10. PALESTINE, IRELAND, AMERICA

1. It was forbidden to the Jews to hold title to land in Palestine.

2. But it is not forbidden to the Jews to hold title to land in America.
3. It was forbidden to the Irish to lend money at interest in Ireland.
4. But it is not forbidden to the Irish to lend money at interest in America.
5. The Prophets of Israel and the Fathers of the Church wanted the Jews and the Irish to try to become better; but the American politicians don't mind if the Jews and the Irish are trying to become better off in America.
7. But America is not better off since the Jews and the Irish are trying to become better off in America.

11. RECONSTRUCTING THE SOCIAL ORDER

1. The social order was reconstructed by the Irish scholars after the Fall of the Roman Empire.
2. Through literary colonies established in all the cities, even as far as Constantinople, that is to say, Round-Table Discussions, they brought thought to the people.
3. Through free guest houses, that is to say, Houses of Hospitality, they familiarized the people with the Works of Mercy.
4. Through Agronomic Universities, that is to say, Farming Communes, they made scholars out of workers and workers out of scholars.
5. So through Round-Table Discussions, Houses of Hospitality and Farming Communes, the Irish scholars laid the foundations of Mediaeval Europe.
12. IRISH SCHOLARS AT WORK
Marie Schulte Kallenback says:
1. "Upon gifts of land, often bleak and barren, huts were built about the little church, all work being done by the missionaries themselves."
2. "Thus they exhibited almost at the very outset to their pagan observers that moving spectacle of Christians living in united peace and harmony, prayer and good works, so utterly foreign to their own turbulent lives."
3. "All was done for the love of God, work being suspended at fixed hours of the day for worship, prayer and song."
4. "By such tactics the hearts of the people were won; a most civilizing influence was extended, ending in their conversion and complete confidence."

Enemies of the Church?

According to a news note in *La Prensa*, the Spanish newspaper, Ambassador Josephus P. Daniels has been made honorary president of a new society, The Friends of Mexico (similar in purpose we suppose to that affiliate of the Communist Party called the Friends of Soviet Russia). Other members listed in this interesting society are General Don Gliberto R. Limon, Department of Military Ammunition and Arms Factories in Mexico; Herman G. Brock, Erwin S. Chanin, Joseph P. Day, John B. Glenn, Ralph Jonas, Hon. John C. Knox, J. Austin Smith, Charles B. Williams, and Maurice P. Davidson.

LETTERS

Barbs for Butts

"My WORKER came today and probably it is just as well that you had to split the Schmitt stuff. It will give me a chance to send some copies around (if you will send them to me) and tell the recipients that if they wish to find out about the rest of it, they will have to send you a quarter or so. You've let me down a bit, with "The Message to Readers" on page one. I have been writing my friends that you were a gal in distress, and that I knew I could count on them to help you out. I've had some rather amusing responses in return.

"You also said that "I can go along with Maurin and Schmitt on their class war theories," and I know the mess. read that way, but I surely did intend to put a "not" after the "Can." Both Schmitt and Maurin believe that the class war is just a fight for the cold cash, and when it is just that, I agree with them wholly; but when it comes to a fight for life—for food, shelter and clothing—then I am all for it, and so, by the way is Catholic ethics. The Schmitt-Maurin answer to this last proposition is that what is required is a man who will starve and that out of his starvation will come a lesson to those who have starved him. And my answer to this is that the birds who do the starving don't give a damn, and that "feed the hungry" is met with laughter, indifference, or raised eyebrows because of "bad taste." Peter and Carlo also believe that class warfare implies hatred and that a sound society must be based on love, rather than hatred, with which I agree; that is, I agree with the love business; but I can't go along with them on the notion that because we put a man in jail or kill him, we necessarily hate him. It is done because he is an enemy of the common good. My notion is that a man who is indifferent to starvation, or worse, actually promotes it, ought to be if not jailed or hanged, then placed in an asylum for treatment.

"If this is class war, then I'm all in favor of it; and I am in favor of creating an opinion which will make it necessary. But all in all, I'm in favor of conducting a "polite" class war; that is, a class war based on ridicule and irony. If the Yahoo laughs at starvation, then I shall laugh at his overupholstered belly. And we shall see, who laughs the loudest and longest and whose belly-button splits first. Here, it would no longer be necessary to jail, hang or asylum the Yahoo. He would seek his own asylum or else achieve his proper position as the "town fool." How about a nice, "polite" class war? With the bourgeois as the butt, and the butts of the bourgeois as targets for the barbs?"

Donald Powell.

Xmas Is Christ's Birthday

We celebrate it best by thinking of Christ.

We celebrate it best by reminding others to think of Him.

We remind others of Christ by our charity.

We remind others of Christ by sending them CHRISTIAN CHRISTMAS cards.

Let us bring Christmas back to Christ.

Let us revive the custom of sending Christmas cards that have to do with Christ and not mere holly and puppy dogs.

Let us urge our friends, and their friends to use CHRISTMAS cards.

Let us celebrate Christmas in its fullest meaning and significance—CHRIST'S BIRTHDAY.

(If anyone would care to distribute mimeographed copies of the above leaflet I'd be glad to give them some.)

E. BRITTON,

Care of CATHOLIC WORKER.

THE CATHOLIC WORKER

A monthly, published and edited in New York City by
DOROTHY DAY and DOROTHY WESTON

Circulation
MARTIN F. O'DONNELL
436 East 15th Street, New York, N. Y.
Subscription, 25 cents yearly
Telephone ALgonquin 4-0469

Application for second-class permit pending

CHRISTMAS

Christmas is coming and Teresa and Freddy are drawing pictures of the Nativity. Freddy tells the story, as they work industriously at the kitchen table, of the big boss Herod and how he heard about the little Christ baby being born, and how scared he was that his temporal power was tottering. Freddy's father, a Sicilian, is one of those people against whom the Protestant accusation is levelled that Catholics never read the Bible. Freddy's father doesn't, it is true, but he listens attentively to the Gospels and Epistles and he comes home and tells them at meal times to his little family. He tells them with reverent love, feeling intensely that the Good God sent His Son here to be with us. When Freddy's father hears Christ's words in the church he lays them to his heart and ponders over them as Joseph did. Probably Joseph didn't do much reading either, but listened a lot.

When I hear Freddy and Teresa tell the story to each other, each filling in the gaps, it comes fresh and clear to my mind. "And the cow breathed on the little baby Jesus and kept it warm," Teresa says delightedly. "Cows are very warm animals, I know. Father McKenna's place down in Staten Island has cows and I leaned against them while the brother was milking them. They didn't mind at all. I was a very little girl then. I'm sure the little baby Jesus didn't mind being in the stable at all. Probably there were chickens, too. And maybe the shepherds brought their littlest lambs to show them to Him."

Christ came to live with the poor and the homeless and the dispossessed of this world, I pointed out to them, and he loved them so much that he showed himself to the workers—the poor shepherds—first of all. It wasn't till afterward that he received the Kings of this earth. So let us keep poor—poor as possible—

"In a stable with cows and chickens," Teresa finished joyfully. "And then it will be easier for me to have God in my heart."

Revolution

We have all probably noted those sudden moments of quiet—those strange and almost miraculous moments in the life of a big city when there is a cessation of traffic noises—just an instant when there is only the sound of footsteps which serves to emphasize a sudden peace. During those seconds it is possible to notice the sunlight, to notice our fellow humans, to take breath.

After hours of excitement and action and many human contacts, when even in one's sleep and at moments of waking there is a sense of the imminence of things to be done and of conflict ahead, it is good to seek those moments of perfect stillness and refreshment during early mass.

Then indeed it seems that God touches the heart and the mind. There are moments of recollection, of realization—when the path seems straighter, the course to be followed perfectly plain, though not easy. It is as though the great Physician to whom we go for healing had put straight that which was dislocated, and prescribed a course of action so definite that we breathe relief at having matters taken out of our hands.

Such a moment came this morning with the thought—the revolution we are engaged in is a lonely revolution, fought out in our own hearts, a struggle between Nature and Grace.

It is the most important work of all in which we are engaged. If we concentrate our energies primarily on that; then we can trust those impulses of the Holy Spirit and follow them simply, without question. We can trust and believe that all things will work together for good to them that love God, and that He will guide and direct us in our work. We will accomplish just what he wishes us to accomplish and no more, regardless of our striving. Since we have good will, we need no longer worry as though the work depended just on ourselves.

Picketing

When the Campaign Propaganda Committee went to picket before the office of the Mexican consul for the first time—and it was the first time Catholics in this country had ever picketed as Catholics—we asked those who were engaged in the work to recall Christ's way of the cross as they walked for Him. Once again Christ in His Mystical Body is being tortured and put to death, and we as Catholics were showing our silent grief and horror. When we go again in a body on December 12, the feast day of Our Lady of Guadalupe whose heart is once again being pierced with the sword—we can hold in mind also the death of the three men and the child (and more of the sixteen injured may be dead by now) who died for picketing the church in the state of Chiapas to prevent the army officers from going in and defiling the sacred place.

It is only by passive resistance that we can oppose our enemies. Picketing is a form of passive resistance to injustice. In the United States there are the beginnings of what we are opposing in Mexico. We must protest now, while we have the opportunity. There is no use waiting until socialization of

THE GREAT ANTIPHONS

O ADONAI, Leader of the house of Israel, who appeared to Moses in the flame of the burning bush, and who gave the Law to him on Sinai—COME! and with an outstretched arm redeem us!

O ROOT of Jesse, who stands for a banner of the people, before whom kings shall keep silence, and to whom the Gentiles shall make supplication, COME! to deliver us and do not linger!

O KEY of David, and sceptre of the house of Israel, who opens what no man may shut, and shuts what no man may open; COME! and bring out of his prison the captive sitting in the darkness and in the shadow of death!

O DAWN of the East, splendor of eternal light, and sun of justice; COME! and shine on those who sit in darkness and in the shadow of death!

O KING of the Gentiles, and their desired one, thou cornerstone that makes both ONE; COME! deliver mankind, formed from the dust of the earth!

O EMMANUEL, our King and Lawgiver, the expected one of the Gentiles and their Saviour; COME! to save us, O Lord our God!

LETTERS and COMMENT

New Bern, N. C.

Indeed, I appreciate your wonderful kindness in sending me copies of your excellent paper. By all means, if you can see your way, keep on sending the paper. Just what we need down here. It's great! JULIAN ENDLER, C.P.

Collegeville, Minn.

I cannot let your appeal go unanswered. If times are hard for us, I see from your report that they are hard also for you. I regret you are not receiving more help; but I suppose the good Lord does not want to let you get spoiled by affluence. May He bless you and me for the check I am sending you. Rev. ALCUIN DEUTSCH, Abbot.

New York City.

Your appeal came. You needn't be a bit bashful about asking the faithful for funds. St. Paul sets you an example by writing two chapters about the support of the saints in first Corinthians. And what of the friends we are to make by the Mammon of iniquity? Rev. JAS. McVANN, C.S.P.

Your rough accounting of yourselves in your infancy of no date received and your poverty makes me feel as though I belong, and would like to be a part of your family. I had a quarter of a dollar in my pocket and after the missus had dried her eyes, I mentioned the 25c and signified my intentions of sending it thinking it might help. After she got through I gave up my intention of sending the metal and saved it up and got an unexpected "windfall" of one whole dollar and am sending it.

I sincerely hope that your appeal has been answered and that THE CATHOLIC WORKER will go on and on showing the light to all. NEW YORK FRIEND.

Dubuque, Iowa.

I am enclosing herewith a small mite, which I can spare from my own personal account, as an aid to you in your wonderful work, the CATHOLIC WORKER.

On Sunday, October 14, we are holding a Labor Conference in connection with our Annual Catholic Action Week, and I would be pleased to distribute back numbers of the CATHOLIC WORKER to the amount of about one hundred, if you would be pleased to have me do this, thereby bringing the message of your paper to many who will attend this conference.

Rt. Rev. Msgr. J. M. WOLFE.

Humphrey, Nebr.

I'm sorry I can't give you much

help, though I'd very much like to. We are quite a large family, and it takes about all one can scrape together to get along.

Though far away from your scene of endeavor, your paper is always interesting to me. Noticing that your printing bill is the biggest expense I hope you may find some sympathetic printer who will do it for you nearer to cost. That would be quite a help. I once was an editor myself, but in better times, and we didn't have to worry much about expenses to be met. Things are quite different nowadays, in every line.

O. A. WINDOLPH.

Toronto.

Acting on your advice, I visited Friendship House, 122 Portland Street, Toronto, and received a hearty welcome.

I am very grateful to you for having directed me as you have done for I am greatly interested in what is called Catholic Action, and I think the paper should have a great future in store, for it is something really original. Trusting that God will inspire men and women of good will to come to the aid of the CATHOLIC WORKER.

FRANCIS J. MURPHY.

Suggestion

Otisville, New York.

I have an idea for your many interested readers who may wish to see the CATHOLIC WORKER's mailing list grow by the thousands, even as you do. It is this. If every reader of your paper would make a list of ten names, who, they were sure, would be interested subscribing prospects, and together with ten cents (postage to send out sample edition) mail them to you. You in turn would mail, without delay, a copy of the CATHOLIC WORKER together with a request for their subscription for one year.

I have no doubt but that you could double your mailing list in two months. In fact, why could you not enclose this idea in each WORKER that is sent out next month. It seems so little to ask of each subscriber and yet if carried out promises quick results.

E. A. FITZPATRICK.

Oak Terrace, Minn.

I enclose a dollar which I hope will help to get you out of your difficulties. I'm a patient here and not working, but I'll match it with another if I can sell some verse I have in the mails. IVAN KRUIZ.

New York City.

I am sending you this dollar with the hope that you will be able to assist some person who is in a worse condition than I am at present. I am asking God to bless your work and hoping for future success. J. TRACEY.

New York City.

Your circular this morning received, reminded me of my obligation to you for the 100 copies of

the September issue of the CATHOLIC WORKER, which our Ter-tiar-ies greatly enjoy. Especially the "Message of Francis Thompson to the Franciscans" of this issue was very much appreciated by our Franciscans.

More power and success to your paper and your great movement! We will cooperate as far as our limited means permit.

Rev. Fr. DAVID, O. M. Cap.

La Crosse, Wisconsin.

THE CATHOLIC WORKER is gradually becoming known here. With the aid of a few very willing news-boys and an ad in the local paper I have been able to sell more copies than any one here predicted. Your cause has also been introduced in the local Catholic high school. The classes of Sociology and of Journalism have taken up a study of the work you are doing. They request any material you might have concerning yourselves and your enterprise. RAYMOND HAMMES.



By Ade Bethune.

What is needed is, first of all, the realization by the parish clergy that a system of capitalism, run neither in the interest of the production of good things nor the comfort of the consumer, but solely in the interest of money-power, the banks, is a system incompatible with Christian morals, inimical to Christian morals, destructive of Christian morals. . . . Why should the clergy take their politics from the newspapers rather than from the Gospels, Epistles and encyclicals? . . . It is notorious that the Church is anti-Marxian. But is it equally notorious that she is against the commercial world and all its usury? It is not. Most penny whistles (loveliest of instruments) are silent; the big trumpet speaks and he is far away in Rome. ERIC GILL.

The Colosseum, June, 1934.

children is under way in the United States. The other day Mrs. Katherine Burton, who has a monthly page in *The Sign*, was visiting the office and she told us of educational trends in the public schools in Bronxville, New York. The courses in biology include detailed discussion of sex and birth control—and this for ten-year-old children—and the course is described as "from the amoeba to man". It sounds like Mexico!

CATHOLIC WORKER READERS ON CATHOLICS AND SOCIALISTS

I thoroughly respect the personal social idealism of Catholics such as M. Sheridan of Montreal who, in the October issue of THE CATHOLIC WORKER explained a "Catholic-Socialist" position. And permit me to emphasize before proceeding further, that I am not a capitalist, economic individualist, private propertyist or still less that species of politico so much of a nightmare to the socialists—a fascist. I agree that there is a great deal of sound Christian principle in Socialism and Communism. These points of agreement might have in years past made the position of a Catholic with regard to socialism difficult in view of the anti-socialist policy of the Church. But today, as Karl Barth has emphasized, the world issues are becoming simpler and the solutions more obvious. The most vital of all these issues, Christopher Dawson avers, is the conflict between Christianity and Marxism.

Socialism is more than a movement of economic reform. It is not merely a party of practical politics having for its object economic reform. It is an outlook on life, a *Weltanschauung* purporting to be more possible of success than Christianity. It would supplant Christianity. It would bring "Heaven" and "Salvation" to men, here and now, on earth without the aid of any supernatural, superfluous deity. The nature and destiny of man and society in Marxist philosophy are in essential conflict with Catholic teaching.

"Common Front"

Socialism and Communism possess differentiating characteristics, especially in method, but their aims are so similar that method will be sacrificed in the battles to come and Socialism will be allied with or lose its identity in Communism. Indicative of this, is the "Common Front" political co-operation of Socialists and Communists in European centers; and the appeal issued at Moscow by the Communist International to the Second (Socialist) International to actively support the Spanish revolutionists. The Communist has the dynamic fervor, the messianic spirit, the will to conquer. The ultimate issue will be Communism versus Catholicism; a universal God-contemptuous society versus a universal God-orientated society.

But, without going into the future, it seems quite obvious to me that the trend of contemporary Socialism, especially in those countries where it has become, usually with Communist aid, aggressive and militant, is definitely anti-Christian. Every day events in Spain, Austria and Mexico, along with American Socialist comments and interpretations of those events confirm this.

Duty of Catholics

It certainly is the duty of the Catholic to espouse the cause of social justice. A great deal has been done in this regard in the past few years. Perfection cannot be reached overnight, however, and patience is a virtue. The reconstruction of reform of a society such as ours is an enormous project that may well require generations to effect. An over-zealous campaign for a new order, using revolution as a possible means, will only serve to delay the realization of the ideal. Dictatorship whether it be fascist or Socialist will be no lasting guide.

In working for social justice the Catholic will have to work to some extent through political channels. He must use his own judgment (considering, of course, counsel of the Church authorities where moral questions are involved) as to what party is worthy of his support and best represents his policy. In the United States, for example, there is, I think, ample room within the Democratic party for the expression and development of Catholic social thought. There is no conflict between faith and politics so long as the political party is re-

ligiously neutral in theory and in fact.

Looking at Socialism

As regards Socialism, and that is the socialism of Azana, Caballero, Pablo Iglesias, Lenin et al, the high totalitarian Socialism to which independent group socialisms are but stepping stones and cradles, the Head of the Universal Church has spoken in no uncertain terms—"No true Catholic can be a true Socialist." No true Catholic can agree to a materialistic philosophy of life, to a humiliating restriction of Church activity and its supervision by the State, to monopolistic control of all education by the State. If some Socialists claim their brand of Socialism has none of the evils of Spanish, Mexican or Russian Socialism, then it is not Socialism. They are often deceived into thinking that what is not present in act is not also present in germ. Catholics in the Socialist Party are in a fool's paradise. Perhaps a Socialist revolution is needed to make them aware of their real position. They might realize then that integral Socialism in action is not the Socialism of the Mayor, Daniel Hoan of Milwaukee, Wis.

Anti Christian Morality

The end does not justify the means and as long as Socialism continues its anti-Catholic policy and its anti-Christian morality, I fail to see how any Catholic can maintain, with intellectual honesty, his position as a Socialist. It must be emphasized that American or Canadian Socialism, while it may not have yet theoretically or practically reached the excesses of continental Socialism, is yet part and parcel with it. Recent Socialist conventions disclose the more radical communistic-inclined elements to be gaining ascendancy. American Socialists by word of mouth defend the seditious and anti-Church acts of their foreign brethren. When the time and opportunity comes, America may expect no more noble tactics from her own Socialists. I have personally heard a group of American Socialists (two of whom are ex-Catholics) joyfully anticipate the entire Socialist control of all education, with the outlawing

(Continued on page 7)

Socialists Compromise On a United Front

BOSTON (FP).—The basis for united front activity between Communists and Socialists in the United States was established in Boston at the three-day session of the Socialist Party national executive committee.

No nationwide united front was established. Individual Socialist Party locals and branches may join the united front, but only with the permission of their state executive committee, it was decided. In unorganized state districts, applications from locals will be heard by the party's national executive committee.

The resolution adopted is one of compromise between the left and right wing groups in the party, which have been split for some time on the united front and other issues. Conservatives, under the leadership of Louis Waldman of New York, were unable to secure passage of a measure to forbid any united front action whatsoever. An adverse vote by Norman Thomas, presiding officer, broke a tie vote and defeated the proposal.

The action taken by the party does not completely fill the demands of the left wing group on the executive committee which had favored a national united front on certain definite issues, most important of which was a program of action against fascism. More definite action will be considered at the next Socialist convention in 1936.

In the last few months Socialists and Communists have worked under united front agreements in France, Spain, Italy and Austria.

MARTYRS' CROWNS FOR CHILD AND THREE MEN

Three men and a child have joined the ranks of the untold numbers of Mexican martyrs. They were shot and killed and sixteen others were wounded when with other villagers they opposed by passive resistance the entrance of a group of soldiers into a church to despoil it.

The story comes through the Associated Press and reads:

"The Indian villagers of Huixtla in the state of Chiapas, adopted the methods of passive resistance when officials tried to enter the church. They surrounded the edifice, standing quietly and refusing to let the men go in. The latter finally opened fire with pistols, killing four and wounding sixteen of the defenders. The officers were forced to abandon their mission."

Philosophies Opposed; Church and Socialism Can't Work Together

Toronto Catholic Answers M. Sheridan's Article on Socialism in Last Issue

Toronto.

To the Editor of the Catholic Worker: "Catholics and Socialism" in your October issue has aroused my interest. I feel that it provides an outstanding example of the confused way in which even the most intelligent Catholics of today are apt to think in political and social matters.

The confusion of thought and terms to which I refer is implied in Miss Sheridan's question: "What is this idea common to the minds of us all, believers and skeptics, that makes our hearts so bitter that we have not charity?"

Upon this assumption of unity in social purpose, Miss Sheridan bases her appeal to Catholics to "annex the Socialist Movement to Christ."

Volume 7 of the Little Lenin Library consists of extracts from the writings on the subject of religion of Vladimir Lenin, the father of militant Socialism. The very first words that appear in this little volume form the following declaration:

Atheism is a natural and inseparable part of Marxism, of the theory and practice of scientific Socialism. In accordance with their fundamental philosophical outlook, Marx and Engels always called themselves materialists.

However, in spite of the frankness of this and a thousand similar assertions, Protestants and Catholics will toy with the hope of reconciling Marxism and Christianity. Can they not see that to talk of a baptized Socialism is to talk of something which is—whatever else it may be—no longer Socialism; that Socialism and Christianity are at two opposite poles in their underlying and genitive ideologies?

No Place for God

The constant harping on the concept of a "purely economic" Socialism is likewise futile. "To the party of the Socialist proletariat, however, religion is not a private matter. . . . Our programme is based entirely on scientific—to be more precise—upon a MATERIALIST world conception," writes Lenin.

In other words, there is no place for God in the world of the Socialist and he is enjoined to assume as his duty the uprooting of the very idea of God from the hearts and



By Ade Bethune.

minds of those who cling to it. How then can one speak of "purely economic" Socialism? Socialism is in its essence and existence intended to embrace not merely a part of man and his activities; it is not intended merely to simplify his life in the economic or the political field. It is intended to be a complete way of life in which the whole of man in all his social and personal significance, in his past and his present and his future, will be explained and contained. To speak of "purely economic" Socialism is to attempt to rob a concept not only of its integrity but even of its very essence. It is as though one were to talk of non-combustible fire, or solid water. New words and new definitions are needed.

Blasphemous Talk

Then, too, here in Canada, we are perpetually coming into contact with those innocent, but not innocuous, individuals who refer glibly to Jesus Christ as "the First and Greatest Socialist," and pass on to discuss the wonderful victories won by Comrade Lenin for the toilers of the world. How really blasphemous are these mild-mannered folk in even venturing to couple these two names under a single thought! How can they possibly be so obtuse as not to see in these two personalities the incarnations of two irreconcilable and eternally opposed philosophies?

The Socialist, by the very definition of Socialism, must overlook the most important facts in the Christian history of mankind. He must deny, first of all, Creation; then he must not acknowledge Original Sin; and, above all, he must militantly deny the Final End of the existence of Man:

"The unity of that genuinely revolutionary struggle of the oppressed class to set up a heaven on earth is more important to us than a unity in proletarian opinion about the imaginary paradise in the sky."

What reconciliation or compromise then can there be between Christianity and Socialism? No; humanity cannot temporize. It is faced with the choice: Christ or Anti-Christ? Which is it to be? Is it to be a unity in Mammon, wherein each individual personality is submerged and obliterated before the priority of a divinized human collectivity? Or is it to be a Unity in Christ, wherein all are members one of another; wherein the perfection of each individual is sought after, that thereby the whole Body may be the more perfect; and wherein the tie which binds each to each is, no, not a mere commonality of material interests, but a great Catholic and Christian Charity. ALFRED GREENE.

Canadian Socialists Elect First Mayor Of the Larger Cities

WINNIPEG, Canada (FP).—Mayor-elect John Queen, of Winnipeg, is the first chief magistrate of a Canadian city to be chosen as the representative of the Socialist Party. There have been mayors of smaller cities who professed to be Socialists, but they were not elected as such.

Queen was born in Scotland, but has lived in Canada since 1906. He was a leader in the famous general strike in 1919 and was sentenced to one year's imprisonment for seditious conspiracy. While in prison he was elected a member of the Manitoba legislature. He still holds a seat in that assembly. He has been an alderman for many terms and is an important figure in labor circles.

Queen edits *The New World*, a new monthly of the Cooperative Commonwealth Federation.

Received

Free leaflet: *The Machine and Unemployment*, by the Rev. Frederick A. Houck. Central Bureau Publications.

Our Palace Wonderful, \$1.25. Fountains of Joy, \$2.25. Herder Book Co., St. Louis, Mo.

BISHOP URGES EMULATION OF COMMUNIST ACTION

Gallagher Cites Growth of Bolsheviks as Example for Catholics to Follow

Warning of the spread of bolshevism, communism, and socialism, and pointing to them as examples of how apparent impossibilities can become realities, the Most Rev. Michael J. Gallagher, Bishop of Detroit, in an address before a meeting of the Detroit Council of Catholic Organizations, called upon Catholics to influence non-Catholics by taking an interest in their spiritual welfare and charity.

Bishop Gallagher declared that if each Catholic did this with regard to two non-Catholics, "in one generation we would rise from a total of 20,000,000 to 60,000,000."

"When the Socialists began to agitate in this country years ago," the Bishop said, "they were ridiculed. Many Americans thought that the idea of winning favor here was absurd. Nevertheless, the bolsheviks are making great progress every day. Even in intellectual Germany there are some 20,000,000 in the bolshevik movement. The bolsheviks stop at no sacrifice to promote their system."

Declaring that the Pope "calls on us to imitate their example," the Bishop said that, through Catholic Action, the Holy Father "hopes to save the liberty of the Church and to promote the welfare of nations."

The Bishop declared that "a protest should go out from every diocese in this land against the reign of tyranny in Mexico."—(NCWC).



By Ade Bethune.

What Is Liturgy?

By Very Rev. DOM ALBERT HAMMENSTEDE, O. S. B., Prior of Maria Laach Abbey, Germany

(A few weeks ago we had the pleasure of visiting Dom Albert during his stay in New York. On his return to Germany he sent us the following message to readers of THE CATHOLIC WORKER.)

The Liturgy is no purely external thing, pertaining to the beauty of Divine worship. It is nothing less than the celebration of the "Sacred Mysteries." As such, it serves to render Christ present in our midst, as He effects the work of our Redemption in varying manner.

As long as we remain living members of the Mystical Body of Christ—that is, children of Holy Mother Church—we can share in Christ's own work of Redemption by taking part in the liturgy.

Thus the Christian becomes more and more "another Christ," to use the expression of the early Christians. This constitutes the surest objective basis of our Imitation of Christ. It is not we who are bringing our souls to Heaven with Christ's aid. Christ Himself operates our sanctification in us, allowing us to co-operate with Him.

We are, therefore, justified in a holy optimism, considering that nothing is impossible to Christ, the Kyrios, the King of Glory.

Gov't Pays Farmers To Grow Less Food While Poor Starve

Thousands Hunt Food in Garbage Dumps and Gutters to Pay the Price

A few ironic comments on the government's policy of paying farmers to grow less food, culled from current papers and books:

PHILADELPHIA — "Hungry squatters" on a city dump braved blazing gasoline and a Deputy U. S. Marshal's drawn pistol to fish cans of tainted prunes from a flaming pyre. They swarmed by the hundreds from their ramshackle shacks of rude boards and tin and threatened to mob Deputy Marshal Charles Shock to reach a truck loaded with 1,000 gallons of the canned fruit. "Who cares? It's something to eat," one man shouted in reply to Schoch's warning that the food was tainted. The Deputy Marshal mounted the roof of the truck and drew his pistol. The mob retreated, but only until the truck was emptied. Ignoring the pistol and the blazing gasoline poured over the pile of cans, they tried to fish the fruit from the flames with long poles. Some succeeded." (Associated Press dispatch.)

KENTUCKY—"The signs of extreme poverty are open to casual observation in the mountain coal Counties... In one County there is a public dumping ground where men, women and children—sometimes a family of pigs—root for morsels of garbage. Some school teachers of the County seat were asked to make a survey of the mine children. Skeptical that real suffering existed, they returned frantic over what they had seen. The cows in the mine fields wander during the winter months in disconsolate search for fodder. They forage along the roads to chew paper boxes and newspapers." (Malcolm Ross, *Machine Age in the Hills*.)

MEMPHIS—"A few days ago, in company with two associates, I happened to pass one of the city's garbage dumps. I was astounded to see twenty-five or thirty colored men and women with rakes, hoes and other digging tools, with buckets and baskets, digging around in the garbage and refuse for food and any other articles which they might be able to use.

"A more dreary feature of this gloomy picture was enacted when the next garbage cart made its appearance. These unfortunates ran and crowded around the cart, jostling one another and almost fighting to have the first opportunity of grabbing what might be found in the garbage." (M. S. Stuart, quoted by George W. Lee in *Beale Street*.)

Right here in New York we have only to go around the corner to the outdoor market on First Avenue each evening at closing time to see crowds waiting to seize from the gutters the spoiled food thrown away by the pushcart dealers. And every night the garbage cans along Fifteenth Street are rifled by sinking figures who are glad to salvage what even the poor discard.

Short Short Sermon

SEVEN FOOLISH MEN—

The man who is not governed by yesterday's mistakes.

The man who thinks every successful man had a pull.

The man who hasn't the courage to change his mind.

The man who is always waiting for his luck to turn.

The man who always has "It can't be done" on the tip of his tongue.

The man who throws away his money on that which gives no satisfaction.

The man who thinks that he can get along without God.

—JOSEPH J. FORBES.



Act for Mexican Catholics Dec. 12

(Continued from page 1)

Long Island University.
College of the City of New York.
Cathedral College.

Cathedral High School.
College of Mt. St. Vincent.

College of New Rochelle.
Hamter College.

Harvard University.

University of British Columbia.
Victoria College, Victoria, B. C.
Notre Dame Academy, Omaha, Nebraska.

Notre Dame High School, Omaha, Nebraska.

St. Michael's College, Winoski Park, Vermont.

Catholic Boys' Home, Minneapolis, Minnesota.

Catholic Labor Guild, Brooklyn, New York.

St. Francis College, Brooklyn.

THE CATHOLIC STUDENTS' CONFERENCE OF DETROIT has announced a program which includes picketing of the Mexican Consulate there, boycott of Mexican goods, and persuading tourists against visiting Mexico.

READERS IN BOSTON WHO ARE INTERESTED IN A DEMONSTRATION THERE are urged to get in touch with Mr. Richard Finnegan, 75 Perkins Hall, Cambridge, Massachusetts, a member of the Campion Propaganda Committee.

Other responses to the call for action issued by the Committee included contributions for coffee for the picketers, for banners, etc.; a Mass meeting of protest in Detroit;

numerous letters of protest to the President and to Senators and representatives; cooperation from readers of THE CATHOLIC WORKER in distributing literature on the Mexican situation to students in their vicinity; and special Masses and religious services to be held on December 12th in many parts of the country.

We wish to mention especially the College of the Sacred Heart, Manhattanville, and the College of New Rochelle, whose students have borne the expense and performed the labor of circularizing other colleges with protests, urging similar action on their part.

We hope to hear further of plans for such nation wide protest, by means of picket lines or any other suitable method on December 12th.

THE MASS PICKETING, WHICH WAS A RESULT OF THE PICKETING BY THE CAMPION COMMITTEE ON NOVEMBER 15TH was an even greater success than anticipated. The official police estimate of the number taking part during the height of the demonstration was 2,900. All of the local papers carried prominent stories, many of them pictures and even one headline of the event, and out-of-town papers received the story from the syndicated news services. Thus we feel that the chief purpose of the picketing, namely, to inform and arouse public opinion by means of publicity, was achieved—although continued effort is needed to keep alive this public opinion until it produces results.

HOME WORKERS GET LESS THAN LIVING

WASHINGTON (FP).—Wages for a 40 to 60-hour work-week are so low among home workers in the knitted outerwear industry in Philadelphia, Pa., that a third of their families are on public relief, according to an investigation made by the Women's Bureau of the U. S. Dept. of Labor.

More than half of the 69 women visited during this investigation earned less than \$5 a week, and this pittance was cut still further by requirements that workers pay for any spoiled material and call for and deliver their work.

Over half the women reported that they work from 40 to 60 hours a week or more, and one-third of these working 60 hours or more reported earnings of less than \$5 a week. Only four women's earnings ran as high as \$10 and only a fourth earned as much as \$6 a week. Half the women visited worked seven days a week.

A typical case cited by the Women's Bureau is that of a woman engaged in knitting a three-piece suit. It was estimated that she would have to work a month at 66 hours a week to complete this suit for which she was paid \$22.75. The suit retails for \$100.

Negro Workers Turn Down 'Catspaw' Offer

A vigorous stand against the attempted use of Negroes as strike-breakers has been taken by Executive Director James H. Hubert of the New York Urban League.

During the recent victorious building service employees' strike, one of New York's best known detective agencies asked the league for 500 Negro elevator operators at a wage well above the prevailing rate and a vague promise that their jobs would be permanent.

"Negro workers will not be used as catspaws by employers to beat down the wages and break the strike of white workers," the league asserted.—(FP).

150 Toledo Jobless Try New Technique

The novel technique of the 150 Toledo jobless who barricaded themselves in a relief office and proceeded to telephone President Roosevelt, Relief Administrator Hopkins, State Administrator Henderson and others to inform them of their plight, has served to emphasize their desperate need. Their demands for which they adopted such a measure were: \$3 a month cash rent relief; \$3.50 a week cash food relief; \$5 a month for clothing and adequate medical attention.

THANK YOU!

The editors of THE CATHOLIC WORKER wish to thank the students at Cathedral High School and at New Rochelle High School for the baskets of food sent for Thanksgiving. The larder was low and the bills had just been paid so that funds were negligible. Without those baskets, the Thanksgiving feed would have been a slim one. As it was the Harlem branch, the Teresa Joseph Co-operative Apartment for Homeless Catholic Women, and twenty workers around THE CATHOLIC WORKER office were abundantly fed, and "the fragments that remained" (not of turkey), were enough to keep us supplied even to this day.

From Fr. Gemellis' "Franciscan Message": Culled By P. Maurin

1. That men nowadays no longer hearken to the voice of the Roman Church, nor follow the example set by those deeply Christian souls to be found amongst her members need not cause undue surprise.
2. For how many are there nowadays who love the Gospel, but care nothing for dogmas, refuse to make use of the sacraments and deny the teaching authority of the Church!
3. Such people may indeed be considered creatures of God, but not "sons of God," by Grace—which constitutes the true patent of nobility of Christians.
4. Though they may enjoy indirectly some of the benefits of Christianity, they have not a share in its inner life.
5. Once this fact is acknowledged—although it may well be an unpleasant one—it will be seen that in the modern world the number of Christians in the true sense of the word is by no means a large one.

MODERN RATIONALISM

1. What is loosely termed modern thought and embraces philosophy, art, politics and economics, is the fruit of a long process of the repudiation of the supernatural which began at the Renaissance.
2. It has reached such a pitch today that even the language used to describe the supernatural has become incomprehensible to the modern man.
3. For by far the greater number of human beings the fundamental truths of the Christian Faith are today either forgotten or neglected, or have changed their meaning.
4. They seldom prompt men to action.
5. Rationalism circulates in our blood like a hereditary disease.
6. It undermines, as soon as it can, the catechism we learned as children.
7. It writes question marks at the end of each article of the creed so as to deaden our consciences when an occasion occurs when Faith forbids us to follow a certain line of conduct.

WHISPERING IN OUR EARS

1. These rationalist tendencies in our nature which challenge instinctively the existence of a personal God—who, so they would have us believe, is either a phantasm created by the human mind in its infancy, or merely a projection of our own thoughts—He always in waiting, ready to check any upward flight of the soul towards God.

(Continued in January)

Deliverymen, Building Workers Join Clerks' Strik

MILWAUKEE (FP).—Truck drivers and building service employees have walked out in sympathy with the striking retail clerks of the Boston Store, large Milwaukee department chain store. All three unions had attempted to reach agreements with the management and struck only after the company refused to agree to demands for recognition, wage increases and improved working conditions or to submit any counter proposals.

Despite bad weather, strikers are holding huge mass picket lines around the store and the warehouse. Arrangements have been made by the company to permit strikebreakers to eat inside the store during working hours. The store has been advertising for strikebreakers over the radio, offering \$22 a week, more than the strikers got while employed.

The clerks, members of the Retail Clerks Protective Assn., are demanding a \$20-a-week minimum for women and \$25 for men, plus a 1 percent commission on gross sales, a closed shop and the check-off system.

Conferences have already begun under the jurisdiction of Conciliator Harry W. Scheck of the U. S. Department of Labor. It was anticipated that Scheck will suggest a supervised election to determine employee representation for collective bargaining.

The clerks' union is well organized in other department stores in the city, and other companies have been approached by the union with similar demands. The strike of the Boston Store may easily spread through the whole downtown area, union officials say.

How about the CATHOLIC WORKER as a Christmas gift? 25 cents a year.



Dr. A. A. Bakula.

U. S. WAR PREPARATIONS

WILMINGTON, Del.—(FP)—E. I. duPont de Nemours & Co., munitions manufacturers, reported an increase in profit of 80% for the first six months of this year as compared with 1933.

WASHINGTON—(FP)—If iron and steel shipments, particularly those of scrap iron, are a barometer of war preparations, there is stormy weather ahead. Exports of iron and steel products from the United States increased greatly in September and exports of scrap were greater than for any previous month of record, according to the U. S. Dept. of Commerce.

Scrap exports totaled 225,212 tons, out of a total of 301,330 of all exports of iron and steel products. This compares with 155,542 tons in August and 40,536 tons in September, 1933. Total figures were 242,947 in August and 108,799 tons in September, 1933.

Japan accounted for most of the scrap iron exports from the United States, taking 161,401 tons in the month. Italy, Poland and Danzig, Rumania, Canada, and China were other big customers.

The Federal budget for the fiscal year beginning next July 1, is reported to include greatly increased appropriations for both the Army and Navy. And we have already increased our military expenditures one hundred and ninety percent over 1913!

CHURCH VS. SOCIALISM

(Continued from page 5)

of all private schools. Education would be completely impregnated with Socialist dogma. The United States Supreme Court would be abolished, along with the Constitution and Bill of Rights.

The Catholic Plan

In fine, Christian social justice will not, I think, be achieved by compromising it with Socialism. There must be other means. The temptation will be great perhaps, to take the road which appears to be the short cut. But it is a route that will lead ultimately only to confusion, conflicting loyalties and perhaps to perversion of faith. By a miracle, Socialism (Communism included) may relinquish gradually its contempt and intolerance of religious influence. It may grant religious liberty and freedom of religious education. If so, a modus vivendi might be established. A remote possibility, it would seem, but nevertheless worth praying for.

Meanwhile is it advisable for the lamb to lie down with the wolf, with the pious hope that they can compose their differences later on? I think not. Catholic action cannot be restricted to being a mere crusade for social justice. Catholicism is infinitely more extensive than that, and it is precisely in this extensiveness of the Faith that the conflict between the totalitarian State and the Church arises.

A wiser proposal would be for the Socialists to forego their anti-religious and terroristic tactics, all of which could be abandoned without essentially injuring their general program. In other words, Socialism could easily modify itself by becoming a trifle less totalitarian so as to be in a position to co-operate with Catholic social action. The infinitesimal possibilities of such an event are overwhelming, however. Imagine it being discussed before the Second or Third International!

FRANCIS L. BURKE.

Your duty is to be our agents, and to pay less attention to the material gain of the Church than to the relief and amelioration of misery.

—St. Gregory.

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Fallacy of an Armed Peace

"Numerous troops and an infinite development of military display can sometimes withstand hostile attacks, but they cannot procure sure and stable tranquillity. The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion."—Pope Leo XIII.

Catholics! Join the Catholic Association for International Peace. Read *The Church and War*, by Father Stratmann. Read the pamphlets, *International Ethics, Europe and the United States, The Permanent Peace Program of Pope Benedict XV*. You may obtain these pamphlets by writing to the N.C. W.C., 1312 Massachusetts Ave., Washington D. C.

Eugenics

Let us not forget...that there are certain lines of procedure which are legitimate and effective as eugenic measures. There are two specifically which will make for healthier and happier living for ourselves and posterity. These are the elimination of war and social injustice. Sir George Peel states that 70 percent of the budget of five great powers is employed either in paying for past wars or preparing for future ones...Social injustice is, in large measure, responsible for our slums, for disease, for helplessness in human life, for despondency and consequent neuroses. In this country it is possible to produce enough that all may live well, if the wealth we produce is properly distributed through a cultural wage, and not allowed to concentrate in the hands of a few. And notice this: that war and social injustice are too often the result of the leadership of those who are supposed to be of the best eugenic breed; the educated, those of social standing and of economic competency. To pass over war and social injustice in the hope of eradicating human ills by sterilization may be good propaganda; certainly it is bad eugenics.

Ignatius W. Cox, S. J.,
in *Scientific American*.

Married Women Job Ban Sought by Mine Workers

Coaldale, Pa.—A proposal to bar wives of coal miners from jobs created considerable dissension in the biennial convention here of District No. 7 of the United Mine Workers of America.

The Jeddo local of the Mine Workers has ruled that any members whose families are permitted to take jobs in silk mills during the strike shall be suspended for 99 years. The resolutions committee opposed the proposal on the ground that the convention had no jurisdiction. The report caused so much opposition that the committee withdrew it and agreed to make a further study of broad question as to whether a married woman's place is in the home.

The delegates gave their endorsement to candidates for political office whose labor record has secured the approval of the organization and demanded greater efforts in equalizing work time.

President Michael Hartnady told the convention that Communism will find "no stamping ground" in the United Mine Workers.

By A. F. of L. Weekly News Service

PRIEST OUTLINES ADULT EDUCATION PLAN TO MEETING

Co-operative League Session,
Representing 500,000 Members,
Told of Program
Launched by Catholic
College

An outstanding feature of the ninth biennial Congress of the Co-operative League, whose representatives in session here this week represented 500,000 members of organized cooperative movements, was an address by the Rev. Dr. M. M. Coady, of St. Francis Xavier University, Antigonish, Nova Scotia, who told of the remarkable success of programs initiated and encouraged by the university among the people of the province.

Dr. Coady said in part:
"The Extension Program carried on by the University of Wisconsin in the past four or five decades was the inspiration for the Adult Education movement now sponsored by the University of St. Francis Xavier, at Antigonish," said Dr. Coady. "The report given at the congress of the universities of the British Empire at London, in 1912, inspired Dr. J. J. Thompkins, vice-president of our institution with the idea of carrying knowledge to the people of Nova Scotia."

Form Study Clubs

"During the past year the university has succeeded in establishing 915 study groups, with a total enrollment of about 8,000 people. These people represent every calling. Steel workers, coal miners, fishermen and farmers occupy a prominent place in the program. These groups, which number from five to ten or twelve members, meet once a week for study purposes. Once a month the groups of a larger zone hold rallies, at which the problems confronting the study groups are discussed. Each year a short course is held at the university for the purpose of training leaders who will later on, it is hoped, form the executives of economic ventures engaged in by the people. Study material is supplied by the university to all these groups. This takes the form of a bi-monthly bulletin, containing systematic courses for the groups."

Plan Economic Program

"In addition to this, the university has a circulating library in an open shop library which is placed at the disposal of the students. Thousands of pamphlets and all conceivable topics are distributed in connection with this study. The groups engage in public speaking and debate on five topics of the day. It is the fundamental principle of the program sponsored by the St. Francis Xavier University that this adult education program should issue economic ventures by the people. Education is conceived as the means whereby an individual, or a group are enabled to exploit the possibilities of life. In the case of the common people, the most evident possibility and the one that generally appeals most is the economic. At this time in particular we all realize that the economic problem is the great one, and it is highly important that study should begin at this end. Consequently, Extension Program seeks to initiate the people in group business. A great deal of the study material has to do with the principles of an economic group action. Courses are given in four possible fields of economic group action."

N.C.W.C. NEWS SERVICE.

Jacques Maritain in the Colosseum

"Peguey said that if the social revolution is to come at all it must be also moral. One is condemned to a work, primarily destructive, if one wishes to change the face of the earth without first of all changing one's own heart, and this no man can do by himself. It might well be that if an almighty love really changed our hearts, the external task would already be half accomplished."

"Which all goes to show that it is better to be revolutionary than call oneself so, above all, at a time in which revolution is the most 'conformist' of commonplaces and a label claimed by everybody. To free oneself from the phraseology would be, perhaps, a useful act of 'revolutionary' courage."

Homeless Boys

You have written about Bishop Sheil's work for homeless boys. Have you ever heard of the wonderful work done at Lackawanna by the Rt. Rev. Nelson H. Baker? He has given the best years of his life to the care of homeless boys. He is now over ninety years of age, 93, I think. All kinds of trades are taught, boys come to him from all over the country. Have you never heard of his magazine, "The Victorian"? Write him and he will tell you you can send boys there?

Mrs. A. P. Cagney.

Ed. Note: We will be glad of further information in regard to this work if anyone will send us the literature.

ON THE PICKET LINE

Since the mass picketing of the Mexican Consulate on November 15, at least two or three members of the Campion Committee have carried protest signs every day. Mary Sheehan, Stanley Vishnewski and Daniel Erwin were most faithful to their task.

More than 1,000 persons including students of the leading Catholic high schools and colleges of New York City, picketed the Mexican Consulate recently as a protest against Mexico's persecution of Catholics. We started with a parade and stayed out about 4 hours. The Consulate happens to be on one of the busiest streets of New York City, so you can imagine the crowd we attracted. One of the priests from the city lent his moral support by watching us from the curbstone almost the entire 4 hours. Peddlers thought they had a chance for big business by hawking Mickey Mouse and big bars of chocolate for a dime. (Local color).

At least two pickets a day have been on the job weather permitting and will be there until Dec. 12, when we finish with a grand parade.

Seeing that I was on the line of battle from the beginning I can tell you of some of our experiences first hand.

Going through the subway each day we attracted quite some attention curious and otherwise. Remarks heard were often not complimentary. One fellow asked us who Daniels was and why not take our troubles to the Pope. People twisted their necks in order to read our signs.

On the "line" we were frequently asked what our pay was, why interfere with Mexico, to let the clergy fight its own battles and get killed if necessary. A very insistent old Jewish gentleman wanted to take us to the restaurant for coffee. Others wished to take us for a ride in the language of the day.

Taken as a whole it appeared to me the public was quite antagonistic to us in the beginning, but as the days wore on and there was no sign of us getting tired of the job people changed their point of view and we were greeted with "Keep it up." "About time you woke up," etc.

We distributed copies of a mimeographed letter telling briefly our arguments of why every American should be interested in our cause. Each day we disposed of about 300 copies.

M. S.

Sunnyside, L.I., Runs Co-op for Consumers' Service

Some six years ago a group of progressive citizens in Sunnyside Gardens, New York, organized what has become an enterprising Consumers' co-operative society. Though their first attempt to establish a bakery met with failure, they continued and after a few years founded a milk route which has been run with profit throughout the depression. This route is licensed by the State of New York as a retail and a wholesale milk distributor, and has supplied over 200,000 quarts of milk to its 200-odd customers in the last two and a half years. The milk is at the same price level as the large competitive firms, but it has a bacteria count of about 1,000 per cc, whereas the average of the other milk sold in New York is 2,500 per cc. In addition to the milk route the Co-op conducts a laundry service.

Fight Communist Prejudice

It happens that some of the founders of the Co-op were not only of radical beliefs, but tried to spread co-operative doctrine with a communist technique. The result was that the majority of the Sunnysiders assumed that the co-operative movement was communistic in nature and consequently to be shunned. Many of the people in Sunnyside have refused to join up with this movement because of this unfortunate prejudice.

Catholic Principles

The directors of the Co-op realize the value of the Catholic buying power in Sunnyside and are doing all in their power to overcome the prejudices of the people. Now all the people who did so much harm to the organization in the beginning have either moved from the neighborhood or have been removed from the society. In the weekly bulletin the store publishes there are from time to time quotations by priests who favor the co-operative movement. On October 26 last they invited all the Sunnysiders (Catholics especially) to hear Dr. Coady, S.J., of the St. Francis Xavier University of Nova Scotia. Father Coady is one of the foremost exponents of the co-operative ideas in the country and is a prominent Jesuit.

Undoubtedly the Catholics will be won over. When the facts are presented to them they will wholeheartedly join up with the movement and make it possible for Sunnyside to expand still further.

LYONS CARR.

Short Short Sermon

THE WORLD ADMIRES THE MAN—

Who would rather try again than give up.

Who would rather be an optimist than a pessimist.

Who would rather be laughed at than ignored.

Who would rather be out of style than in debt.

Who would rather win a friend than an argument.

Who would rather have character than capital.

Who would rather disappoint his friends than offend God.

—JOSEPH J. FORBES.



Prof. Jacques Maritain Writes Characteristically to Peter Maurin

Dear Peter Maurin:

How can I tell you how moved I was at finding the package you had left for me when I entered my cabin. I don't know what's in it (I'm leaving the pleasure of opening it to my wife), but I know it is the gift of fraternal charity and friendship. Will you also thank Margaret, the CATHOLIC WORKER cook, for me with all my heart, and tell her that she pleased me very much.

Tell Dorothy Day, too, how very happy I was to visit her, and how touched at the reception given me by your friends. I wish I could have said all that was in my heart—never was I more vexed by inability to speak fluent English. It seemed as if I had found again in THE CATHOLIC WORKER a little of the atmosphere of Peguy's office in the Rue de la Sorbonne. And so much good will, such courage, such generosity! It is thus, with meagre means and great love, that the future for which we long is prepared.

I'm of the impression that I didn't make myself quite clear on the subject of the Pluralist State,

when I replied to your explanation of it. I want to make it quite clear that such a state, with its "federation" of diverse juridical structures, would be not merely a simple collection, but would have a real moral unity of orientation. It would deserve the name of Christian because it would tend in a positive fashion, across these diverse structures, toward an integral Christian ideal. Instead of being polarized by a materialistic conception of the world and of life, like the capitalist and the communist state, it would be polarized through the knowledge of the spiritual dignity of the human person and on the love which is due to him.

Thank Dorothy Day again, and Ade Bethune, and Margaret. And be assured of my gratitude to you, dear Peter.

Why did you run away after you left the package on board? I had hoped to see you again on board the Aquitania.

Let us pray for each other.

Cordially yours in Christ Jesus.

JACQUES MARITAIN.

ANTI-LYNCHING BILL IS UP TO ROOSEVELT

The fate of the Costigan-Wagner federal anti-lynching bill is now directly up to President Roosevelt, reports the National Association for the Advancement of Colored People.

The Democratic landslide shown by the results of the election means that even without the vote of a single senator or representative from the Solid South, and with only two Republican senatorial votes needed, the bill will be passed if the President insists upon it. It is a matter of record, says the N.A.A.C.P., that at least seven Republican senators will vote for it.

Propaganda Note

According to a release from the Socialist Press Service, the Red Falcons of America, Socialist children's organization, have sold out completely the first issue of their mimeographed magazine, *The Falcon Call*, and have published a second edition of 1,000. They announce that their next issue will be printed. The magazine is sold for five cents.

The Red Falcons have also been publishing a mimeographed song book, of which thousands of copies have been sold, and they now announce that it will shortly appear in printed form with illustrations, also for five cents.

No one needs to be told of the propaganda value of such projects as a magazine for and by children, presenting social aims in a manner to interest them, and of group singing of songs to impress these ideals upon them. Let the Catholics put into practice these methods! All that is needed is a mimeograph, which almost every school owns, and someone who can cut a stencil.

LYNCHING ORGY

(Continued from page 1)

still asking you all not to be hard on your good servants that have been honest and faithful...because we good colored people want to thank you all for the favors and the chance that you all have given us...Also we thank you all for making it easy...still pleading for the better class of colored people and not to punish us for him."

This and another letter signed by eight colored men as "your humble citizens" failed to get any consideration as the gangs swept through Marianna demanding black blood.

Sharp Fight for Jobs

According to the N.A.A.C.P. investigator, the underlying cause of the lynching is the sharp competition between whites and blacks for jobs. The Negro population of Jackson county is between 40 and 45 percent and of the town of Marianna between 35 and 40 percent. Since the depression, white employers who hire Negroes are frowned upon in the community and sometimes their businesses boycotted. Many "Negro jobs" have been taken over by whites. Negro porters are paid \$4 to \$6 weekly; good pay for domestic servants is \$2 a week, with \$2.50 extra good; bell boys in the hotel get \$1.50 a week; cooks in boarding houses in the tourist season get \$3 weekly; hotel maids, caring for nineteen rooms on a floor and working seven days a week get \$4 weekly; white waitresses in the hotel dining room get \$4 weekly and tips, working from 5:30 a. m. to 9 p. m.

The two basic objects of the lynching, according to the report were to frighten employers of Negro labor and to terrorize Negroes so they would leave the country and their jobs could be taken by whites.

Our Lady of Guadalupe (FOR MEXICO)

Mary, the pitch-black cloak of night fell once

Across a springtime sky
When you were standing by the Cross

To watch Christ die;
When all the hills convulsed in fright,

Not knowing why,
And pain's deep sword plunged in your soul
To draw a sigh.

Mary, thy summer land of Faith
Lies clouded by the sullen breath of hate.

Thy children walk in darksome days
As dank as death; their fate
Stands like the hills in trembling fear.

They sigh and wait.
O! Mary, sigh with them and keep
Their hearts with Christ in sorrow's tomb!

O! be with them until the dawning comes
And victory rises shining through the gloom!

J. V. O'LEARY.

IMPETUS GIVEN TO RURAL LIFE PROGRAM

"The growth of the diocesan rural life bureau idea and the launching of definite local programs of action in a number of dioceses," according to Dr. Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Rural Life Bureau speaking at the convention of the Rural Life Conference in St. Paul, is "one of the most encouraging developments in the Catholic field during the year."

Dr. Schmiedeler pointed to the fact that all three of the diocesan sodality conventions in Kansas in the last year chose "Catholic Rural Life" as their discussion topic to prove the growth of the rural youth movement, and emphasized the importance of this phase of the work. He urged that more attention be given to providing social and recreational activities for rural young people on a parish and inter-parish basis and urged that more Catholic schools include courses in such subjects as rural sociology, rural economics and rural education, declaring that a beginning had been made with the appointment of a rural sociologist to the faculty of the Catholic University.

The work fostered by the Conference includes rural religious education, especially by means of summer schools, the establishment of rural credit unions, adult education, rural rehabilitation, co-operative work, finding farms for prospective farmers, the giving of first aid and health instruction through the medium of local Catholic hospitals, and the publication of Catholic rural journals.

Catholic Worker's School

The lectures during the following month will take place on Wednesday evenings at 8 o'clock at the office of THE CATHOLIC WORKER, 438 East 15th Street, near Avenue A.

Among the speakers will be Father Gerard Donnelly, S.J., one of the editors of "America"; Professor James Vaughan of Fordham University, and later in the season Professor Carlton J. Hayes of Columbia and Rev. Jeremiah Toomey of St. Joseph's Seminary, Dunwoodie.

Anyone may sign himself with the sign of the cross, may say "Amen" and sing "Alleluia," may present himself for baptism, visit churches and help to build them. The only thing which distinguishes the children of God from the children of the devil is love.—St. Augustine.

BOOK REVIEWS

CHRISTIANITY AND CLASS WAR, by Nicholas Berdyaev; (Sheed and Ward, New York, 1933) p. 123; \$1.50.

This little book which should be read along with *The End of Our Time* and *The Russian Revolution* (also published by those genial people at Sheed and Ward) deals with one of the greatest issues of our time—class war. An enormous part of our social structure is made up of the dispossessed and propertyless—commonly called the proletariat—who are gradually awakening to the realization that a fierce and unprincipled struggle—a class war—is being fought to a grim finish all around them.

The battle has progressed far enough to be able to foresee the final issues—Fascism, sour, bloody, and unmoral, and then Bolshevism, materialist anarchy and violent headlong revolution. This is not a pleasant picture, but it represents the "historic mission" of Capitalism.

Disguise is ever a bourgeois principle—the class war has been cloaked by its unscrupulous generals as "freedom of opportunity," the use of the vote, and the denial of the existence of any classes. According to these there is only an individual conflict, and that victory—whether a sordid bit of stock-dealing or the huge sale of a useless article to a befuddled people through trick advertising—is merely a matter of "luck" or "brains" and quite justifiable. Not long ago an intelligent Catholic woman told me in defense of Rockefeller and his playful Ludlow massacre: "I don't care how he got his money—he used his brains and he has a right to it, and if a lot of these bums had saved their money during times of prosperity they wouldn't be on the bread lines now!" In a bourgeois state the victory belongs to the strongest—the man with the machine guns to back him up—the "forces of law and order" to protect life and property. Aren't those words familiar?

"The bourgeois mind is optimistic," says Berdyaev, "it believes in the natural harmony of contradictory interests. Socialists, in the wide sense of the word, seem to be pessimistic, because our social reality appears to them to be wicked—and in that respect they are much nearer to the Christian mind than are the bourgeois."

Communists seem to be anti-bourgeois only insofar as their system is yet unrealized, they are bolstered up with indignation at the cruelties of the present system, but they themselves are the bourgeois of tomorrow, when their unstable and passing revolutionary spirit has passed and the bourgeois head again lifts itself. The Bolshevik aim of complete secularization is the aim of the bourgeois, and its method and technique is bourgeois cloaked with true bourgeois deception by the aura of faith, self-sacrifice and enthusiasm. It is not untrue to say that all class mentality is bourgeois, even the proletarian—shot through and through with the desire to exploit. Certainly the masters of tomorrow will be no less despotic, grasping, immoral and bourgeois than those of today or yesterday.

The Christian side in the class struggle is pacifist, in the name of mankind, his rights and his dignity, not in the name of a class, party or race. The Church must wage the class struggle—which is NOT class war or class violence—on behalf of justice and equity. The issue is plain—it is either Catholic Christianity, Bourgeois Individualist-Capitalism, or Bourgeois Collectivist Communism.

L'Oeuvre de L'Internationale Syndicale Chretienne, 1932-1934; published in French and German by the International Confederation of Christian Syndicates; fl. 1.25—about 60 cents.

This handsomely but inexpensively bound year-book is the report of

the doings of the Confederation of Christian Syndicates since the international congress held at Antwerp in 1932 up to the recent congress held a few months ago at Montreux, including the report of the secretary, M. Serrarens, reports of affiliated national confederations, of the professional Christian Internationals, and a verbatim account of the congress itself.

The congress considered the recent upheavals in Europe and their effect on the Christian International, the disappearance of their organizations in Germany under Hitler's recent policy (now somewhat softened) of persecuting Catholics as opponents of the totalitarian state, and the effect of totalitarianism in Europe generally on Christian workers' organizations, especially in Austria.

They confirmed once again the world economic program adopted in 1922 at Innsbruck—a corporative Christian order. "In Italy," they say, "syndicalism sleeps, in Germany it has been destroyed and in Austria the state has appropriated it"...all under the banner of "Down with Marxism!" "Christian syndicalism was the first to combat Marxism, not only today when the socialist syndicates have been paralyzed by the economic crisis but before when they...played an important role in states, and thought they could conquer the moon and the stars."

Catholics, frightened by internationalism like a bird afraid of its wings, their rights damaged by the socialists, remained inactive against the rising tide of Marxism. If they "had shown more comprehension of the principles and aims of the Christian syndicalist movement, they would have organized to form a new economic order by our program, they would have established a permanent community of labor by an extension of the system of collective conventions, and a fruitful co-operation between workers and employers. They would not merely have quelled the class struggle for a time, "but would have founded an economic order on the foundation of peace by justice...and so the non-socialist workers' movement has been destroyed."

Regarding the recent changes in the government of Austria M. Serrarens says that "the most serious thing to our eyes is the propaganda that all in Austria is in plain agreement with pontifical directions, and that everything conforms to the encyclical *Quadragesimo Anno*. NOTHING IS MORE FALSE...it is evidently quite conformable to the program of the Heimwehr who seek the totalitarian state...to the ideas of Mussolini; all in the state, all for the state and nothing against the state. But this is not the desire of *Quadragesimo Anno*. In Vienna they have tried to hide fascism under the veil of the encyclical, and the danger is that the papal directions may become compromised in the eyes of other nations."

The book is chiefly concerned with the workings of the International in nine countries through thirteen organizations, and the interesting verbatim report of the congress itself. The detailed discussion of affairs in Austria is most important, and should form a valuable antithesis to the reports in current newspapers. This can be obtained by writing to the Confederation Internationale des Syndicats Chrétiens, Drift 12, Utrecht, Pays-Bas.

A. H. CODDINGTON.

"We cannot behold without bitter anguish the carelessness of those who seem to make light of these impending dangers, and IN THEIR SLOTH, allow the spread of those principles by which society IS TO BE SLAUGHTERED. And all the more CULPABLE is the NEGLIGENCE of those who make no effort to remove these social conditions which exasperate the minds of the populace and open the way for the DESTRUCTION OF SOCIETY."

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