

# CATHOLIC WORKER

Vol. III. No. 8

JANUARY, 1936

Price One Cent

## TO CHRIST—TO THE LAND!

By DOROTHY DAY

For those who have put to us the question, "What have you to offer in the way of a constructive program for a new social order," we have replied over and over, "Peter Maurin's three point program of *Round Table Discussions, Houses of Hospitality, Farming Communes*. This program is so simple as to be unsatisfactory to most, who look for something to be complicated before it can be successful. Remembering the words of St. Francis that we cannot know what we have not practiced, we have tried not only to publish a paper, but to put our program into practice. From the very beginning we have sought clarification of thought through *THE CATHOLIC WORKER*, through round table discussions, forums, through circulating literature. We have had a workers' school where the finest scholars of the church have come to teach. (Last Saturday and Sunday we had with us Jacques Maritain for two and three hours for discussion of Catholic principles.) We have had a House of Hospitality now for two years, where we gave shelter to the homeless, fed the hungry, clothed the naked and cared for the sick. We have tried, all of us, to be workers and scholars, and to combine work and prayer according to the Benedictine ideal. We have tried to imitate St. Francis in his holy poverty. Our aim has been to combat the atheism of the day by our devotion to the liturgical movement; to combat the bourgeois spirit by the Franciscan spirit; to oppose to class war technique, the performance of the works of mercy.

### ANOTHER STEP FORWARD

We have not altogether neglected the farming commune ideal, inasmuch as we had a half-way house in Staten Island where children were given vacations, week-end conferences were held and the sick cared for, and a garden cultivated.

March first will see the start of a serious attempt to put into practice third point in our program. We are going to move out on a farm, within a few hours of New York, and start there a true farming commune. There are amongst us several families, three farmers and two builders. There will be twenty of us in all, including three children. The families will immediately have small houses built for them—we have the labor and need only the materials—; the men will bunk in the barn and the women in the house, and the work we will engage in will be providing for ourselves food, clothing, shelter and warmth. We wish to be near a village in order to work out rural problems with our neighbors, and we must be near a church because we realize that only a religious motive will keep us going and if we are away from the source of our spiritual life, we might as well be back in the city.

### STARTLING FACTS

Four fifths of the Catholic population is in the city.

The birth rate has been falling so steadily for the past hundred years, (with the rise of our industrial civilization) that according to the figures of the department of agriculture, we are already a middle-aged nation.

*THE CATHOLIC WORKER* is opposed to the wage system but not for the same reason that the Communist is. We are opposed to it, because the more wage earners there are the less owners there are, and Leo XIII said "The law should favor ownership. Its policy should be to induce as many as possible of the humbler classes to become owners."

The pronouncement of the bishops of the United States was, "the majority must somehow become owners."

And how will they become owners if they do not get back to the land?

We realize all the objections to our program. People will say, "You want to make peasants out of the paupers." Vincent McNabb has listed the objections thus: 1. You can obtain token wealth easier in the city, which in turn can be turned into real wealth. 2. The town dweller can

(Continued on page 2)

## Catholics Have No United Front with William R. Hearst

### Open Letter Rejects W. R. Hearst's Overtures to Catholics

In re your recent congratulations to the Catholic press, and your editorial compliments to Catholics on their militant fight against Communists, may we inform you that Catholics do not fight Communists, but Communism. Catholics do not fight Communism because they wish to support a vicious Capitalism or because Communism objects to the jingoistic Nationalism with which you fill your sorry sheets. Catholics do not subscribe to the class war which you are doing your best to advance. Nor do Catholics support the anti-peace movement you foster. In other words, Catholics are not working alongside you, so your compliments are lost. All these things are just as un-Catholic as is Communism itself. Which

makes your papers and other media of propaganda un-Catholic, too.

The Catholic fight on Communism is one based on philosophies, not on economics. And by the same token your brand of Americanism, your bourgeois Capitalism, your class war, your militaristic attitude come in for the same condemnation as does the philosophy of Marx and Engels.

The difference is that the followers of Marx are honest enough to hold to a doctrine which they believe is right. You, like all Fascists, are a perfect pragmatist. Utility takes the place of morality for you. And unlike some pragmatists, the utility is not for the common good. It is utility for Hearst.

Please, Mr. Hearst, Catholics have a tough enough time trying to be understood. Do not complicate the issues more. Stay on your own side of the fence; do your own dirty work; work up the passions of one mob against the other; do your best to stir up world conflagrations; rant and rave about "my country, right or wrong"; support exploitation of labor; support everything that is evil in the world today, as you do; but please, please, do not try to convince the world that Catholics have any share in your sordid adventures.



—Ade Bethune

## Jacques Maritain, Noted Philosopher, Is Guest of Paper

### Pluralist, Totalitarian, States and Need for Christian Cells Discussed

Jacques Maritain, who is generally acknowledged to be the foremost Catholic philosopher of our time, was in New York for a few days on his way to Toronto, where he is to give a course of lectures. During his stay in New York he paid two visits to *THE CATHOLIC WORKER*. On Saturday afternoon there was a two-hour discussion at the office and on Sunday he lunched with the staff of the paper at the home of one of the editors.

In handling the objection that *THE CATHOLIC WORKER* neglected political action which was made by some of our readers who were present, he said that on the contrary, this paper dealt with matters political in the true Aristotelian sense and that there was a great need of just such work. He declared that the principles set forth by *THE CATHOLIC WORKER* were thoroughly sound and met with his highest "admiration and approbation."

It is indeed heartening to receive during the same month words of approval from so eminent a lay leader and from the Lithuanian bishop who spent six years in Soviet prisons.

The discussion ranged over such topics as war, the totalitarian, and pluralist states, the impossibility of a united front and the advisability of a "Christian front," and conditions in France at the present day.

M. Maritain has dealt with the set-up of the "pluralist state" in his essay, "A New Christendom," and this state would presuppose leaders imbued with Catholic philosophy of life. Inasmuch as there does not seem to be much of a pos-

(Continued on page 5)

## A NEW SOCIAL ORDER

By PETER MAURIN

1. NO UNITY OF THOUGHT
  1. Henry Adams says in his Autobiography "Nobody can get an education in America because there is no unity of thought in America."
  2. So he went to England and found that England is too much like America.
  3. So he went to France and found that France is too much like England and America.
  4. But in France he found by looking at the Cathedral of Chartres and the Mount Saint Michel that one could have had an education in thirteenth century France because there was unity of thought in thirteenth century France.
2. LIBERALISM
  1. Cardinal Newman and Pius IX thought that liberalism was the greatest error of the nineteenth century.
  2. The present would be different if they had made the past different.
  3. The future will be different if we make the present different.
  4. But to make the present different one must give up old habits and start to contract new habits.
  5. But to give up old habits and start to contract new habits one must be a fanatic

6. But liberals are so liberal about everything that they cannot be fanatical about anything.
7. And not being able to be fanatical about anything they cannot be liberators they can only be liberals

### 3. SECULARISM

1. Glenn Frank says: "What ails modern society is the separation of the spiritual from the material."
2. That separation of the spiritual from the material is what we call secularism.
3. "Secularism is a pest" said Pope Pius XI.
4. When religion has nothing to do with education education is only information plenty of facts and no understanding.
5. When religion has nothing to do with politics politics is only factionalism "Turn the rascals out so our good friends can get in."
6. When religion has nothing to do with business business is only commercialism "Let's get all we can while the getting is good."

### 4. A BLACKFRIARS EDITORIAL

1. Disinterestedness based on objective truth is the keynote of Christianity.
2. The Cross is the symbol not only of sacrifice but of self-sacrifice.
3. And the Cross must be shouldered not merely by the few on rare and heroic occasions but daily.
4. In other words Self-sacrifice is the primary and essential principle in the Christian's daily rule of life.
5. Whether it be a question of personal well-being of work or play of social contact or international relations men are not true Christians and therefore not true men who do not regard first and always the teaching and example of the Divine Prototype of all men.

### 5. CHRISTIANITY UNTRIED

1. Chesterton says: "Christianity has not failed because it has not been tried."
2. Christianity has not been tried because people thought it impractical.
3. And men have tried everything except Christianity.

(Continued on page 5)

## Leningrad Bishop Praises Work of Catholic Worker

### Moving Story of Bishop in Jail in Marxist Russia

After six years of imprisonment in Soviet jails and camps, the Most Rev. Theophilus Matulionis, exiled Bishop of Leningrad, is touring the United States to visit Lithuanian churches and to recover his health.

At a reception and banquet in Omaha, Nebraska, Bishop Matulionis urged support of the Catholic press, "particularly *THE CATHOLIC WORKER*," according to an account published in an Omaha paper.

The clipping from "The True Voice" sent to us by one of our readers, follows:

His excellency served in three types of Soviet penal institutions. Two years were spent in a prison labor camp, one year in a jail in Leningrad and three years in a prison lumber camp in the Solofski forest. After his release from the labor camp prison, he was secretly consecrated Bishop by the Most Rev. A. Malecki, the Archbishop of Leningrad and appointed to the same diocese.

### Lumber Camps

With 35 priests in the lumber camp prison, Bishop Matulionis said Mass in the barrack attic on a makeshift altar with vessels made of tin. The hosts and wine were made of flour and raisins that were smuggled in.

Masses were said continually from midnight until 6 o'clock when the

(Continued on page 5)

## Have You Any Back Numbers?

We need especially the following:  
Vol. I, No. 1 to 5 inc., and No. 9.  
Vol. II, No. 1 and No. 8.  
Thank you. These will enable us to complete our sadly depleted files.



## Singer Co. Bandits Run Sharecroppers Out of Homes

### Short Weight Protesters Are Victims of "Legal" Action

A share-cropper's condition is very poor, but a share-cropper can make it worse sometimes by trying to make it better.

In the *Share-Cropper's Voice* of December is exposed the method used.

"The Singer Sewing Machine Company and the Chapman-Dewey Company of Poinsett County, Arkansas, are two excellent examples of the kind of pirates who get away with the following tactics. We suppose they think they are doing a good piece of business. May God have mercy on their souls!"

The general procedure runs as follows: A contract is given a cropper for cut-over, unimproved land. He agrees to pay a high price at a high interest rate for such land. The terms of the contract are what really smell at a high altitude. He must make certain improvements, take his cotton, to be ginned, to a gin designated by the land company. Then he must give the cotton to the land company, who may sell it at any price that suits them. The Singer company contracts have embodied in them a condition which makes the ex-cropper agree that there will be no meetings or other entertainment in his home unless approved by the company. We were taught in school that Abe Lincoln



By Constance Mary Rowe

freed the slaves, or maybe we took the wrong meaning.

Mr. W. A. Steadman, near Truman, signed a contract with the Singer company, buying 80 acres. He cleared the land, built a home and a barn on it, and, owning his tools and stock, was all set. His crop was short one year, so he offered partial payment to the company. The company refused to take it, but told him to let it ride until the following year. The next year Mr. Steadman and a large number of men of the Singer Camp caught the gin giving them short weight and stopped having their cotton ginned there. All of them were turned out of their homes—simply because they did not approve of being robbed. The contract was legal, the courts declared. Honest Abe must have turned over in his grave at least once for each man thrown out of his home legally.

Of course, we pity the poor sharecroppers, but we find ourselves pitying the above legally robbed men quite a bit more.

## BACK TO THE LAND!

(Continued from page 1)

divide his time into work and leisure and so have time for more "pleasure." 3. The life of the land dweller is in direct conflict with nature. The laboring poor have become so weakened by life in the city and the hardships attendant thereon that they are unable to endure the rigors of life on the land.

### THE RELIGIOUS MOTIVE

In the same essay, "The Economics of the Exodus" he points out that no sooner had Moses led the Jews out of the city civilization of Egypt than they began to long after the flesh pots; and that when they eventually got to the land flowing with milk and honey, they built themselves cities as quickly as possible.

He points out in another essay: "No people has ever left the town for the land, or remained on the land when it could have gone to the town except under the motive of religion."

It is with a full knowledge of the difficulties involved that we are making this move to the country. There have been many groups going thus to the land in the search for a better life. But we do not know of one other which had with them a paper with such a wide circulation as ours.

We are making this move because we do not feel that we can talk in the paper about something we are not practicing. We believe that our words will have more weight, our writings will carry more conviction, if we ourselves are engaged in making a better life on the land. We do not expect to see the government moving people out to subsistence homesteads. It is not the place of the government so to regulate the lives of its citizens. We do not expect to see many groups at once following our example. What we do expect is that through the spreading of these ideals we will be furthering the personalist and the communist revolution, and that our constant propagandizing will have some effect on the thought of the country.

### APOSTOLATE OF LABOR

This does not mean that we are going to abandon the city, which we realize is, above all, the home of the dispossessed, of the forgotten. We shall keep a group in New York city, and with the assistance of the Campion groups in other cities throughout the country, the work of the apostolate of labor will go on. We shall also be sending out apostles of labor from the farm, to scenes of industrial conflict, to factories and to lodging houses, to live and work with the poor. The columns of the paper will be filled as usual with industrial news, discussion of unionism, the cooperative movement, maternity guilds, relief, public and private. But there will be more space devoted to rural life problems, and you will hear from month to month how the work of the farming commune is progressing, the difficulties, the mistakes, and the progress of the work, for the entertainment and encouragement and instruction of our readers.

We have a few places in view, but we have not definitely settled on a location. We are asking our readers, priest and laymen, in rural sections around New York, if they know of any farms of fifty acres, costing \$3,000 and under, near a church where there is daily Mass. If you know of any such place, write in. Help us in our search. We have all had our eyes open for the past year, and for the last month two members of the group have been devoting themselves to the search. One reader has donated us the use of a car. Other readers have promised us Raspberry bushes and strawberry plants, cats and even a Guernsey calf.

Help us in this venture, which is your venture too. And pray with us that we get out of the city by March first.

# Catholicism and the Bourgeois Mind

By CHRISTOPHER DAWSON

(Condensed and arranged by Peter Maurin. Taken from the December "Colosseum").

### 1. A SOCIAL DISEASE

1. The devastated areas of industrial England and the cancerous growth of the suburbs are not merely offensive to the aesthetic sense they are symptoms of social disease and spiritual failure.

2. The victory of bourgeois civilization has made England rich and powerful but at the same time it has destroyed almost everything that made life worth living.

3. It has undermined the natural foundations of our national life so that the whole social structure is in danger of ruin.

### 2. URBANISM

1. Looked at from this point of view the distinctive feature of the bourgeois culture is its urbanism.

2. It involves the divorce of men from nature and from the life of the earth.

3. It turns the peasant into a tender of machines

### Religious Freedom?

Marx: "The people cannot be really happy until they have been deprived of illusions of happiness by the abolition of religion."

Engels: "In our revolutionary conception of the universe there is absolutely no room for either a Creator or a Ruler."

Lenin: "The Marxist must be a materialist—that is—an enemy of religion."

Stalin: "The Communist party cannot be neutral in regard to religion. Communists who hinder the broadest development of anti-religious propaganda have no place in the ranks."

and the yeoman into a shop-keeper until ultimately rural life becomes impossible and the very face of nature is changed by the destruction of the countryside and the pollution of the earth, the air and the waters.

4. This is characteristic of modern, bourgeois civilization in general but nowhere is it more striking than in England.

5. And since English culture has been historically a peculiar rural one the victory of bourgeois civilization involves a more serious breach with the national tradition and a more vital revolution in ways of life and thought.

### 3. ARTIST AND CRAFTSMAN

1. But if the bourgeois is the enemy of the peasant he is no less the enemy of the artist and the craftsman.

2. As Sombart has shown in his elaborate study of historic evolution of the bourgeois type the craftsman like the artist has an organic relation to the object of his work.

3. "They see in their work a part of themselves and identify themselves with it so that they would be happy if they could never be separated from it."

4. For in the precapitalist order "the production of goods is the act of living men who so to speak incarnate themselves in their works."

### 4. QUANTITATIVE ATTITUDE

1. The attitude of the bourgeois on the other hand is that of the merchant whose relation to his merchandise is external and impersonal.

2. He sees in them only objects of exchange

the value of which is to be measured exclusively in terms of money.

3. It makes no difference whether he is dealing in works of art or cheap ready-made suits

4. All that matters is the volume of the transactions

and the amount of profit to be derived from them.

5. In other words his attitude is not qualitative but quantitative.

### 5. LIVES FOR MONEY

1. It is easy enough to see how it should be.

2. For the bourgeois was originally the middleman who stood between the producer

and the consumer as merchant or salesman or broker or agent or banker.

3. And thus there is not merely an analogy but an organic collection between the rule of the bourgeois

in society and the economic function of money.

4. One is the middleman and the other is the medium of exchange.

5. The bourgeois lives for money not merely as the peasant or the soldier or even the artist often does but in a deeper sense since money is to him what arms are to the soldier and land to the peasant the tools of his trade.

### 6. A MONEY MAKER

1. In short, The bourgeois is essentially a money-maker at once its servant and its master.

2. The development of its social ascendancy shows the degree to which civilization and human life are dominated by the money power.

3. That is why Saint Thomas and his masters both Greeks and Christians look with so little favor on the bourgeois.

4. For they regarded money simply as an instrument and therefore held that the man who lives for money perverts the true order of life.

5. "Business, says Saint Thomas, 'considered in itself has a certain baseness (turpitude) inasmuch as it does not of itself involve any honorable or necessary end.'"

### 7. ARISTOCRATIC OPPOSITION

1. We find this criticism repeated at the time of the Renaissance by humorists like Erasmus.

2. Indeed it is the basis of the aristocratic prejudice against the bourgeois which has never entirely disappeared

and which reappears in all sorts of forms from sheer idealism to pure snubbing in the most unlikely times and places.

3. Thus the classical Marxian opposition of bourgeois and proletarian (Continued on page 7)

## United Fronts?

One of the resolutions of the Seventh Congress of the Communist International recently held in Moscow reads:

"Communists will lead the anti-militarists...to the struggle for the transformation of an imperialist war into a civil war against fascist war mongers, the bourgeoisie and capitalism."

Here in the United States the Communists are uniting students in universities and high schools in the American League against War and Fascism in which even such Christian bodies as the Y.W.C.A. and the Y.M.C.A. have joined.

We stand unalterably opposed against a front with such a league whose avowed aim is to use the means of "civil war," against dangers which we as Catholics also oppose.

Our weapons are the weapons of Christians. We oppose war-mongers and the bourgeoisie and the capitalist spirit but we are upholding a society in which functional classes are recognized. We too oppose certain classes of society today but we are not working towards a classless society, using the means of class-war. We do not seek to abolish classes by liquidating or wiping out certain classes.

We are all members one of another. We are all potential members of the Mystical Body of Christ. As Christ is our Brother, so are all men our Brothers even the sinning brother capitalist and bourgeois. (We prefer the Communist). Education as well as prayer are

two of the weapons for Christians.

That the Communists recognize the tremendous value of the first weapon is evidenced by the quantities of literature they have to distribute among workers and students throughout the world.

We urge Catholics to their duty of informing themselves as to what Catholic writers have to say on the questions of war, fascism, capitalism.

Read Father Kenneth Ryan's *Basic Ethics and Modern War*, published by the Catholic University of America.

Read Fanfani's *Capitalism, Protestantism and Catholicism*, published by Sheed and Ward, 63 Fifth Ave.

Read *The Bourgeois Mind* by Berdyayev, also a Sheed and Ward book.

Read *Italy and the Fascism* by Don Luigi Sturzo.

Then when you have read these books, bring them to the attention of study groups.

We repeat we are fighting Communism by upholding the positive teachings of Catholicism.

If Communists are increasing their adherents by uniting students and the youth of the country in organization opposing war and fascism, appealing to the good in them to win them to their cause, then we too must concentrate on students to show them that the Church is not blind to these evils,—that she too, has her writers and leaders under whose banners they may remain and fight with Christian weapons.





## Question and Answer

### Holy Poverty

"I got quite a kick in finding that a few sentences taken from a letter I sent you a month ago served as the basis for an 'appeal' in the December issue of the CATHOLIC WORKER (which was a good edition).

"Now permit me to ask a question and to expect an answer. If the words from scripture are to be taken literally (as you take them) 'If thou would be perfect, sell what thou hast, give it to the poor and follow me'...why is it that the register of canonized saints includes kings, queens and others of noble birth (many of whom were members of the Third Order of St. Francis) who lived and died in circumstances which are comparable to those who live in our penthouses on Park and Fifth Avenues. While these folks were living there were many damn poor peasants living in wretched hovels. Quite true, these noble folk did give of their substance to the poor but they always retained more than sufficient to keep them in comfort with servants, good food, etc., in their palaces and estates.

"Can you explain this to me? Awaiting with much interest your kind reply.

"An old friend of the paper."

#### Answer

Dear fellow worker in Christ:

It is hard to answer in a letter. There is so much to say. I don't expect to answer to your satisfaction or to my own, but I'll try.

We believe in a functional society, as opposed to an acquisitive one, so we believe in functional classes. When people are kings or bishops, they have to, according to the will of the people, live in a certain way. That doesn't mean that they do not have the spirit of poverty and probably mortify themselves in many ways we never know anything about. They would not have been declared saints if they had not. I have no criticism of gorgeous churches and rectories and jeweled vestments, etc. Those are the gifts of the people themselves, any more than I have criticism of those gaudy decorations in the churches of the poor, with their paper flowers and even with their horrible electric lights for haloes, etc. If the people wish to decorate the Lord's house so, I'm sure He understands. It is an expression of love. And when they insist on redecorating or refurbishing a rectory, it is an expression of love for the priest, the "other Christs."

People who love us down at the CATHOLIC WORKER office bring us pictures, hangings, decorations, statues, often in such number that we must give them away in the neighborhood.

#### Boring From Within

There are saints needed in every walk of life. A woman married to a rich man may be a saint, and I certainly think a rich man may be one. If you try to impose by fascist tactics your ideas of sanctity on those around you, you are falling short of sanctity.

We also are not trying to impose our ideas on those around us. We are singing in praise of holy poverty, and talking of the need for holy poverty and "let those who can take it, take it."

Yes, Christ did say, "If thou wouldst be perfect"—and we take His command literally. And nobody ever will be perfect while they are enwrapped by possessions. We have to lose even our life before we can find it. We have to give up all to God. When we die we are "going to carry in our clutched hands only what we have given away." Here or hereafter we are going to have to strip from ourselves (we can do it ourselves here of our own will, but it will be done for us in Purgatory—that's why it is more generous to do it here) every possession of mind and body and give them up to the Lord.

We are not setting ourselves up to judge those who live in pent-

houses. We know nothing of their hearts and souls.

#### Poverty Not Destitution

But we are preaching poverty—because there is an especial need at this materialistic time for this preaching. We are preaching poverty to the worker as well as to the rich man. (We know of a case where a miner who did not earn enough to support his family, put his sons to work as children in the mine. Greed entered into him and he put his daughters to work in silk mills. Then he was so overwhelmed at his income that he went in for all those luxuries advertised but he had to buy them on the installment plan,—electric ice boxes, stove, lamps, radios, car, etc. Not that we are opposed to these things, but the workers are inveigled into selling their liberty for they are unnecessarily expensive and if it weren't for the gaudy advertising they would get simpler ones, just as good, for their purpose).

Do you not think this worker needed to have holy poverty preached to him? With the depression, he lost everything and now he has destitution, not even poverty. Not that it is his fault. Let us blame this bourgeois spirit in us all; let us blame the industrialist who was not satisfied until the whole family was enslaved; the advertising men who enslave the desires of the people. The blame can be spread out pretty far and we can all take some of it.

#### Sacrifice

We must preach holy poverty to the worker so that he will be animated not by greed, not by hatred, but by the spirit of justice and love in his fight for social justice. So that he will have strength to make the sacrifices required of him to work for organization of the workers for better conditions of labor; so that he can of what he has, help his poorer brother.

We must preach holy poverty to the rich man so that they may share with the poor, so that they may strip themselves of superfluities which choke them and keep them from enjoying natural pleasures (the natural pleasure of a long walk in the country on a snowy day to get to mass—a walk which begins by being a hardship and ends by being the keenest of pleasures).

We must practice holy poverty ourselves because how can we beg that others will make sacrifices to keep this work going (THE CATHOLIC WORKER, the house of hospitality, the farming commune, etc.) unless we give what we have to give and do the work at a sacrifice. And do you not think it is hard to accept "charity," so bitter the word has become in the ears of us bourgeois? (We are all contaminated by the bourgeois spirit). To always have to ask for food and lodging, clothes, money to pay our bills? Well do we know the feelings of the poor and well do we know that in a spirit of humility and holy poverty we must accept, just as the poor must accept what is often bitter to their taste, and they too must be taught that there is much that they can give by way of example, prayers, sacrifice and good work.

(There is much more we could say—this could be continued for columns and columns. We can continue writing about holy poverty if our readers so desire,—so if this is one of the stumbling blocks which prevents you from taking an interest in our work, write and let us know, and we shall continue writing and giving our views, which are the views of lay people, not priests, and of people too who are very far from being saints.)

"What sublimity is it not, to stand erect amidst the ruins of the human race, and not to lie prostrate with those who have no hope of God!"—St. Cyprian—"Description of the Plague in Africa."

## ST. FRANCIS & SALES



—Ads Bethune

## Scottsboro Boys' Defense Reorganized

The American Scottsboro Committee has been disbanded and a new group composed of representatives of four or five organizations will take over the responsibility of raising funds and directing the publicity. The Scottsboro Defense Committee is the name of the new organization. Mr. Samuel Lebowitz, defendants counsel, has accepted the support of this group.

THE CATHOLIC WORKER deeply regrets that there was no nationally known Catholic organization in the list of sponsoring organizations.

In the persons of these accused young Negroes, poor, starved in spirit, living for years within walls dripping with hate and bitterness, is Christ! The white group has its poor and oppressed but they are not tagged with a badge of social ignominy. It is not this case alone Catholics should be interested in, it is the underlying spirit of racial discrimination Catholics themselves are guilty of.

Catholics! The Negro as a man has the same rights as you! You cannot withhold from him equal rights without sinning! And if you cannot give him the fundamental rights which are his due, at least give him Justice!

## Family of Seven Tries Primitive Life on Farm

HUNTSVILLE, Ark. — Dewey McCullah, 37, mountaineer farmer, with a second-hand ax, a drawknife, wife and six children, is carving out his future home atop a mountain near here.

McCullah almost a year ago bought 80 acres of unimproved land, signing a note and mortgage for the farm.

Borrowing \$44.20 to buy food supplies, he took the ax, knife and his family and settled on the farm January 1, this year.

August 1 saw the McCullahs living in a comfortable two-room log cabin, with a barn, chicken house and smoke house all erected near by.

Five acres of tillable land had been fenced with hand-rived pickets, and a wheat and oat crop harvested. The land was tilled by hand with a grubbing hoe made from the spring of a motor truck, and a weeding hoe from a crosscut saw, serving as implements.

The grain crop was harvested with a cradle fashioned from a saw blade.

By trading labor, McCullahs now have nine hogs and fifteen chickens and expect to finish paying for their farm by the end of 1937.

"If unjust government is exercised, not by one, but by many; if a few by their riches oppress the people, these differ from the tyrant in number alone."—St. Thomas—"On the Rule of Princes." Bk. 1; Chap. 1.

## The Failure of Reform

By DONALD POWELL

During the winter of 1932-1933, probably the most jittery winter within current memory, I talked to several business men. They were all groggy, hanging on the ropes, and wondering just how much longer they could last. Not a one was making any money, and their cry was that the chiselers among them had made honest business (as they conceived it) impossible. Prices which enabled them to pay their labor a living wage, even forgetting profits, had been cut so low by their chiseling competitors that they were gradually being forced to close up shop. What they wanted (so they said) was a fixed standard which they and their competitors would be forced to meet. Everything then would be rosy, the chiselers would be driven out into the darkness, and once more they could operate in the best of all possible industrial worlds.

Well, they got their wish, all right, in the NRA, which lasted until General Hugh Johnson got a bellyache from a tough chicken's neck.

The next part of the story concerns a trip to Washington in February of 1934, when Brother Johnson was still Kingfish; and all the bosses were in Washington along with their stenographers, ostensibly to appear at code hearings, but actually, out of sight of the old home town, to have one hell of a time. I don't begrudge them this at all. It may be their last, a sort of final meal, prior to the hangman, the hot seat, or whatever fate our communistic-fascist brethren have in mind for them. But while they were having their fun they sent their attorneys along to the code hearings to plead their cases. It was to one of these birds, an old schoolmate of mine, that I repaired for the lowdown.

#### The Bird

This bird, by the way, is a smart lad, smart enough to serve the bosses, but too smart to be taken in by them. And after a few drinks I got the story. Then I returned to New York and visited another smart egg, also smart enough to recognize wool being pulled over his eyes; and I checked with him. The meat of a dirty tale is that the code hearings developed into dog fights, with groups of bosses trying to chisel on other groups of bosses, each group trying to get a standard set which would enable it to get a head start on the opposition. According to my pals, the bigger they were, the greater chiselers they were. And both of my friends were convinced that the NRA would fall by its own weight. At any rate, the Supreme Court settled the whole filthy business in the Schechter case.

So the business men did get a crack at governing themselves, failed (and failed with loud chortles of glee), and are now back where they started. They never learn.

#### Capone-Morganism

More recently we have heard Mr. J. Pierpont Morgan, the non-income tax payer, lamenting that a man must now work eight months out of twelve for the government; and even more recently we have Mr. Alfred P. Sloan, Jr., telling the National Association of Manufacturers that the bad, naughty State ought not to interfere with the pure, undefiled business man, who wants only to be let alone. So far as I am concerned, both Mr. Morgan and Mr. Sloan can go to some desert island (preferably a hot one) to practice their rugged individualism without being bothered by the rest of us who constitute the bad, naughty State. The pair remind me of no one so much as the Hon. Al Capone, who in one of his kinder moments is said to have told the officials of the State that he would stop gang warfare if he were given a monopoly on the then illegal beer business in Chicago. The Sloan-Capone-Morgan type of mind thinks itself above the law and that the law should be framed to fit its needs.

But the point is that neither Mr.

Morgan nor Mr. Sloan wants to be let alone. With our assistance, Mr. Morgan has made pots of money. How much does he think he could have made alone on a desert island? And as to Mr. Sloan, would he still have a salary of \$200,000 a year if the bad naughty State refused to build roads for his animated tin cans to speed along?

#### Old Men in Diapers

Now Mr. Morgan is a money-lender with a money-lender's mind, which is another way of saying that he is still in mental diapers. In the diaper stage, a baby thinks the whole world revolves around himself. He spends the rest of his life in finding out that it isn't so. Some find it out very soon, but Mr. Morgan's adolescence apparently has not ended. For there are in America, 120,000,000 other individuals with claims on society equally as good as Mr. Morgan's. True enough, few of them need the police protection accorded him; but a hell of a lot of them paid more for it than he did in his non-income tax-paying years. And if the bad, naughty State should withdraw police protection from him, how long does he think it would be before some successor to the Hon. Al Capone collected not only his gold, but his hide?

#### Mr. Sloan's Bleeding Heart

Mr. Sloan is President of General Motors and is a manufacturer. He actually builds something and is therefore a cut above Mr. Morgan. He heads a corporation. Now a corporation is an artificial person created by the State. Hence, Mr. Sloan's job was made possible by the bad, naughty State. Does he honestly want to be let alone? Let us see. Because Europe has not yet succeeded in approaching America in making mass production products, Mr. Sloan does not at the moment need tariff protection. But let Russia, for instance, become a serious competitor of our rugged friend, and I'll bet that the gentleman would be wailing in the Congress against the dirty Bolsheviks who would furnish the American consumer with motor cars more cheaply than Mr. Sloan. All, of course, under the highly moral guise that his poor dear employees, for whom his heart bleeds, need protection against the aforesaid dirty Bolsheviks. But let us assume that tomorrow morning the poor dear employees for whom the magnanimous heart of Mr. Sloan bleeds so tenderly decide that they need protection not against the dirty Bolsheviks, but against the bleeding heart of Mr. Sloan. Suppose that they actually succeed in forming a fighting industrial union and (heaven forbid) strike for a larger share of General Motors profits. Would Mr. Sloan then want to be let alone? Or would he, failing the old trick of buying off the union leaders, beg the bad, naughty State to call out the National Guard?

And where would rugged individualism be then, poor thing?

## Cost of War

The cost of the World War, according to estimates made recently by experts, was \$337,846,189,657. America's share of that cost amounted to \$41,765,000,000. The total cost of the war could have provided \$2,500 cottages on five-acre plots of land costing \$100 an acre for every family in Great Britain, America, Canada, Germany, France, Belgium and Russia. With what the United States spent in half a year during the war, an automobile and a tractor could be bought for every one of our 6,500,000 farms, with \$600,000,000 left for good roads.

Disarmament is like a social function—nobody wants to arrive until every one is there.

—American Scrapbook.  
From National Council for Prevention of War.



# THE CATHOLIC WORKER

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

PETER MAURIN  
ADE BETHUNE  
EDWARD K. PRIEST

A. H. CODDINGTON  
WILLIAM M. CALLAHAN

Circulation  
MARTIN F. O'DONNELL

144 Charles Street, New York, N. Y. Telephone WAtkins 9-0653

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly.  
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Notify of change of address, giving both the OLD and the NEW. Requests for new subscriptions, renewals, change of address and discontinuance should be sent to this office (144 Charles Street) at least two weeks before they are to go into effect.

Entered as Second Class Matter, December 5, 1934, at the Post Office of New York, N. Y., Under the Act of March 3, 1879



## The Family vs. Capitalism

The papers have been telling us recently of the new trend in Soviet Russia to glorify the woman who raises a family rather than the woman in the factory or driving a tractor. Even there, it seems, the experimentation in social relations has confirmed what Catholic sociology has always taught, that *the family is the basic unit of society*.

There are so many things needed for the reconstruction of social order out of chaos today that we scarcely know where to begin. Catholic trade unions? Co-operatives? Farming communes? Schools and colleges? Personal responsibility? All of these, of course—but personal responsibility on the part of the individual alone does not perpetuate a new mode of life; schools and colleges are directed by those brought up in the old ways; communities of individuals die out or change their character; Catholic co-operatives and trade unions cannot begin to exist until we have Catholics *living* their faith and creating a truly Catholic culture and tradition.

So it is to the re-creation of the Catholic family, that microcosm of society and type of the Mystical Body, that we must look now if we expect later generations in this country to see Catholicism, instead of Marxism, a vital force in the nation, if we hope to maintain "the freedom of the children of God" against the diabolic forces of fascism, if we wish our posterity to enjoy the peace which is their heritage from Christ instead of the strife of wars and hatreds between nations and classes.

Marxist Communism has been condemned by Catholics for its destruction of family life. What, then, of capitalism, which creates an ever-growing proletariat ground down to such a level of insecurity and misery that decent family life is almost impossible? Probably we have all wondered about the dismal future of young people finishing school these days, with years of sterile learning behind them and no prospects of a job ahead. There are countless thousands of them well on in their twenties today who have never had a job and whose chances decrease as the years pass. Capitalism bars them from living by the fruits of the labor they would willingly give, and marriage is out of the question. Even if they have jobs, Catholic young people dare not assume the responsibilities of marriage because they "can't afford a baby."

Economists tell us that in days of prosperity children are an economic asset. We assert that in these days of revolution, when we Catholics must arm ourselves with the Holy Spirit to "renew the face of the earth," in this struggle, too, children are an asset and family life the most powerful and enduring form of propaganda.

We cannot understand, then, the shortsightedness of Catholics who contribute generously for Catholic schools and neglect to aid the Catholic family life from which the schools must draw their students. Long-range action is needed here; but there is also an immediate and urgent need, in the New York diocese especially. We have often commented, in THE CATHOLIC WORKER, on the high cost of maternity care here and the lack of facilities for such care under Catholic auspices. Chicago has its large Catholic maternity hospital, where, in the short time it has existed, over ten thousand mothers have been cared for, many without charge. Other dioceses have established maternity guilds on a parish or diocesan basis. But in New York, where last year Misericordia Hospital—the only Catholic hospital in the city which accepts free maternity cases—cared for nearly 1,000 free maternity patients, there is no diocesan provision whatsoever for the poor who are trying to observe the teachings of the Church against birth control and raise families despite their economic circumstances!

We would suggest that as a first, even though inadequate, step toward realizing our ideals of family life our Catholic laypeople and clergy show the sincerity of their conviction by raising their voices in loud agitation for Catholic provision of such care.

"We offer up to Thee, O Lord, a victim of ransom, humbly entreating that, through the intercession of the Virgin Mother of God and blessed Joseph, Thou wouldst strongly establish our families in Thy peace and Thy grace." (Secret, Feast of the Holy Family.)

## THE FEAST OF THE PURIFICATION

COLLECT AT THE BLESSING OF THE CANDLES

O Lord Jesus Christ, the true light, Who enlightenest every man coming into this world, pour forth Thy blessing upon these candles, and sanctify them with the light of Thy grace; and mercifully grant, that as these lights enkindled with visible fire dispel nocturnal darkness, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of all vice; that our inward eye being purified, we may perceive those things which are pleasing to Thee and profitable to our salvation; so that after the dark perils of the world, we may deserve to arrive at never-failing light; through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest God, world without end. Amen.

## LETTERS and COMMENT

Prosperity  
Teaneck, N. J.

To the Editor,

THE CATHOLIC WORKER,

Prosperity is indeed returning by leaps and bounds. On every side we hear it, new highs of production, greater profits, resumed dividends, etc., etc. Why it is even felt on the garbage dumps!

In an editorial, "The Public Feeding Grounds," *The Englewood* (New Jersey) News of December 12 says that the city police report that about a hundred families every week along with homeless cats and dogs, go to the garbage dump for food. "Huge chunks of meat discarded by the various butcher shops are taken home, washed and cooked by the desperately poor people. Scavengers may be found at the dumps almost daily seeking old clothing, all kinds of wearing apparel, and even splinters of wood for their stoves. Surely some place in this city of ours there must be an agency which can take care of people whose bodies crave food so much that they are forced to eat garbage."

Such munificence! Truly they can be proud of the high standard of living in America—the richest country in the world!

Yours very truly

JAMES WATERS.

FERA

Butte, Mont.

Dear Editor:

As I have previously written you about the *Eye Opener*, I will again say that it is owned by the Mayor (Charles Hawswirth), whose father some years back headed a very bitter fight in this county against the Catholics. My belief is that he is looking for some Catholic votes by publishing the CATHOLIC WORKER article in the *Eye Opener*. The Mayor's appointed Chief of Police, Walter Shay, was the one who had me arrested for peddling the CATHOLIC WORKER to the miners. I was much surprised to see the article in the *Eye Opener*.

While working on the WPA on the Silver Bow Creek, a grievance came up and I made a wheelbarrow speech to about 200 men and they all quit their jobs until our grievance was settled which took only two hours. This happened Nov. 25, 1935. A copy of the "complaint" is enclosed. Hope you can figure the puzzle out. At any rate the committee was assured that the men would be able to make up their additional time before the beginning of the new month.

The FERA union (Communist), attempting to organize the WPA workers at a meeting at the Butte High School auditorium Dec. 2, 1935 was badly crippled by a 35-minute speech I made to the workers. However, they enlisted their old gang of FERA workers and that was about all. The Mayor was there. He made a speech and left immediately. It seemed as though all the people in the world were there ready to lynch me, while attacking the Communists. I had my crowd there too but they were in the minority.

I certainly enjoyed the shouting, cheering, booing and everything that went with the meeting. All the Communists were aroused to a

## WILL WE LEARN BY EXPERIENCE?

With war clouds looming ominously over Europe and Asia, one sees a curiously parallel circumstance with the condition that preceded our entry into the World War. That war, a world war, is imminent seems obvious. European nations are again armed camps. Nationalism reigns supreme. Each individual European nation is busy at its traditional occupation of hating the other nation. The situation needs only a spark to turn it into a conflagration. We, on the other side of the ocean, watched exactly the same state of affairs not so many years ago, and sat back complacently surveying the scene interestedly but full of confidence that our country would have no part in the conflict.

### Avarice

When the storm finally broke we seized the opportunity to profit materially; to fill our pockets with the blood money of the worst commercial war of history. The justice of the conflict did not concern us. We were equally willing to supply with arms and munitions and other material of war, either side. Of course, we remained neutral. But England had other ideas. She saw to it that most of our investments went to the Allies. For two very good reasons. They needed our money and goods, and English diplomats knew the best way to American hearts, through the pocketbook. Obviously America would fight on the side of her largest creditors. We're a nation of wonderful business men. Having accomplished that, with the kind help of our patriotic financiers, especially the House of Morgan, she set about preparing our minds for entry.

### Propaganda

This was comparatively easy. Our diplomats(?) were thoroughly indoctrinated first. American diplomats were no match for the Eng-

lish brand. This accomplished, the professional propagandists got busy. With Wall Street on the side of England, German propagandizers hadn't a chance. They immediately became subversive influences and were suppressed. With the English, it was different. They then saw to it that we were properly shocked by German atrocities in Belgium; that we were horrified at the thought of German inhumanity in using the submarine, against passenger ships (carrying munitions to England, and armed); that we saw our duty to help poor distressed Belgium. These things they saw to and more. We owed a duty to France for her help during the Revolution; with us rested the safety of the civilized (God save the mark) world. It was our patent duty to end all wars by taking part in one and, incidentally, to "make the world safe for democracy." Why democracy particularly, we never stopped to think. But then, we didn't really think about anything. England and Morgan thought for us.

### Our Duty

We might be excused for all that, however. We hadn't the experience. We were a callow nation. But we have the experience now; and nothing on earth can excuse our entering upon another such adventure. We know, now, why wars are embarked upon, we poor, naive Americans, who once thought they fought for ideals, and should our financiers again entangle us, we know the answer.

"The Church teaches (she alone has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and nations must conform to the eternal law of God."

POPE PIUS XI—Ubi Arcano Dei.

high pitch and at times I was, too. In calling the meeting they advertised A.F.L. speakers to draw a crowd but there were none other than a bunch of ignorant Communists attempting to camouflage the people. I guess a good time was had by all. I really am trying to put your paper and ideas into the hearts and souls of all Montanans.

E. J. SEAMAN.

### Revival

My article in the *Swiss Review*, which I sent you about a month ago, has aroused much interest in Europe, and your work seems to be quite well known by now.

This week I have an article about the Campions in the Zurich newspaper. If you go on like this, the U. S. A. will one day be leading in Catholic Revival. Can you not do anything to get some more modern

ideas about church art into your people, too? Ade Bethune is such a good beginning already. Now, what about modern churches, e.g., which could compete with Radio Center in style and modernity without losing its religious character?

I am most glad to hear about your activities in Canada and the United States, and I hope you will spread this new lively spirit all over the continent. You have courage and tackle things which are hot irons for other people. Do go on! How much would I love to be with you in your movement and help you doing all your work.

Did you read the article of Mr. Schuchelgruber in the *Catholic World*? That man sees things as they are. The Campions should read it before picketing.

Yours gratefully,

J. R.

## St. Paul on Catholic Action

Brethren! Be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil: for our wrestling is not against flesh and blood, but against principalities and power, against the rulers of the world of darkness, against the spirits of wickedness in high places. Therefore take unto you the armor of God that you may be able to resist in the evil day, and to stand in all things perfect.

Stand therefore, having your loins girt about with the truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one: and take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.



## A NEW ORDER

(Continued from page 1)

4. And everything that men have tried has failed.
5. And to fail in everything that one tries is not to be practical.
6. Men will be practical when they try to practice the Christianity they profess to believe in.
6. THE HOPE OF THE PEOPLE
1. The Marxists say that religion is the dope of the people.
2. Religion is not the dope of the people it is the hope of the people.
3. Modern society is a materialist society because Christians have failed to translate the spiritual into the material.
4. If Christians knew how to make a lasting impression on the materialist depression through spiritual expression Marxists would not say that religion is the dope of the people.
5. As Raymon de Becker says: "The social task of the laity is the sanctification of secular life or more exactly the creation of a Christian secular life."
7. THE CHRISTIAN FRONT
1. The Christians who consider religion the hope of the people should not unite with the Marxists who consider religion the dope of the people.
2. As the editors of the *Christian Front* say: "Marxism not only falsifies the origin and the end of man but it seeks to make of him an anonymous animal a servant of the proletarian State."
3. The editors of the *Christian Front* are not liberals, they think that men "must take their choice to stand for Christianity or to stand for what opposes it."
4. They ask the Christians "to dissociate themselves from an un-Christian social order"

and prepare the way for a social order compatible with their beliefs."

## 8. THE NEW APOLOGETICS

1. In his lectures on the New Christendom Jacques Maritain emphasizes the necessity of trying the foundations of a new social order.
2. Laying the foundations of a new social order is the task of the laity.
3. The task of the laity is to do the pioneer work of creating order out of chaos.
4. The Clergy teach the principles; the task of the laity is to apply them without involving the Clergy in the application.
5. The application of the social problems by the Catholic laity of the Catholic principles taught by the Catholic clergy is a new kind of apologetics Catholics will not have to apologize for.

## PUTTING IDLE LAND TO USE

1. The letter "Putting the Land to Use" is worth a thousands of the panaceas and fantastic schemes of Upton Sinclair Father Coughlin Dr. Townsend and the whole bunch of brainless trustees who have been telling the President how to abolish unemployment and to restore prosperity by issuing more currency or by cutting down production.
  2. It is what I have been advocating for nearly fifty years.
  3. Give to the people access to the millions of acres of vacant land held out of use by speculators and the burden on public relief funds would be quickly cut down at least one-half.
  4. If the principles behind this policy were fully applied it would altogether abolish unemployment.
- Bolton Hall.  
(Three acres and liberty).

## Breeding Frankensteins

Material minded men in the world today are going in for the breeding of Frankensteins. The breeding of cold blooded party machines, the cult of state-ology, the worship of his all powerful Satanic Majesty The State. The exaltation of Frankensteins—the submission of the individualistic personalism to a Frankenstein state. Whose only logical conclusion will be to destroy its subjects, spiritually if not so much materially.

Who are the breeders of these Frankenstein Machines? Who are they so that we may be put on our guard against them?

These are the breeders, at least the principal breeders, in the world at present. The Communist, rebelling at one Frankenstein Machine, which is already destroying itself, by virtue of its inherent contradictions. The Fascist, exalting the state, placing all power in the state, making the state all powerful, all omnipresent—in an effort to stop Communism.

These are the principal breeders of Frankensteins, who by virtue of placing all power in the state, are creating Frankensteins.

They are either blind, or intellectually dishonest as to the only logical conclusion as to their Materialistic Ideology. Blind to the fact that the only logical conclusion will be the absorption of the individual to the state. The submersion of the Gentle Personalism of the individual to the all powerful, omnipresent state. (The people made to serve the state, not the state to serve the people.)

Slaves in a big, huge, gigantic wheel. Fear keeping each slave to his appointed duty. Fear that if he does not perform his duty, the entire structure will come tumbling down upon his ears—then Chaos.

Mercy Killing and Birth Control, will of sheer necessity be forced upon the Workers. For the delicate Mechanism of the state will be thrown awry if the aged and the sick are allowed to accumulate, and babes born too rapidly.

This will be the Utopia (Thank God that Utopia means Nowhere) of the state worshippers, who knowingly or unknowingly breed Frankensteins, that will eventually arise and destroy human personalities.

STANLEY VISHNEWSKI,  
(our newsboy correspondent.)

"...Even more difficult—not to say impossible—is it for peace to last between peoples and states if in the place of true and genuine love of country there rules and abounds a hard and selfish nationalism, which is the same thing as saying hatred and envy, in place of mutual desire for the good, distrust and suspicion in place of the confidence of brothers, competition and struggle in place of willing cooperation, ambition for hegemony and mastery in place of respect and care for the rights of all, even of the weak and the small."

POPE PIUS XI.

## Farmers Wanted

One of our prime purposes in establishing ourselves on the land is to "make straight the way" for families who may wish to establish themselves permanently on the land. (We ourselves must devote much of our time to the work of propaganda, and not all of our number will probably make farming their life work.) We therefore invite any families who seriously wish to remove from the industrialized life of the city and who are prepared to pioneer in a truly Catholic land movement to get in touch with us for further details. We do not expect to be able to accommodate any but our own group at the beginning, but we wish to make a start and prepare for the permanent establishment of a community of families as soon as arrangements can be made.

## PATRIOTISM

The Commonweal says in an editorial, "Perhaps the real trouble is that all of us have failed to work hard enough to make clear the dangers of patriotic emotion."

This morning in the Sunday pictorial section of the paper were pictures of Italian children bringing in their toys so that the metal could be used in war operations. Other pictures showed the foods that the Italians had to restrict themselves to on account of the sanctions.

In other words, the whole nation was girded up for self-sacrifice. Linked with patriotism are the noble feelings of loyalty, love of home and country, self-sacrifice, desire for hard work, even the desire for suffering endured for the loved one, the homeland.

These emotions are perhaps the most noble and selfless that man is capable of.

But the very presence of these emotions should make man realize how far he fails in his love and loyalty to the city of God, just as the swelling of human love in the heart makes one realize how far short we fall of a consuming love of God.

Here we are and have been for the past five years in the grip of an economic depression which is world-wide. It is a time of crisis just as wartime is. It is a time when we should pray God as St. Augustine did:

"Narrow is the mansion of my soul. Enlarge it that Thou mayest enter in."

And if God were truly present in our souls, we would not be satisfied to be leaving to the state the relieving of the poor and hungry. We would realize that it is first of all our personal responsibility, and then what we could not do, the state could.

Christmas is now past with its burst of enthusiasm for giving. In all the schools children have brought food and donations to help the hungry.

This is a time of war. War against hunger and cold and misery. If each parish made itself a relief center and continued this work of sacrifice and charity, how many of the poor would be helped. What a Christian solidarity would grow up!

In time of catastrophe people's hearts swell with noble emotions, the love of sacrifice, with feelings of true charity.

It is true we are seeking a true justice for the worker. But while we are doing what we can towards the construction of a new social order, there is an increasing need for charity.

## MARITAIN

(Continued from page 1)

ability of such a state at this time, he discussed the need of "Christian cells" which would be building a new civilization, as Peter Maurin would say, within the shell of the old.

This does not mean, however, a withdrawal from the life of the day, but the seeking to influence the life and thought of those around us, and the endeavor to unite with them as far as possible towards making a new social order.

In a recent article in the *Colloquium*, he discussed the idea at length of "a Christendom, not grouped and assembled in a homogeneous civilized body, but dispersed over the whole surface of the globe like a network of 'cells' of Christian life disseminated amongst the nations. Even if, at least before the dissolution of the modern era, the secular Christian effort were doomed to failure, from the point of view of achieving even in a partial and temporary way a new Christian world order and a renewal of the visible structure on the world, at least it could not fail with regard to the dispersed Christian civilization. . . .

"And, on the other hand, if, as I believe, a full dissemination of Christianity in the temporal order is promised at the historical period which will follow the dissolution of man-centered humanism, it will be the outcome of all the obscure work carried out in this direction—in which the Christians of our time need to persevere with spiritual energy and great patience."

## Cold and Hunger Is Fatal To Man on 127th St. Pier

The bitter cold, combined with lack of food, last week caused the death of an unidentified man who sought refuge on the pier at 127th St. and the Harlem River.

In the inside pocket of a threadbare black overcoat were found several crusts of bread, a prayer book and rosary beads. A label bore "M. Barry, 650 W. 173d St." Detectives could find no one there who knew the man. The body was removed to Bellevue Morgue.

## RUSSIAN BISHOP

(Continued from page 1)

strenuous labor of the prison was to begin.

Secretly the Catholic members of the prison were ministered to and so great was the zeal of the priests that in spite of the strictest guarding, converts were made. Walking to and from their labors confessions were heard and Holy Communion given.

## Discovered

For three years this continued until a priest fell desperately ill and talked in his delirium of the Masses he had said in the attic. Although the vessels were not found hidden beneath the floor boards, the priests were separated and sent to different prison camps.

In 1933 the Bishop with 13 other prisoners was released and sent to Lithuania in exchange for 24 Russian Communists who were in prison there.

His Excellency is deeply impressed by the religious freedom in our country and is pleased to see the strong faith and universal interest shown by the Catholic people here.

He urges continued devotion to the faith and support of our Catholic press, particularly the Catholic labor newspaper, *THE CATHOLIC WORKER*. The Lithuanian Catholic daily, *Draugas*, which is published in Chicago, numbers him among its regular readers.

Bishop Matulionis came to this country to regain his health and to visit the Lithuanian settlements.

"We shall be like God in proportion as we partake of His Justice and Holiness; the more just and perfect we are, the more we shall resemble our Heavenly Father."  
—St. Augustine.



## LITURGY AND SOCIOLOGY

What is the connection between liturgy and sociology?

Why do we stress the importance of the liturgical movement?

Here is our simple explanation: Individualism has been discredited. Catholics cannot go the other extreme of collectivism. We must uphold personalism as a philosophy.

The basis of the liturgical movement is prayer, the liturgical prayer of the church. It is a revolt against private, individual prayer. St. Paul said, "We know not what we should pray for as we ought, but the Spirit Himself asketh for us with unspeakable groanings." When we pray thus we pray with Christ, not to Christ. When we recite prime and compline we are using the inspired prayer of the church. When we pray with Christ (not to Him) we realize Christ as our Brother. We think of all men as our brothers then, as members of the Mystical Body of Christ. "We are all members, one of another," and, remembering this, we can never be indifferent to the social miseries and evils of the day. The dogma of the Mystical Body has tremendous social implications.

All the work of the Campaign Propaganda Committee, its study and its activities against extreme nationalism, against racial hatreds, against social injustice has its basis in an understanding of the liturgical movement and a participation in it.

Once we heard a woman at a Catholic Action convention say,

"Are you going to the liturgical lecture?" and her friend replied, "I am not interested in music." Many people confuse liturgy with rubric—with externals.

Again we urge the Campions, and with them our readers, to join with us in liturgical prayer. When we pray in this way we recognize the universality of the Church; we are praying with white and black and men of all nationalities all over the world. The Communist International becomes a pale thing in contrast.

Living the liturgical day as much as we are able, beginning with prime, using the missal, ending the day with compline and so going through the liturgical year we find that it is now not us, but Christ in us, who is working to combat injustice and oppression. We are on our way to becoming "other Christs."

We cannot build up the idea of the apostolate of the laity without the foundation of the liturgy.

## Relief—For the Baby

An improvised crib, fashioned by Mr. and Mrs. Harold F. Lord for their 3-month-old daughter, Evelyn, caused the death of the child yesterday in their furnished room at 305 West Ninety-second street. The family is on relief. Mrs. Lord had made the crib by setting a pillow and quilt in an easy chair. The child was suffocated by turning its head into the pillow while the mother was away and the father asleep.



## DAY BY DAY

## Land Movement

Two reasons for opposition to land settlement schemes were mentioned in an article entitled "Peasants or Paupers" in *The Catholic Herald* recently.

One is that the monetary interests look with disfavor on any diversion of productive energy into activities in which money plays only a small part and there is little interest to be earned.

Second, there is a widespread popular opposition because the demand of the majority in every highly industrialized country is for more and more of the products of industrialism, mechanization and mass production for the sake of what is falsely called a higher standard of living.

Bede Jarrett called "social organization and land system two of the perpetual problems of mankind."

## Winter

The grey, heavy cold of winter has closed us in. Some bitter days the streets are deserted early in the evening and people scurry along, blown by or facing the wind, seeking shelter.

Every morning from eight o'clock on, men come to the office seeking clothes, pinched and blue with the cold. Small shoes cut here and there to make them bigger, trousers patched or pleated where they are not patched, shrunken and stained by the weather. Once a man told me that the only way he could get clean was to wash out his underwear in the public baths and after wringing it out as dry as possible, put it on again to dry on his skin. This to me conveys the extreme of bitter destitution.

Someone is sending us a big bag of oatmeal which means that we can continue to feed those who come to us—warm their insides at least, if we cannot warm their outsides with an additional garment. Coffee, oatmeal, sugar and canned milk—these are always welcome gifts, and God loves those that think of these things.

## Trees

Walking over to the east side to pay a weekly visit to the Church of Our Lady, Help of Christians, where there is a shrine to St. John Bosco (the sociologist saint, someone called him recently), I was struck with the beauty of the trees of Tompkins Square after the wet filth and slime of the garbage filled streets. What is so beautiful as the pure bare outline of trees in winter? I have always loved them and the heavy, shadowed sky beyond, tinged with purple. A sassafras tree in winter is shaped like a Japanese umbrella and little sassafras trees look like candelabra. Another tree which is beautiful in winter is the plane tree, or the buttonwood tree as some call it. The parks in New York are full of them, with their mottled olive green from shedding.

## Lodging House

Christmas day ten from the office of THE CATHOLIC WORKER took bundles of papers down to the Municipal Lodging House at South Ferry where 12,000 men were being fed Christmas dinners. Up at the 25th Street Lodging House 5,000 more were being provided with Christmas dinners and cigars. We were not given permission to give out the papers in the dining room, but we stood outside the entrance and went along South street distributing. It was a bright sunny day, down there by Battery Park. Dinner was not to be until six (and we thank Cathedral High School heartily for the baskets they sent) and we worked up good appetites out in the wind and sun.

The reception accorded the papers was heartening. Many of the workers knew it and had been reading it. One ex-miner from Pennsylvania, who had come up to New York to try for work along the waterfront, condemned wholeheartedly the leadership of the Long-

## Notes On The Catholic Press

## The Christian Front

The first issue of *The Christian Front* is out and the second (February) is in the press. Front is splendid in every way, plain make-up, beautiful type (Futura sans serif, if that means anything to you), hand-set by the Editors. *The Universe* (London), soberly praising the Editors for their revolt against the machine, will forgive us for revealing that they couldn't afford the linotyping! However, that should be a spur for you to send \$1 for a year's subscription to 22 Eaton Place, East Orange, N. J. The matter, beyond "Positions" and the excellent Editorial (albeit a slight tendency to rhetoric), is not as good as it would have been if the Editors had written it themselves, excepting the first of Graham Cary's series on "Art and Christian Philosophy." Even so, as a first issue and a germ, *The Christian Front* is superlative.

"We appeal to men who are motivated by doctrines, not by interests. We bid farewell to the timid liberalism of laissez-faire; we hail a renewed and rallied battle for belief, along the length and breadth of the Christian Front."

## Bourgeois

Christopher Dawson, who can be depended upon to have something to say and to say it well, contributes to clarification in his "Catholicism and the Bourgeois Mind" in the December *Colosseum*. "Bourgeois" is a term much bandied about in the Marxist jargon we are so tired of, and sorely needs revitalization from a Catholic standpoint. Mr. Dawson (the article is too long to quote, naturally) says that the bourgeois is everywhere—"we are all more or less bourgeois and our civilization is bourgeois from top to bottom." We must first go back and study him before he had swamped society, when he was a member "of a small and highly specialized class grown up within the walls of the mediaeval city commune." Completed first in Western Europe, by Marx's time it was still a new factor in Germany, Austria and Russia, which explains "why class hatred comes more easily to the Eastern than to the Western European." Distinctive features of bourgeois culture are urbanism, an external and impersonal relationship of a man to merchandise (production for profit, not for use) in which amount of profit and volume of transaction are of major importance; it is a money-making culture ("Business... has a certain baseness" St. Thomas), a Pharisaical, "closed," self-sufficiency and so on. Read the article for yourself!

"Where Marx was wrong was not in his dialectic of social change but in the narrow materialism of his interpretation which ruled out the religious factor. The fact is that Marx was himself a disgruntled bourgeois, and his doctrine of historic materialism is a hang-over from a debauch of bourgeois economics and bourgeois philosophy. He was not a great lover, no 'man of desire,' but a man of narrow, jealous unforgiving temperament, who hated and calumniated his own friends and allies. And consequently he sought the motive power for the transformation of society not in love but in hatred and failed to recognize that the social order cannot be renewed save by a new principle of spiritual order."

## Eastern Churches

"The Eastern Churches Quarterly" is a new magazine which fills a long felt need—that of "helping Catholics in the West to understand the Christian tradition of the East, both with a view to a fuller knowledge of their own Catholic heritage, and as the best was to

it is itself sensitive and adapted to their nature, it is better able to lead them to what is nobler than itself. So in natural life it plays the same part as the 'sensible graces' in the spiritual life; and from afar off, without thinking, it prepares the human race for contemplation (the contemplation of the Saints) the spiritual joy of which surpasses every other joy and seems to be the end of all human activities.

For what useful purpose do servile work and trade serve, except to provide the body with the necessities of life so that it may be in a state fit for contemplation? What is the use of the moral virtues and prudence if not to procure that tranquillity of the passions and interior peace which contemplation needs? To what end the whole government of civil life, if not to assure the exterior peace necessary for contemplation? "So that, properly considered, all the activities of human life seem to be for the service of those engaged in the contemplation of Truth."

J. Maritain, Art & Scholasticism: pub. by Charles Scribners Sons, N. Y. C.

## Grand Opera

Saturdays are our opera afternoons, a dozen or so of us gathering in the dining room to listen to the

prepare for the Reunion of the dissident Eastern Churches." It is a continuation of the quarterly Eastern Churches numbers of *Pax*, organ of the Prinknash Benedictines. Articles on "Christian Ethiopia" and the "Syrian Liturgy" are interestingly and clearly written. "The Eastern Churches Quarterly" may be obtained from their American agent, Mr. James Kane, 804 W. 180th St., New York City. \$1 per year.

## Liturgics

"The Ecclesiastical Review" publishes an article on the Liturgical Movement, by Rev. Joseph Jungman, S.J., of Berlin, which not only misinterprets the Liturgical Movement in its essence but is rather meaningless in its argument. Fr. Jungman does well to attack the absurdities of the dilettante's raptures over externals, but to represent this as the essence of the Liturgical Movement is a serious mistake. He chiefly fears its "newness" and the danger of displacing "old forms of worship by new, when the old are still satisfactory." The essence of the Liturgical Movement is Liturgical worship, certainly, or corporate worship, common prayer-action in and with the Mystical Body of Christ.

## Varia

We note with pleasure that the articles on the Ifagaw (Philippines to you) are coming to an end in *Central-Blatt and Social Justice*; with a certain surprise "the vitamin of love" in the pretty bad poem in *The Christian Front*; with amusement the determined little ad in the *American Guardian* to wit: "Only My revolutionized propaganda will divert fascism. Write: Box 604, St. Paul, Minn."

We can't help a dig at *The Sign* in its November issue with its "...rosary of budded breath, in five-fold beauty blossoms forth." Meaning what? The Dionne quintts! And its "...uncorrupted land" meaning His Majesty's Dominion of Canada!

## Dynamite

The excellent little *Social Justice Bulletin* of Michael O'Shaughnessy, New Canaan, Conn., is coming along by leaps and bounds, especially in the December issue where he attacks the heretical ideas on property held by many Catholics, the compromise with atheistic materialism, and popular ideas about "fighting Communism." (Should be required reading for the Detroit Catholic Students Federation.)

## Liturgy and Sociology

*Liturgy and Sociology* appears for the first time this month and is the organ of the Campion Propaganda Committee. "It is an attempt to make Campion work more definite in character, to make Campion ideals and their basis more evident, and to make more manifest the fundamental unity of Liturgy and Sociology." Sample copy sent on request from 269 Avenue A, New York City.

A. H. CODDINGTON.

broadcasts. Out in the kitchen Margaret is browning flour and lard for onion soup and we are quite choked with the fumes. But the soup is good, with a few cans of beans thrown in for good measure. So far most of our bills are paid but the rents, God be praised, and may He bless those who took care of them for us. We are even left with that most inestimable of gifts, Holy Poverty. The feasting of the holiday season is past, and we are back on short rations again, which is good for body and soul.

The opera this afternoon is Gettysburg, if that is the way you spell it, and fountains of sound are bathing us in peace and refreshment. Once or twice a winter some of us get up to the Metropolitan for standing room up in the peanut gallery where there is none of the interference of trucks passing and telephone bells ringing and visitors in the middle of an aria.

## A Bishop on True Charity

If but the parish, as a community of Catholic Christians, and the families composing it, did their full duty in the practice of charity, what a vast burden would be lifted from the shoulders of Catholic charitable institutions, and the State and communities as well. This thought is by no means foreign to those familiar with Catholic tradition and practice. But it is not emphasized so frequently and so strongly as it deserves to be.

Recently, however, it was lent almost dramatic emphasis by the Bishop Peoria, the Most Rev. Joseph H. Schlarman, at one of the most important events of the 25th annual meeting of the National Conference of Catholic Charities, conducted in his episcopal city. In the sermon delivered during the Pontifical High Mass, with which the Conference sessions were inaugurated, the Bishop, having stressed the true nature of charity and its importance as a characteristic of the Christian, continued:

"If we apply this principle (that the Christian should be known by his charity) to any well-established parish, there should be sufficient homes in that parish to care for the fatherless and motherless children of that parish. Even the best Child Welfare institution is only a substitute for a home. The child placed in it must eventually be led back into a home. My own good parents had ten children, and I am the tenth, and in addition they provided a home for two orphans..."

The illustrations cited by the Bishop of Peoria, underscore the contention that the parish and Catholic families should, in a larger measure than is customary at present, be self-sufficient as far as the normal needs of the orphaned and the poor amongst them are concerned. It seems high time to restore that self-sufficiency to its former vigor. Especially in view of the tendency to cast the burden of caring for the needy not only upon private institutions but also upon the state...

"The glory and duty of this apostolate of peace belong principally to us, and to all called to be ministers of the God of peace. But here is a vast and glorious field for all the Catholic laity too, whom we unceasingly call upon and ask to share in the hierarchical apostolate."

POPE PIUS XI.

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

POPE LEO XIII.

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

## Let Your Abundance

Misericordia Hospital, the only Catholic hospital in New York City that accepts free maternity cases, cared for nearly 1,000 mothers last year without charge, in addition to the large number who pay a nominal sum in their clinic. They are called upon to supply layettes for practically all of these, and often the mothers themselves, as well as their families, must be clothed. They are without any regular subsidy or support in this work, and beg us to appeal to our readers to send them any discarded clothing for men, women or children. We suggest that readers, especially those in the vicinity of Misericordia (86th Street and York Avenue) where we are often unable to call for clothing, offer it to the social service department of the hospital instead.



## Priest and Sailor

By REV. A. VAN VLIET

As a Missionary Priest, I cannot help thinking of the Foreign Missionary and the Sailor. I'm thinking here of the missionary priest on board ship—I am also thinking here of the missionary priest in a coastal region of the foreign mission.

### Techniques

The Apostolatus Maris should try and enlist all outgoing missionaries as honorary Chaplains. The missionary, on the other hand, should endeavor to understand the sailor and his spiritual needs. It has happened that the sailors asked for Mass. A Redemptorist Father, on his way to Australia, was hailed by a greaser, popping his head out of a porthole, asking: "Could Father say Mass for the crew? They were all anxious to have Mass and he would see to it that all would go to Confession, also those who had not been for years." The Father promised to see the Purser and ask his permission. The Purser said he could not do anything; the Captain was the only one who could give permission. The Captain, however, refused to allow the crew to have Mass said for them on the plea that there should be no mixing. When, after a couple of days, the good Father met our greaser, he told him how things stood. "Look here," was the reply, "you go back to the Captain and tell him—if he does not agree we will hold up the ship." The Father could see he meant it, too. He had not much difficulty in getting the Captain's consent this time. That sailor must have heard of the A. M. If he had not he would have made a splendid member. But it will oftener be the case that the Priest must go down himself and look them up in the foc'sle. Sailors are not supposed to fraternize with the passengers; many of them are shy of going near the Priest on board. The sailor thinks he has already been condemned to hell by many and he's tired of it. The Missionary can easily give him another idea of what a Priest is; a few good jokes will go a long way—or sing a couple of sailor chantes.

If the Missionary has been working on board ship he will not forget that he could be a great asset to the A. M. in his own mission, if it happens to be in any of the coastal regions. He will not shrink from the burden it may impose upon him.

### Souls

When we say Priest and Sailor, I presume we mean the Priest and a Soul to save: the Soul of a Sailor. The living Church safeguards her own essential mark of Catholicity. Catholicity implies universality. The Church, as a writer puts it, is Catholic, not only horizontally but vertically; crossing sweepers and sword swallowers, poets, kings, slaves, and . . . I would like to add sailors. There may be times when the vertical nature of that universality seems to be overruled. It will not last. There may be times when certain classes seem neglected. It will not last. If there were great danger of a total loss of religion among our sailors, God made use of the A. M. to repair the damaged cells of the Catholic organism. Laymen were the instruments in His hands to start and promote a movement the importance of which can only be gauged by the position it takes in the theology of the Church. If the Church is truly Catholic, she cannot afford to lose her sailors, she who was founded on Apostles, fishermen and sailors. The Church must not only be on deck among the passengers, she must also be in the foc'sle.

### Peace

Peace is the tranquility of order or perfect harmony resulting in us and in all things from the fact that all our inclinations and the inclinations of all other creatures are turned towards God, Who is the supreme object of our perfect happiness.

ST. THOMAS AQUINAS.

## BOURGEOIS MIND

(Continued from page 2)

is but one of a series of oppositions and class conflicts which the rise of the bourgeoisie has aroused.

### 8. FOUR OPPOSITIONS

1. There is the aristocratic opposition of which I have just spoken
2. There is the opposition of the artist which did so much to bring the name of the bourgeois into disrepute in the nineteenth century.
3. There is the opposition to the bourgeois in so far as he is the representation and incarnation of the money power, an opposition which has found a new expression in the Social Credit Movement
4. And finally there is the opposition between bourgeois and present which is more fundamental and deep rooted than any of them.

### 9. BOURGEOIS SOUL

1. But while all these oppositions are real and each implies a genuine criticism of bourgeois culture none of them is absolute and exhaustive.
2. There is a more essential opposition still which has been pointed out by Werner Sombart and which goes beyond economics and sociology to the bedrock of human nature.
3. According to Sombart the bourgeois type corresponds to certain definite psychological predispositions.
4. In other words there is such a thing as a bourgeois soul and it is in this rather than in economic circumstances that the whole development of the bourgeois class and the bourgeois culture finds its ultimate root.

### 10. OPPOSITE POLES

1. In the same way the opposite pole to the bourgeois is not to be found in a particular economic function or interest as for instance the proletarian or the present but rather in the anti-bourgeois temperament the type of character which naturally prefers to spend rather than to accumulate to give rather than to gain.
2. These two types correspond to Bergson's classification of the open and closed temperaments and they represent the opposite poles of human character and human experience.

### 11. TWO LOVES BUILT TWO CITIES

1. They are in eternal opposition to one another and the whole character of a period or a civilization depends on which of the two predominates.
2. Thus we are led back from the external and material class conflict of the Marxians to a conception not far removed from that of Saint Augustine, "Two loves built two cities."
3. The essential question

is not the question of economics but the question of love.

4. Looking at the matter closely writes Werner Sombart; we get the impression that the opposition between those two fundamental types rests in final analysis on an opposition of erotic life for it is clear that this dominates the whole of human conduct and invisible power.

### 12. THE EROTIC TYPE

1. The bourgeois and the erotic temperaments constitute so to speak the two opposite poles of the world.
2. Sombart's use of the word erotic is of course wider than the current English term.
3. Unsatisfactory as the word erotic is it is the best we have for charitable is even more miserably inadequate.
4. Our bourgeois culture has reduced the heavenly flame of Saint Paul's inspired speech to a dim bulb which is hardly strong enough to light a mother's meeting.
5. But Sombart expressly distinguishes it from sensuality which may be found in either of the two types of temperament.
6. Indeed, the erotic type par excellence in Sombart's view is the religious mystic the men of desire like Saint Augustine or Saint Francis.

### 13. THE OPEN TYPE

1. Viewed from this point of it is obvious that the Christian ethos is essentially anti-bourgeois since it is an ethos of love.
2. This is particularly obvious in the case of Saint Francis and the medieval mystics who appropriated to their use the phraseology of mediaeval erotic poetry and used the anti-bourgeois concepts of chivalrous class-consciousness such as "adel," "noble," and "gentile" in order to define the spiritual character of the true mystic.
3. But it is no less clear in the case of the Gospel itself.
4. The spirit of the Gospel is eminently that of the open type which gives asking nothing in return and spends itself for others.
5. It is essentially hostile to the spirit of calculation the spirit of worldly prudence and above all to the spirit of religious self-seeking and self-satisfaction.

"What gift can be likened to that gift whereby God calls man His son, and man calls God Father?"—St. Leo the Great—6th Sermon on the Nativity.



OUR LADY  
OF PERPETUAL HELP  
PRAY FOR US

—Ade Bethune



Slowly but surely the Campion Propaganda Committee is rising out of the slight depression from which it has suffered during the last two months or so. A reorganization meeting was held January 13 after a number of questionnaires had been sent to the Manhattan, Bronx, Brooklyn and Queens Campions and there it was decided to continue the weekly meetings on Monday, to give the various Committees—The Committee on War and Fascism, The Interracial Committee, The Liturgical Choir, The Eastern Churches Guild and the Committee on Marxism—the job of providing speakers and entertainment for these weekly meetings. This seems to be a much more practical and satisfactory arrangement. Other arrangements were made for the meetings of the Committees and the sale of "The Catholic Worker," "The Christian Front," and "Liturgy & Sociology."

### Conversation

Towards the end of December the New York Campions received a visit which took the form a two day conversation on the Mystical Body of Christ, the Priesthood of the Laity, the Technique of Social Work by Dr. Paul H. Furfey, Head of the Department of Sociology at the Catholic University; Dom Martin Schirber, O.S.B., and Prof. Louis Achille of Howard University. The last gave a talk at the Monday evening meeting on Les Compagnons de Saint Francois a French youth organization having many features of the Campion Propaganda Committee. A notable feature of the two-day conversation was the recital of the entire Divine Office, and the singing of Complien every evening for four days. Bro. Joachim, M.S.S.S.T., one of the most active supporters of the CATHOLIC WORKER, and the Campion Committee in Washington paid us a brief visit, and Miss Betty Walsh, Section Leader of the Washington Campions, stayed for several days.

On January 12, a number of Campions and others had the opportunity of meeting and discussing many important matters with Dr. Jacques Maritain, the greatest living Catholic philosopher. We are glad to say that he is returning to France by way of New York and

## Interracial Co-operation For Better Social Order

Jesuit sociological experts of the order's provinces in the United States, Canada and Mexico have drawn up a statement which "presents a comprehensive view of the Catholic and Christian attitude toward the religio-social aspects of life."

Significant is the section under "Co-operation," in which is stated a clear-cut Catholic stand on the interracial question. The section reads:

5. The races must co-operate, recognizing:

- (a) A common humanity;
- (b) A common sonship of God;
- (c) A common destiny;
- (d) An interdependence of rights, privileges and responsibilities and a realization that no race suffers without damage to all humanity.

6. Therefore, it is the duty of right-thinking people:

(a) To condemn the fostering and expression of race prejudice, and of practices based thereon, as destructive of justice and charity and productive of discord and violence.

(b) To realize the sacred obligation entailed by membership in the Mystical Body of Christ, of seeking for minority groups a full participation in the privileges common to all humanity.

that we shall probably have another opportunity of meeting him.

### Week-end

A week-end will be held at the Staten Island Farming Commune from Friday evening, January 24th to Sunday evening, January 26th. Dr. Paul Furfey, Dr. Louis Achille, and Miss Betty Walsh will conduct the conferences. All interested should write in and further information will be sent. The week-end will begin at 9:00 p. m. Friday with Sung Complien. We hope to be able to have a Missa Recitata every morning as well as a sung Mass on Sunday.

### The Liturgical Day

The second Liturgical Day will be held on the first Sunday of Lent, March 1st. The entire Divine Office will be recited, and on Sunday we hope to have a Missa Recitata and a Solemn High Mass. Four conferences will be given. Regular instructions in Gregorian will be commenced shortly and those interested (Campions or non-Campions) should write in for further information.

### "Liturgy & Sociology"

*Liturgy and Sociology* is the name of the new organ of the Campion Propaganda Committee and appears this month for the first time. It consists of several articles on general subjects, Campion news, book reviews and liturgical notes. A sample copy will be sent on request. Subscription \$1 per year.

"*Liturgy & Sociology* must, obviously, maintain a vigorous opposition to all elements that make the Christ-life almost impossible since they support a constant occasion of sin. Such elements today can be classed under the general title of Totalitarianism, or more specific titles such as Capitalism, Fascism, Nazism and Marxism.

"*Liturgy & Sociology* must also maintain an opposition no less vigorous against elements within the Church, who while professing the outward signs of religion nevertheless maintain a monstrous compromise with Totalitarianism and commit a daily sabotage upon the Mystical Body of Christ, who make, in the words of the Holy Father in his latest Encyclical, 'common cause with the enemies of God and the Church and co-operate in their evil designs.'

"*Liturgy & Sociology* must also, by virtue of the meaning of its name, support with all its might a Christian personalist communitarianism, which alone supports the Christ-Life in its fullness, although recognizing the obvious fact of the impossibility of realizing a Utopia on earth. At the same time we have a positive duty as men and Christians under the banner of Saints Michael, George and Joan, the great 'battling saints of the Church,' to fight our way towards justice and truth."

### New Campions

The Campion Committee will welcome at its meetings, held every Monday evening at 8:30 p. m., any who are interested in the Campion Program of Action. We also welcome any who care to come to the meetings of the smaller study-Committees which are held during the week. The daily duty of a Campion is "Prayer, Action and Sacrifice."

A. H. CODDINGTON.

### Justice

It is that perfection of man's will which inclines him to desire in all things, spontaneously and unceasingly, the good of the society of which he is a part; and also to desire that each should have what is his due.

ST. THOMAS AQUINAS.



## AN INTERRACIAL PROGRAM

The Interracial Committee of the Campion Propaganda Committee realizing the importance, moral, spiritual, and economic of the interracial question and taking as its work the fostering of interracial co-operation, equality and justice, wishes to present a program of effective action.

It is hoped that the program will meet with the approval of other groups working in the same field, and be adopted in part at least, if not in whole.

The importance of the interracial question cannot be overstressed when one considers the overwhelming effect it can have for good or evil on the economic and spiritual life of the nation. It has been said, and rightly, that after the present state of economic chaos has been settled, solving the interracial question is the most effective and important measure for the Common Good.

A statement of the program follows:

### I. Equipment

One copy of *Negro American* to each unit. Eighteen back numbers of *Interracial Review*; June, 1934, to date, for each unit. One hundred copies *Youth Pamphlet* per unit.

### II. Study

A program of study will be left to the discretion of each unit leader or the unit members. It is recommended, however, that back numbers of *Interracial Review*, *The Commonwealth, America*, *THE CATHOLIC WORKER*, and supply of the pamphlets, should form the background. A bibliography of pertinent books will be supplied.

### III. Fiction

The committee, bearing in mind that its work is the apostolate of white Catholics, should direct its efforts toward propagandizing the

white group. Action recommended is as follows:

1.—Each unit shall be responsible for selling twenty copies of the *Interracial Review* and a hundred copies of the *CATHOLIC WORKER* each month.

2.—In addition to selling the *Interracial Review* and the *CATHOLIC WORKER*, to obtain five paid subscriptions of each per month per unit.

3.—A free subscription of both may be offered by a unit to any Catholic High School in that unit section.

4.—Members of the units are invited to write into the Youth Column of the *Interracial Review* and the *CATHOLIC WORKER* describing their activities, ideas, and to engage in controversy.

5.—Unit members should interview Catholic leaders, social workers, teachers and strive to interest them in the interracial question.

6.—As a matter of policy each unit should attend Mass at a colored church once a month.

7.—Each member should take the responsibility of speaking at some Catholic meeting on the interracial question at least twice between now and Easter.

8.—Where possible round table discussions with representatives of the Urban League and the National Association for the Advancement of Colored Peoples should be arranged.

9.—The unit should call on pastors of colored missions for exchange of view on the interracial question.

### IV. Conclusion

This program due to local conditions may, of course, be changed at the discretion of the members of the units. It is hoped, however, that the program be carried out in every detail if possible.

INTERRACIAL COMMITTEE.  
CAMPION PROPAGANDA COMMITTEE.

Edward Priest, Chairman.

## MIGHTY MR. MORGAN

The Senate Munitions Committee whose hearing (as the Times puts it) "is to show how wars are financed, as distinct from previous attempts to prove that bankers, munitions makers, and governments tend to 'promote' a war spirit in peacetime," has caused the committee members "to conclude that this evidence discloses relentless pressure by the bankers to permit them to profit from the war." The investigation has squelched for all time the contention that the United States entered the World War for any other reason than to protect American financial interests—interests that were incurred during the war in Morgan's handling of loans to the Allies, in violation of all laws of neutrality. Morgan himself says, "the fact that the Allies found us useful and valued our assistance in their task is the fact of which I am proudest in all my business life of forty-five years." One smiles as he hears Mr. Morgan explain to the Committee that the German submarine campaign constituted the reason for America's entry. This contention alone should topple the mighty Morgan from the pedestal he occupies in the minds of Americans. One is accustomed to hearing inane remarks at Senate inquiries; one expects them; it is part of their very make-up; but gross, uncalled for insult to intelligence tops them all.

Mr. Morgan, your prestige is gone. When a clown sat on your lap, it wasn't your fault. But when you turn clown yourself, it is.

## FRAZIER SAYS U.S. LEADS ON ROAD TO WAR

WASHINGTON (FP)—The United States "is leading all other nations in preparations for another world war," said Sen. Lynn J. Frazier (R., N. Dak.), speaking under the auspices of the National Council for Prevention of War, Dec. 17. He declared that the present billion dollar appropriation for the army and navy and recent demands by the administration for further increases in war appropriations threaten national bankruptcy.

"Appropriations have been made available for the present fiscal year of 1936 for the army and navy, of \$1,003,872,143, the largest amount of money ever appropriated in one year for the army and navy in peace times in the history of our nation, or in the history of any nation on the face of the earth in peace time," Frazier said.

The term "adequate defense" is all bunk, according to the Senator. "With our present so-called scientific methods," he said, "there is no such thing as adequate defense. The United States might prepare to defend itself against attack from one nation, but in event of a war alliance between five or six nations against us, the more strongly we were prepared, the more disastrous would be the result."



—Adq Bethune

## I AM NO SAINT

By LEON BLOY

The Bourgeois would not dare say: "I am no man of genius." How does he dare to say: "I am no saint." The two things ought to be equally odious, since they are of an absolute order. It is certain, however, that the hint of sanctity has something most painful to self-love, something most difficult to bear. The man of genius, however, has some opportunities surely, to show that he is not unquestionably and irreparably an idiot.

### Sanctity

But we must call again to mind that the language of the Bourgeois, being exclusive of the Absolute, must swarm with surprises, and contradictions, with non-sense, incoherences and cock-and-bullies, out of the middle of which it disentangles itself very well, it seems; but a stranger would be eternally bewildered.

The way, for example, to reconcile the desire so evident, so bourgeois and so reasonable of not being a saint with the habitual exigency of sanctity among others, particularly among inferiors (for such is the case of this Common

place), is very analogous to the preceding. Sanctity is for others, as is suffering.

But all is managed. The Bourgeois not wishing and not seeing his duty to be a saint, it seems necessary that others should be in his place so that he might have peace, so that he might digest and belch in peace. It is the religion for the use of servants commended by Voltaire which consists in putting his burden on the back of others.

I remarked that I was not speaking here of the rudimentary Bourgeois, of the monopolist Bourgeois, if I dare say it, the one who has "nothing against God" and who thinks of nothing only his paunch. The sneerer pre-judging the hypocrisy of all men who perform a religious act and striving to stab it (religion) with that suspicion, should be the object of particular mention.

### Suicide

In his famous Voyage to China Monsieur Huc explains the extreme prevalence of suicide among the Chinese:

"In other countries," he says, "when one wishes to wreak vengeance on an enemy, he seeks a way to kill him; in China, it is altogether different (it's all to the contrary), you kill yourself. One is assured that he will stir up by this means, an horrible business. His enemy immediately falls into the hands of justice which, at the very least tortures him and completely ruins him if it does not his life (destroy). The family of the suicide usually obtains damages and a considerable indemnity; so it is not rare to see some unhappy, transported by an outrageous devotion to their family, to go and to stoically kill themselves in the houses of the rich."

This curious age has back to me in dreaming of my bourgeois. To the strictly religious point of view, the refusal or the absence of desire for sanctity differs in no way from suicide, for, outside the state of the saints there is not, strictly and in the last analysis, but the state of the dead, the true dead who have detested their souls, the eternally dead. As those aforesaid killed themselves, so these also, with the intention of destroying their brothers. The man who says *deliberately*: "I am no saint" accomplishes spiritually the ghastly (gruesome) act of the Chinese despondent. But since he is in darkness, he thinks that he walks along the street; and he walks along an abyss.

## Cruelty to Pup?

ST. LOUIS, Jan. 9.—Mr. and Mrs. Layton Johnston were fined \$25 and costs yesterday for confining their St. Bernard puppy in a closet with their one-year-old son. The fine was assessed on a charge of cruelty to animals, there being no statute giving similar protection to the baby.

The fine was remitted by Judge George Vest and the baby returned to his parents after they testified they had placed the baby and the dog in the closet for "safe keeping" while they sought employment.

## Back Numbers

We have on hand fifteen thousand back numbers which we will be glad to have our friends distribute for us as sample copies. Students! Take five hundred copies for your school! Union members! Distribute THE CATHOLIC WORKER and let your fellow members know the social principles inherent in the Gospels and as set forth by the Holy Father in his encyclicals on labor. Campion members! Send in for back copies to distribute on the street.

## Communists Are Loving

"We can love one another now," exults Maxim Gorki in a four column feature story in *The Daily Worker*, headed "LOVE YOUR NEIGHBOR AS YOURSELF." Yes, Socialism has made that dream of men come true!

Does this mean that the capitalist, the kulak, the intellectual have all been killed off? And that now there are only workers in Russia? Have they achieved their classless society by exterminating all but the working class? Or have they converted them all by coercion? Surely, if we are to believe Gorki, the millennium has arrived.

But no, the headline is misleading, we realize as we finish the article, which ends with this paragraph:

"We Can Love One Another Now"

Is it possible for there to be a life in which people strongly respect each other? Everything is possible when we collectively and unanimously want it. The church, the mean lackey of history, played the role of panderer, urging the poor to love the rich. "Love your neighbor as yourself," it taught, proclaiming the animal love of people for themselves as the highest ideal of love.

In contrast to this false and cunning doctrine, which is obviously quite impossible in the conditions of petty-bourgeois wolf life, in conditions when the working class and the whole mass of the toiling people have to be coerced, in contrast to this hypocritical doctrine we are creating the conditions for a life in which it will be possible to love people without straining your conscience to love them for the heroism of their labor, for their splendid work in bringing about the all round development and strengthening of our fatherland.

"Nothing makes us more like to Jesus Christ than being in peace in the midst of persecutions." — Louise de Marillac. (Recopied from a clipping).

## Lynchings Increase

The year of Our Lord nineteen hundred and thirty-five closes with twenty performances of the American pastime called lynching. This year record shows an increase of five over that of 1934.

Doctor F. D. Patterson, president of Tuskegee Institute, in a statement to the press said:

"I find according to the records compiled in the department of records and research of the Tuskegee Institute that there were 20 persons lynched in 1935. This is five more than the number 15 for 1934; 8 less than the number 28 for 1933, and 12 more than the number 8 for 1932. Thirteen of the persons lynched were in the hands of the law; 5 were taken from jails, 6 from officers of the law outside of jails and 2 were shot to death in a jail.

"The states in which lynchings occurred and the number in each State are as follows: California, 1; Florida, 2; Georgia, 2; Louisiana, 4; Mississippi, 7; North Carolina, 1; Tennessee, 1; Texas, 2."

The following two cases are horrible examples of the Lynch Terror: T. A. Allen of Hernando, Miss., drowned, for having sharecropper organization papers in his pocket. R. J. Tyrone, a wealthy Negro farmer of Lawrence County, Miss., shot because he was "too prosperous" for his white neighbors.

A total of 84 persons, 17 white and 67 Negro, were saved from lynching mobs by precautions taken by the authorities. Lynching can and must be prevented.

Catholics! these Negroes were your Brothers in Christ! Do everything in your power as Catholics and citizens to protect your Living brothers; other Negroes, over whom hangs the same fate. THE CATHOLIC WORKER favors legislation for the Common Good, and asks its readers to support an effective anti-lynch law.