

CATHOLIC WORKER

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Price One Cent

Textile Workers' Lives

What are people striking for? Plain, ordinary wages mostly. The fact that people are still fighting for a minimum wage, a just price, and some place to live, shows that we have not gotten very far in establishing a just social order. Here are some figures about the textile industry. The Textile Workers Union of America has half a million workers. Of these 160,000 are in the cotton industry. These include the great bulk in the North where there has been unionism for a long time. They are still trying to organize the South and increase the wages.

Half the cotton goods workers are women. In New England there are the French Canadians, filling the bulk of the jobs,

with Yankee and Scotch and English holding down the more skilled jobs, by having gotten in on the ground floor in the last century. There are Poles in Massachusetts and Connecticut, Portuguese in New Bedford and Fall River; Italians in Utica and through Rhode Island. In the South they are old-time Americans. In peace time this industry employs more than steel or automobiles, which rank second and third. But the wages of the cotton workers are at the lowest in the country.

In a pamphlet published by the CIO about the textile workers, and by textile workers, they write: "In December, 1943, we averaged 59.4 cents an hour. Out of 135 manufacturing industries, surveyed by the U. S. Bureau of Labor Statistics, only three — work shirts, handkerchiefs and cotton seed — had lower rates. Remember, these workers were ranked as essential in the war, as the shipbuilders and plane builders. Shipbuilders were getting \$1.32 an hour. Steel mills, \$1.15; meat packing, 92c.

In 1940, when the war boom began, the weekly earnings of cotton workers were \$15.18. During this same period the average weekly earnings for all manufacturing industries combined were \$25.51. The cotton textile worker is still bearing the burden of a depressed industry. By December, 1943, the earnings of both these workers had risen; the textile workers to \$24.87 and all manufacturing industries together to \$44.68.

According to the CIO News, (Continued on page 3)

Work and Prayer For Better Order At New School

The new Benedictine Foundation for Home Missions at Benet Lake, Wisconsin, will inaugurate shortly a special training center for Catholic Action workers. The course offered will comprise a year of preparatory work and cover the field of the Lay Apostolate in a practical as well as a theoretical way.

The school will be open to Catholic young men who have at least a high school education and desire further training for apostolic work. The teaching staff will be composed of Benedictine priests and brothers and other qualified instructors. The school year will be divided into four quarters of three months each. All students will be expected to take the full course. The schedule for the year of specialized training provides that the morning periods be devoted chiefly to spiritual and intellectual pursuits, while the afternoon hours are to be given mainly to the manual arts and crafts.

In keeping with the admonition of St. Paul to "put first things first," and with the advice of St. Benedict to "let nothing (Continued on page 8)

PETER MAURIN LEADS THE WAY

Agronomic Universities

(Printed in THE CATHOLIC WORKER, Vol. I, No. 2, June-July, 1933.)

1. The unemployed need free rent; they can have that on an Agronomic University.
2. The unemployed need free fuel; they can cut that on an Agronomic University.
3. The unemployed need free food; they can raise that on an Agronomic University.
4. The unemployed need to acquire skill; they can do that on an Agronomic University.
5. The unemployed need to improve their minds; they can do that on an Agronomic University.
6. The unemployed need spiritual guidance; they can have that on an Agronomic University.

Professors of a Farming Commune

(From Vol. III, No. 6, November, 1935.)

1. Professors of a Farming Commune do not look for endowments; they look for manual labor.
2. Professors of a Farming Commune do not tell their students what to do; they show them how to do it.
3. Professors of a Farming Commune do not enable their students to master subjects; they enable them to master situations.
4. Professors of a Farming Commune do not teach their students how to make profitable deals; they teach them how to realize worthy ideals.

Laborers of a Farming Commune

(From Vol. III, No. 6, November, 1935.)

1. Laborers of a Farming Commune do not work for wages; they leave that to the Farming Commune.
2. Laborers of a Farming Commune do not look for a bank account; they leave that to the Farming Commune.
3. Laborers of a Farming Commune do not look for an insurance policy; they leave that to the Farming Commune.
4. Laborers of a Farming Commune do not look for an old-age pension; they leave that to the Farming Commune.
5. Laborers of a Farming Commune do not look for economic security; they leave that to the Farming Commune.

Negroes in Pittsburgh

There is little indication of any change in the seemingly bed-rock attitudes and policies which control the Negro's status in Pittsburgh, according to the diocesan paper of that city. In a recent issue the *Pittsburgh Catholic* presents the facts brought to light by a survey of the situation in the light of the appeal of the Social Action Department, National Catholic Welfare Conference, for "Strong Catholic Action" to help solve the economic problems affecting colored Americans with special hardships and discrimination. The status of the 70,000 Negroes in the great industrial center, the paper states, presents a sharp challenge to any application of the principles advocated by the N. C. W. C.

The complete story, as published in the official organ of the Pittsburgh diocese, follows:

In general, according to information from R. Maurice Moss, secretary of the Urban League, while it may be said that some gains in the Negro's social and economic status were made under pressure of war-time conditions, these have nearly all been lost, and the loss serves only to accentuate the disadvantages under which the colored people must live.

Two instances serve to summarize the matter:

A new company engaged in war work employed some Negroes at skilled jobs traditionally under the jurisdiction of a certain old-time craft union. In due time the union came around to organize the shop. It stipulated that the Negroes would have to go, for they would not be admitted into the union. The Negroes were fired.

Another large well-known company, expanding to include certain war work, found it expedient to employ Negroes along with whites, although its policy in regular peace time work was to employ no Negroes whatever. When the war work was completed, many of the white employees were transferred into the regular work of the company. All the Negroes, however, were dismissed.

In both cases the colored work- (Continued on page 3)

Embrace Poverty— Here Are Homes In Mott Street

Pictures of people looking for homes, veterans seeking shelter, people evicted by others who have just bought the house from under them, continue to crowd the paper. Three million families are supposed to be living doubled up with others.

We propose a solution. Embrace voluntary poverty for a change; give up the idea of steam heat, hot water, space, air, sunlight, and come down to Mott street and the vicinity. There are apartments to rent around here, many of them walk-up apartments on the fifth and sixth floors, of cold water flat. Rents are low, folks are neighborly. And one would at least have privacy.

In Willem's "Life of Jesus Christ," he says: "Even at present in certain circumstances, inhabitants of Palestine will designate a cave as a dwelling and, if obliged to choose between living alone in a cave and sharing a house with another family, will decide in favor of the cave, for the homes of the common people have only one room."

If you go to the top floor (and after climbing so high, the mother of the house will want- (Continued on page 8)

Letter to a Doctor

Dear Dr. Graff:

Thank you very much for the printed matter on the subject of so-called mental hospitals and for the card in which you say you "would very much like to know exactly what you stand for as to the institutions called mental hospitals."

Under separate cover I am sending you a booklet—*It Happened in Ireland*—which was favorably reviewed in the *Psychiatric Quarterly*, of October, 1944. It is chiefly the story of my own experiences in an Irish mental institution in which conditions and attitudes were much the same as they are in American institutions of a similar nature, and to which people are railroaded for similar reasons. In the booklet you will find these conditions and attitudes described as objectively and in as much detail as possible. I hope it will serve as a background for what follows.

Failure of the State

I see among the material which you sent a typed note to the effect that you "condemn any endorsement of any state hospital." From this statement and other indications in your writings, I conclude that you are convinced, as I am, that the

treatment of the genuinely mentally ill is not a matter, primarily at any rate, for the State except insofar as it might give a grant to a real hospital engaged in such work.

State institutions for the mentally ill do not deserve the name of hospital. Here and elsewhere they are convenient dumping or banishing grounds for people who have become a nuisance, a source of annoyance, or an encumbrance to others who don't want to be annoyed by or to take care of them, and who pass them on to the State for the sort of care and treatment that boils down to confinement, maltreatment, and slow but sure and miserable death.

"Treatment" in Custody

You will find in them epileptics and alcoholics, deaf-mutes, the blind and the paralyzed rubbing shoulders with and being kicked around by bullies, fellow inmates as well as attendants. You will find in them people who make no attempts to control their vices, their anger, lust, etc., mixing freely with and making life still more difficult for sufferers from nervous disorders and spiritual worries. You will also find in them "queer," "sim-

(Continued on page 7)

Mystery of Poverty

By Abbe Anselme Longpre
[Translated by Eileen McCarthy]

I
JESUS looks for poor Christians in order to give Himself to them and by them to give Himself to the world. Christ only goes to the world by the apostle, priest or layman, and the apostle cannot receive Christ if he is not poor. Jesus only fills voids. Those who are filled with the goods of this world cannot receive Jesus: "He hath filled the hungry with good things; and the rich He hath sent empty away," sings the poor Virgin. It is necessary, then, to empty out oneself and strip oneself of external things in order to receive Jesus.

II
CHRIST has raised Poverty to dignity of spouse. In Bethlehem He married this noble Lady. The bridal ceremony took place in a stable. There was neither violin, radio, wine, beer, cigars, curtains, Oriental rug, overstuffed sofa, silverware, nor dancers. Some straw on a stable plank, to receive the Bride and Groom; an ox and an ass to keep the apartment heated with their

lukewarm breath. Two witnesses sublime in their nakedness of worldly goods: the Carpenter and the Virgin, learned in the Scriptures. Bridal festivities not only of the poor but of Poverty, mysterious ceremony, one can see! The angels are in admiration at the sight. Profane songs had no place there. There, in the solitude of the night, Christ and Lady Poverty became united for ever with one another.

III
FROM Bethlehem they journeyed unto a land of exile and settled then in Nazareth, where they lived together for about thirty years. Do not try to find out the secret of their intimacy during these long years. Christ was completely given up to His spouse and to nobody else. His sole occupation was to love her and to serve her. Terrifying mystery if it were not so sweet, so consoling, so illuminating at the same time!

Lady Poverty was so attached to Him also that she never wished to leave Him. She followed Him, she walked step by step with Him in Judea, in Galilee, in Samaria, to the borders of Tyre and Sidon.

She never left Him alone, and (Continued on page 2)

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PETER MAURIN, Founder
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Called to Be Saints

WE have written along these lines before. In fact, so constantly these past thirteen years of the paper's existence, that the argument about counsels and precepts still goes on and charges of heresy are bandied back and forth—Manicheism, Jansenism, and a few others. We haven't time to look them up and see what they are about. The Scriptural retreat, the Thomistic retreat, the Pauline retreat, the Little Way retreat we have on the farm, and one could call it many names, is to teach us the ABCs of learning to be holy.

Naturally speaking, people are filled with repulsion at the idea of holiness. We have so many sad examples of Pecksniffs in our midst. But now we are filled with encouragement these days to find that it is not only the Catholic Worker lay movement, but writers like Ignazio Silone, Aldous Huxley and Arthur Koestler who are also crying aloud for a synthesis—the saint-revolutionist who would impel by his example, others to holiness. And recognizing the difficulty of the aim, Silone has drawn pictures of touching fellowship with the lowly, the revolutionist living in voluntary poverty, in hunger and cold, in the stable, and depending on "personalist action" to move the world. "Bread and Wine," "The Seed Beneath the Snow" are filled with this message.

According to St. Thomas: "Now the perfection of divine love is a matter of precept for all without exception, so that even the perfection of Heaven is not excepted from this precept, since it is the end to which one must tend." (IIa. IIae, qu. 184, art. 3, ad 2. um.).

Or Go to Hell

WE are either on the road to heaven or hell. "All the way to heaven is heaven, for He said I am the Way," St. Catherine of Sienna tells us. And likewise all the way to hell is hell. We have some pretty good visions of hell around us these days and these last years. Dante wrote his great vision of hell. St. Teresa of Avila has a picture of hell in her autobiography. The latest vision of hell is Aldous Huxley's in "Time Must Have a Stop." One night last month I went to Tannhauser and realized then that Venusburg was another vision of hell, to which, in the old Christian legend Tannhauser is condemned at the end to repeat his senseless and cloying pleasures for all eternity. Bernanos wrote that hell was not to love any more.

After the last war everyone was talking about the lost generation. After this war, thank God, they are talking about saints. A few weeks ago there was a book review in the *New York Times* about Greek and Christian tragedy, and Moby Dick as an allegorical novel. In that review it is pointed out that unlike Greek tragedy, where one's fate is written, where it is only up to the hero to play the heroic part, the Christian has a choice and each and every lowly Christian is forced to make that choice. W. H. Audun was the author of the review in the *Times* and he writes:

"... there is the possibility of each becoming exceptional and good; this ultimate possibility for hero and chorus alike is stated in Fr. Mapple's sermon, and it is to become a saint, i.e., the individual through his own free will surrenders his will to the will of God. In this surrender he does not become the ventriloquist's doll, for the God who acts through him can only do so by his consent; there always remains two wills, and the saint therefore never ceases to be tempted to obey his own desires.

"The saint does not ask to become one, he is called to become one and assents to the call. The outward sign that Ahab is so called is the suffering which is suddenly intruded into his life. He is called to give up hunting whales—"the normal, cannibalistic life of this world."

Archbishop Robichaud, in his book, "Holiness for All" (Newman Press) emphasizes the fact that the choice is not between good and evil for the Christian—that it is not in this way that one proves his love. The very fact of baptism, of becoming the son of God, presupposes development as a son of God. C. E. Lewis, the author of "Screw-tape Letters," points out that the child in the mother's womb perhaps would refuse to be born if given the choice, but it does not have that choice. It has to be born. The egg has to develop into the chicken with wings. Otherwise it becomes a rotten egg. It is not between good and evil, we repeat, that the choice lies, but between good and better. In other words, we must give up over and over again even the good things of this world, to choose God. Mortal sin is a turning from God and a turning to created things—created things that are good.

"Holiness for All," by Archbishop Robichaud, of Moncton, New Brunswick, came into our office this past month. It is

The Mystery of Poverty

(Continued from page 1)

He never forsook her. They loved each other. Adulterous men did everything to separate them, they called to their aid "all the realms of the world with their glory." (Mat., IV, 8); they conspired with the devil to separate the Bridegroom from the Bride and to make Him love them instead of her. He refused: "Get thee gone, Satan... my kingdom is not of this world." He was killed because of his determination to remain poor. He would not have been killed if he had consented to forsake His Lady. He preferred death to infidelity. He also knew that, separated from his spouse, His mission would not be fruitful. God the Father having decided to save the world by "the Folly of the Cross." (I, Cor., 1.21-26). But Christ has risen and lives on. He lives in the bosom of the Father, and He lives in us, His Mystical Body. Nay! more, "It is no longer I who live, it is Christ who lives in me." (Gal., 11, 20).

IV

THE love of Christ for Poverty is a mystery, it could be called the Christian mystery. Also the world has not understood it. This mystery has seemed to be folly. Accordingly the world has not attempted to hide its scorn for Christ and His Spouse. Some others—and are we not of this number?—have accepted the mystery. They had to, but they have not lived it. They have looked for compromises and have made distinctions. They have not understood that, members of Christ, they had to conform their lives to His, to allow Him to live in them in His own way, to be in communion with His life not only by grace, but by assuming His tastes, His mentality, His sentiments. They believed that Christ could love Poverty and they themselves the goods of this world, as if they were not one with Him. The most fervent have not thought that it was as necessary to go as far as He did. Every day we witness in ourselves and in others this inexpressible monstrosity: a Christ who loves Poverty and His followers who do not love it. The whole problem of the world is there. The struggle between the Poor and the Rich. He is poor while we are the rich—in

desire, affection, in fact: it is all the same. What union can there be between Christ and us? Christ struggles, against wealth. He came into this world for this struggle and combat. Should it be necessary that His own be against Him? Would he not have enough to contend with in the world without being forced to struggle with those who are not of this world? "My kingdom is not of this world" (John XVIII, 36).

Christ carries on a Gollathian struggle with the world, with us, a struggle of love! I stand at the door and I knock... Open to me, My sister, My love, My dove, My immaculate one, because my head is covered with dew, my head is soaked with rain drops of the night. (Cant. V. 2.)

V

WHAT are we to do? He has told us: Let us listen to Him and let us act. "He who does not renounce all that he possesses cannot be my disciple... Blessed are the Poor! Go, sell all that you possess, and give it away, then come and follow Me... Carry nothing on the road, neither gold, nor silver, nor money in your purse, nor two coats... etc., etc." These texts and a hundred others are not there simply to furnish material for several pages of a Biblical concordance.

They do not mean to say that we can be rich and live like the rich.

"Woe to you rich" — Jesus means what he says. He knew well that rich people are attached to their riches; the proof is in the fact that they are rich. Because one rich person in 10,000 is not attached to his wealth we have juggled with the words of Christ and have established rules of poverty which are only applicable in this exception and which are not at all practical. A practical rule is not for the exceptional case, it deals with the general run.

The hour is serious and sad. We have the key to the problem in our hand. Without a general and generous return to poverty, the world—the American world also—will pass through the fire; without poverty, Christ has no longer a place in the world, and the world without Christ is a hell. Wealth and the spirit of wealth drive Christ from the world. Poverty brings Him back and keeps Him in the world.

VI

THE whole question is to know whether we will make the concrete sacrifices that Christ asks of us in order to save

the retreat as given at Maryfarm—the call to perfection of all Christians. It is again this idea that has been stressed in the columns of THE CATHOLIC WORKER—we are called to be saints.

It Is the Revolution

IT is so tremendous an idea that it is hard for people to see its implications. Our whole literature, our culture, is built on ethics, the choice between good and evil. The drama of the ages is on this theme. We are still living in the Old Testament, with commandments as to the natural law. We have not begun to live as good Jews, let alone as good Christians. We do not tithe ourselves, there is no year of jubilee, we do not keep the Sabbath, we have lost the concept of hospitality. It is dog eat dog. We are all hunting whales. We devour each other in love and in hate; we are cannibals.

In all secular literature it has been so difficult to portray the good man, the saint, that a Don Quixote is a fool; the Prince Myschkin is an epileptic, in order to arouse the sympathy of the reader, appalled by unrelieved sanctity. There are, of course, the lives of the saints, but they are too often written as though they were not in this world. We have seldom been given the saints as they really were, as they affected the lives of their times. We get them generally, only in their own writings. But instead of that strong meat we are too generally given the pap of hagiographical writing.

Too little has been stressed the idea that all are called. Too little attention has been placed on the idea of mass conversions. We have sinned against the virtue of hope. There have been in these days mass conversions to nazism and fascism and communism. Where are our saints to call the masses to God? Personalists first, we must put the question to ourselves. Communitarians, we will find Christ in our brothers.

the world and to save ourselves. We must not adopt as a rule to keep the most possible things, without compromising the coming of Christ into the world. This method is not practical: can I keep this auto, this luxurious radio, this scandalous apartment, this silverware like that of a fashionable hotel, can I take this pleasure trip, give myself unnecessary and luxurious vacations, allow rare delicacies on my table daily, etc., etc.? Our rule ought to be to wish to give up everything, to endeavor each day to possess the least possible, to follow, as our end to be attained, the imitation of Jesus Himself. Overdoing is hardly to be feared. Our instinct of self-preservation will let us know how to retain sufficient for our needs. A Christian who carries in all his life, in the furniture of his house, in the usage he makes of these worldly goods, the mark of Christ the Poor Man, is the surest barrier against the subversive ideas that menace the world. This is what His Holiness, Pius XI, announced in his Encyclical Divini Redemptoris against atheistic communism: "Here, We wish to recall with special insistence two precepts of our Divine Lord which are specially applicable to present-day conditions of human beings: the detachment from earthly goods and the law of charity. 'Blessed are the poor in spirit,' such were the first words that fell from the lips of the Divine Master in the Sermon of the Mount. This lesson is more necessary than ever in our epoch of materialism avid for goods and earthly joys. All Christians, rich or poor, should keep their eyes fixed toward heaven, and never forget that we have not a permanent city here below, but we are looking for that which is to come." (Heb. XIII, 14.)

Rich people should not put their happiness in the goods of the earth or consecrate their best efforts to the conquest of these goods, but should consider themselves simply as administrators who must render count to the Supreme Master. Let them use their wealth as precious means that God gives them in order to do good; let them not fail to distribute their superfluity to the poor according to the evangelical precept (Luke, XI, 41.) Otherwise they will incur for themselves and their riches the severe judgment of the apostle St. James: "Ah you rich people! Cry, break into sobs at the sight of the miseries that have come upon you. Your riches are corrupt and your clothes are eaten by worms. Your gold and your silver are rusty and their rust will be held as witness against you. (i.e., it will prove that your silver has not circulated, since it is rusty) and as a fire it will devour your flesh."

"You have amassed treasures of anger for the last days." (James, V, 1-3.) (Cf. Divini Redemptoris, Edition du Devoir, No. 44, pp. 17, 18; the parentheses are ours.)

We have quoted the Pope's words in their entirety. Let us engrave them on our souls without omitting the terrible fear of the Holy Ghost. Let us profit by them. If the precepts of the Gospel, and in particular that of poverty and detachment, seem hard to us, let us gather strength from the Host in our daily Mass, by saying to Him each day, "Jesus in the Host, You suffice for me, I am rich enough."

BREAD

Gold of sunlight, silver rain,
Lavished on the harrowed plain,
Wheat, and grinding mill, and flour,
Kitchen-time, and oven's power.

These alone do not conspire,
Only mind and heart's desire,
Plan that God's own poor be fed

On the mystery of bread!
EDWARD M. BETOWSKI.

Negroes in Pittsburgh

(Continued from page 1)

ers had proved satisfactory and had breached barriers long unsurmountable. But the gains could not be held.

Restrictions Maintained

Thus the Negro finds himself hemmed in as always:

He may work at laboring and other common jobs, but the general field of skilled, clerical and sales positions is a forbidden pasture.

Sixty per cent of 477 department store customers here, questioned in a survey made Dec. 1 by the Interracial Action Council, said they would have no objection to being served by colored sales people. The results of the survey, which were reported at the conference held the same day by that agency, disclosed that 38% of those questioned did have objections, while 2% had no comments.

Many restaurants and most hotels refuse to accommodate Negroes.

No Negro physician has yet been admitted as an interne or as a staff physician in any hospital here.

No hospital school of nursing has yet accepted Negro girls for training. (They are, however, admitted into the University of Pittsburgh School of Nursing.)

The old line trade unions, with few exceptions, bar colored membership.

Many companies will not employ Negroes to work side by side with white workers.

And during the war, instances of flagrant discrimination were numerous enough to cause the creation here of a sub-regional office of the Fair Employment Practices Commission.

Some Improvement

Yet it is not an altogether dismal picture, for in important fields the Negro is getting a better chance to find himself:

The CIO has no race bars. Negro steel workers in this area comprise about 12% of the steel workers membership. (In Allegheny County, colored people form 6.5% of the general population.)

For the first time in history there is a Negro on the Pittsburgh Board of Education.

Colored boys are actively participating in the Boy Scouts. Several troops have been organized in the past two years, following the appointment of a Negro as an assistant scout executive.

Negroes are now accepted as street railway operators; five are so employed at the present time.

There are 12 to 15 colored people employed as regular day teachers in the public schools.

Two hospitals are employing Negro nurses. (Neither is a Catholic hospital.)

Political parties have interracial committees.

There is an Interracial Action Council, a voluntary civic group which by fact-finding, negotiation and non-violent action attempts to remove discriminatory practices.

Also currently active is the Allegheny County Interracial Committee, sponsored by the Pittsburgh Chamber of Commerce, whose function is to foster better relations between whites and colored.

Catholic Participation

This is the general picture. But to what extent have Catholics led the way, or even participated, in overcoming the obstacles which prevent a fully Christian way of living together?

The story is not one to give any excuse for complacency. There are only about 1,500 colored Catholics in Pittsburgh, or about 2% of the Negro population. (Catholics constitute almost 40% of Pittsburgh's white population.)

There is one colored parish—

St. Benedict's, in the Hill district, with a white pastor. It has no school; its children go to other parish schools or to public schools. It is not known how many colored children attend the parochial schools. The two Sunday Masses at St. Benedict's will accommodate about 300. The majority of colored Catholics, therefore, seek to fulfill their Sunday obligation somewhere among the so-called "white" parishes.

There is no functioning unit of the Catholic Interracial Council in Pittsburgh. One was set up about eight years ago, and was active after the Council's convention held here in September, 1939, but the war is regarded as having prevented its continuance.

There are no colored Catholic Boy Scout troops. There may be a few colored boys belonging to mixed troops.

There is one Negro seminarian attending St. Vincent's, Latrobe.

Most outstanding of the few white Catholic activities is the House of Mary, Webster Ave., which was instituted by the Society of St. Vincent de Paul of Pittsburgh. It serves as a base of operations for three Sisters of Charity, who conduct catechism classes there for children and adults and perform such charitable work as they can in the homes. About 40 adults attend the classes.

Veteran of the "Hill," St. Joseph's House of Hospitality serves as an example of charity that acknowledges no barriers, refusing none its food or lodging. The Sisters of Charity also give catechism instructions there to colored children who live in the neighborhood of the House.

The Confraternity of Christian Doctrine is conducting a class for colored in St. Mary Magdalen's Parish, Homestead, and has several mixed groups in outlying communities.

Interracial Committee

Catholics are participating in the Allegheny County Interracial Committee. Of the 22 members of the committee's executive group, only four are Catholic.

In the expectation that the unsettling processes agitated by wartime conditions will continue to exercise strong influence, both in the demands by Negroes for social and economic adjustments and in the realization by white citizens of the necessity of meeting these demands with tolerance and justice, the Allegheny County Interracial Committee has resolved to carry on as a permanent body.

According to Donald J. Howard, secretary of the committee and former member of the Cathedral Parish, it will continue its practical work of forestalling conflicts as much as possible, by directing the attention of responsible governmental and industrial officials to the various strategic points of possible friction under their control. In addition, it is sponsoring a survey of racial conditions here, which will be initiated at the beginning of the year under the general supervision of Dr. Charles S. Johnson, of Fisk University.

Although Catholics are joining in the work of the Interracial Committee and other civic efforts, their participation is limited. The recommendations of the NCWC Social Action Department would seem to call for greater Catholic participation, even leadership, in Pittsburgh. Moreover, the call for a general "strengthening of Catholicity among all elements of the community" serves to emphasize the need for an appreciation by Catholics of the essentially spiritual nature of the "race problem."

The recommendations of the Social Action Department, National Catholic Welfare Conference, referred to in the accompanying article, are summarized in the following eight points:

- (1) Permanent Federal and State Fair Employment Practices Committees on the model of the New York law.
- (2) Extension of the Social Security Law to those not now covered by it, including those in domestic service.
- (3) Passage of the pending Wages-Hours Bill establishing a 65-75 cents minimum, and of similar laws in the individual States.
- (4) Unions should remove discrimination in their charters against Negroes.
- (5) Immediate efforts to make good housing available to Negro families. Public subsidies are deemed necessary to provide housing for the lowest income groups.
- (6) Efforts to relieve the fears among Whites which keep Negroes from expanding into new neighborhoods. Public statutes enforcing segregation are held a violation of social justice and charity.
- (7) Solution of the economic problems besetting Negroes depends upon their integration into the life of the community.
- (8) Strong Catholic Action is needed for the solution of these problems.

WHY POVERTY?

People reading THE CATHOLIC WORKER must be confused at times and feel as they go through its pages that they are leading a sort of Alice in Wonderland life. It's a bit too paradoxical, they think. For instance, look at the first page. One article on the strike situation, and the prevalent low wages, high prices and ugly housing condition for the workers. And now an article by Abbe Longpre on voluntary poverty, one of the planks in Peter Maurin's platform and the most fundamental and necessary plank. Perhaps we should even call it the cornerstone of the edifice which he is trying to build, the rock on which to begin to build. The acceptance of voluntary poverty liberates men from fear, from insecurity, and puts them in the frame of mind which enables them to think. Once we begin not to worry about what kind of a house we are living in, what kind of clothes we are wearing—once we give up the stupid recreation of this world—we have time, which is priceless, to remember that we are our brother's keeper and that we must not only care for his needs as far as we are able immediately, but we must try to build a better world.

There is no reason to think that God expects us to accept this world of poverty and misery as it is. He put here plenty of food for all, plenty of materials with which to build places to live, plenty of wool, flax, cotton, with which to clothe ourselves and our children. Men need work, good conditions of work, interesting work which enables them to develop and grow and use the talents which God has given them. "A certain amount of goods is necessary for a man to lead a good life," St. Thomas says.

If workers spent less time at movies, listening to the radio, reading stupid magazines, and more time considering their plight and the plight of their brothers, they would have time to attend their union meetings, their labor schools, and begin to better their conditions.

POEMS

By Claude McKay

TIGER

THE white man is a tiger at my throat
Drinking my blood as my life ebbs away,
And muttering his terribly striped coat
Is Freedom's and portends the Light of Day.
Oh white man, you may suck all of my blood
And throw my carcass into potter's field,
But never will I say with you that mud
Is bread for Negroes! Never will I yield.

Europe and Asia, Africa await
The touted New Deal of the New World's hand!
New systems will be built on race and hate,
The Eagle and the Dollar will command.
Oh Lord! My body and my heart too break,
The tiger in his strength his thirst must slake!

TRUTH

LORD, shall I find it in Thy Holy Church,
Or must I give it up as something dead,
Forever lost, no matter where I search,
Like dinosaurs within their ancient bed?
I found it not in years of Unbelief
In science stirring life like budding trees,
In Revolution like a dazzling thief,
Oh, shall I find it on my bended knees?

Oh, what is Truth, so Pilate asked Thee, Lord,
Two thousand years when Thou wert manifest,
As the Eternal and Incarnate Word,
Chosen of God and by Him singly blest:
In this vast world of lies and hate and greed,
Upon my knees, Oh Lord, for Truth I plead.

FAITH

"THE peace that passeth all understanding,"
Lord I seek not, I need only the voice
Of Thy true Faith authentic as I sing,
In my weak heart, so that I can rejoice
Within my soul. For if I can hold on
To Faith in Thee, no other things will count!
I know that I must face my God alone,
Though meddlers think their meddling plans amount

To aught in this new life to which I turn,
Scrambling like kids where angels fear to tread!
Oh Lord, there's yet so vastly much to learn:
For Faith is Knowledge, Truth is just ahead,
And also right behind and present now!
Alive like flowers upon the springtime bough.

Textile Workers

(Continued from page 1)

the Textile Workers' Union brought witnesses before the War Labor Board last year, which had set a series of regional hearings. Two workers, one from a Southern mill, another from a New England mill, told of their own struggles to make ends meet.

Arthur Clyde Hill, a drawing hand at the Highland Cotton Mills at High Point, N. C., makes \$26.60 a week, on which he supports a wife and three children. He does eat bacon and eggs for breakfast; sandwiches for lunch, "beans and potatoes, and sometimes a little meat, but hardly ever, and lettuce and tomatoes for supper."

While Warren C. West, an oiler at the Powdrell-Alexander mill at Danielson, Conn., who earned \$1,273 last year at the mill, testified at the northern hearings that he was only slightly better off than the Southerner, because he grew most of his own vegetables and bought and raised two hogs; otherwise he could never have afforded meat.

Housing: The North Carolina Hills live in a three-room house with a toilet in the backyard. Three lights, one in each room, are in the house, and the whole family sleep in one bedroom.

The Connecticut Wests built their own home on land given them by Mr. West's grandmother. He was mason, carpenter, and farmer. All of which abilities he used to supplement his mill wages.

Clothing: In both cases, the

only clothing they had was on their backs, and bought "second handed." Arthur Hill of North Carolina wept on the witness stand as he described his family's wardrobe. "My wife—she doesn't have any clothing," he said. Last year he spent \$40 on clothes for the family—\$7 on himself. His kids have one pair of shoes apiece. He owns one suit. "Got it about two years ago, second-handed, off a boy. I bought a second-handed overcoat off that boy, too."

But New England's West was no better off. He has one suit, the one he wore at the hearings. He has a four-year-old winter overcoat and a topcoat somebody gave him five years ago. The only clothes he bought last year were work clothes.

Debts: Arthur Hill owes about \$90, mostly to relatives.

Warren C. West spent all of \$1,365 "to keep himself and his family." The \$102 deficit between what he spent and his earnings at the mill, he made up by working at odd jobs on his day off.

This is what it means to subsist on substandard wages.

On April 29, 1944, a special Senate Subcommittee on War-time Health and Education reported to the nation that "Some 20,000,000 Americans have not enjoyed rises in incomes commensurate with the most conservative estimate of the cost of living increase."

Such statistics as this show the failure of employers and the grim struggle still before the workers to gain enough to live

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The Heart of Man

THE HEART OF MAN, by Gerald Vann, O.P. (Longmans Green & Co.)

Reviewed by JOHN CURRAN

THIS is not just another book to be run through the review mill. It is a spiritual work of mercy, the fruit of living the liturgical life, and it is we, the readers, who are to be judged by our reaction to its truth. All I can do here is to record a few of my own reactions to the eccentric Catholicism we have today. There are seeds for vocations in every chapter.

Part One lays before us the vision—of the Whole, of Good and Evil, of Man, and of the Way. Part two is the making—of Art, of the Family, of the World, and of the Church. The Vision, as we know in our hearts, is a fruit of love. Making needs, also, to become again a fruit of love.

Art. (Barclay St.) Nuns and priests crowd this neighborhood making Big Business in what are called "holy" pictures, medals, statues, etc. "What is a holy picture? Some people would say it is a picture which represents Christ or the saints. But there are representations of Christ and the saints which are far from holy; and there are pictures which have in them a sense of the holy but represent quite other things. You can use a holy theme as your subject but glorify what is in the Gospel sense worldly." It is the dollar and not love which is the basis of this trade and the result is, for the most part, junk. Like many of our religious services they pander to sentimentality instead of fostering true understanding of our Faith. After they are bought some of these items will have holiness added to them by the devout use to which they are put. Only here and there, in a shack on the Gaspe Peninsula, a cottage in Ireland or Poland, are a few things still made holily—with love of God and reverence for His materials. Read Eric Gill.

Liturgy. A few years ago, after returning from noon-day Mass and Confession, I was telling Peter Maurin that I had told the priest that I could not stomach the three-ring circus that was supposed to be Mass. Novena prayers prevented any attention to that important act and a large statue obscured part of the altar. The priest was greatly shocked and offered excuses. Peter jumped from his chair and pointing his finger at me said, "You do not know what you have done. You have made that priest think. The inspired word of God, the official prayers of the Church, can make us think better than any 'popular' devotions. Older readers will recall that Vespers were once a regular Sunday afternoon rite in virtually every church. Where are they now? Listen to Fr. Vann:

"Compare what happens when the liturgy is destroyed or forgotten. It will disintegrate, like love, into its two components; and when they are isolated from

one another they become destructive, they diminish instead of enlarging the soul. Instead of a creative act of worship, you will have sentiment and sensuality. And notice that these things are in their essence the opposite of worship, because in their essence they are simply the indulgence of the false self. Instead of the great universal symbols for the deepest desires and realities, you will find pettiness, a shallow escape. You will find music that begins by exalting humanity and ends by defiling it, because it has forgotten that its office here is only to be a symbol of the Inexpressible. You will find the eye and the ear involved not in the virile grandeur and glory of an Epiphany but in a sensual indulgence which ignores the spirit, because there is nothing behind these sights and sounds which could speak to the spirit. You will find the immensities of religion, of humanity's needs and humanity's destiny, set aside; and in their place there will be only

thoughts that soothe and lull the individual—a lace-edged, flower-strewn covering over the mouth of hell. And finally you will find the idea of making discarded altogether, and replaced by purely passive self-indulgent receptivity: and discarded because radically the idea of worship itself is discarded, the Mass no longer a cosmic corporate act but a sort of spectacle for which one can take seats as for a show. And then people think that the effort to restore the liturgy is an esthetic preoccupation of purists—when it is a fight to bring back the stuff of life."

Speed and "popular" devotions have their place, but it is not at Mass; otherwise we have the bingo mentality which confuses greed for the prize with service to the Church. Charity (caritas) becomes philanthropy whereby we write out a check without the necessity of rubbing shoulders with the dirty poor. The Gospel is no longer preached, it is merely read along with a list of announcements.

Peter says "The liturgy is the cry of the man in the field to his God." It is the living of the liturgy, not the debating of it, which produces results. Today how true, how fitting, is "O ye sons of men, how long will ye be dull of heart? Why do ye love vanity and seek after lying?" Or "Save me, O Lord, for there is no holy one left; truths are failing from among the children of men."

Incorporated. Fr. Rawe, S. J., has pointed out that corporations are fictitious persons in the eyes of the law, created solely for

(Continued on page 6)



THE HOLY FAMILY

FOR the Church, the ideal of the Catholic home is something which is no less sacred than the life of the cloister. It is a life which the Holy Family chose for its own. Those three, One supremely good, and the others only less so, those three whom we follow as our great leaders, were joined in a Holy Family, not a cloister, but a home.

THE Catholic home should be built as carefully as a cloister, the vocation to it studied as carefully, as prayerfully, as the vocation to the cloister, for it is a state made sacred with a sacrament, whereas there is no sacrament consecrating religious life. Just as the Catholic home as an ideal is something sacred, so those that enter it should view it through holy eyes. Just as the cloister is built, arranged, adorned to enable the individual religious to live his life more easily, so, in Catholic concept, should be the Catholic home.

FR. BEDE JARRETT, O.P., "House of Gold."

TODAY'S ENCYCLICALS

By JOHN DOEBELE

"WE behold today, Beloved Children, the God Man, born in a manger to restore man to the greatness from which he had fallen through his own fault and to place him once again on the throne of liberty, of justice, and of honor, which centuries of error and untruth had denied him."

Because they treat chiefly on the dignity of the human person, it is altogether fitting that we begin our writing of today's Encyclicals during this holy season of Christmas, for "Christmas is the feast of human dignity" as Pius XII said.

We must open our study of the social Encyclicals with an investigation of responsibility; what it is, and what it implies in those who possess it. At first glance, this may seem odd, since

we once thought of the social Encyclicals as dealing with private property, or perhaps with labor unions, or more recently, with the whole structure of the economic order.

Back in 1891, when Leo XIII addressed his general letter, *Rerum Novarum*, to the world, he could say: "Our first and most fundamental principle, when we undertake to alleviate the condition of the masses,

must be the inviolability of private property." But the world, generally speaking, did not heed his words; the possibility of property became dimmer for most people; social problems became more acute. As Pius XII said: "There passed a half century which left deep furrows and grievous disturbances in the domain of nations and society. The questions which social and economic changes and upheavals offered for moral consideration after the *Rerum Novarum* have been treated with penetrating acumen by our immediate predecessor in the encyclical *Quadragesimo Anno* (After 40 years)."

(Continued on page 7)

CULT :: CULTIV



EPIPHANY

Arise, thy Light is come, O Eastern Kings,
His star is shining in the evening sky.
Lift up your eyes to see the joy He brings.
You must not rest; you are the reason why
He shows Himself to Jew and Gentile, too.
His own receive Him not nor seek His grace
But you shall find that He makes all things new
His mercy shall be seen in every place.

GOOD PAMPHLETS

"Religion in the Home," for parents of elementary school children, by Katherine Delmonico Byles, published by the Paulist Press, 401 West 59th Street, New York City. Price, ten cents.

By JULIA PORCELLI

BROWSING in a Catholic bookshop, I was amazed to find this pamphlet, which is the best monthly guide that I have seen for training children to be Christians and saints and help the parents to that end, too. Several mothers of large families have asked me for just such a guide book, and I am eagerly passing it on to them as well as to readers of THE CATHOLIC WORKER, who may be parents, teachers or potential parents! The author is the mother of four children, and has taught thousands, all of whom have unconsciously helped Mrs. Byles acquire the practical experience necessary to write such a sound and practical pamphlet.

Acknowledgment is given Rev. Joseph McSorley, who first suggested "the idea of a series of little lessons or aids for parents, and who gave generously of his wisdom and advice throughout the formation of the booklets."

There is another pamphlet by the same author to be obtained at the same address for the parents of pre-school children. Each pamphlet is divided into twelve chapters, one for each month "to make use of the rich liturgical material of the ecclesiastical year."

These monthly aids are designed primarily for the parent in the home, where all religious instruction should begin. I have seen children of two say Grace at every meal, learn to pray to God and the Blessed Mother very simply and listen attentively to the stories of God's birth and childhood. They should be able to distinguish the Crucifix and religious pictures at an early age and to have them in their room. The character of the child is formed in childhood and early youth, and I believe the man and the woman are made in their first six years. Many headaches and heartaches will be saved the parents if they realize this fact before it is too late.

Parents can guide and form the characters of their children by teaching them how to pray, how to be obedient, truthful, pure, how to love God, to really know the saints, to follow the liturgical year at home, how to supervise movie-going, how to control use of radio, to teach children how to love good books, good art and

good music. These are only a few of the things discussed in these pamphlets. Parents are expected to have a general knowledge of their faith and, of course, practice it. How can children be good Catholics when their parents do not give them good example?

In Legion of Mary work, we usually found that whenever children were irregular in their attendance at Sunday school, one or both parents did not go to Sunday Mass or to the sacraments.

"Moreover, during all their school years, we must never yield to the lazy notion that we can sit back and let the school take all the responsibility for educating our children" is a warning to all parents, whether their children attend Catholic or public school. Much of the "leakage" in the Church can be traced back to the neglect of parents, who, while they fed the body, starved the soul.

PUTTING on little plays on feast days, or tableaux to teach the children just as the Church of the Middle Ages taught all of the congregation by the vivid, unforgettable enacting of the truths of our faith is recommended. No platform, curtain or elaborate costumes are necessary, just simple clothes borrowed from the adults in the family or made very simply. Then moving a few chairs or table in the living room so the actors can perform. Here could be one scene: Just imagine your little girl of seven

(Continued on page 6)

CULTURE VATION ::



ADE BETHUNE

HANY



That star is shining as a flame tonight
To point out Christ, the Infant Lord and King.
All they from Saba come, their gifts to bring
And kneel before the new-born Prince of Light.
The Gentiles bow in adoration, too;
Salvation for us all is of the Jews.

JAMES ROGAN.

PIE-EYED

Notes on a National Crisis

By STANLEY VISHNEWSKI

IT all started with Tommy—Tommy was definitely to blame for everything that happened. And yet were one directly to accuse Tommy of being the cause of it all, one would be quickly disarmed by the innocence of Tommy's demeanor and no doubt would wonder how it was possible for one so sweet and innocent to have been the instigator of one of the greatest intellectual squabbles of the ages.

It all started with Tommy—I know that I am repeating myself, but it all started when Tommy refused an extra piece of pie for dinner. His action was certainly harmless, and in fact was even meritorious, but little did Tommy dream of the far-reaching effects that were to follow as a result.

"No, ma'm," Tommy was all politeness in refusing the second helping of pie that Mrs. Piet generously offered him.

"No second piece of pie!" Mrs. Piet could scarcely believe the evidence of her ears and for a moment thought that she had misunderstood Tommy. But it was true. Tommy actually pushed the piece of pie to one side.

"No, ma'm; no second piece of pie." And Tom looked longingly and lovingly at the piece of pie.

"What is the matter, Tommy?" Mrs. Piet's feelings were easily injured. "Don't you like it?"

"I do, and that precisely is the reason why I am offering it up. I wish to mortify myself."

"Mortify yourself!" Mrs. Piet uttered the words out loud as she looked long and searchingly at Tommy.

"That is just what Tommy said," Mrs. Piet told the members of her sewing circle that same evening. "The poor boy actually refused a second helping of pie."

I don't blame him, was the thought that ran through Mrs. Teip's head. Mrs. Teip was rather scornful of Mrs. Piet's culinary abilities, but wisely she kept her thoughts to herself.

"The poor child—why, he will starve himself to death," Mrs. Sniff commented.

"This sort of nonsense must stop!" Mrs. Feethink exclaimed.

"The Church is ruining the health of our children with medieval notions of fasting and mortifications."

"Imagine the child not eating!" Mrs. Goan indignantly exclaimed.

Mrs. Piet just sat back in her rocking chair and rocked and rocked and rocked.

(Overheard in a subway)
Did you hear the tragic news?
No. What happened?
A child committed suicide...
You don't say!

He was bad and he was refused a second helping of pie and so he got mad and so he killed himself and it's so tragic.

"I never refuse a second helping of pie," Mr. Gout said as he poured himself a cup of coffee.

"Neither do I," replied Mr. Pur. "I see nothing wrong in a piece of pie."

"Sure. Eating pie isn't sinful. I can't see why they're making such a fuss over pie eating."

The meeting of the Woman's League for Improved Social Relations—Between Man and Wife buzzed with indignation. Numerous comments could be overheard:

"I think that it is a perfect crime to deprive children of their toys and pies in the name of a misguided asceticism."

"Children should be free to express themselves. It is up to a child to determine whether or not he should have a second helping of pie. Parents must not interfere."

The excitement died down as the speaker of the evening mounted the platform.

"Women of America," she began. (Continued on page 6)

ST. FRANCIS XAVIER ON PROFITEERS

From "Old Principles and the New Order,"

By Fr. VINCENT McNABB

A study from the life of St. Francis Xavier, S. J., may perhaps help to show how this great apostle, entered into the social and even the economic questions of his day. Indeed, it is even arguable that the greater the apostles the more decisively they entered into these dangerous necessary questions. Our authority for what we shall write is the excellent "Life and Letters of St. Francis Xavier," by Henry James Coleridge, S. J., 1872, Vol. II, pp. 118-119, where we find a certain "Letter to Father Gaspar Baertz, who is going to Ormuz, March, 1549." It is important to bear this title in mind. The sentiments which the saint apostle indulges in would nowadays be accounted so violent that they would be taken to be the irresponsible pulpit oratory of a demagogue. It is a relief to know that they are quietly written words a saint and an apostle wrote, with a due sense of responsibility, to a priest just beginning his apostolic life; and it is advice about the sacred function of the confessional. The saint writes:

When in the sacred tribunal of penance you have heard all that your penitents have prepared to confess of their sins, do not at once think that all is done, and that you have no further duty to discharge. You must go on further to inquire, and by means of questions to rake out the faults which ought to be known and to be rendered, but which escape the penitents themselves on account of their ignorance.

Ask them what profits they make. How and whence? What is the system that they follow in barter and loans, and in the whole matter of security for contracts?

You will generally find that everything is defiled with usurious contracts; those very persons have got together the greater part of their money by sheer rapine, who nevertheless assert

monopolies, through which an unconsiderable number of men divert to their own private hoard emoluments belonging to the public.

They buy up commodities with the king's money, and at once sell them again with an enormous percentage for themselves, raising the prices to an immense rate which has to be defrayed out of the pockets of these who are under the necessity from their business of coming into the markets as purchasers of that commodity. Too often, also, they torture creditors of the treasury with long delays and cunning shifts, that they may be driven to compound with these sharks of the state by remitting a part of their due claim while others pocket the remainder they call the fruits of their industry, being in reality the booty gained by their most unprincipled robbery.

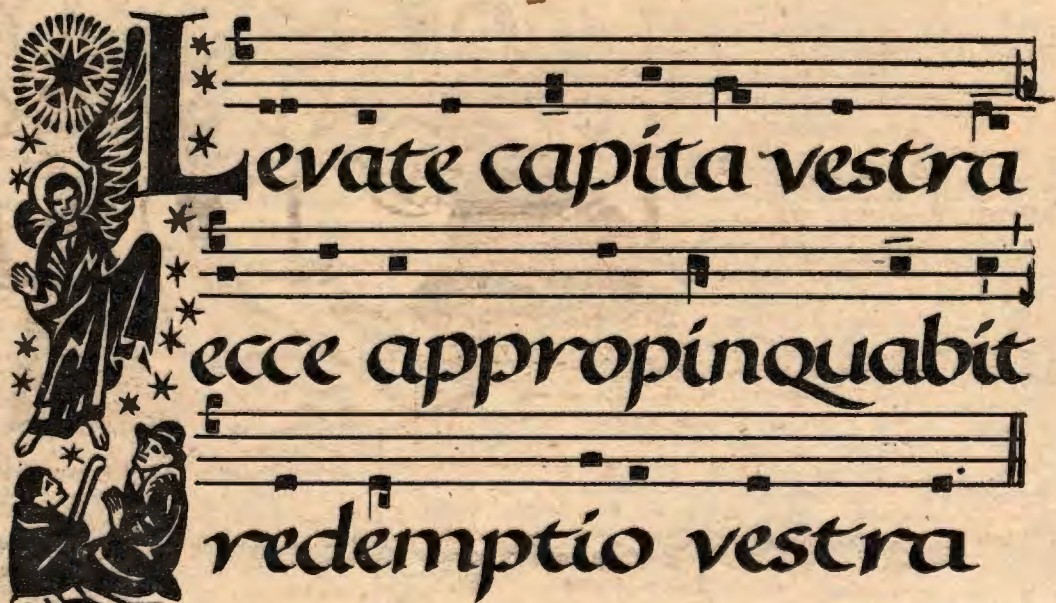
It will easily be admitted that the saint whose zeal for souls taught him how to play a steady hand of cards was not unacquainted with some of the tricks of the men with whom he played. Mystics like the writer of the Apocalypse, and the writer of "My God, I love Thee, not because I hope for heaven thereby," are often very foolishly taken to be unskilled in worldly detail. Such folly is refuted in the words printed above.

Again, to appreciate the full force of these words, we have but to translate them into words of our day. Their force will escape us unless we realize them as sent by a great apostle to a young priest just appointed to a rich parish in London or New York.

"The fruits of their industry" is such a refutation of a modern economic fallacy that it deserves an article in itself.

The saint goes on:

When you have squeezed out of them the confession of these monopolies and the like, drawing them out by many and cautious questions, you will be more easily able to settle how much of



ADE BETHUNE

themselves so confidently to be pure from all contagion of unjust gain; having, as they said, the true testimony of a conscience that reprehends them in nothing. Indeed, some persons' consciences have become so hardened that they have either no sense at all or very little sense of the presence of even vast heaps of robberies which they have gathered into their bosom.

This striking extract would be spoiled by any detailed commentary. We merely venture to call attention to the fact that the confessor is not to be satisfied with the penitent's ignorance and good faith. The consciences of even those Catholics who go to confession, as these rich traders viewed by the saint go to confession, are sometimes "so hardened that they have either no sense at all or very little sense of the presence of even vast robberies." Where this sense is asleep or dead, it is even the priest's duty, not to let sleeping or dead dogs lie, but to awaken or enliven them by his blunt questions. It must also be borne in mind that even in the Portuguese colonies of 1549 usurious profits were hardly so great or so widespread as in these days when yearly balance sheets are not ashamed to acknowledge net gains of some 60%.

The saint goes into further detail:

Use this method with particular diligence towards the king's ministers, commandants, treasurers, the receivers and other officers and farmers of the revenues whenever they present themselves before you in the sacred tribunal; in short, with all who under any title and right whatever have anything to do with the charge and handling of the public money and dues. Interrogate all these people by what means they grow rich on the discharge and income of their office. It they are shy of telling you, search and scent out in every way and the most mildly that you can. You will not have been long on the hunt before you come on sure tracks which will lead you to the very dens and lairs of their frauds and

other persons' property they are in possession of, and how much they ought to make restitution of to those they have defrauded in order to be reconciled to God, than if you should ask them in general whether they have defrauded anyone. For to this question they will immediately answer that their memory upbraids them with nothing. For custom is to them in the place of law, and what they see done before them every day they persuade themselves may be practiced without sin. For customs bad in themselves seem to these men to acquire authority and prescription from the fact that they are commonly practiced.

You should admit of no such law, but should declare seriously to such people that if they will heal the wounds of their conscience, they must restore and altogether give up their unjust possessions which they have acquired by bad faith. And at the same time point out to them what these wrongly acquired possessions are, using the knowledge you have gained by their own confession.

This golden apostolic wisdom gives us insight into the causes leading to the missionary success of St. Francis Xavier, S. J. The poor of India would soon realize that in their midst stood one like unto Him who said, "Woe to you that are rich."

But the saint's language to Father Gaspar Baertz, S. J., is not pulpit oratory. It is quiet, experienced, official advice. It does not deal with generalities. The profiteer of 1549, like the profiteer of 1942, does not mind generalities. St. Francis Xavier came down to detail by demanding restitution, and even by pointing out exactly the "wrongly acquired possessions which they ought to restore."

The words of the saint deserve to be printed and distributed as a separate leaflet. And they would come into their own if they were committed to memory by every confessor whose tribunal is in the midst of the rich.

HOLY FAMILIES

(Continued from page 4)

with a long, simple gown of yours and a scarf on her head, wearily knocking on a real or imaginary door with St. Joseph by her side (an older child of yours or a neighbor's) to be turned away, for there is no room in the inn for two such poorly-dressed people. Then have the landlord turn them away and Blessed Mother and St. Joseph walk off very disappointed. Second scene: The Blessed Mother and St. Joseph are adoring the Christ Child (your baby or a doll) and talking of the kindness of the landlord of the stable giving them shelter. Then the shepherds (all your other children and the neighbor's too) come in to adore the Christ Child, then slowly depart.

Christmas will be more of a reality for their active participation than by just looking at a toy manger. A little play like this is more necessary for a child than the presents which overshadow the real meaning of Christ's birthday. Some day, God willing, we will have adults with this simplicity who will present plays like this in parish churches on different feast days, but first they must be taught as little children.

At the end of each chapter of the pamphlet are titles of books or pamphlets that parents can obtain or suggest to grandparents, aunts, uncles and Godparents (who have the obligation to guide the spiritual life of the child as much as they can) for inexpensive yet very precious presents. The prices and addresses of publishers are given too. Just for this information the pamphlet would be worthwhile! There are several, I should like to add, that are not listed. One, the "Ageless Story," and "The Little Book About God," both by Lauren Ford, are, respectively, \$2.00 and \$1.50 each, I believe, and can be bought at the Guild Book Shop, 117 East 57th Street, New York City. They are well written and filled with beautiful drawings by this great Catholic artist. Recently I visited a non-Catholic play center in Harlem and showed colored children Lauren Ford's drawings and the children were spellbound. This amazed the teachers there, for they say the older boys in particular are very difficult to handle or interest but I was not surprised, for all children love Miss Ford's paintings. "St. Francis," by Ade Bethune, costs ninety cents and is published by Sheed & Ward, 63 Fifth Avenue, and is another book children love.

EVERY month parents are given a virtue to practise, lest they who have the responsibility of so many little souls should not grow spiritually themselves. Recently I was discussing this pamphlet, "Religion in the Home," with a busy mother of four children (oldest 4). She said she had made many retreats before her marriage, but not one since, and yet these were the years she needed them the most. "It is the driest time spiritually in a woman's life," she bemoaned, "and there is no novena or book of prayers or ten-day retreat a mother can make the ten days she is in a hospital, resting after the birth of her baby." And she was very happily married! If any of you know of any such book please let me know.

I think retreat houses, Catholic Colleges, parishes, high schools and Catholic hospitals would do well to stock up on this wonderful pamphlet, have it on their racks and encourage the reading and distribution of it. Praesidia of the Legion of Mary, St. Vincent de Paul Societies have an opportunity to change the lives of the

families they visit with this pamphlet.

Pope Pius XI in a letter on the Christian Education of Youth said, that "this education must form a true and perfect Christian, who must live a supernatural life, and display it in his actions." "Religion in the Home" will certainly help all who read and faithfully practise the suggestions. What more could be said to interest parents?

NEWS FROM ENGLAND

Much good news and interesting comment from England comes to us in a little hand-printed paper, "The Vine and the Branches," published by the Apostolate of Christ the Worker, St. Joseph's House of Hospitality, 129 Malden Rd., N. W. 5, London. The Christmas number tells of the year's work and plans for future activity.

"Through your generosity," the paper informs its readers, "we have been able to give shelter to an average of eight people a day. We welcomed 142 guests this year; some only stayed a night, some for several months. Many nations were represented—South Africa, America, Czechoslovakia, Italy, France, Austria, India, etc. Five families have been able to set up a home through help from St. Joseph's House, jobs were found for many people, and several thousand received food and clothing. Last but not least, we have been able to open St. Vincent's Farm, which has already given rest and holiday to nine families, to over fifty persons in all. Several have already booked rooms for their summer holidays.

"We are now negotiating for another smaller farm, to be used for old persons. St. Vincent's is usually so full of tired mothers with their children that it is hardly quiet enough for the old. We would be very grateful to hear of any five-to-eight-room cottage with about an acre of ground, not too far from London and near a church. An impossible request, you may say, but faith can move mountains, so why not a cottage?

"So many persons who come to St. Joseph's House for help have had their lives wrecked in early youth by inadequate living conditions and lack of mental and moral education. They are the victims of circumstances which are a blot on our so-called Christian civilization, and if we who profess Christianity do not help them, it is very certain that no one else will, since the world has no use for failures.

"The helpers" in a House of Hospitality seek to carry out our Lord's precepts, not by forsaking the world, but by remaining in it, to save it, while at the same time challenging its standards. This involves a deliberate acceptance of voluntary poverty, not by 'selling all one has,' but by extending hospitality to the poor and outcast and sharing with them all that one possesses. This demands at least a spirit of poverty, without necessarily adopting the extreme literalness of improvidence, and implies of course being 'all things to all men.' Strangers are welcome at all times to eat and sleep under one's roof and to be sent on their way, we hope partially comforted by the reflection that there are still people left who care what becomes of them.

"The House of Hospitality sees to the immediate care of the poor and needy, exemplifying personal responsibility as opposed to State responsibility. It is a sorry fact that no country in the world spends so much money as does our own on public welfare, much of it very fine and praiseworthy, and yet the num-



ST. ANTHONY

ADE BETHUNE

ber of social "misfits," who belong nowhere, increases yearly, despite the war, which brought unemployment to the lowest level recorded. It is, of course, necessary and right that the State should aid the poor by relief and work, but the dangerous tendency now is to 'pass the buck' and let the State do it all. "During the ages of Faith every Bishopric had its own hospice, and to be hospitable was the hall-mark of every practicing Christian.

"St. Jerome, that great Doctor of the Church, said that every home should have a Christ-room, where the poor should be welcomed as honored guests.

Even in present-day England we know families who offer hospitality to those poorer than themselves as a matter of course, even though they may have little enough to spare themselves.

Commenting on our own work, the Vine and the Branches points out that farming communes are part of the Catholic Worker program in America. These communes should take care of the unemployed, by getting them work on the land.

"This will not only give them some measure of private property but show them the communal aspect of Christianity," the paper continues, "and 'deproletarianize' them, as the Holy Father has expressed it. Here in England we have recently opened the little house in Boxmoor, which is usually so crowded with mothers and children that we badly need another house where old persons can enjoy some real rest and quiet. It is hoped that before long houses, money and helpers may be found for the furtherance of this vital work. All can help in some measure or other.

"Many persons are conducting handicraft classes wherein the unemployed can not only gain experience in congenial work, but refit themselves in a skilled trade."



PIE-EYED

(Continued from page 5)

gan. "We have called this meeting together to discuss a grave problem which is threatening to destroy our beloved nation. Statistics prove that the rise of juvenile delinquency is due to the fact that Children will do anything to get hold of a piece of pie. Our children have not been taught the truism that you can't have your pie and eat it. Frankly speaking, I believe that the Communists are in back of this."

"It would be terrible," Mrs. Athos said at the conclusion of the talk, "if we couldn't get pie for breakfast."

The question of pie is nothing but a red herring to divide the working class, the local Communist paper screeched in a fighting editorial. The C. P. in its traditional historic fight against the bourgeoisie imperialistic fascistic oligarchy has always championed the rights of the workers to have all the pie they wanted. It is the Communists who want their pie now and not in some future sky.

The American Committee for Babies Delivered on Schedule came out boldly: It is not a question of pies. It is a question of children who eat pies. The solution is not to do away with pies but to do away with children who demand pies.

The entire nation was becoming pie conscious. Brother was turning against brother, and many families were ruined over the question of how many and how often. *I Sigh For Pie* became the latest song hit: Pie shaped hats were the craze among the girls. The Vegetarians passed a resolution condemning the use of meat pies. Sober pedants came to blows over the problem of the contents of the Babylonian lunch pails. One group held that pie eating was a mainstay of the ancient Babylonians while the other school of thought derided the idea as preposterous.

The sudden interest of the nation in pie was ably exploited by Senator Filler, who addressed a joint session of Congress:

"It is my opinion as a good American that un-American interests are at work in this country doing their utmost to undermine a great American institution which you and I know and revere as that supreme accomplishment of the American housewife—I refer to the pie (applause). Already it has been brought to my attention that a group of people calling themselves The Ascetics are working night and day to have the people stop eating pies. And there is no end to where they will stop. First it will be the pies, then it will be cosmetics, then the radio, then the movies and then where will our great culture be? I ask Congress to pass a law outlawing Asceticism and Penance as unconstitutional and unAmerican.

Senator Filler's remarks to Congress had a sobering effect on the nation at large. Laws making the eating of pies compulsory were passed. Special bureaus were created to stir up the people's interests in eating bigger and better pies. Pie eating contests became the vogue, and it was said that a man could be elected to public office on the strength of his pie-eating record.

Principal speaker at the Pastry Workers Annual Banquet, Deapdissh C. Rust, congressional candidate of the Proprietary Party, tartly excoriated opponents and violators of the Pie law. "I will not mince my words," he said. "I charge that these unprincipled wretches are plotting to drive a subversive wedge between the upper crust and the lower crust of our social struc-

ture, thereby shortening the life of our nation."

Special agents were assigned to each restaurant to see that the patrons did not leave their pies. The jails soon became filled with offenders who violated the Pie Eating Enactment. Secret restaurants opened up where a person could eat a meal in peace without being disturbed by the thought of having to eat a piece of pie. The nation was fast becoming pie conscious.

Tommy, the innocent cause of it all, sat down to dinner at Mrs. Piet's and with great gusto ate a second helping of pie. "No, thank you," Tom politely said as he refused the chocolate which Mrs. Piet offered him. "I'd like to give it up as an act of mortification."

THE END

Heart of Man

(Continued from page 4)

greed and with limited responsibilities. The members of a corporation die in their time but it continues amassing wealth. It is possible for a man or for partners to act in their work-a-day lives as Christians but the members of a corporation and its employees are prevented by its charter and rules from obeying the First Commandment and its corollary. Here Mammon is definitely exalted over Christ; it is the only reason the corporation has for its existence, money. The physical exploitation by corporations is bad enough. Low wages are one thing but a policy of low wages is something else. That policy with its ramifications and connotations becomes a philosophy, a way of life, that affects Catholics so much that many of our churches are ready to pour holy water on the Wall Street civilization. Look at their faces as these Catholic employees mix with their pagan fellows. Any difference?

The Green Revolution. Green, the liturgical symbol for hope, for the return to an organic life, forbids me to end on a sour note. Fr. Betowski and Fr. Fiorentino pouring coffee for the men in the breadline, the nuns at St. Rose's Home for Incurable Cancer, our own Fr. Duffy and Fr. Roy and many others out of the limelight still emphasize ministrations instead of administration. After a dozen years Peter's lone voice is being echoed by such men as Archbishop Cushing, the Blackfriar Dominicans, and many others of prestige. Good ideas, as well as bad, make their way and slowly we are getting that new philosophy, a philosophy so old it seems like new.

DIOCESE PLANS SOUP KITCHEN

Under the sponsorship of Archbishop Richard Cushing, a large, old house at 134 Hudson St., South End, Boston, is being renovated and a soup kitchen installed to help care for needy men.

The house, to be known as the House of St. John of God, will be operated by the Brothers of St. John of God, and will be opened soon. It will house from 20 to 25 men.

Plans also have been made to take over the house at 153 Hudson St. for a shelter for Chinese children. It will be operated by the sisters of the Cathedral of the Holy Cross.

+ From The Mail Bag +

TO A DOCTOR FROM FR. DUFFY

(Continued from page 1)

ple," but perfectly harmless people, and others with "strange" ideas, that do not find favor with the prejudices of the people who send them to these "reformatories." You will find all these different kinds of inmates in these places of indiscriminate and wholesale custody under guard of, or policed by attendants whose "treatment" is violence of speech and action, intended to intimidate and cow what are called the "patients."

Prisons

The State has a right and a duty to have places of custody, correction and confinement for those who do not control themselves and who are a menace to others and to themselves. These places are called prisons, but they are not for the sick in mind and in body, for the blind, the deaf, the maimed, the paralyzed and the epileptic, nor is the treatment associated with prisons and concentration camps the kind that one expects in a hospital, a place where people go to be made well and to be cared for while they are sick.

Natural Means Not Enough

There are quite a few organizations in this country which are interested in ameliorating conditions in so-called mental hospitals. Some of them advocate the separation of the different kinds of patients in them, and proper treatment for each kind of patient. That is necessary, but that in itself won't solve the problem if epileptics, alcoholics, the paralyzed, the maimed, and those suffering from nervous disorders and spiritual disturbances are not approached and treated in a manner totally different from even the best kind of approach and treatment that the State, or physical medicine, or any other purely physical agent is capable of.

Christian Charity

In your letter to *The Churchman*, February 15, 1945, you touch upon the real solution, the application of Christian ideas, and specifically of Christian charity, to the care and treatment of the spiritually and physically sick. Unless, and until, we get a hospital or hospitals manned by men and women who see in their fellow men, children of God and brothers of Christ, and who minister to and help them because of love of God Whom they see in and serve through "the least of My brethren," there will be very little use in trying to reform present conditions in so-called mental hospitals. When we get that type of hospital, the rest will be easy. Over its portals and in the hearts of its doctors (spiritual and physical), nurses and attendants, should be written those revolutionary words of Christ: "As long as you did it for one of these, the least of My brethren, you did it for Me."

Our Duty

You, or I, or anyone else cannot expect a secular State to act from this motive. It won't, and it can't. But you, and I, and a lot of other people who profess to be Christians and who, therefore, can and should meet on the common ground of allegiance to Christ and His teachings, can do something practical if Christianity, and Christian charity specifically, means anything at all to us. Somewhere in this country we can establish and man a real hospital for the care and the cure of the mentally ill, one that will point the

way and blaze a trail for others elsewhere.

A Christian Hospital

The time for negative criticism and exposure of abuses has passed. What we need now is a CHRISTIAN HOSPITAL that will care for and cure all that come or are sent there irrespective of race, color, or creed. I have not the money, nor, I suppose, have you, to establish such a place, but I am sure that there are many people in this country who would help to do so. It is something for which we must work, beginning right now.

I would like to have your ideas on the matter as soon as possible.

Sincerely yours in Christ,

(Rev.) CLARENCE DUFFY.



ADE BETHUNE

FROM A DOCTOR TO FR. DUFFY

Dear Friend:

If I had an organization, my first step would be to institute a campaign to have all the sane people out of the state and other so-called mental hospitals, also all those with notions that are harmless, foolishly called psychoses. I would feel that it was wrong to leave those in captivity while other steps were being taken. It would seem to me just as sensible to start building or digging a good, safe mine, while making no effort to rescue the miners now in that burning mine. There are more people in the state hospitals who are sane than who are insane in any sense of the word, and if they and the harmless notionals were freed, there would be no need of any more public money to run real mental hospitals.

Small Hospitals

I would have it understood that only few and small state hospitals were needed or could be had. There are not near enough psychiatrists to staff these large places, and very few are being trained, yet the mental hygiene and medical bodies announce constantly that they intend to build "hundreds more buildings for the mentally ill." Nothing could be more absurd than this program. It does seem that the federal government is now adding a number more hospitals of all kinds with no doctors to staff them. It is all nonsense of a tragic nature. No more buildings should be allowed as mental hospitals.

Proper Treatment

Dr. Edward Spencer Cowles says, "I don't commit a patient

once in ten years." He treats his patients in freedom, and I know others do the same. This program of locking up harmless people is all wrong. Dr. Cowles is not liked by the American Psychiatric Association. He does not belong to it. But he has many witnesses to his success in curing people of mental trouble. It can't be a mistake. In the very last Churchman is a letter from a woman lecturer in psychology at the University of Toronto, saying she has seen Dr. Cowles' work, has seen cases of long standing and severity cured by him in a few weeks, has studied his methods and commends them highly. I was in New York in July, 1941, and Dr. Cowles, with whom I had corresponded for several years, took me to an evening meeting at his clinic, and he had patients and ex-patients get up before the crowd, and tell how severely they had been affected and how they had been cured. He is eager to have psychiatrists trained.

Doctors' Fault

I have had lately letters from nurses in Connecticut and Colorado telling how many corrupt doctors they have come across. They both say that any doctor who dares to combat these gets in bad with the rest, and it is true. One of the most powerful features in the continuing of the so-called mental hospitals is that the best doctors resolve to stand by the worst, just because they have medical degrees. This policy should be abandoned. The attendants are always made the goats in state hospitals, but they do not take and keep sane and harmless people; it is the doctors who do it, and they should be blamed publicly, not soaped as the good people do everywhere. All a state hospital superintendent has to do to down any complaint is to deny it, and the Welfare boards and sociologists and outside psychiatrists and newspapers will subside.

"Honor Thy Father and Thy Mother"

One thing they always propose is building more places for old people and chronic cases, etc. Most old people belong at home with relatives. I should think all Christian people would take that stand first of all. Nothing is more unchristian than the way old parents and other old relatives are locked up, deserted by their people. What about the commandment "Honor thy father and thy mother"? I would make this one of the firmest features of my program. It is too mean for words that people are not willing to see through life those who took care of them for years. Chronic cases as a rule are just people they want out of the way. No doctor ever took the trouble to find out what, if anything, ailed their minds. It is just a lie. A lot of the epileptics could be employed like other people but for others' selfishness. Some do employ them, in responsible positions, under doctors' watchfulness. Institutions only make them worse. Some epileptics in state hospitals are so little affected that they work all the time, just occasionally have a few minutes of "black-out." It should be stopped.

Epileptics in Employment

I found lately that the Goodwill Industries in Chicago employ a good proportion of psychoneurotics. They have just gotten a fine new building. I wrote to the Director and sent him my printed material and he replied that he would like me to visit and see their program, especially the part for the psychoneurotics, said, "You are doing a fine work in your cam-

paign to arouse interest in the welfare of the persons who are confined in mental institutions because of the animosity or ignorance of other people." So he has found out about the state hospitals. Their leaflet has an article by a doctor about epileptics in employment.

"Putting" People Somewhere

I think a powerful part of the trouble is the desire of the sociologists to "put" people somewhere and get rid of them. In Illinois it is admitted by the Welfare Department that the state hospitals contain thousands who do not belong there, but they say they do not know where to "put" them. They should not be put anywhere. I lately saw in an article in the Saturday Evening Post that "this is a country where people do not wish to be pushed around or to push anyone else around." The person who wrote that did not know how these thousands are pushed around, and Dr. Dr. Bowman, President of the American Psychiatric Association, wrote to me that there are not nearly enough people shut up as mental patients. He says this, though in an article by him in *The Modern Hospital* a few months ago he said that California patients (his own state) have one trained nurse to every 1,269.6 patients. He says it is just the thing to push old people into the state hospitals. So does Dr. Samuel Hamilton, of the National Mental Hygiene body. Broken-hearted old people are what they want.

Instead of putting these anywhere, employment bureaus should be run by the departments in charge, and jobs secured for them. They can work for wages as they do inside as slaves. Never was there truer slavery.

I should suppose you would think this enough. I would be glad to know what you think of it. Of course I think a Christian mental hospital would be desirable, but these state hospitals have to be dealt with.

*Sincerely yours,

EDITH G. G. GRAFF, M. D.



ADE BETHUNE

From Montreal

Dear Editors:

Though you haven't heard from me for some time, I continue to read the Catholic Worker with interest. I have a couple of students for a class in college composition to whom I assigned the task of making a precis of "Work" by Irene Naughton—this before I had read it myself. When they came back filled with ad-

miration I began to study it myself, and I assure you it has given me plenty to think about. It should be published in pamphlet form for wider distribution, especially in social science classes.

I was even more stirred by "We Feast—They Starve" in the December number which came in today; and even if it is Christmas Eve—I should say, because it is Christmas Eve—I read it right away. It contained exactly the information I've wanted ever since I read the article in the November number—how and where to send boxes to the starving. I am going to write to the Sodalities in our schools to collect and send boxes to those addresses, and ask our hospitals to help with medical supplies. I have already picked up some children's clothing here and will send a box to Poland from here.

Now could you send me two dozen copies of the December number, or more if you have them? I want to send them to the classes so that they will spread the information at home. Something concrete is what we have needed, addresses and instructions for sending, and now we have both.

May an ever larger number of souls be brought to Bethlehem this year through your work. A happy New Year!

SISTER GERARD

of Providence, F.C.S.P.

Montreal, P.Q., Canada.

From Maine

Dear Friends in Christ:

Last week I sent you another carton of clothes to distribute among your group on the line. I hope it reached you in good condition. Articles seem to come direct from angels! The minute I start collecting a few articles, someone brings them, enough to fill a box. God surely is pleased with your work. I can feel it from here!

I enclose an article printed in the Biddeford paper from Doris Ann Doran's story in your December issue. Already eleven boxes of eleven pounds each have been mailed to Europe. Miss Dubois gave some 80 pounds of yard goods, others brought in soap, scissors, dresses, etc., sheets, towels, so scarce. Some gave materials, others their time to prepare boxes; some pay the mailing cost and the milkman carries them to the postoffice.

The other day it must have been a gratifying sight to the angels, this busy house of ours. Brother used his skill as shoe repairer, brought up some ten pairs of shoes he gathered from the neighbors' dump cans without any human respect, and made them like new. Friends sealing boxes, with me writing down the customs forms and labels, while Mother, 80 years old, was doing the cooking so I could have more time for charity. Brother will get some ten more pairs of shoes for them this week.

Please note—for your consolation—the first editorial from the Journal editor, how kind he is toward Negro and Japanese. Makes me think of giving him some of your articles on the subject these days. With every good wish for a happy and holy new year.

M. Eleanore Drouin.
61 Adams St., Biddeford, Maine.

Right!

Dear Editors:

May I suggest that conditions in the State hospitals would be much improved if some of our good charitable people would accept jobs as attendants?

MARGARET MAGEE.

Northampton, Mass.

Benedictine School

(Continued from page 1)

come before the work of God," the spiritual formation of the individual will take precedence over everything else. This part of the program will include active participation in a High Mass daily; instruction in the traditional Chants of the Church; a detailed study of the Liturgy; review of the Psalms; recitation of the Divine Office in English; prescribed reading in the Church Fathers and ascetical writers, similar topics making up a thorough and integrated program of spiritual studies.

The intellectual training offered in the course of the year will treat such topics as: Theology for the Laity; Church History and Scripture Study; Church Latin; Study of the Papal Encyclicals; Catholic Action Techniques; Boy Work; Confraternity Work; Catholic Culture and Catholic Charity.

Enduring work in the Lay Apostolate depends in no small measure upon the ability of the worker to live by the labor of his own hands. St. Paul gloried in the fact that he earned his own livelihood, and St. Benedict featured manual labor as something so essential to Christian life that it took second place only to prayer. Fortunately, St. Benedict's Training School possesses a fine and well-equipped farm at Benet Lake. Farm life here will provide the student opportunity to exercise many different types of manual labor. Work will be so arranged that each student will become acquainted in a practical way with every phase of rural life.

Vital to any missionary endeavor is the apostolate of the press and the radio. In laying the foundation for their new Abbey, the Benedictine Fathers have transferred to Benet Lake the extensive printing equipment which was used in the work of the Defenders of the Faith at Conception, Missouri. The work of the Defenders of the Faith will be continued and extended in many directions at Benet Lake, and the students will be given an opportunity to engage in various activities connected with the apostolate of the written word. Creative writing on Catholic subjects, for the press as well as religious drama for the radio will be encouraged. A radio workshop will be set up later on for those who show talent in this field of the missionary apostolate. While the afternoon hours will be occupied largely with manual labor, one afternoon of each week will be free of any prescribed duties.

In the life of saintly Pope Pius X, we are told how he once proposed this question to a group of Cardinals: "What is the thing most necessary at the present time to save society?" "Build Catholic schools," said one. "No." "Multiply churches," replied another. "No, again." "Increase the recruiting of the clergy," said a third. "No, No," replied the Pope,

"what is most necessary today is to have in each parish a number of laymen who at one and the same time are virtuous, enlightened, resolute and really apostolic." To provide leaders for the Lay Apostolate according to the mind and heart of the Holy Father is the grand objective of St. Benedict's School for Lay Apostles. We can never hope to have effective Catholic Action work without thoroughly trained Catholic Action leaders.

While St. Benedict's School is intended primarily to train leaders for the lay apostolate, it is open also to young men who are undecided about their vocation and need a year of training like this to find themselves. Young men too who for one reason or another have had to discontinue their studies for the priesthood and still desire to do apostolic work would be well advised to spend a year at Benet Lake.

St. Benedict's Training School for Lay Apostles will open February 1, 1946. Living accommodations will be available for only fifty students the first year. Later on the school hopes to double the number. Apart from clothing and spending money, the student will be at no expense whatsoever. He must, however, be in good health—mentally and physically and present a letter of recommendation from his pastor. Those who are interested in taking the course should send in their applications at once.

Benet Lake has its own post-office and is located in Kenosha County, Wisconsin, right on the State line between Illinois and Wisconsin. It is a mile and a half northeast of Antioch, Illinois, fifty miles north of Chicago and fifty miles south of Milwaukee. It can be reached by bus or car on highways 20, 41, 42, 45, 59, 83 and 173, and by train on the Soo Line to Antioch, Illinois.

For further information write to:

Father Richard Felix, O.S.B.,
Benet Lake, Wisconsin.

TEXTILES

(Continued from page 3)

on, to maintain their families so that they will be able to think and plan for the decentralist movement which is becoming ever more necessary to the Christian life. As it is now "workers go into the factories and come out degraded," as Pius XI said.

Our great criticism of the unions is that they do not educate for this while they carry on the struggle.

At the time of this writing strikes involve or threaten to involve, auto workers, electrical workers, steel workers, meat packers, farm equipment, coal miners and rubber workers. And as I finish this paragraph, the gossip comes over the radio that Henry Ford, Jr., may startle employers with a move towards cooperation with his workers in the near future.

Release All War Objectors —Bishop O'Hara

On December 10th last, a statement prepared by the American Civil Liberties Union and signed by sixty-two prominent Americans—all non-pacifists—was sent to President Truman, asking that "the sentences of all of those convicted of violation of the Selective Service Act on the grounds of religious beliefs and conscience be promptly commuted to the time served." It added, "We assume the Government will restore civil rights to all such conscientious objectors, as it did some years after World War I."

Space forbids the mention of all the names of the signers. A number of Bishops, including the Catholic Bishop, Rt. Reverend Edwin V. O'Hara, were among these names.

A committee for amnesty for all objectors to war and conscription has been formed, with headquarters at 5 Beekman St., Room 1029, New York 7, New York. We strongly urge every reader of the CATHOLIC WORKER to lend this group his or her support in its efforts to get these objectors out of prison and camps, but particularly out of the prisons.

The men in the camps are being released systematically now but many of those in prison still face long sentences.

As the *Christian Century* says in its issue of October 10, 1945, in an editorial, "Attorney General Tom C. Clark has already been asked to recommend a general amnesty to all who are in prison because of religious, humanitarian or political convictions. To leave such persons in prison for six years after the war, as was done with some in the First World War or to delay for fourteen years after the struggle the issuance of a Presidential amnesty, as was done then, would be to repeat a crime against everything democracy stands for. . . . It is a commonplace that treatment of minorities is a fair index to the health of a democracy. It is not so commonly realized that concern for the freedom of those who dissent from the accepted view is also an accurate test of spiritual vitality. . . . It is not necessary to approve the reasons which have led the non-cooperators to prison to criticize the policy which keeps thousands of such men behind bars after the war is over. What is needed now is an aroused Christian and civic conscience. . . ."

To this clear-spoken statement we add an emphatic "Amen" and hope that Catholic leaders and others will not be far behind in besieging the President, the attorney-general and Congress to hurry up this amnesty.

We have placed on the last page of this issue of THE CATHOLIC WORKER a short statement which may be signed and forwarded to the President or Attorney General of the United States. If any person wishes to forward the signed statement to us we shall see that it will be forwarded to Washington.

It might be a good idea to cut out the statement from the paper, paste it on a sheet of

Last month Arthur Sheehan's father died in New Brunswick, Canada. He begs our readers to remember him in their prayers.

REMEMBER THE CHILDREN

Here are some more addresses to which we beg our friends and readers to send packages of food and clothing. In the December issue we printed some directions, and as a result many of our readers wrote in that they were using the personalist technique and are themselves sending and getting others to send parcels direct to the addresses we had given them. Two of the letters in our columns this month are from fellow workers along these lines.

These are the addresses of orphanages where there are many children:

Rev. Sr. Angelina Germano
Orfanotrofio Sant' Anna All' Arenella

Piazza Antignano N. 61
Napoli, Italy.

Rev. Madre della suore di S. Giovanni Battista
Via Ardinghi, Angri
Salerno, Italy.

We repeat the addresses given last month:

Superior
Suor Del Buon Pastore

Via Dei Benedettini
Palermo, Sicily

(Address of Good Shepherd Convent badly bombed.)

Superior
Suor Del Buon Pastore

Corso Calatafimi 997
Palermo, Sicily

(Address of the larger Good Shepherd Convent.)

Dr. and Mrs. Pietro Leone
Via Libertà 26

Palermo, Sicily. (Will distribute boxes to Slampo Con Voi, to many orphanages and hospitals.)

Sister Superior Vincenza
Ospedale del Bambini

Porta Montalto
G. Di Cristina

Palermo, Sicily

(Dr. Leone may be also addressed here.)

For Poland, where conditions are acute, and there are one million homeless children, it is estimated that one out of each nine children under 14 years of age has lost both parents in the war. Children may be directly reached by sending boxes to the convents of the Sacred Heart nuns:

Rev. Mother Superior
Forbach Bel Pudewitz

Polska, Weis

Poland,

and to:

Rev. Mother Superior
Plac Nowomiejski 1.a

Posen, Poland.

HOUSING

(Continued from page 1)

to stay home more), you probably will get sunlight and fresh air. If you don't mind manual labor, you can have a clean house, and as for the hot water, you can have a gas heater installed. There is usually a bathtub by the side of the kitchen sink, and the family can take turns on Saturday night, or spread out over the week. One can basin instead of bath, as Charlie McCarthy puts it. As for the heat, you can buy a little stove for ten dollars on First Avenue which will heat four rooms, and it's a good heat, and a heat that you can regulate. Your health will begin to improve if you do without steam heat. The children won't catch cold so often.

paper and have a number of persons sign it.

Whatever is done, a strong representation should be made to Washington to ask the release of these men.

It need scarcely be added that visiting and helping those in prison is a work of mercy when made in the spirit of brotherly love. Inasmuch as you have done it to these the least of my brethren, you have done it unto me. He said when promising eternal life to those who perform the works of mercy in this spirit:

Encyclicals

(Continued from page 4)

In *Quadragesimo Anno* Pius XI asked chiefly for the establishment of something akin to what we call Industrial Councils. That was in 1931.

"The 10 years that have followed it," continued Pius XII in 1941, "have been no less fraught with surprises in social and economic life than the years before it, and have finally poured their dark and turbulent waters into the sea of a war whose unforeseen currents may affect our economics and society."

"What problems and what particular undertakings, some perhaps entirely new, our social life will present to the care of the Church at the end of this conflict which sets so many people against one another, it is difficult at the moment to trace or foresee."

What has actually evolved, and has been evolving since the encyclicals of 1937, is a new and striking emphasis on the human person, the *individual man*, and on his dignity and responsibility.

To be responsible is to be answerable, accountable. To be answerable must of course mean to be answerable for something, to someone. It further implies control—that is, power. For how could we be required to answer for anything, if we had no control over it? To be responsible is to have the power to do this or that—the power to choose, and then to answer *why* we made the choice.

Only men can be responsible. Animals have not really the power to choose—their actions are reflex—so they need not explain choices; they are not responsible.

We can learn more of responsibility by recalling the parable of the talents. Jesus spoke of "the man going abroad, who called his servants and delivered to them his goods. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and then he went on his journey. And he who had received the five talents went and traded with them, and gained five more. In like manner, he who had received the two gained two more. But he who had received the one went away and dug in the earth and hid his master's money."

You know the rest. The first question is, why did Jesus tell the story? Surely, it was because he wanted to remind his listeners of the responsibility which each of them possessed for the gifts which God had given them; above all, the gift of life.

Jesus' emphasis was on the recognition of responsibility, the necessity for realizing and actively using one's gifts, one's powers. This is our first lesson about responsibility: it must be seen and understood. Another lesson is implied in the story. We know that there must have been trading opportunities for each of these men, and if they were unwilling to risk trading, there were banks. In other words, the power to choose was there. This is important, obvious though it be. We cannot speak of power unless we provide a field for its expenditure. It is like a ball player, trying to throw paper ball. He cannot display, he cannot use his ability to throw, unless he has something substantial to lay into.

Another lesson in Jesus' mind was of course that each man had some measure of responsibility. We already knew what He takes care to point out, that different men have different powers. That does not matter at all. What does matter is that we recognize and use—rather, use profitably—the equipment which God has given us.

These are some of the things we need to recall before approaching today's Encyclicals.

A PETITION TO THE PRESIDENT OF THE UNITED STATES

HIS EXCELLENCY, HARRY S. TRUMAN,
THE WHITE HOUSE, WASHINGTON, D. C.

DEAR MR. PRESIDENT:

Five thousand young men are detained in Federal prisons for Selective Service violations.

American occupation forces have released thousands of imprisoned men in Germany and Japan. They did this because they did not consider these men to be criminals but political prisoners jailed for their opposition to an act of the State.

We believe and insist that Conscientious Objectors to war held in American prisons are political prisoners and should be released immediately by general amnesty.

(SIGNED)