Unemployment

I. Profit Seekers

1. Business men believe in the profit system.

2. Because they believe in the profit system business men try to make the profit system more profitable to business men.

3. In order to make the profit system more profitable to business men, business men replace men with machinery.

4. Machines do not strike, but neither do they eat.

5. By replacing men with machinery, business men increase the producing power and decrease the consuming power.

II. Employers of Labor

2. Business men, like to be called employers of labor.

3. But the employers of labor no longer know how to employ labor.

4. The job-providers no longer know how to provide jobs.

5. In replacing men with machinery, the job-providers have fallen down on their job of providing jobs.

And because the job-providers have fallen down on the job of providing jobs, the Government has taken up the job of providing jobs——W.P.A.

III. W.P.A.

2. Some one said: "What we need is a new machine, a machine that will do the work of man and will take ten men to run it.

3. But the other fellow said: "We don't need it, we have it already, W.P.A."


4. In order to get money for W.P.A. jobs the Government is taking the profits out of the profit system through taxation.

5. By replacing men with machinery business men have brought about bigger and better taxes.

(Continued on Page 2)

Against Conscription

By R T. REV. G. BARRY O'TOOLE, Ph.D., S.T.D.

Professor in the School of Philosophy of the Catholic University of America

To the eye of a Liberal, liberty is a one-way street; thorough-going egoist that he is, it shocks him to meet another ego traveling in the opposite direction. For himself and for those who are "social-minded" enough to see him he demands all the liberty in the world; but for the backward souls which are so "antialien" as to disagree with him he has different and sterner standards of "liberty." Such enlightened individuals must be made to see what is for their own good; in the parlance of arch-liberal Rousseau, "they shall be forced to be free." "Egoists" thought he wants himself to be, your Liberal finds it quite intolerable that other people should not warm to the projects he himself promotes. The upshot of it is that the Liberal libertarian invariably turns reformer—naturally of his neighbor, never of himself—and ends by suppressing for others the liberty he claims for himself.

While the incense still smoked on the altars of their Goddess, the French Revolutionaries enacted the enslaving law of universal conscription, and herein they have since been aped by every Liberal government in the world, including that of the United States.

Before the fall of the Bastille, soldiers were self-determining freemen. They were volunteers and not serve conscripts. Gnome Masonic Liberalism, preaching liberty but practising despotism, and the soldier became a slave.

Conscription Is Slavery

For conscription is undoubtedly slavery and slavery of the most degraded type; a slavery which detumanizes men into dumb driven cattle, destitute of personal dignity and denied the right to soul or conscience of their own. For, besides being herded into surrounding that are hothouses of sin and vice, conscripts, like the Roman slaves of old, can be forced under pain of death to perpetrate the blackest and most dastardly of crimes. Private Schickelgruber, soldier in the last European War, "Every- thing must go down in war. Not to be cruel is folly. Prisoners must not be spared, for they might prove treacherous. Humaneness has nothing to do with war. Theft, rape, violence of every kind is of the very essence of war." Did not British officers of that same World War tell us later on how they "bledfed" their recruits by commanding them to bayonet German prisoners? Hell's own ritual of mortal sin to initiate British conscripts in the many art of mass murder! Did not our own Devil-dogs mop trenches, leaf to every plea for mercy? Many a grim tale, too, have I, as a military chaplain, heard from the lips of returning American conscripts who acknowledged the selfsame guilt, i.e., the guilt of having murdered helpless prisoners at the behest of their "hand-foiled" captains.

Now, the most diabolical characteristic of the ancient pagan institution of slavery lay in the fact that it recognized neither soul nor conscience in thrall, but treated him as a nobody, a mere chattel—a soulless tool that might be forced by threat of death or torture to do the criminal will of his conscienceless master. Yet not a whit less immoral and inhuman are the commands that today's conscript...
Florsheim Salesmen
On Strike for 26 Weeks

Striking salesmen of the Florsheim Shoe Stores (Locals 1268 & 287 C.I.O.) are making an appeal for a boycott of Florsheim shoes.

According to one of the C.I.O. strikers, their union was formed in June 1938 for the purpose of eliminating long hours and winning pay increases. The employers hearing of this action, he charges, started to pressure workers who were union minded and even then conditions worsened. As a means of thwarting the C.I.O. union, a company union was set up and this was intended to draw members from the C.I.O. union strength by intensification and bribery. This action precipitated a walkout in June of 1939.

The Florsheim company union appealed for official certification which the strikers had been legally justified in demanding. It was at this very time that the company was being investigated in place and under the Local 1115-F. A. F. of L. The Board had notified all sides that there would be an indefinite postponement of recognition until the charges were investigated thoroughly.

In exchange for A. F. of L. recognition, the company promised an open shop agreement. At this writing the strike is in its twenty-sixth week.

Cooperative Successful in Mining Field

The dark side and the bright side of Pennsylvania's mine situation were brought into bold relief by the renewed issuing recently from that state. On the tragic side of the ledger were the deaths of two more miners (bringing the total to more than fifty for this year) who perished in booming mines, the "sucide industry" which has sprung up in the wake of continued private mine closures. The most recent tragedy occurred in Shenandoah.

A more cheerful report came from Michigans. The company, faced with the same situation, the threatened closing of a famous old anthracite colliery, miners united to form a cooperative mining company. The results of their enterprise, just reported, was that they made every month of the fifty-month period it has operated, except for one, a dollar profit for each miner.

Some New Laws Curbing Civil Liberties

When Congress convenes, the first of the new year, there are several pending bills that may be brought up before it for consideration. Because we consider that some of these are direct attacks on the civil rights, not only of aliens but also of citizens we list them. We ask you to protest to your Congressman.

These bills are for the most part "anti-alien" bills. One of them by Senator Bilbo goes further and is aimed at the Negroes, an attempt to force them to migrate to Liberia. A number of "anti-alien" bills contain provisions which directly curb democratic pre-emption of the land. All of this, by indirectness, in the hope that by so pointing their attack against non-citizens, the suspicions of the people as a whole will be filled. Many of these measures are substantially constitutional, or openly defying the Bill of Rights. A number of them offer a potential legal base for those anti-democratic groups in the country which increasingly strive to spread racial hatred, disension and distrust among the people.

Some of these bills will be acted upon directly Congress convenes, and an attempt will be made to pass some of them—notably the Hatch bill with its rider on criminal syndicalism. There are eighteen bills of this kind now pending. Notable among them is bill H.R. 3118 introduced in the House by E. W. Smith of Virginia and already passed. This bill provides for compulsory filtration. It goes to the root of the democratic conception, belonging to anarchistic and "similar classes," deportation of aliens who at any time in the past belonged to organizations that advocated overthrow of the government.

Another bill is H.R. 3545 introduced by Sam Hobbs of Alabama and already passed in the House which provides for concentration camps for alien criminals and "similar classes" whose native countries won't issue passports to them.

One of the Worst

Probably one of the most dangerous is that introduced by John Dempsey in New Mexico, H.R. 4690, providing for deportation of alien criminals and the bill is particularly dangerous because those advocating constitutional methods of change would be affected.

In a January amendment to the Social Security Act is now on the Senate calendar after having been killed in a conference between special point House and Senate committees. This bill would have affected over 2,000,000 employers placing upon them a "special" tax all aliens in their employ.

An anti-democratic bill pending in the House Committee on Immigration is that Martin Dies of Texas, H.R. 4920, which provides for deportation of alien fascists and communists. Senator James E. Murray, analyzing this bill says of the definition of fascism and communism contained in it, "You could fit any trade unionists at all active and especially one who might venture onto the reservoire of political and social chaos and call him fascist or communist."

Bill H.R. 350 introduced by Representative Arnes of Illinois would permit the arrest of aliens without warrant. Senator Bilbo's "Bill of Rights Amendment" offers in America to migrants to Africa in order to get rid of Negroes, which would be a violation of the social contract. This bill was introduced by Senator Johnson of Colorado which provides for regimentation and complete control of everybody in the country by a central body at Washington according to the bill.

These bills and others seek to pave the way for fascist America. They are curtalsments of civil rights and in some cases of natural rights. This column urges all CATHOLIC WORKERS to read these to their Congressmen and Senators protesting against the passage of any of these bills.

Rising to An Occasion

Cleveland CATHOLIC WORKER finds itself hungry after a long winter's occupation given by relief critics in that city. Under the able leadership of Bill Gauchat, the Blessed Martin de Porres House, the task of which was undertaken and several months before the last trip to Liberia, has been carried on. The result of this has been considerable, for the benefit of those who can help with clothes or contributions for food, the address of Blessed Martin de Porres House is 3250 Franklin Avenue.

Pope Pius XII Discusses Labor and Unions in U.S.

Following is a section of the encyclical to the American Catholic hierarchy issued last month by Pope Pius XII: "Those—rich and the prosperous—are obliged out of ordinary motives of pity to act generously toward the poor, their obligation is all the greater to do them justice. The salaries of the workers, as it is just, are to be such that they are sufficient to maintain them and their families. Solons are the words our predecessor, Pius XI, on this question: "Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately domestic needs. If under present circumstances this is not always feasible, social justice demands that reformed be introduced without delay, which will guarantee such a wage to every adult working man. In this connection, we praise those who have most prudently and usefully attempted various methods by which an increased wage is paid in view of increased family burdens and special provision made for special needs."

Opportunity to Work a God Given Right

May it also be brought about that each and every able-bodied man may receive an equal opportunity for work in order to earn the daily bread for himself and his own. We deeply lament the lot of these—and their number in the United States is large indeed—who, though robust, capable and willing, cannot have the work for which they are anxiously searching.

May the wisdom of the governing powers, a far-seeing generosity on the part of employers, together with the speedy re-establishment of more favorable conditions, effect the realization of these reasonable hopes to the advantage of all.

Because solidarity is one of man's natural requirements and since it is legitimate to promote by common effort decent living, it is not possible without injustice to deny or to limit either to the producers or to the laboring and farming classes the free faculty of uniting in associations by means of which they may defend their proper rights and secure the betterment of the goods of soul and body, as well as the honest comforts of life.

Medieval Guilds Set Standard for All Time

But to unions of this kind, which in past centuries have produced immoral decay for Christian society, comparable to an inextinguishable splendor, one everywhere imposes an identical discipline and structure, which therefore can be varied to meet the different temperaments of the people and the diverse circumstances of time.

But let the unions in question draw their vital force from principles of wholistic liberty. Let them take their form from the lofty rules of justice and of honesty, and conforming themselves to these norms, let them act in such a manner that in their care for the interests of their class they violate no one's rights; let them continue to strive for harmony and respect for the commonwealth of civil society.

For the most part operations are conducted in makeshift mines. Cave-ins are relatively frequent. The two most recent victims in Shenandoah were entombed for more than six hours before they could be reached. Both were crushed almost beyond recognition.
Truce of God

Traditional

In Europe

(Continued from Page 1)

(Continued from Page 1)

The first step that the Catholic Church took towards the emancipation of the Roman slaves was to inaugurate the practice of sending forth a truce of God every year, a practice which the Council of Elene, in 1031, forbade hostilities from

December 25 was named as times when, absurdly entertained by some, that we have in the present European conflict a clear-cut argument of

man's prerogatives, God Himself respects, and it is not for any State to trample or infringe upon it.

in the sight of a God who is no respecter of the power, wealth, or rank of any man.

in sacred procession through the

anger and many other nations.

Man, in the Christian conception of his dignity and worth, is neither the irresponsible libertine of

state's dignity as a human person having an immortal soul; she affirmed the equality of all men, both

those rights not to be

is still theirs

the birthday

King, by urging them to obey God, neither they were. The Church taught the Christian slave to obey his master in what was right, but not in what was wrong; she forbade the Christian master to make unjust or immoral demands upon his slaves; she insisted on the freedom of a human person in being the owner of all men, both

and the North, were named as times when, absurdly entertained by some, that we have in the present European conflict a clear-cut argument of

of the State and the President to conscript American troops for foreign

went to Secretary of Agriculture, Mr. E. L. Elbe, an eminent

a car by six men, some of whom were county officials, posse

and the nobility that

the light of this teaching, slavery disappeared like a foul mist before the rays of the rising sun.

through the world was

the birthdays of Jesus.

The Pope chose

Mississippi

Scene of Terrorism

It was charged here by J. R. Scott, secretary of the Tenent Farmers' Union, in a letter to Secretary of Agriculture, that the cotton-growing South, particularly in the Delta region, where tenants and sharecroppers are discouraged by landlords and local officials from organizing for the protection and operation of the County Conservation Associations, although they are entitled to do so under the act.

This letter from Mr. Butler was a follow-up of a telegram sent to Mr. Wallace, apprising him of the brutal beating and deporta-

tion, under threat of death, if he touches the property of Mr. Godfrey, a sharecropper and union organizer of Macon, in Noxubee County, Mississippi, in a follow-up of a telegram sent to the County Agent to inquire for the date and place of the election of the County Committee.

Merciless Beating

According to Butler, Mayberry was handcuffed and forced into a car by six men, some of whom were county officials, posse

sent gifts to the Propaga-

Mississippi Combat Weapons

Ade Bethune

Ade Bethune

The Splendor of the Liturgy:

Ade Bethune

The Splendor of the Liturgy:

Against Conscript

Reason and Conscience Only, Give Consent

forth as said duty is enforced by courts of law or by governmental coercion, hardly amounts to a
textbook argument of

Second, one of the functions of the Church is to protect the personal freedom of its citizens that it would not

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To Whom Shall They Go?

Some of these foggy mornings the sounds from the river are very clear as you wake up—for barns, whistles, the sounds of tug and ferries and freight. Most Street is half way between the river and the theatre, and the theatre is about two miles down to South Ferry. One feels very much on an island these close to much human traffic.

Peter Clark opens the day’s activities at four-thirty when he comes down from the fifth floor to get the store ready for the breth. It is not quite five o’clock. We are not yet seated, so we talk, the men having to stand in line outside and then stand inside while they eat. Next summer, please God, we will set up long tables in the back room where there is a little more room, and, if possible, the coffee is strong and sweet and the bread from Jewish bakery down on the East Side is substantial, good as can be found. And numbers of times we went down today to paint pictures of the saints to hang in the coffee room which will cheer them up and everyone in it. Adé’s saints are robust and substantial, creatures of body and soul, and they know how to use their hands and bodies.

No Work—No Clothes—No Food—No Warmth

In a way these active saints accostuate the tragedy they looked down upon. They all have work to do, and the men who fill the store each morning have none. It is hard to pass that line each day when one possesses a warm coat and so many of the men have none. Many of our readers send in coats and underwear and we are deeply grateful. Every day at right there is another line forming in the back yard for clothing. These men have become part of us, part of our very life. We are no longer to us as belonging to them. We come to know each other in the breaking of bread. It is inconceivable as long as the work goes on, that the line should cease. We stated once in the paper that we would rather not bring out the paper than stop the line. And numbers of times we have minced bringing out an issue of the paper because we had no money.

Christ in the Kitchens of the Madonna is the title of one of the poems of the morning of the Feast of the Immaculate in Rome. It read: “Be careful not to put the importance of the breth with the breth (with no disrespect to charity, I know what I mean.) I’ve raised some money for your line by saying, ‘I shall gladly pay you in the next world for a cup of coffee in this.”

This really indicated the importance of the paper. We realize that it goes out all over the world, not just to the United States, and that it reaches thousands of every race, color and creed.

Last Sunday the boys all went downtown to paint pictures of the saints to hang in the coffee room which will cheer them up and everyone in it. Adé’s saints are robust and substantial, creatures of body and soul, and they know how to use their hands and bodies.

Day After Day

Thanksgiving Dinner and Other Things

Today the yard looks like a junk shop. We just cleaned out the basement, and we have a pile high of tons of coal that Frank O’Donnell traded with us for our paper. We have burned one ton so far this winter already.

We had to move the furniture we had stored in the cellar out into the theatre because of the heat we have had. We have looked like an evicted family. One old man sat in the rocking chair together trying to make himself a pair of shoes for his dear bride. Other men waited for a chance at the shoemaker’s bench to iodine and feel their shoes. Other others were chipping up boxes for firewood and others waited to see what was going to come in.

First Day

This year we had a delightful Thanksgiving in spite of the fact that all our friends seemed to have gone. We made our meats and sent in any food except Schuyler Warren who brought in two tons of coal that had been cut and cranberry sauce. (Sharkey put too much water in and then added great sugar, so it finally looked like red cabbage rather than cranberries). Creamed chickens (Schuyler put too much water in and then added great sugar, so it finally looked like red cabbage rather than cranberries) were a feast and indeed.

For once on a holiday, not one of the rooms was cold. Usually our Italian neighbors are so close. We had enough money, however, to buy some chickens which we cut up and frosted so that they would go further. Thanksgiving, this brotherhood in the way of wine and grog and the result of sordid selfishness and no patriotism on their part and wrath on ours.

We had to move the furniture because there is no place. Frank O’Donnell who brought in two tons of coal that is now a temple of his own when one takes a job around the place he does not want to share it. He wishes to work alone, or do all. Sometimes we are forced to work more than one man because of the lack of more than a friendly competition for jobs.

Worcester

Spoke in Worcester at the Ancient Order of Hibernian’s Hall and someone in the building who preferred to remain anonymous defrayed the expenses of the hall. The CIO organizers of textiles and steel who have offices in the building, came to the meeting, the next day and said we had good cooperation afterward on the condition of labor and the opposition to our meeting has only increased. We are going to meet at the home of the Brady’s this time, who with the McGlens, are the mainstay of the house in Worcester. A powerful speaker.

Truck Strike

Next up to Burlington where Norman and Donald Langloss run the House of Hospitality down on Battery Street which is a branch of the lake front. The truckmen are on strike in Burlington and the boys had tuned over half of the headquarters for the men to meet in. They use it as a hanger, day and night, and the night I arrived we had a meeting to discuss the rights and duties of the labor from the standpoint of the employers. They are a fine bunch of men, newly organized, and struggling hard for the elemental rights to maintain a family. They are mostly employed on long hauls and get occasional wages, some of them are forced to live in company houses and the rest is deducted from their pay. When the strike began, the company raised the rates, they have no funds to keep themselves going so it means sacrifice of the most real kind to work.
From the very beginning of Catholicism these altars with seven buildings tersely referred to. The main altar, and the side altars of patients are segregated. exerts his decorative skill and "Today there is an impressed upon flower, when all the candles are cured there is .impressed upon flower, when all the candles are

The Grim Reaper has perpetual to all the sordid things of

"Trank God, thank Jehovah-Who stands at that door?

Might bring late-or a donkey or horse-nay, a fool . . . .

"l!:::=========:::::::l

I accommodate rich folk, the bigger's my store!

God is good. For the poor His deep love is immense.

God bless you and find you some shelter's defence'.

To Mary and Joseph and Angels this morn

Rejoice on this day. Its a Day the Lord made.

Lowly Shepherds and Angels invoke heaven's aid

Bearing Jesus whose coming should make men hate · sin,

Now Brethren, I warn you, the secret is hid

Of all that soon follow ed. May Jesus quick rid "

...twenty-four

suicide"

and restraint upon the President in consequence of which the members

The dignity of labor was stressed by a visiting teacher from

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firms, we beg you to take of Mercy we beg you to take

stock of your ·clothing closets and send to us any winter

and send to us any winter

In the manner for you and for me to adore.

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Christmas Story

Adapted from a Russian Folk Tale

By ELIZABETH FINEGAN

This tale has been told at Russian hearthside on Christmas Eve for years unnumbered, and secretly each listener has thrilled and hoped and wondered.

Nicolai sat snugly by the fire, content with the great good of being warm and peaceful on this lean and chill Christmas Eve. As the fire sparkled and snapped, and the great Cathedral bells chime together grately, Nicolai closed his eyes against the welcome hint of the flames.

Through the dark, unshaded, a Voice sounded, soft as the night was bright as the flames.

"Nicolai, little father. You sit alone this Christmas Eve. Tomorrow, I will come to you, to gladden the birthday of all men's joy."

With a sigh, a glowing log crumbled in the fireplace, and Nicolai leapt up, crying:

"Wait, Child! Wait, Sire!" but the high-burning flames showed only a grotesque shadow with empty arms outstretched.

Nicolai seated himself more no that night. The forgotten fire sputtered and died, and the cold dawn woke to a festive scene. The table and the mugs, twinkled a pair of small shiny red leather boots, the work of his hands, his birthday gift for his Guest.

And when, at the close of the dancing firelight, shone the red boots, the work of his hands, his birthday gift for his Guest, Nicolai sat snugly by the fire, content with the great good of this Christmas Eve.

VI. We Are Persons

1. Even were we to suppose that forcible resistance is justified, that the brave good man is justified in fighting the brave bad man, how can we deceive ourselves into thinking of war today as such war?

2. What then?

3. We are persons—we have free will and the use of reason.

4. But war today is for the vast majority of those who are dragged into it: it is a personal struggle at all.

VII. It is Simply Terrorism

1. It is not fighting, just or unjust.

2. It is merely indiscriminate and impulsive destruction.

3. It is not defense of our country.

4. It is not defense of our men, women and children.

5. It is not defense of whole nations.

6. It is simply offensive.

7. It is simply terrorism.

VIII. The Bomber's Job

1. The brave young bomber has not the least desire to fight his rival brave young bomber.

2. His job is to get behind his opponent and destroy or poison foreign people and their homes.

3. How can we ever understand that the Bomber may be said to have done his job, or even to have been brave?

4. This was shown by daily experience in Spain.

IX. Changed Nature of War

1. It and it is not only the algebra that has changed the nature of war.

2. The same developments have taken place in ordinary artillery and rifle fire.

3. The use of guns and rifles as instruments of precision, things which individual men use to destroy or kill an individual target or person, has almost disappeared.

4. The sniper is merely an eccentric.

5. High explosive and long range have made gunnery, like air bombing, more and more indiscriminate.

6. The machine gun is not directed against individuals, but against masses.
Controversy Continues In Re City Versus Land

THERE ARE TWO KINDS OF AGRARIANS

Washington, D. C.

We might call them the Realistic Agrarians, who give us the facts and rea-

雷斯, respectively, because the dif-

ferences are too great for them to

lock on rural life objectively. They

assign no agenda to city creepers, and

study it like any other social pheno-

menon. I do not mean to say that, on

the other hand, the farm is a free and

unimportant place. It must not be criti-

cized when any one might or might not

accept his findings. When anybody

accepts one, the farm must be con-

sidered as a thing of its own. When

The Realistic Agrarians have

worked at the task of analyzing the

facts of their side. The Take the American

group, for example. Their choos-

ing magazine is full of factual ar-

ticles. They consider the practical

issues of farm life and make no

broad generalizations or unproved

conclusions. Moreover, they are realistic enough to believe that there are age-

en on the land, and they are not

afraid to say so. They have an

urban economy where men work to

store food and sleep in the country by

night.

Credo

I have never made any secret of my sympathy with this movement, but

I am not squeamish about it in

believing that I am opposed to any

socialism I herewith set down my

credo:

(1) That the cities are ever-

creasingly a menace to the

nation. (2) That the land is

inaccessible to any laws of logic

or morality. (3) That I believe in dis-

tribution and (4) That I believe

that the cities are derpopulated.

In my brief note in your Novem-

ber issue I point out a few prin-

ciples that apply, and that need be

repeated. The use of land must first

make a living for the people, and

secondly, for the people. The

freedom of the farm can be a

good living as he can make working

for himself. The city man will

move to the city. But good land

produces more than a living. It
does not. The user must pay

to his landlord. This extra is the

ground rent. Ground rent is un-

earned income to the landlord. He

gives no labor nor service for it,

nor is it in the nature of a dividend

from the farmer's cornish. He merely

grows a particular form of food at an

expense.

Hans George

The remedy is to take over ground

rent by the public, and use it in

extensively. He pays his other

people, who pays his workmen for

schooling, pays his other public

bills? He pays his taxes? He gives

away his car, his money in the

form of taxes in the public

school, the public library, the

church, the church, the

organizations in the common

service.

I believe that our cities should be

demolished. There is not enough

space for the million people

people into a few square miles. I

believe in the utopian city, and

the golden city. The utopian city

should come to the subside by

the universal service of the

people.

(7) I believe in such ventures as

the Catholic Worker farm at

Bladon, The Christ at the Center

life in its own right. The

farmers have a right to use land

the way they wish. Land

is

productive, and the

production of a product

is

in

the

public

service-

of

the

public

service.

This brief outline leaves many

statements unanswered, but they

are all answered in the book.

Read it. More is delivered very

recently by Judge Samuel Beardsley

of New York, that answers some of those infor-

mant questions. It can be found for

50 cents.

Respectfully,

John Harrington

"Let no man think that to have

his own life in order is he is un-

mindful of his neighbor’s well-

being."

—St. John Chrysostom

Irish Group in Fight on Unemployment

"The people of Eire have a special hold on but a portion of the earth’s

surface. This is our heri-

tage. It is what we have been

lived to work on. Our purpose

is to make the scheme of things

the best for the conditions of our

own Catholic Worker.

In its early days in 1934, the Mount Street Club was regarded as an

"another crackpot" movement.

People, according to a news item

in the Irish Times, called it a

philanthropic freak. Consider-

ing the work of Mount Street

Club as the "fearful example" of

an unemployed group as the

biggest asset, the club begged

along to its turn to be of assis-

tance to those who were unem-

ployed to find a place in industry

where their employment was

temporary or doubtful.

Self-Supporting

The sponsors of the Club held

to their vital principle that as

soon as possible the unit would

be self-supporting. They worked

forward toward this end encouraged by the financial and moral support

of friends and associates. Talents,

carpenters, bakers, weavers—

people in this country know the

Conscription Unconstitutional

Says Lawyer; Shows Why

(Continued from Page 5)

face, etc.; but here again, their service, when engaged by the

United States, is evidenced in exactly to limit "military" clus-

ter. Facts read in the UIDICTA. But back in 1821 to 1917,

all the "conscripted" of that period evidently were members of the

Union; and the majority of them were voluntary. They were

soldiers who had been and were to be militaried forces of the

United States.

The question, then, is, must the account, be treated as the members of the

Regular Army? Could they be sent out of the United States and into

the Free World? The majority of the then Congress as set forth in the

Constitution of the United States, for the war against the regular

Spanish-American, was not Constitutionally sent out of the United States

and into the trenches for

"Beyond a Reasonable Doubt"

In order to justify their being sent abroad, it was incumbent upon the

service of the war to Hare. Among the other matters, the

adventure of a reasonable doubt.

The War of the World, as well as the Organized Militia, were

required to enforce the laws of the Union. This, however, cannot be

shown, and was not enforced by a foreig

country.

That the officers as well as the Organized Militia were

required at that time to suppress an insurrection. This, however, was not

shown. None can be sent out of the Union. The service of the

President as well as those of Congress, as set forth in the Con-

stitution of the United States, for the war against the regular

Spanish-American, was not Constitutionally sent out of the United States

and into the trenches for

Ripe Time to Question

A serious president has been established in 1918 when the Selective

Service Acts. It is asserted that the Selective or Congress or the Con-

structive Right to draft our soldiers. It should be our task today

While, to come back

but a portion of the

They say that the land will be

somewhat different and they con-

verse a mixture of theory and

brave, new, rural, world. We
gain two. Of course, there is no

so militem that there are still certain

solutions of the problem. A

back-to-the-land movement will not

safeguard all social problems. What

hundred unemployed farmers in the

United States in 1933 was a

million, not an unemployment

on the land, but it is quite

possible to say laws of logic

which are not an unemployment

shall give the facts for those read-

ers who want them. I cannot

access for space to discuss all

the social evils, but I must

myself to what I see as the two

principles: the sense of the 

financial and the spiritual 

life, on the one hand, and

the other.

Rural Proletariat

A working man says: "Of course

Pether Norris doesn’t see any

con-}

(conceived in a manner which is already

more valuable than the

national currency" and the

system of self-help is what he

calls a "moral economy". He

Figure out his demand for

unemployment and the

first is quite

impossible to say laws of logic

which are not an unemployment

shall give the facts for those read-

ers who want them. I cannot

access for space to discuss all

the social evils, but I must

myself to what I see as the two

principles: the sense of the

financial and the spiritual

life, on the one hand, and

the other.

Rural Proletariat

A working man says: "Of course

Pether Norris doesn’t see any

} con-
Controversy continues over city vs. land

(Continued from Page 7)

that I have no philosophy of labor and that I face the facts of urban and rural life. The Romantic Agrarians seem to think the city man exclusively as a worker on a production line doing back-breaking, monotonous work for some selfish capital. They seem to think that one hundred percent of all city men belong in this category. On the other hand, the farmer is for them always a sturdy, independent, remaining on his own land in his own way and living a dignified human life. On this basis of this romantic picture, they draw their conclusions. But let us look at the facts.

In 1890, forty-two percent of all farm workers were women. Patience is not an ideal sort of life. Farm life means living on the outskirts of cities, the futility of their work, and the constant dread of foreclosure which destroys their independence. Others own large farms where labor conditions reproduce, in an age of feudalism, the evils of factory life.

We have been talking about farm operators, but not all farmers are even independent. A great many are farm laborers, the rural proletariat of the country. A million and a half of these are not independent farmers but are sharecroppers and a great many others are tenants, one-fourth million unpaid family workers or indentured workers. These have even fewer rights than the farm laborer. They have less independence and no more security than people of whom five lived in cities. We can turn to the Church and to its centers of Catholic piety, in spite of her theologies, for help. The city has an abundance of people who have followed her around the pastures and accompanied her home at night. She is the cow Rosie, and the singing of the birds in the eaves. She is the city and the singing of the birds in the city.

The city man is every bit as dignified as the farmer, but the city's life is more concentrated there. St. Peter can be of no help to the worker. The question, then, narrows down to the question of the city and the worker. The city is the sanctuary of the Cotswolds who wrote the Cotswolds. It is the city these workers have been turned to by Dr. Elizabeth Walsh in her book, The City has an abundance of people who have followed her around the pastures and accompanied her home at night. She is the cow Rosie, and the singing of the birds in the eaves.

Rosie is dead. St. Francis would know about her condition. (Of course he didn't know how we felt about her.) He was thinking of milk for our children that summer. Rosie could not work in the city, and we were all very fond of her. Nobody could write about her like Father Furfey.

For another thing, the city man's need is not a liability. It is not a reason for unemployment. It is an asset. He must have a boss.

Unemployment

(Continued from page 1)

But to us Rosie meant milk for hundreds of slum children during that summer. She meant health and sunshine and light and wind in the grass. She meant the pleasant pungent smell of the barnyard and the singing of the birds in the cages. She meant health and sunshine and light and wind in the grass. She meant the pleasant pungent smell of the barnyard and the singing of the birds in the cages.

Little sister, the cow Rosie is dead. St. Francis would know about her. She was not a liability to her. He was thinking of milk for our children that summer. Rosie could not work in the city, and we were all very fond of her. Nobody could write about her like Father Furfey.