



The Catholic Worker



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Price One Cent

HAYES OF COLUMBIA GIVES OPENING NIGHT LECTURE OF CATHOLIC WORKERS' SCHOOL

We start next month the Catholic Worker's School. From 7 to 8 P. M. we will have a discussion led from the floor by anyone who happens to be there. From 8 to 9 P. M. we will have a lecture, on a special subject by one who knows his subject. From 9 to 10 P. M. we will have a discussion led from the platform by the lecturer or by a Catholic worker.

COMING TO UNION SQUARE

Two years ago, I went to see college professors and asked them to give me the formulation of those universal concepts embodied in the universal message of universal universities that will enable the common man to create a universal economy. But college professors were too busy teaching subjects to be interested in mastering situations. College professors were too interested in academic matters to be interested in dynamic matters. But now college professors realize that they must be men of action as well as men of thought—that they must be dynamic as well as academic, and that Union Square can teach something to college professors as well as learning from college professors.

BLOWING THE DYNAMITE

A radical writer, Albert J. Nock, says: "Rome will have to do more, than to play a waiting game; she will have to use some of the dynamite inherent in her message." To blow the dynamite of a message is the only way to make the message dynamic. If the Catholic Church is not today the dominant social dynamic force it is because Catholic scholars have failed to blow the dynamite of the Church. Catholic scholars have taken the dynamite of the Church, they have wrapped it up in nice phraseology, placed it in an hermetically sealed container, placed the lid over the container and sat on the lid. It is about time to blow the lid off and make the Catholic message dynamic so the Catholic Church may again become the dominant social dynamic force.

SCHOLARS AND BOURGEOIS

The scholar has told the bourgeois that a worker is a man for all of that. But the bourgeois has told the scholar that a worker is a commodity for all of that. Because the scholar has vision, bourgeois calls him a visionary. (Continued on page 8)

A NATIONAL HOSPICE ON OUR DOORSTEP

While thousands sleep in tiers, and often in tears in our inadequate municipal places of shelter, while others go shelterless because these places are inadequate, there lies at the very doors of our city a perfect haven for nearly all the homeless and destitute of New York—Ellis Island.

The buildings, now almost empty because of decreased immigration, could house hundreds, even thousands. There are dormitories, recreation rooms, dining rooms. No neighbors could complain about the influx of visitors. There would be plenty of room for all.

Years ago the place was a hospice for awhile for all those who came seeking the promised land, America. Within its portals they were received if not with open arms, at least with a semblance of hospitality.

Why not, Uncle Sam? Won't you re-welcome to your arms these, your own, who have a greater need than ever before of the haven that you erected for their forbears—a place where families could be kept together, where mothers need not be separated from their children—a National House of Hospitality for your people.

Swanky Haven

A hospice for men has been established in Washington, D. C., by Rt. Rev. Msgr. Edward L. Buckey, pastor of St. Matthew's church. Called St. Christopher's Inn, it has been organized much along the lines of our own "House of Hospitality" for women—with one exception—the building that houses it is a good deal more "high hat" than our own modest apartment-hospice. It was formerly the home of General Grant, and its next door neighbor once sheltered General Logan.

Some of the appointments that made General Grant's home a place of splendor still remain. There are high ceilings with ornate plaster cornices, white marble mantels, and open fireplaces. The inn shelters about thirty men nightly, but no one is allowed to stay longer than five nights, and the place is closed from nine o'clock in the morning until four in the afternoon. Meals are also provided.

With an eye to the future expansion of our hospice, we cast an eye speculatively over possible acquisitions in the way of homes of the famous. Of course, there is the home of President Roosevelt, some place in the '80's but that won't do... his family occupies it. So we can't have the ex-home of a President. But ex-Governor Smith's home on Oliver Street would fill the purpose even better... to say nothing of Jimmie Walker's ex-home on St. Mark's Place. How about it, Jimmie?

CHILD LABOR BILL IGNORED AS COUNTRY SPEEDS REPEAL OF EIGHTEENTH AMENDMENT

Hard on the heels of the last huzzas of joy over Utah's ratification of the repeal of the eighteenth amendment to the Constitution of the United States, again appeared a sister amendment still knocking at the doors of the several states for her share of recognizance—the Child Labor amendment.

FEED THE MULE— STARVE THE MAN

Our own raised eyebrow department took two leaps skyward at a notice which recently came in through Federated Press release. It seems that the federal emergency relief administration is lying awake nights, worrying about the possibility of farm animals starving. Men die of hunger in our city streets, and women, too—the dreadful effects of starvation and malnutrition are evident everywhere that humanity congregates, yet the problem is to prevent farm animals from starving!

Perhaps the master minds engaged in figuring it out never thought that it might be possible to kill the animals that are threatened with starvation, that the humans likewise threatened might survive.

We do know that farm animals fill a necessary place, but after all, there have even been sotto voce tales of cannibalism among our western pioneers in the dim, dead days. Since we must, after all, eat, it might as well be animals!

This "Cinderella" amendment has been wearily buffeted from state to state and from legislature to legislature for just exactly the same number of years as it took months for the prohibition repeal amendment to be taken to the bosom of the Law—ten years! Even considering the length of time, Pennsylvania the last to sign to date, was but the twentieth state to so place its approval on this significant piece of legislation.

It is difficult to understand why it has been such a step-sister to the people of this social-justice-conscious country, there has been such a hodge podge of information and mis-information published on the subject.

Called Evil Move

In fact one of our Catholic contemporaries published a letter from a Washington correspondent who said: "The child labor agitation has been for years an evil movement. It has done much harm by its slanders of our industrial managers, and by legislation which it has brought about. The child labor movement is not humanitarian, because as I have stated, there is no child labor; it is political and is prompted by selfish motives on the part of those acting in this propaganda."

It is immediately apparent that the gentleman who wrote that must never have even heard of the beet sugar fields, and probably never in his life purchased a newspaper on the streets.

Publishers Oppose Bill

Actually, the newspapers of the country have been almost wholly against the adoption of such an amendment, and since none of them want to come out with the real reason why they do not want it adopted, a bundle of confused "alibis" have reached the eyes of the people at large.

We have the editorial word of a newspaper with the largest circulation of any in the country that the one and only reason why publishers oppose legislation on the subject is simply because they are the largest group of child labor employers in the United States. Of course they do not want to substitute adults for children at adult wages!

Newsies Make Good

It has been the boast of a great many self-made men that they have started on the road to fame and fortune by selling newspapers. The publishers do not remind their readers however, that an appalling number of our juvenile delinquents also started on the downward path in the same line.

Perhaps if the boyhood stories of some of our most glamorous gangsters (or bankers) were written considerable space might also be devoted to the days when they, too, tramped the streets vending their papers and coming in contact with every kind of vice familiar to man.

Specimens of Communist Propaganda

There is hardly a copy of a Communist magazine or newspaper which does not have its far from subtle digs against the Catholic Church. Here are a few samples culled from an hour's reading of some Communist literature:

One issue of *The New Masses*, a weekly Communist magazine, has a story about the deplorable conditions among the home workers in New Mexico who make hand-embroidered underwear. The statement is made that out of their pitance the Mexican women and girls are forced to support the Catholic Church.

In the January 16 issue of the same magazine there is a long story and a very dull one about a miner who marries a Catholic girl who carries on an affair with the "parson" on the side and runs a disreputable house and how the poor miner in the long run has to be buried by his union because the church won't go to the trouble of burying him.

In the same issue there is an obnoxious cartoon of two Catholic priests sitting on the bank of a lake, one of them saying, "I heard the sweetest confession this morning."

The purpose of the cartoon is obvious. It is to propagate the idea that the seal of the confessional is

not sacred, a charge that has been hurled again and again at the priesthood.

In one of the issues of the *Daily Worker* there is an article on "Cocaine Catholics" holding up T. S. Elliot and Jean Cocteau as representative Catholics of the present day. (And T. S. Elliot is not a Catholic at all!)

"If the Catholic Church hopes to be saved from the advancing tide of a socialist and rational world by such champions, it is indeed in a bad case," the article continues... "The art of such men was always warped and limited, with no roots in the epic life of daily humanity. Too fastidious to live with mankind, it is natural that when they become political it is to join the camp of the exploiters."

There is never any mention made in the Communist press of such men as Father Francis J. Haas, Father R. A. McGowan, Father John A. Ryan—all of them down in Washington working for labor. And if ever a man did have roots in the epic life of daily humanity, it is the parish priest, working with his people, ever on call, hearing their troubles daily, weekly in the confessional.

Another column long story in the *Daily Worker* is the bitter letter of a former Catholic calling attention to an article on poverty in a copy of *The Sunday Visitor*. The letter begins, "I was a Catholic myself until three years ago, when the Catholic Charities of Chicago and the St. Vincent de Paul Society of — parish, woke me up and

threw me into the ranks of the Communist Party, which, I am now perfectly sure, is the only true friend of the working people of the United States."

It is hard for the Communist papers to tie up the capitalist system with the church. They know they cannot do it. They are familiar with the writings of such men as Father Gillis, Father LaFarge, Father Parsons, Father Husslein, as well as of those priests mentioned above. But they don't want the rank and file Catholic Workers to be familiar with these writings. And if by any chance the worker runs across the work of one or another of these priests, the communist says:

"Oh, he is an exception. For one like him you have thousands who are indifferent to the welfare of the people."

In general the worker is not much of a reader. Reading matter must be handed out to him in street cars, in public squares, at meetings. We must put over Catholic pamphlets and the Catholic press with the same tactics that the Communists use in putting over their literature—and Heaven knows it is dull enough often.

The thing which we wish to emphasize again is this:

The Communist hatred of the church is something entirely separate from the Communist hatred of the capitalist system and this is so obvious that it is hard to see how the Catholic worker is taken in. It is because he is taken in very often that there is the need of such a paper as *THE CATHOLIC WORKER*.

Labor Education

"If the society of the future is to be organized functionally the legitimate aims and rights of the functional groups must be interpreted to them intelligently and honestly in the light of the common welfare.

"If it is true, as the Encyclical says, that the 'immediate apostles of workingmen must be workingmen themselves', what greater service can be rendered the vast multitude of wage-earners than to enable them to lead themselves?

"What greater service can be rendered to all society than to establish it firmly on understanding, justice and charity?"

—Rev. Francis J. Haas, Ph.D.

Communism and the NRA

The Soviet censors are very careful not to permit any criticism of the Communist program in Russia. But quite different is their policy with regard to other countries. Two days after the correspondence between President Roosevelt and President Kalinin was published in Moscow, the Central Office of the Communist party issued an attack on the Roosevelt recovery program and gave detailed instructions to the American Communists to agitate the masses and develop strikes against the Administration's recovery measures. An enlightening excerpt from this written attack, which was printed in a Soviet government printing plant, follows:

"The Communist party and revolutionary organizations can and must become sole leaders of the North American broad masses . . . against Roosevelt's program."

"It is necessary to dispel the illusions still existing among the workers and to exploit the wave of discontent that is rising, particularly in connection with the practical application of Roosevelt's measures."

"It is necessary to convert this discontent into a gigantic struggle of the proletariat of the United States."

"There were some delays on the part of our revolutionary organizations in properly estimating Mr. Roosevelt's program, but now they have formulated their counter-program and are developing revolutionary activities intensively. Investigation of the masses in open fights and the developing of strikes against the Administration's measures are the chief points of this program."

"The struggle of the working class of the United States against Roosevelt's plan, against preparations for an imperialist war and in defense of the Soviet Union can and must be waged only under the leadership of the Communist party and by stubbornly following the correct line laid down in these instructions, connecting every day demands with the final goal of the class war and pushing forward the program for a revolutionary issue from the crisis."

As Father Edmund Walsh pointed out in his radio address of December 9, 1933: "The important thing here is not what members of the Communist party may do in their capacity as citizens of the United States, but that this hostile provocation to violence should have been launched with Soviet approval at the very moment that Mr. Litvinov was preparing to start for Washington bearing an olive branch and uttering his usual guarantees about international peace."

Francis L. Burke.

GOD ON BROADWAY

I have never written as a dramatic critic nor am I writing so now. But I have just come in from seeing Eugene O'Neill's play, "Days Without End," and I cannot forbear to sit down and report on it. The night is bitterly cold and the fires are going comfortably with a kettle singing on the pot-bellied stove in the office and there is still time before twelve for a cup of tea and ruminations about the play before I turn in.

It is to bring the play to our friend the priest who offers us a quarter of a moose from far north Alberta, to our Jesuit priest to whom we send the paper in India, to the small towns in the western states and throughout Canada, that we are devoting this column to an account of what we have seen.

Because to see such a play on Broadway, the struggle of a man's soul between belief and disbelief, between hate and love for God, has the thrill which we have felt when we bring Catholic philosophy to Union Square in distributing THE CATHOLIC WORKER.

The man in the play has as a boy believed, and has seen the beauty and bravery and nobility of belief in his mother and father. In losing them he loses his faith, and experiments in the sterile beliefs of the day. In his maturity, through a sin he has committed, and through his ensuing remorse he struggles back to his lost faith

woman on my right. Too much stress was laid on the infidelity in the minds of the audience and not enough stress on the infidelity to God of which that sin was just an instance. John Loving repented and rebelled against his repentance so he continued to defy God. The repentance of a Stavrogin or of a Boris Goudonoff would have been more comprehensible and more gripping to theatregoers. The subtleties of John Loving's character were too much for them.

Then there are minor criticisms. The shallowness of the sets, for instance. Is the stage so small that there could be no depth given to that final scene at the foot of the crucifix?

To go on one's knees to pray is a hard thing for a renegade. It is a struggle to take a physical attitude of humility.

If the stage had been deeper—if there had been the crucifix in the background and the sanctuary light burning—if there had been an altar rail at which to fall—then it would have seemed less startling perhaps, but more gripping, to see John Loving fall to his knees crying out urgently to his God.

But these are minor matters. The fact remains that the harsh criticisms of the play which appeared in the New York press indicated the revulsion in the minds of the writers against any profession of religious faith. And if there were



(Federated Pictures)

NATURE PROVIDES—BUT NOT TOO WELL

When they were driven from their boxcar home by the cold, Mr. and Mrs. Mose Gillard, Nashville, Tenn., moved into this hollow tree. This is an example of what the southerners mean when they say: "We know how to take care of our colored folks." They give 'em a hollow tree.

and ends exultant at the foot of the cross.

The comments of the audience tonight were various. The woman to my left commented on the tremendous acting of Larrimore. The woman on my right commented on the magnificence of the play and the sterility of the acting.

"They give it what they have," she said. "But it is not enough. They do not know themselves what it is all about. The woman is a stick. Her revulsion against her husband is as much a sin as the sin he has committed against her. The sin is not enormous enough in scope to justify his agonized repentance of her agony at lost love. Her love has never been big enough. She says herself it is something he has built up. He is the whole thing in the play and she is not enough. She is a stick and just acts uncomfortably."

"It's a fraud," someone else said. "No, O'Neill is always sincere," was another comment. "I just don't get it."

I agreed more or less with the

faults in the presentation it was the fault of one actor, the wife, rather than of the author.

Such actions as buying and selling, borrowing and lending, employing and laboring as employees come as directly under the law of the Gospels as do family relations, neighborhood relations, or the so-called purely individual human actions. Although Christ laid down nothing that could be called a social program, He enunciated a set of principles by which the rightness or wrongness of any other program can be accordingly judged.

—FATHER RYAN.

... "There are certain conditions of work, of lodging and of nourishment, below which no sort of life for the spirit can be seen as possible."—Abbe Lugan.

... "There can hardly be any question as to the moral right underlying the worker's claim to security against unemployment."—Father Cuthbert, O.S.F.O.

A TELLING CASE FOR CATHOLIC ACTION

"Are we on the way to revolution? Or is the Roosevelt administration 'making' the revolution?" Mauritz A. Hallgren, in his "Seeds of Revolt" (Alfred A. Knopf) attempts to answer the question by setting before the reader a thorough, interesting, and comprehensive account of his findings after many months of travel through the country observing conditions in cities, farm districts and factory towns, witnessing strikes and mass meetings, and interviewing politicians, bankers, unemployed, farmers, labor agitators and many others. Amazingly, since Mr. Hallgren is an associate editor of The Nation, and can scarcely be accused of having any predilection towards Catholicism he makes out as perfect a case for Catholic Action as you would find in many a day's reading.

He shows that the workers in this country have fared little better under one power as another, and damns with faint praise the recent efforts of Capitalism, Socialism, Fascism and Communism, alike.

In Italy and Germany, he notes that Fascism was used not for revolutionary purposes, but to keep the capitalist class in power. The British Socialists delivered themselves into the hands of the Bank of England, and again, in Germany, a great many Socialist workers died

The Catholic Worker and His Books

Catholic Workers, read Catholic books! Go to your public libraries and see if the books you want are there. If not, request them. Your taxes contribute to these libraries; make your needs known. Libraries procure books for which there is a demand.

The following list includes some important books of interest to Catholics as well as to non-Catholic readers.

Christianity and Class War, Nicholas Berdyaev.

The End of Our Time, Nicholas Berdyaev.

The Modern Dilemma, Christopher Dawson.

Bolshevism—Theory and Practice, Waldemar Gurian.

An Introductory Study of the Family, Edgar Schmiedler.

The Christian Social Manifesto, J. Husslein.

The Unemployment Problem, Thurber Smith.

The State and the Church, John A. Ryan.

A Survey of Sociology, Ross.

Religion and the Rise of Capitalism, Tawney.

Progress and Religion, Christopher Dawson.

Enquiries Into Religion and Culture, Christopher Dawson.

The Making of Europe, Christopher Dawson.

The Life of The Church, Rousset, d'Arcy, etc.

The Catholic Church in Contemporary Europe, Guilday.

The Church in the South American Republics, Edwin Ryan.

The Catholic Church and History, Hilaire Belloc.

The Spirit of Catholicism, Karl Adams.

Christ and the Western Mind, Karl Adams.

The Son of God, Karl Adams.

The Origin and Growth of Religion, Schmidt.

Jesus Christ—His Person, His Message, His Credentials, De Grandmaison.

Things We Live By, Abbe Dimnet.

St. Thomas Aquinas, G. K. Chesterton.

An Introduction to Philosophy, J. H. Ryan.

The Catholic Church and Philosophy, V. McNabb.

Three Reformers, Luther, Descartes, Rousseau, J. Maritain.

Contemporary Philosophy and Thomistic Principles, Bandas.

The Key to the Study of St. Thomas, Ogiati-Zybura.

The Church and Science, B. Windle.

History of Philosophy, Turner.

Weeping Cross, Henry L. Stuart.

Viper's Tangle, Francois Mauriac.

Veil of Veronica, Gertrude von Le Fort.

A Watch in the Night, Helen White.

Gates of Hell, von Kuhnelt-Leddian.

Sing to the Sun, Lucile Borden.

Junipero Serra, Agnes Repler.

Magnificat, Rene Bazin.

Ida Elisabeth, Sigrid Undset.

Francis L. Burke.

"The first duty therefore of the rulers of the state should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves the public well being and private prosperity."—Leo XIII.

"It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power."—Leo XIII.

coup d'etat — in other words, no other agency is able to redeem the economic world from the mess to which capitalism has reduced it—none other, that is, but one to whom he inadvertently left the field—Catholicism.

HELP THE CATHOLIC WORKER TO HELP THE NATION'S ILLS

Commentary Column

"One afternoon last month we went up to the Municipal Lodging House of the city of New York and looked at the largest bedroom in the world there. The seventeen hundred beds, the row of eight stretching away out to the very end of a pier, two tiered beds at that, was a grim sight. The collectivization of misery.

The huge vats of stew, stirred with a tremendous ladle only emphasized the ugly state which the world is in today. Every night the men stand out on 25th street in long lines and are hustled through, catalogued, ticketed, stamped with the seal of approval, fed in a rush and passed on to the baths, the doctor, the beds, all with a grim efficiency which gave testimony to the length of time this need has existed for the mass care of the impoverished.

One day last summer I saw a man sitting down by one of the piers, all alone. He sat on a log, and before him was a wooden box on which he had spread out on a paper his meager supper. He sat there and ate with some pretense at human dignity, and it was one of the saddest sights I have ever seen.

I heard a story a month ago about how homeless men keep clean. They go to the public baths, wash out their underwear and put it back on again wet. Rather than such dank cleanliness, I'd prefer good warm dirt.

The attendant who showed us around told of how the lame, the halt and the blind who were being housed at the "muni" were transported in a bus to a place which the Salvation Army runs for such men where they can sit inside all day out of the wind and the rain. But what about Catholic provision for such men? There is none. The money which Father Rafter down at the Holy Name Mission collected through the years went for immediate relief for homeless and hungry men and he was not able to start the building project for his men which he had been planning. Oh, for parish houses of hospitality!

If the largest bedroom in the world was a sad sight, the women's dormitory was even sadder. At one end of it there were beds with little cribs by the side of them for women with babies. But women know that if they are forced to accept the hospitality of the city, their older children will be taken from them and only infants left to them, so not many of them go there. Our escort told us of a family which had come in the night before. There was a family evicted, and the mother was so sick she had to be carted off to the hospital, and the man, the old grandmother and the three children had to go to the city for relief. The older children were taken to homes and the baby left with the grandmother. And what must have been the thoughts of the mother lying in the hospital, wondering where her mother, her children and her husband were spending the night? What but thoughts of hatred and despair that such cruelty and inhumanity can exist today.

Father Henry Borgmann, CSSR, who is helping us much with his advice and friendly comment, asks why the cumbersome phrase, House of Hospitality is used and why not Hospice. I'm afraid it is too late now to change. The phrase was Peter Maurin's and it's sticking. The girls who come to the office looking for shelter ask about the House of Hospitality. Our fellow workers call it by that name. Little Teresa, who is seven, and

The Festival of the Holy Family

Antiphon for the Cantic "Benedictus" at Laudes:
Let the example of Thy Family, O Lord, enlighten us, and guide our feet in the way of peace.

Versicle and Response at Laudes:

Versicle: I shall cause all thy children to be taught of the Lord.

Response: And great shall be the peace of thy children.

The Prayer said throughout the Office:

O Lord Jesus Christ, Who when Thou wast subject to Mary and Joseph, didst sanctify the life of the home with virtues which are unutterable, grant that we, by the assistance of both, may be instructed by an example of this Holy Home, and admitted to a share in its everlasting blessedness. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. Response: Amen.



Freddy Rubino who is five, know all about it too.

"Don't climb on those clothes and blankets. They're for the House of Hospitality," I heard them saying the other day. And Teresa is thinking of becoming a nun and starting another House of Hospitality when she is twenty. (That was after seeing Cradle Song.)

Father Borgmann also sent us his books for our library, among them LiBiCa, which is a series of lessons on the liturgy, the Bible and the Catechism.

Father Francis B. Burns also sent us in a bundle of books for our library. Pretty soon we'll have so many books we will have to beg for a library to keep them in. Maybe next summer we'll carry a travelling Catholic library around the country. Maybe we'll only have a pushcart library in Union Square. That would be fun.

We call attention again as we did in our second issue to the notable resolutions passed by the Students of Manhattanville, New York City, at a meeting of The Catholic Action Forum held in May. These resolutions caused wide press comment throughout the country and doubtless did much to influence the thought of Catholic youth on the race question.

Another resolution adopted by the Catholic Students Mission Crusade which numbers Catholic youth in the hundred thousands is most significant in that the Crusade had not heretofore taken up the question of the Negro.

The resolution follows:

"Whereas: His Holiness Pope Pius XI has expressed the desire that there be promoted a more extensive study of the mission activities among the Negroes of America, and

"Whereas: His Holiness likewise urges the further cultivation of a Catholic attitude of friendly encouragement and fraternal recognition of our co-religionists,

"Therefore, be it resolved that the convention go on record as opposing all un-American and anti-Catholic principles embodied in race prejudices. And be it further resolved that all Crusaders refrain from acts and words which might blind the Negro to the true nature of Catholicity; and be it finally resolved that Crusaders recognize that the Negro as a human being and as a citizen is entitled to the essential opportunities of life and the full measure of social justice."

CHILD VICTIMS

Out of the morass of stupidity or worse which encompasses our public officialdom there occasionally comes a flash of real understanding, as refreshing as it is unusual.

The rapier-tongued Federal Administrator Harry L. Hopkins towered head and shoulders above his fellow Administrators for a moment when he delivered himself of some choice (oh very choice, and unmistakable) words on the disastrous effects of the depression on children.

The daily press reports him as saying that 5,500,000 children are on the relief rolls of the nation. Of all persons receiving relief in October, 40 percent were children under 16, an age group which represents only 31 percent of the population.

"We must face the tragedy of the depression," Hopkins said. "It has been taken out of the hides of the children. And I'm under no illusion that we've done a perfect job about helping them.

"I'm not enthusiastic about school feeding unless you feed all the children," Hopkins continued, "I much prefer a scheme where all the children are fed at school and the parents who can afford to pay do so, but the children aren't allowed to know. You know what little devils children can be to each other and I'm not keen about making the relief children conspicuous so that prosperous offspring can gibe at them."

Now, we'd say the gentleman from New York has ideas, and let us add that this is not the first time he has demonstrated that his head is for something beside his hat. He has been known to tell certain governors to go back and sit down, or used stronger terms to that effect, and has said real naughty things to Mr. Johnson about his little codes.

LAY APOSTLES

During the last month a special anniversary issue of *The Daily Worker* (Communist) came out and 250,000 copies of the paper were printed and distributed all over the United States.

In one of the stories printed, it is stated that the Communist Party has organizations in about 500 cities and that *The Daily Worker* was circulated in about 2,000 cities.

Articles printed in the special edition quoted extensively from Lenin and his fights for the establishing of a revolutionary press. "I continue to insist," he wrote, "that we can start establishing real contacts only with the aid of a common newspaper, . . . which will summarize the results of the diverse forms of activity and thereby stimulate our people to march forward. . . . Intirigingly along all the innumerable paths which lead to the revolution in the same way as all lead to Rome. . . . The mere function of distributing a newspaper will help to establish real contacts. . . . The role of a newspaper does not limit itself only to the propagating of ideas. . . . A newspaper is not only the collective propagandist and agitator, but also the collective organizer."

Jim Lehane of Woodside, Long Island was in the office of *THE CATHOLIC WORKER* the other day telling how *The Daily Worker* is distributed out in his section. A group of young people get together on a Sunday morning and go around from door to door distributing back copies of the paper. He urged that the same kind of neighborhood work be done with *THE CATHOLIC WORKER*.

There was a feature story in the *Daily Worker* not long since telling of the Sunday activities of two young Communists and their experiences in going from door to door down on the East Side and leaving copies of the paper. In some instances the families were Catholics, but they persuaded the man of the house to take a copy

MARY

By MARGARET E. JORDAN

Into thy keeping all were given,
Mother Divine!
The black, the white, the bound,
the free
Alike are thine:
From east to west, from pole to pole,
Thy care is each immortal soul.

From royal gibbet of the Cross
Bequest divine
Fell unto thee from lips of Christ,
And all are thine.
Banish race hate through love's strong power.
God's justice shines in life's dark hour.

(Suggested by "The Scottsboro Boys are Children of Mary" in the December Catholic Worker.)

of the paper as a gesture of friendliness towards a fellow worker.

"I know of other instances in widely separated sections of the city where communist distributors went through apartment houses from door to door, selling weekly subscriptions.

It is this indefatigable zeal which wins to Communism so many adherents and sympathizers.

And it is up to zealous Catholics to imitate them in this zeal.

One of our workers, Bill McGivney, a laboratory technician over on Welfare Island, spends all his spare time in spreading the knowledge of *THE CATHOLIC WORKER*. He mails copies to people who he thinks will be interested, selecting their names from the daily press and from the weekly Catholic press. He always carries around a pocket full of papers in order to give them out to anyone he comes in contact with. He gets in touch with boys' clubs, with organizations meeting at the Knights of Columbus Hotel. He is a real lay apostle, tireless and enthusiastic in his work for the cause.

"Whenever the general interest of any particular class suffers, or is threatened with evils which can in no other way be met, the public authority must step in to meet them."—Leo XIII.

Building Churches

PETER MAURIN

HENRY ADAMS tells us in his Autobiography.
that he could not get an education in America,
because education implies
unity of thought
and there is no unity of
thought in America.

So he went to England
and found that England
was too much like America.

So he went to France
and found that France
was too much like England and America.

But in France he found the Cathedral of Chartres
and from the Cathedral of Chartres he learned
that there was unity of thought
in thirteenth century France.

People who built the Cathedral of Chartres
knew how to combine
cult, that is to say liturgy
with culture, that is to say
philosophy
and cultivation, that is to say
agriculture.

The Cathedral of Chartres is a real
work of art
because it is the real expression
of the spirit of a united people.
Churches that are built to-day
do not express the spirit of the people.

"When a church is built,"
said to me a Catholic editor,
"the only thing that has news value is:
How much did it cost?"

The Cathedral of Chartres was not
built
to increase the value of real estate.

The Cathedral of Chartres was not
built

with money borrowed from
money lenders.

The Cathedral of Chartres was not
built

by workers working for wages.

Maurice Barres used to worry
about the preservation of
French Cathedrals,

But Charles Peguy thought
that the faith that builds
Cathedrals

is after all the thing that
matters.

Moscow had a thousand churches
and people lost the faith.

Churches ought to be built
with donated money, donated
material, donated labor.

The motto of Saint Benedict was
Labore et Orare, Labor and
Pray.

Labor and prayer ought to be combined.

labor ought to be a prayer.

The liturgy of the Church
is the prayer of the Church.

People ought to pray with the
Church
and to work with the Church.

The religious life of the people
and the economic life of the
people

ought to be one.

I heard that in Germany
a group of Benedictines
is trying to combine liturgy
with sociology.

We don't need to wait for Germany
to point the way.

Architects, artists, and artisans
ought to exchange ideas
on Catholic liturgy and Catholic sociology.

THE CATHOLIC WORKER

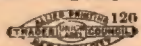
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Another Miracle, Please, St. Joseph!

Our lives are made up of little miracles day by day. That splendid globe of sun, one street wide, framed at the foot of East Fourteenth street in early morning mists that greeted me this morning on my way out to mass was a miracle that lifted up my heart. I was reminded of a little song of Teresa's, composed and sung at the age of two.

"I'll sing a song," (she warbled)

Of sunshine on a little house.

And the sunshine is a present for the little house."

Sunshine in the middle of January is indeed a present.

We get presents, lots of them, around THE CATHOLIC WORKER office. During the holidays a turkey, a ham, baskets of groceries, five pounds of butter at one fell swoop, plum puddings, flannel nightgowns and doll babies, sheets, wash rags and blankets descended on us. There was even the offer of a quarter of a moose from Canada, but we didn't know where we could put it, so we refused it.

We appealed in our last issue for beds, and eight beds came. Our cooperative apartment for unemployed women is furnished now, and the surplus that comes in we will give to unemployed people in the neighborhood.

As I write, a blanket comes in from Houghton and Dutton, Boston, Massachusetts, sender unknown, but one of our Boston subscribers, no doubt. We threatened in the last number to sleep between newspapers and under rugs, but we didn't have a chance. When it was three below we had denuded the house of blankets to the extent of having to use donated overcoats which had just come in, but even this minor mortification was soon denied us.

During this last cold snap one of the girls from the Teresa-Joseph Co-op came in to tell us that they could use four more blankets, and that very afternoon a car drove up to the office and four blankets, beautifully heavy ones, walked in.

And so it goes. Books, food, (two bottles of wine and a box of cigars! and who sent them we wonder.) clothes and bedding!

And now we ask St. Joseph for another little miracle. Our cash box is empty. We just collected the last pennies for a ball of twine and stamps and we shall take a twenty-five cent subscription which just came in to buy a stew for supper. But the printing bill, the one hundred and sixty-five dollars of it which remains unpaid, confronts us and tries to intimidate us.

But what is \$165 to St. Joseph, or to St. Teresa of Avila either. We refuse to be affrighted. (Though of course the printer may be, oh he of little faith!)

Don Bosco tells lots of stories about needing this sum or that sum to pay rent and other bills with and the money arriving miraculously on time. And he too was always in need, always asking, and always receiving.

A great many of our friends urge us to put our business on a business like basis. But this isn't a business, it's a movement. And we don't know anything about business around here anyway. Well-meaning friends say,—"But people get tired of appeals." We don't believe it. Probably most of our friends live as we do, from day to day and from hand to mouth, and as they get, they are willing to give. So we shall continue to appeal and we know that the paper will go on.

It's a choice of technique after all. People call up offering us the services of their organizations to raise money. They have lists, they send out telephone and mailed appeals. They are business-like and most coldly impersonal. Though they may be successful in raising funds for Jewish, Catholic and Protestant organizations and offer us several thousand a week, minus their commission, we can't warm up to these tactics. We learn ours from the Gospels and what's good enough for St. Peter and Paul is good enough for us. Their technique of revolution was the technique of Christ, and it's the one to go back to.

And as for getting tired of our appeals, Jesus advocated importunity, thus:

"Which of you shall have a friend, and shall go to him at midnight, and shall say to him, friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say, trouble me not, the door is now shut and my children are with me in bed and I cannot rise and give thee. Yet if he shall continue knocking, I say to you, though he will not rise and give him because he is his friend; yet because of his importunity he will arise and give him as many as he needeth."

So our friends may expect us to importune and to continue to ask, trusting that we shall receive.

Amici Italiani!

Maggio scorso, quando il primo numero del II LAVORATORE CATTOLICO apparve, vi era in New York una "demonstration" pubblica da parte dei Comunisti. Circa 100,000 membri del partito vi presero parte, buona parte dei quali Italiani.

L'urgente bisogno dei nostri correligionari Italiani ci ha spinto ad iniziare, con questo numero, una rubrica speciale dedicata agli Cattolici Italiani.

Apriamo questa sezione Italiana con una ristampa del nostro articolo di fondo tolto dal primo numero, la cui ristampa ci e' stata piu volte richiesta dai nostri lettori in Inglese.

Ecco l' articolo di fondo dal nostro primo numero: "Per tutti

LETTERS and COMMENT

"Your paper has been coming to us for the past few months. We have distributed it among the boys and girls of our 8a class. (Elementary School.) The children have taken it home so that their parents may read it.

"We know you will be pleased to hear that each month, before the paper has been distributed, the youngsters are eagerly awaiting its arrival. Many of them read the paper through themselves and like it. This will surely give them a good foundation for their future work in High School."

Sr. M. Geraldine.

"Here is another missionary's dollar to match Father O'Connor's. Your paper was called to my attention by a student at the local seminary. But I met many old friends in it: Doctor Falls, Mr. P. J. Clare, Father O'Connor, et al. It is true, I know some of them only on paper; but better that way, to be sure, than not at all.

Send me your paper, won't you? God bless the work.

Edward V. Cassidy, S.S.J.

"I read your paper and am very much pleased with it. I appreciate the great interest you are taking in my race and I thank you and your co-workers. I usually attend the Laymen's union meeting at St. Mark's Hall, and it is always my good luck to be there when you people are; I wish there were more like you."

Travis Marshall.

"Having just read the most recent issue of THE CATHOLIC WORKER, it appeared to me, that I could be of some assistance in increasing the circulation of it by having some of our boys selling some copies to the families, in their immediate neighborhood.

"A paper like this, at such a reasonable cost, and containing such interesting news, should be in every catholic home."

George W. Purce,
Catholic Boys' Club.

"During the five hardest years through which our family passed we never tasted beef, pork or eggs. Beans, mush, rice, rolled oats and cornbread were the diet.

"At that time there were seven children. Neighbors made fun of Dad, saying 'If you keep that up you will land in the poorhouse with your pack of kids.' Dad said, 'Not if we remain true to the Lord. He provides for His children.'

"Five years later there were three more in the family. Then the Lord began to bless. Today Dad is out of debt for the first time in thirty-five years. And he is helping some of our formerly rich neighbors who made fun of him

coloro cho sono costretti a vivere (?) sulle panche dei giardini pubblici; ed altrove in cerca di ricovero dalla pioggia e dalle altre intemperie, e specialmente per coloro che sono sfiniti dalla vana cerca del lavoro quotidiano per il pane quotidiano, questo foglio c' stato fondato.

Ci rivolgiamo particolarmente a quelli che hanno abbandonato ogni speranza per l'avvenire, e che sono stati forzati, loro malgrado, a credersi abbandonati.

Il LAVORATORE CATTOLICO e' pubblicato per fargli sapere che la Chiesa Cattolica ha una programma di miglioramento sociale—per fargli sapere che vi sono uomini di Dio, che operano per il loro benessere materiale, oltre la salute dell'anima.

Crediamo sia tempo che si pubblichi un giornale Cattolico per i disoccupati.

La mira fondamentale della maggior parte dei fogli radicali e' la conversione dei lettori al Radicalismo ed al ateismo.

Forse non si puo essere radicali senza al mendasimo tempo essere ateisti?

Non e' forse possibile il protestare, contro gli abusi, e lottare per migliorare le condizioni dei lavoratori senza sovvertire la religione?

Con lo scopo di portare a conoscenza dei lavoratori le encicliche dei Papi nei riguardi della giustizia sociale, ed il programma della Chiesa per la "ricostruzione dell' ordine sociale" abbiamo fondato questo giornale—Il LAVORATORE CATTOLICO.

Catholic Workers' School Program 436 East 15th Street, N.Y.C.

DAILY SCHEDULE

7 P. M.—Discussion led from the floor.

8 P. M.—Lecture.

9 P. M.—Discussion led from the platform.

LECTURERS FOR FEBRUARY 1934

Friday, February 2 at 8 P. M.—Professor Carlton Hayes of Columbia University on "The History of Nationalism."

Saturday, February 3 at 8 P. M.—Father John Corbett, S. J., on "Social Justice."

Sunday, February 4 at 8 P. M.—Charles Rich, a convert from Judaism on "The Dybbuk" or other-worldliness among Jews.

Monday, February 5 at 8 P. M.—To be announced.

Tuesday, February 6 at 8 P. M.—Dr. Hudson J. Oliver on "The Race Problem."

Wednesday, February 7 at 8 P. M.—Professor Robert H. Connery of Columbia University on "American Government and Politics."

Thursday, February 8 at 8 P. M.—Professor Ross Hoffman of New York University on "The Action of the Faith on Society in Modern Times."

Friday, February 9 at 8 P. M.—Professor James Vaughan of Fordham University on "Scholastic Philosophy."

Saturday, February 10 at 8 P. M.—Professor Harry T. Carman of Columbia University on "Economic History of the United States."

Sunday, February 11 at 8 P. M.—Joseph Calderon on "Personality."

Monday, February 12 at 8 P. M.—Harry Lorin Binsse of Liturgical Arts on "Liturgical Arts."

Tuesday, February 13 at 8 P. M.—To be announced.

Wednesday, February 14 at 8 P. M.—Professor Robert H. Connery of Columbia University on "American Government and Politics."

Thursday, February 15 at 8 P. M.—Father Joseph McSorley, Paulist, on "Catholic Action."

Friday, February 16 at 8 P. M.—Professor Carlton Hayes of Columbia University on "The History of Nationalism."

Saturday, February 17 at 8 P. M.—To be announced.

Sunday, February 18 at 8 P. M.—Charles Rich, a convert from Judaism on "The Dybbuk" or other-worldliness among Jews.

Monday, February 19 at 8 P. M.—To be announced.

Tuesday, February 20 at 8 P. M.—Dr. Hudson J. Oliver on "The Race Problem."

Wednesday, February 21 at 8 P. M.—Father Wilfrid Parsons, S. J., Editor of America, on "Social Welfare and the State."

Thursday, February 22 at 8 P. M.—Professor Ross Hoffman of New York University on "Fascism and the Church."

Friday, February 23 at 8 P. M.—Professor James Vaughan of Fordham University on "Scholastic Philosophy."

Saturday, February 24 at 8 P. M.—Professor Harry J. Carman of Columbia University on "Economic History of the United States."

Sunday, February 25 at 8 P. M.—Joseph Calderon on "Personality."

Monday, February 26 at 8 P. M.—Harry Lorin Binsse of Liturgical Arts on "Liturgical Arts."

Tuesday, February 27 at 8 P. M.—Professor Parker Moon of Columbia University on "Peace Preparedness."

Wednesday, February 28 at 8 P. M.—Father Wilfrid Parsons, Editor of America, on "Social Welfare and the State."

twenty years ago. Some of them are destitute today.

"In their luxury, twenty years ago, they did not even give Dad an old pair of socks.

"In fact there is no millionaire as happy and carefree as he, even though he is still a poor man with less than fifty dollars per month income. He says, 'If you don't live too high you don't need much income. High living doesn't make men happy. Look at the fools who spend their money on fun and luxury, are they happy and contented? Some of us poor devils imagine that they are happy.'

"Father of ten children, now raising another, he sings the song of 'Praise the Lord for He provides.'

"During my four years abroad, studying for the priesthood, I received only one dollar from home. Yet the Lord provided. He is merciful and generous towards the poor if they trust Him and serve Him. God bless the poor man who loves God."—Father Kinderfreund.

"Let me tell you of a girl whom I placed as a domestic much

against my will, for twelve dollars a month, with a family who I knew could afford much more. But Olga was desperate for mere shelter and warmth and good food, and in need of help for her people, so she took it.

"A month later she came to visit me. Her young face was bitter, her voice tired and harsh. She said, 'Where is God? I have lost him again. Look at this—' She put a sheaf of bills from a catering establishment on my table. 'One hundred and five dollars worth of tea cake, and so forth, for one month, for entertaining, and I get twelve dollars a month for ten hours' work a day!'

"So it goes all down the line; all around is that indifference which is so potent yet so intangible—how can I overcome it?"—Catherine de Hueck.

"Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."—Pope Pius XI, Forty Years After.

"Use . . . the powerful resources of Christian training, by instructing youth, by founding Christian associations, . . . by social congresses and weeks held at frequent intervals and with gratifying success, by study circles, by sound and timely publications spread far and wide."—Pope Pius XI, Forty Years After.

"Limitless free competition . . . permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience."—Pope Pius XI, Forty Years After.

HOUSES OF HOSPITALITY REAL NEED TODAY

CHRIST, THE WORKER

By Fr. JOHN T. MCGINN, C.S.P.

In attempting to describe the overwhelming truth that God has come to earth in the person of Jesus Christ we usually say that the Son of God became man. It is my opinion that, at least in our day, we ought to explain the Incarnation by proclaiming that the Son of God became a *Working-man*. It is almost unbelievable, nevertheless it is true, that many people have never heard this, and countless others have completely forgotten this phase of the character of Christ.

Take, for example, the worker who professes no religion, and who is perhaps contemptuous of all religious belief. I mean the man who follows enthusiastically the fervid harangues of the soap-box orator; who reads the most radical papers, and who looks with sympathetic interest to Russia. He looks upon Christ as a sort of sentimental soul, who preached only pious platitudes; One who was, something of a philanthropist, but woefully out of touch with the realities of existence.

Then there is the ill-instructed Christian workman. He smarts under the injustices of our time; is filled with resentment at the hardship of his lot; and is sometimes led to believe that the religion of Christ is inimical to his interests.

Nor should we forget the wealthy Christian whose conscience has not awakened to his responsibility to society. He, too, needs to be told that Christ was a *Working-man*. Of course, not every man with money is ignorant of this truth, nor indifferent to its implications. But there are some who, when they think of religion at all, consider it as a force that preserves order; an institution that guarantees them the peaceful possession of their property. They do not know the Christ of the Gospels, either. Otherwise, how explain their blindness to the misery of the poor; their insensibility to the humiliation of willing workers unable to secure employment; their readiness to accept profits and dividends from a grossly unjust industrial system?

There was royal blood in Jesus. Mary and Joseph were of the noble family of King David. But there was little about them to suggest the pomp and grandeur of their ancestry. They were poor people. Joseph was a carpenter; Mary the mistress of a very humble home.

The events surrounding the birth of Christ establish for us the social status of His family. Mary and Joseph had traveled from Nazareth to Bethlehem. They sought shelter in that village. Though Mary was soon to bear a Son there was none to welcome her. Now anyone who has traveled knows that there is always room to be had even in the smallest town, no matter what the crowds. But you have to "be somebody" to get attention. You must look the part. You must know how to talk to hotel clerks and innkeepers. Above all you have to be able to pay. Now Mary and Joseph were unimportant, and looked it. They had traveled four days on foot. They were weary, dusty, poor; so there was no room for them.

But people must live. The poor learn how to be resourceful. They manage with a very little. Now in Judea there are innumerable caves in the chalk hills. These excavations were often used as stables. Joseph, unable to obtain any other lodging, brought his spouse into one of these caves, and here the first Christian was born.

The lowliness of Christ has been an insuperable obstacle for some. Marcion, centuries ago, voiced their

The Teresa-Joseph Cooperative

Yesterday afternoon a little girl with a heavy tan suitcase in her hand came into the office and looked around dubiously.

"Is this where you take in girls?" she wanted to know.

She was wondering, we could see, where there was room to house them, so we hastened to reassure her and tell her of the apartment down the street.

"It is a matter of providing shelter," we said, "and there is so little money that it is impossible to consider doing anything more than pay for the rent, gas and electricity. It's the generosity of our friends which has provided the place with sheets and blankets, and as for food—the girls just have to go to the canteens and cafeterias established about the city for the unemployed women. We haven't any money at all ourselves."

"Do you need a job?" She was all sympathy at once. "I've got two places I'm going to look up and you can have one of them if you want to."

* * *

This young girl's attitude is typical of the women at the Teresa-Joseph Cooperative. They advise each other as to where to look for work, and they help each other out with carfare, when one has it and another hasn't.

There are ten women now at the apartment and since our last issue the place has been supplied with everything but window curtains and those were things we had not thought of asking for.

Our appeal in the last number of the paper was urgent and the response was immediate. We are now so generously supplied that we consider it a good omen for our future dreams.

For what we really want, be it understood by the readers of THE CATHOLIC WORKER, is a whole house, and a donated one at that where there will be room to house our unemployed women on one side, unemployed men on another, our Catholic library and reading room, our lecture rooms, and the offices of the paper. In other words, what we want is a parish House of Hospitality, and it is a dream which we are working towards, with faith that we will achieve it.

As we are now situated, we run back and forth from the apartment to the office. We could not get the store next door to the office for a lecture hall, so we were forced to move the office of the paper to the apartment upstairs—the original little apartment which housed the paper—and now there are four coal stoves to look after instead of two.

But some day the summer will be here, if the house has not shown up by then, and there will be no more ashes in the hair and coal dust under the finger nails, not to speak of cold feet, as we sit and work, due to the inequalities of our heating system.

* * *

"Poor souls," one Irish girl said sympathetically as she came into the office to see if we had a coat or skirt for her to refurbish her wardrobe with. "You are not half as comfortable as we be. We've got it nice up there, and I want to tell you we do appreciate it."

* * *

And we too appreciate the cooperation of the Parish of the Immaculate Conception church where the working women and parishioners are subscribing the quarters and fifty cents to make possible this shelter for girls who up to this time have been forced to stay at the Municipal Lodging House, the Salvation Army, and even to spend the night in the subway or ferry house.

Without the help of the parish we could have done nothing, for our limited funds make it hard for us to pay our own office rent, let alone the rent for others.

* * *

We repeat our thanks to all those who have sent in blankets, sheets, equipment, and now we are sure that once we have the house we are aiming at, the response will be just as ready.

Incredulity: "Preserve me from it all. Away with these pitiful swaddling hands and this manger, unworthy of the God whom I adore!" His blasphemy is echoed today when anyone rejects the pleadings of the poor. For they are Christ's. And to turn them away is to part company with Christ. And one guilty of this sin is pitiable. But hardly less deplorable is the lot of those who live and die in poverty and never know their kinship with Christ.

Christ's life was ever to be characterized by the lowliness that attended His birth. It was customary among the Jews for every child to learn some mechanical trade, no matter what the extent of his fortune. But necessity even more than custom made Christ a carpenter. As soon as He was able to assist in the support of His people, He entered upon the trade of His foster-father. He took so naturally to hard labor, and was so much at home with the working classes, that when He began to

teach in the synagogue the people were annoyed. In His own town of Nazareth where He had grown to Manhood, where He had been seen daily for years, and where He was known most intimately, the people found it difficult to believe that He could be so wise. "How came this man by all these things," they said, "is not this the carpenter, the Son of Mary?" (Mark 6:3)

One does not know Christ who does not know that the Hand which so often raised in blessing, forgiving and healing was a Hand calloused by hard labor and made strong by wearisome toil. The Hand that raised the dead and stilled the waves was One skilled in the use of the hammer and saw. The mind of Christ, so rich in wisdom and occupied with plans for man's salvation had been busy for years planning chairs, tables and homes for the people of Nazareth. The Son of God became a *Working-man*.

In the selection of associates to assist Him in His great apostolate

MUSIC

By EDWARD SCHEIN

The musical climax of the Christmas season was reached on December 27, with a magnificent performance of Handel's *The Messiah*, by the Oratorio Society, conducted by Albert Stoessel. Of the soloists, Julius Huehn distinguished himself by his rendition of the singularly pertinent aria, *Why do the nations so furiously rage together and why do the people imagine a vain thing?* The chorus, perhaps visioning our emergence from the morasses, gave the finest performance of its long history. Especially noteworthy was its singing of *For Unto Us a Child Is Born, His Yoke Is Easy*, the thrilling *Hallelujah*, and the tremendous *Amen!* with which the oratorio closes.

Having been assured a season of fourteen weeks by the efforts of Lucrezia Bori's Artists' Committee, which raised \$300,000 last spring through an appeal to the public,

the Metropolitan Opera Company presented Humperdinck's delightful *Hansel and Gretel* at a special children's Christmas Day matinee. The formal opening of the season took place the following night, when the management subtly acknowledged its debt by staging Deems Taylor's brilliant *Peter Ibbetson*, with Mme. Bori, Edward Johnson and Lawrence Tibbett heading the cast. A fortnight later occurred the awaited revival of the musical setting of St. John the Baptist's triumph over temptation and martyrdom, Richard Strauss' notorious *Salome*, with Goeta Ljungberg (I wonder if she recalls my letter of two years ago), as the wicked princess. It is a pleasure to report that the Metropolitan is achieving new artistic triumphs, and that its lowered scale of admission prices is finding favor with opera fans.

He turned readily to the type of man that had been the companion of His labors. No one knows the ultimate motive for the choice of the fishermen who became the Apostles of the Christian Church. The fact is, however, that Christ passed over the Lawyers, the Scribes, and the Rabbis. He ignored the wise, the eloquent, the influential, and chose men "of the people". In his preference He proved His love of the common man. He emphasized the innate dignity of labor, and indicated the hidden resources and capabilities that God has placed in the "forgotten man".

If it be true that our speech betrays us, then Christ's manner of speaking indicates a nature preoccupied with the needs, the sorrows, and the habits of simple people. His parables translate the loftiest truth. But they are couched in terms that the clerk, the farmer, and the toiler can understand. Every teacher illustrates his message by his personal experiences. This is also true of Christ. And I have often thought that even if the Evangelists had not given us so many intimate details of the life of Jesus, we would be able to piece together a fairly complete picture of Him from His parables. They tell us of a Man who knew intimately and sympathized with those who toil. Consider the characters that Christ used to exemplify His message: A shepherd who loses one of his flock; a farmer who goes forth to sow his acres; a woman who searches frantically for a coin which she cannot afford to lose; men who stand idle because they cannot get work; a woman who bakes her own bread; bankrupt men worried by their debts; fishermen, beggars, a penniless disillusioned boy,—one by one they come forth from His memory. He knew them all because He had lived their life, and had labored with them. No wonder the sinners, publicans, and common-folk flocked after Him; Only the pharisees would not accept a carpenter for their king.

In sorrow and disappointment He could truthfully say: "for which of those *works* do you stone me." And toward the end of His life He could pray with satisfaction to His Heavenly Father "I have finished the *work* which Thou gavest me to do."

The poor, the sorrowing, the workers of every age have found in Christ their champion. The workers of our day must find their way to Him. The really great men of every age have identified themselves with the poor and have made common cause with them. Because the Son of God became a *Working-man*.

THE LABOR GUILD

By MICHAEL GUNN

Progress in Catholic Action

The Labor Guild continues to advance in every direction. Five more rooms have been added to our house of hospitality; a telephone has been installed; more trades have been added to our list; several members have been placed in employment and small jobs of all kinds are being handled promptly and with apparent satisfaction to all. Questions as to who and what we are, our aims and ideals, etc., are now being asked on all sides.

What Is the Labor Guild?

The Labor Guild is an organization endeavoring to put the Papal Encyclicals on Labor and Social Reconstruction into practical action with the co-operation of capital and labor.

"The craft guilds were destroyed and nothing has risen to take their place."—Pope Leo XIII.

The Guild will be directed and controlled by a community of self-sacrificing men who put the love of God before every other consideration. These community members will live on the Guild premises; attend Holy Mass daily; receive Holy Communion frequently; work in the Guild for their keep and take no monetary remuneration for services rendered. Any practical Catholic who is willing to sacrifice himself for the love of God and the welfare of his neighbor is welcome among us. He is at liberty to leave or become an ordinary member at his own convenience.

"Religion alone can destroy the evil at its root."—Pope Leo XIII.

Too long we have been working from the rich man downward. The Guild works from the poor man upward. The most despised victim of our city slums is of greater importance than the wealth of nations or the sun and planets of our wonderful universe. These will wither away like a garment but HE lives on through eternity. Souls are at stake. But you cannot preach to a man with an empty stomach nor explain the mercy of God to a man whose heart is case-hardened by the unequal battle with an unrelenting social system.

President Roosevelt seems to have made the most earnest attempt to follow the principles of social justice but circumstances compel him to tend towards government regulation.

"The least government there is, the better it is."—Thomas Jefferson.

It is a short step from state control to state ownership and Socialism or Communism. Catholics must act now or they will be driven to act by the atheistic followers of Marx in the near future.

SHOW BY PRAYER AND WORK YOUR STAND AS A WORKER

Dire Plight of Negro Under NRA Stressed in Radio Forum Talks

Three divergent views on the Negro and the NRA were presented on December 31 over Station WOR under the auspices of the National Radio Forum. The addresses were made by James J. Hoey, U. S. Collector of Internal Revenue, New York City; Elmer A. Carter, Editor of "Opportunity—A Journal of Negro Life," and the Rev. John LaFarge, S. J., Associate Editor of America, in turn.

Mr. Hoey, frankly stated that in making a recent investigation of the unemployment problem among the Harlem Negroes, he found that about 50 percent of them were without work, and believes in some cities that this is even as high as 90 percent.

"I have learned," says Mr. Hoey, "that wherever there is a condition of unemployment the Negro is the first to be fired, and as conditions improve he is the last to be rehired. I find that this condition is nationwide—that Negroes, as a group, are the greatest sufferers in the depression and do not receive the benefits of employment under the NRA. In fact the minimum wage provision of the NRA operates to the distinct disadvantage of the Negro."

"For example, where an employer who had a Negro elevator operator at ten dollars a week, found himself forced by law to pay a minimum wage of fifteen dollars weekly, he fired the Negro and hired a white man to take his place."

"I realize that this condition could not have been foreseen during the enactment of the law, and yet the fact remains that the National Industrial Recovery Act up to the present time has been of no advantage to the Negro."

Carter conceded much the same unfortunate situation when he said, "What is the educated Negro to do?" (To say nothing of the uneducated ones.) "Whether he be educated in the crafts and skilled trades or in the professions... it is a well known fact that the Negro has only a precarious hold in American industry, that employers fear to give him an opportunity to work in skilled occupations for fear of racial conflicts, and that not a few labor unions deny him admittance or exclude him from the benefits of organized labor by subterfuge and evasion."

Hoey believes that the quest for

An Open House

*Saint Julian, that noble Knight,
Kept open house by day and night.*

*An open house for all kept he,
For love of holy Charity.*

*His lamp was lit, his table spread
With wine and meat and barley bread.*

*The bed was dight and fitly drest,
And every man was Julian's guest.*

*Saint Julian, one blessed night,
Harboured our Lord till morning light.*

*For so our Lord doth love to be
With such as show sweet Courtesy.*

*So ye who have a little cot
Beside the road, forget ye not
To leave both heart and door ajar
For weary folk who travel far.*

*'Tis God who sends the passing guest.
Be yours to give him of your best,*

*And you may find, like Julian,
Our Lord within a beggar man.*

(Poem on a calendar sent to THE CATHOLIC WORKER.)

YOUNG PIONEERS

Another member of "Alice in Wonderland" Hoover's Cabinet proved himself still full of sweetness and light despite the ravages that the depression has made into the lovely "prosperity around the corner" fairy tale of his chief.

He recently assured a Philadelphia audience that the depression was doing the children good by restoring to them the old pioneer spirit!

Oh, yes indeed, Mr. Wilbur. We agree with you heartily! The good old pioneer spirit that sends thousands of boys and girls out over the highways and byways of our country, into "jungles" where they exist amidst the most horrible moral conditions possible. The spirit which has created a wraith of a children's crusade, children hungry, unclothed, unwanted and untaught, that wander from place to place in the hope of finding some justice, some chance in a country that has disowned them.

Pioneers, all right, pioneers and excellent material for our brother the Communist to work on. Oh, certainly Mr. Wilbur, he agrees with us, too! In fact he has a real honest to goodness magazine even better than the ducky "American Boy" or "St. Nicholas" of the more fortunate infants, for these pioneers of which you speak. He even calls it the "New Pioneer" so that they will know it is their own.

higher education should not be encouraged in the Negro at this time, but that all the leaders of the race should bend their efforts to creating opportunities of endeavor and employment for their people. Carter insists that since the struggle for higher education is really just begun, this is no time to give up the fight, and since the professional fields are distressingly understaffed by people of their own race, the Negro should not only be encouraged to enter the fields of medicine, dentistry, teaching and other professional lines, but should at this time be given every opportunity to engage in adequate studies toward accomplishing this end.

"The pressing need for additional Negro teachers for the unschooled millions of the South has already been indicated and according to the U. S. Census in 1930 there was only one Negro teacher for every 218 Negro children; one physician for every 3,127 Negroes, and one Negro dentist for every 6,707 of his race."

Father LaFarge takes a stand somewhat midway between the practical one of Hoey and that for continued higher education taken by Carter, by suggesting in his talk that the Negro continue to seek education, not only in the higher professional ranks, which he agrees are certainly not overcrowded, but that the opportunity for better and broader elementary education be provided the great masses of the people. In providing this Father LaFarge thinks that opportunities for employment will become increasingly concrete. In other words, the Negro artisan will become more skilled and therefore better able to compete with his white brother for what jobs there are.

In presenting this view it seems that Father LaFarge is being, by minimizing the effects of prejudice and race distrust, and emphasizing the value of an educational background, somewhat too optimistic. But he does strike a sound note when he declared that there is a crying need for leaders among the Negroes—real Negro leaders for the

Colored Woman Appointed Factory Inspector

Mrs. Charlotte Carr, newly appointed Secretary of Labor and Industry of Pennsylvania, has recently acted upon the suggestion of Herbert E. Millen, president of the Philadelphia branch of the N. A. A. C. P., and appointed Mrs. Ruth V. Doss, a colored woman, as special investigator of Factory Inspection in Philadelphia, Pa. This is the first time a colored woman has served in such a capacity in this state.

Every Man Your Neighbor

Let none of you, brethren, think it the right thing to speak the truth with a Christian and tell lies to heathen. Speak the truth with your neighbor. Now everyone who with you is born of Adam and Eve is your neighbor. We are all neighbors one to another by the condition of our earthly nativity; we are otherwise brothers by the hope of our heavenly inheritance. You should reckon every man your neighbor, even before he is a Christian. You do not know what he is in God's eyes, you are ignorant how God has foreknown him. One day you laugh at a man adorning stone images; lo, he is converted and adores God perhaps with greater religious fervor than you, who were laughing at him a little before. We find these hidden neighbors in the persons of men not yet in the Church. And therefore, not knowing the future, we are to hold every man for our neighbor, not merely in point of the condition of human mortality, whereby we are come upon this earth with the same lot, but likewise in point of that eternal inheritance, because we do not know what he is destined to be who now is nothing.

St. Augustine.

Negro people. "For," Father LaFarge said, "They are needed to advise and encourage the colored youth of the country. It is not enough to create the opportunity for employment, there must also be on hand men and women to whom the worker can look, who will console him in his trials and encourage him in his hopes, who will warn him against pitfalls and advise him in perplexity. Such men and women are few but they are priceless; they are the fruit of an adequate and rounded education; a spiritual, a Christian education which takes into account man's higher destiny and enables him to look beyond the turmoil of the present time to the purpose for which his Creator placed him in this world. Let us unite, I should say, the forces for education and the forces for social justice. While maintaining our schools, let us campaign for just treatment of the Negro under the NRA and equal opportunity for all."

Certainly Catholic Action should, and does embrace within its ranks the problems of its Negro workers as well as that of workers of other races. In espousing the cause of the worker it sees no color line—only the problems, the rights and the future of all workers for the command of our Lord to "love thy neighbor as thyself" left no loophole for the color-blind.

Warning!

It has been called to our attention by several priests that two men representing themselves as being salesmen for THE CATHOLIC WORKER are going about asking for aid. We wish to state here that these men do not in any way represent the paper, nor are they in sympathy with the work we are doing.

THE CATHOLIC WORKER has a small favor to ask its readers—at least we feel that it is a small favor! From time to time there have appeared in various publications throughout the country notices in regard to our paper.

Naturally it is next to impossible for us to keep track of these ourselves, so we will greatly appreciate receiving from our readers clippings of any such notices which may come to their attention. Just cut it out, mark the name and the date of the paper or magazine on the back of the clipping and send it in.

Now that our paper is coming of age, we want to keep track of its future growth, and the opinions of writers in other publications will form an excellent index of THE CATHOLIC WORKER'S advancement.

Don't forget to send in complimentary notices as well as those that might cheer us, because the former are really more important to our future welfare than the latter!

What, No Flit?

The height of something or other too preposterous even to be named is the discharge of a Negro C. C. C. worker because he refused to be the official fly-chaser for the Army Lieutenant in temporary charge of the camp at Camp 5, North Lisbon, N. J.

The boy, one Eddie Simons, was discharged for insubordination when he refused to fan flies away from Lieutenant J. A. Elmore, saying that he did not think that was part of his duty.

The story had a happy ending anyway, when appeal to higher authority brought an honorable discharge and back pay and allotments.

We'd suggest, Eddie, that the next time you sign up, sign up for winter, when the flies are conspicuous by their absence, and maybe a kinder officer will tell you to go chase bears in them there New Jersey hills. (Or are there?)

Workers' School Opens

(Continued from page 1)

So the bourgeois laughs at the scholar's vision

and the worker is left without vision.

And the worker left by the scholar without vision

talks about liquidating both the bourgeois and the scholar.

The scholars must tell the workers what is wrong

with the things as they are.

The scholars must tell the workers how the things would be,

if they were as they should be.

The scholars must tell the workers how a path can be made

from the things as they are to the things as they should be.

The scholars must collaborate with the workers

in the making of a path from the things as they are to the things as they should be.

The scholars must become workers so the workers may be scholars.

LITTLE JUSTICE FOUND FOR HOUSEWORKERS

The exploitation of women in houseworkers' jobs, even the grave moral risks which they sometimes have to contend with are so shocking that even while THE CATHOLIC WORKER is doing its utmost to find positions for the guests of its hospice, it hesitates to send them out for positions of that kind. It is too much to demand of any woman that she sell herself into bondage literally for a mess of pottage.

That our Catholic people are not very thoughtful in regard to this same problem is evident by a report recently submitted to us by a Catholic organization of Brooklyn relative to a proposed code for houseworkers.

The minimum wage suggested in the report is thirty dollars a month, which was given as a comparable wage in relation to that paid for general factory work, when the value of room and board was included. As far as the code went, the girls could work 10 hours a day, 6 days a week, since it also proposes one day off—a 60 hour week, for the same amount of money that their more fortunate factory-employed sisters earn for an eight-hour day, five days a week.

Minstrel Show and Ball

The New Amsterdam Council, No. 217, Knights of Columbus, a regular subscriber to THE CATHOLIC WORKER, are making arrangements to stage a monster Minstrel Show and Ball on Feb. 7th, 1934 at the club house of the American Women's Association, 361 West 57th St. Tickets \$1.00.

"When new machinery or methods of higher scientific value are introduced into a manufactory . . . in such cases there can be no doubt that the employer is under an obligation to do what he can to secure new employment to the honest worker; he cannot without violation of justice, dismiss him with no regard for the future, just because in the worker he is dealing with a human life and not with a mere tool."—Father Cuthbert, O.S.F.C.

"St. Thomas Aquinas declared that, for the practice of virtue, a certain amount of goods was indispensable . . . Cardinal Manning said that God's commandments could not be preached to men with empty stomachs."—Abbe Lugan.

"The strongest plea for Bolshevism in this country today is our greed-mad capitalism. In his insanity, the capitalist is fighting for his own destruction."—From "America", the Catholic weekly.

"We lay down the principle long since clearly established by Leo XIII that it is Our right and Our duty to deal authoritatively with social and economic problems."—Pius XI.

Tel. UNiversity 4-6670

Cathedral Dress Shop

1082B Amsterdam Avenue

(near 113th Street)

New York City

We wish to announce the opening of a new Dress Shop featuring Misses' and Women's Sport, Afternoon and Evening Dresses at prices ranging from \$10.75 to \$22.50 anticipating an early visit.

AGNES DOHAN

HELP THE CATHOLIC WORKER!--GIVE COPIES TO FRIENDS

Scottsboro

"Conducted on lines of palpable injustice to the helpless defendants, the verdict of the first trial of the Scottsboro Negroes was set aside by the United States Supreme Court. Judge Horton, who presided at the second trial, after only one of the defendants had been tried and found guilty, was convinced that there had been a miscarriage of justice and cancelled the verdict. The attitude of Judge Callahan, who presided at the third trial, in which two of the defendants were found guilty, is difficult to understand. He swept aside evidence showing that it was almost impossible to hold a fair trial under the circumstances, and refused to permit the introduction of vitally important evidence touching the questionable moral characters of the two young women who are alleged to have been attacked, though one of them had stated under oath that there had been no attack. The Judge's attitude towards the defense counsel was one of ill-concealed hostility, and his pronounced bias was patently revealed when, in charging the jury, he forgot (was it on purpose?) to instruct them how they might bring in any verdict except that of guilt. Already it has been decided to take appeals, to the United States Supreme Court if necessary. Meanwhile, the Scottsboro case must remain a matter of deep concern to every honest and intelligent Southerner. It is a blotch on the honor of Alabama."

The above editorial appeared in *The Sign*, national Catholic monthly magazine with a circulation, we believe, of over eighty thousand. We point this out as a reminder to our readers who are also the readers of the Communist press, that the Catholic press is and ever has been a champion of the rights of the Negro.

Cooperative Commonwealth Federation

Few around New York at any rate have heard of the new political party in Canada called the Co-operative Commonwealth Federation, usually termed the C.C.F., but the new party, which is only a year and a half old, has caused a furore of discussion among Catholics throughout Canada. It has been so successful so far that it has defeated the conservatives in the recent elections, and if any of the aims are accomplished, it is bound to effect the political thought of the United States.

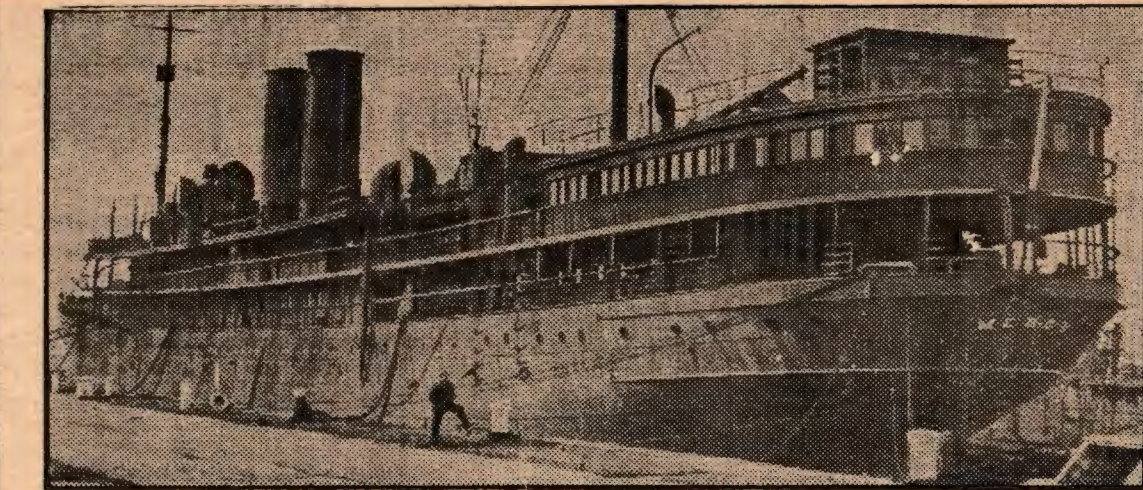
According to the 1933 program it proposes the socialization of all financial machinery, banking, currency, credit and insurance; the socialization (dominion, provincial or municipal) of transportation communications, electric power and all other industries and services essential to social planning; publicly organized health, hospital and medical services.

So far practically all Catholics, French and English, are in agreement that such socialization would not be inimical to Catholic interests. But priests are pointing out that socialization may not stop there, and warn of the danger of the complete denial of the rights of private property.

Although the leaders of the C.C.F. speak of "mental and peaceful revolution" and are opposed to class warfare, it is also pointed out that Mr. Woodsworth, a member of parliament and one of the new leaders has said:

"It may well be that force may prove inevitable, yes, if the attitude of certain gentlemen is persisted in and the people of the country are denied the right that they have to self expression and to the enjoyment of a decent livelihood."

But many priests in the United States have pointed out that the failure of the NRA may lead to



(Federated Pictures)

JOBLESS TO GO ON CRUISE!

Just as the jobless millionaires take their cruises to Bermuda in the winter, so Philadelphia's jobless are to spend the winter on this boat, the *Mercy*, former navy hospital ship. Of course there'll be no champagne, no ritzy orchestra—and there will be at least a tiny bit of difference in the food that is served. Also, the boat does not touch at Havana; it stays in Philadelphia.

Three Negro Priests

The first three prospective graduates of St. Augustine's Seminary for colored youths, have been invited to take up their future work in the diocese of Most Rev. Daniel F. Desmond, Bishop of Alexandria, La. The young men have been made deacons, and expect to be ordained in May.

The Seminary, which is situated in the diocese of Natchez, is conducted by the Fathers of the Divine Word. Bishop Desmond extended an invitation to the Fathers to place their first three graduates in his diocese, and proposes the erection of a Community House in Mansura, La., for the colored Fathers, and that a school for colored boys also be placed in their care.

WHITHER THE NRA?

By WALTER O'HAGAN

The Menace of Industrial Fascism

President Roosevelt, in addition to having his principles of government likened to those of Karl Marx and Stalin, is also having his N.R.A. program labeled Socialism, State Socialism and Communism. When the reactionaries hurl these bogeys, we would do well to remember that no amount of governmental control, force or bureaucracy can make the N.R.A. Socialistic as long as we have private ownership of industry and production for profit.

As long as we have private ownership and a private system, the N.R.A. has three paths which it may take as it seeks the road to recovery. The present middle path of remote control of industry, is one from which it will be frequently and finally pushed, either to the right or the left, as a result of economic pressure and changing conditions, both economically and politically. The path to the right is toward an Industrial Fascism like the Swope plan, which would eventually place the government as well as the industrial life of the nation in the iron grip of the capitalists and relegate the President and Congress to the role of puppets. The path to the left is the proper road toward the social justice of a Guild system based upon the principles embodied in the Encyclical of Pope Pius XI.

This path to the left is the one which I believe Father McGowan had in mind when he said that "the N. R. A. may be an approach to a just social order." He seems cognizant that the N.R.A. is not on this path now when he states that "the N.R.A. is not this order." He seems also aware that the N.R.A. may be an approach to another order lacking in justice, probably having the Swope plan in mind.

The constant threat of an Industrial Fascist set-up of the N.R.A. cannot be over-emphasized, for the Chamber of Commerce of the United States and the National Manufacturers Association will continue to put forward various plans, which will enable them to get an absolute strangle hold on the industrial life of the nation and the lives of the workers. The proximity of the danger cannot be better illustrated than by General Johnson's reception of the Swope plan, when he stated that "the Swope plan is in line with the N.R.A.," and added that "the plan is an ultimate ideal." It will take eternal vigilance and vigorous activity to get and keep the N.R.A. on the proper path and to guard against the tendency toward a Fascist set-up.

Henry I. Harriman of the U. S. Chamber of Commerce warns us of governmental bureaucracy, but fails to mention the appalling bureaucracy in our large corporations. A governmental bureaucracy of political representatives of the people is far better than an Industrial Feudalism controlled by the same barons of industry and finance, who not only helped to get us into this

depression but who neither would nor could suggest a way out, and who are now endeavoring to sabotage President Roosevelt's Recovery program. If we were forced to choose between the two evils of a governmental bureaucratic control of industry and a Swope plan of letting the Chamber of Commerce and Manufacturers Association composed of bankers and industrialists control industry, we would choose the former, because the public could exert some influence upon the government but they could exert no influence upon the capitalists under a Swope plan of corporation bureaucracy.

The Swope plan of Industrial Fascism would be far worse than the political Fascism of Italy or Germany because there the government controls industry, while under a Swope plan it would mean the complete control of government by the big industrialists. This immediate menace of Fascism is so near and so great that it completely nullifies the possibility of Communism, which is so weak that it does not even constitute a threat in this country. Communism can only come as a successor to Fascism, for it will present the only way in which a desperate and oppressed people can throw off the yoke of Fascism. Let us then ward off Communism, by aggressively fighting Fascism which alone can bring in Communism in this country.

The churches as well as the public should recognize this immediate menace of Fascism, both of the industrial type and the political type, and inaugurate a militant campaign to combat it. That it is a thousand times greater menace than Communism, the Catholics as well as the Protestants and Jews of Germany are beginning to realize. The imprisoning of over 150 Catholic priests and the imminent arrest of their Cardinal Faulhaber of Munich is but one illustration. Fascism includes, not only all the evils of Bolshevism in addition to its own forms of sadistic cruelty, but perverts Christianity, which is worse than denying it. Fascism is a State religion of Nationalism, prejudice and hate, erecting false gods of militarism, the dictator and his totalitarian state or corporative state. It means the hammering of the pagan doctrines of Fascism into the people and the school children, resulting in the decline of education and the art of thinking. It regiments the people into mere robots in bondage to the State. Fascism means the end of freedom of thought and speech and a return to a barbaric feudalism.

Toward a Guild System

Fortunately, if we act in time, our choice is not limited to the violent extremes of either Communism or Fascism. We can take the path to the left, which can be a Guild system based upon the principles of social justice embodied in the Encyclical of Pope Pius XI. As Father McGowan has said, "we have not this order now," but "the

Liturgy

Gospel containing the parables of the mustard seed and of the leaven.

"Both represent the power of Christ's teaching. From sermons saints grow. Those who hear the word of God serve as leaven to the entire mass of humanity by their words and example, passing along the teaching of Holy Church, which they hear and take to themselves. A word from the teaching of Christ serves at times to effect a tremendous change in our standpoint of living, while the great mass of the godless are kept in touch with God through the living word, which occasionally reaches its soul. Mankind is thus preserved from utter corruption. Try to be one of those who make the world better by speaking at the proper time and place concerning the things which Christ has taught by word and example." Father Borgmann's LiBiCa.

"My delight is to be with the children of men."

N.R.A. may be an approach to a just, social order."

Let us consider what this order would—and how it should be brought into existence. First, the government should bring Occupational Labor organizations into existence in every industry. Each organized industry is to be united with every other. Collective bargaining machinery, operating independently in each industry, is not enough. Strong groups could thereby exploit weaker ones. A parent organization composed of the representatives of all organized industries and of the government is necessary. Its main functions would be to regulate production, fix just prices, and administer funds for accidents, sickness, and old age. In essentials this is the plan of Pope Pius XI. The regulation of industry would be in the hands of boards representing equally, the owners and the workers together with the consumers. The Federal government would employ experts to plan production and distribution to suit the nation's needs, express what it wants to be done and the results demanded. The representative boards of the various industries would decide how the wishes of the government were to be carried out, and attend to details within their respective industries.

Inasmuch as we would still have classes, an owning and working class, the only way to soften the class struggle would be to endeavor to make the interests of the two classes synchronize as much as possible. That can only be accomplished by allowing the workers a share in the ownership and management of industry equal to those who invest their capital. Equal control in the management of industry by the workers is vitally necessary.

Instead of the mere subsistence wages of from 10 to 15 dollars a week that we have now, there must be a living wage, which at the present cost of living ranges approximately between 30 and 45 dollars per week in various cities, and will be higher when commodity prices are raised through inflation or a natural upward trend in business.

(Continued in next issue)

Communists' School

That the Communist Harlem Workers' School has met with considerable success is evident by the fact that it is now scheduling 12 classes for its second term, just twice as many as were held during the first term.

It is to be hoped that our Workers' School which is opening at 436 E. 15th Street, Friday evening, February 2, will meet with as great a response from Catholics, and attention to it is particularly called to the Catholic Laymen's Union, and other Harlem organizations whose members will be very welcome to the lectures.

A QUESTION AND AN ANSWER ON CATHOLIC GUILDS

Dear Peter Maurin:

I have read many of your articles in *THE CATHOLIC WORKER* and am interested in your program for Houses of Hospitality.

Why not organize Catholic Labor Guilds throughout the nation such as Mr. Gunn is doing in Brooklyn?

Then assess each member a dollar a year, using the money to build houses of hospitality such as you propose.

We have the right to organize now. Why not?

Suppose a million workers in or throughout the United States would organize in a Catholic Labor Union or Labor Guild.

A dollar a year as a special assessment would make a million dollars.

The working man has to support the unemployed anyway and Catholics may as well organize into a union by themselves (they can join other trade unions if they please). They will have to join sooner or later, why not now when the government gives the right to organize?

A reader from Bellingham, Washington.

PETER MAURIN ANSWERS

Most organizations exist not for the benefit of the organized, but for the benefit of the organizers. When the organizers try to organize the unorganized they do not organize themselves. If everybody organized himself, everybody would be organized. There is no better way to be than to be what we want the other fellow to be. The money that comes from assessments is not worth getting. The money that is worth getting is the money that is given for charity's sake. Parish Houses of Hospitality must be built on Christian charity. But Parish Houses of Hospitality are only half-way houses. Parish Subsistence Camps are the most efficient way to make an impression on the depression. The basis for a Christian economy are genuine charity and voluntary poverty. To give money to the poor is to increase the buying power of the poor. Money is by definition a means of exchange and not a means to make money. When money is used as a means of exchange, it helps to consume the goods that have been produced. When money is used as an investment, it does not help to consume the goods that have been produced. It helps to produce more goods to bring over-production and therefore increase unemployment. So much money has been put into business that it is has put business out of business. Money given to the poor is functional money, money that fulfills its function. Money used as an investment is prostituted money, money that does not fulfill its function. Poverty and charity are no longer looked up to, they are looked down upon. The poor have ceased to accept poverty and the rich have ceased to practice charity. When the poor are satisfied to be poor,

the rich become charitable toward the poor.

Because Christianity presents poverty as an ideal Bolshevik Communists try to make us believe that religion is the opium of the people.

Karl Marx says that the worker is exploited at the point of production.

But the worker would not be exploited

at the point of production if the worker did not sell his labor

to the exploiter of his labor.

When the worker sells his labor to a capitalist or accumulator of labor

he allows the capitalist or accumulator of labor

to accumulate his labor.

And when the capitalist or accumulator of labor

has accumulated so much of the worker's labor

that he no longer finds it to be bought and sold—

to buy the worker's labor

then the worker can no longer sell his labor

to the capitalist or accumulator of labor.

And when the worker can no longer sell his labor to the capitalist or accumulator of labor

he can no longer buy the products of his labor.

And that is what the worker gets for selling his labor

to the capitalist or accumulator of labor.

He just gets left

and he gets what is coming to him.

Labor is not a commodity to be bought and sold—

Labor is a means of self-expression, the worker's gift to the Common Good.

There is so much depression because there is so little expression.

I am fostering Parish Subsistence Camps

or Agronomic Universities as a mean to bring about a state of society

where scholars are workers and where workers are scholars.

In a Parish Subsistence Camp or Agronomic University

the worker does not work for wages

he leaves that to the University.

In a Parish Subsistence Camp or Agronomic University

the worker does not look for a bank account

he leaves that to the University.

In a Parish Subsistence Camp or Agronomic University

the worker does not look for an insurance policy

he leaves that to the University.

In a Parish Subsistence Camp or Agronomic University

the worker does not look for an old age pension,

he leaves that to the University.

In a Parish Subsistence Camp or Agronomic University

the worker does not look for a rainy day

he leaves that to the University.

Modern industry has no work for everybody

but work can be found for everybody

in Parish Subsistence Camps or Agronomic Universities.

I may later on publish a magazine entitled *The Agronomist*

for the fostering of the idea of Parish Subsistence Camps or Agronomic Universities

Edward Koch of Germantown, Illinois

publishes a magazine entitled *The Guildsman*

you ought to get in touch with him.

Your co-worker in Christ's Kingdom. —Peter Maurin.

CHAIN GANG



TO THE KIDS

The picture above was drawn by a little girl when she was five years old and travelling through the South. In many sections of our country prisoners are forced to wear shameful stripes, and go out chained, to work on the roads. The man in the background is a guard carrying a gun. He is at his ease, as you see. The auto is like a cage to carry the prisoners to and from their work. Many times the hardships and sufferings poor white and black men have to endure are out of proportion to the crime committed. When children are conscious of the sufferings of the poor, they often grow up with the desire to work for social justice and to better the conditions of the poor.

We would be glad to have stories, poems or pictures from you children who read *THE CATHOLIC WORKER*!

Needed!

We have received during the last month a most generous supply of women's coats and dresses, but we are now urgently in need of men's overcoats, suits and shoes. Many men who have been put back to work by the Civil Works Administration on outdoor jobs are suffering great hardships at having neither overcoats nor warm underwear.

FAR NORTH

"Get a map of North America and look at latitude 56—and longitude 116. That's me! Up around Lesser Slave Lake, the man from Athabaska. Twenty thousand settlers are in here. Some flopped on the way up to Klondyke, others on the way back. Some just came in the last few years, but all for gold—either in the raw or the stalk of the yellow grain. They've come from all over the western states, too, awfully keen people, and they think hard and talk hard. The missionaries have to step up. We've only been here for a year or two.

"I'm always on the lookout for ammunition. There's a new party started in Canada—their slogan is planned economy, and their goal is of course Socialistic control. They have no definite and attractive program for agriculture and I'm wondering if it is because Marx didn't think of it. Sort of a giveaway!

Anyhow you may be cheered to think your work and paper is 4,000 miles away from headquarters and we'd like to see some copies. We take the Commonwealth and have them to thank for knowing you. Please send us a dozen late copies and a few old ones. Perhaps we could send you a quarter of a moose as "kind payment."

Rev. J. A. Maguire.

"Each class must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice, for every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society."—Pope Pius XI, *Forty Years After*.

RETURN TO CHRISTIAN CHARITY ONLY REMEDY FOR DEPRESSION

"At last I have found a solution for this depression—Christ is that solution. You once asked me for my opinions on the social and economic question. Well, I can only say that what has so often been said before, so much so that it has become a platitude. But I will nevertheless risk repeating it. We shall never emerge from our present economic difficulties until we take to heart and resolutely endeavor to carry out what our Lord commanded us to nineteen hundred years ago. We are exactly the same today as men were then. The disease is the same, therefore the remedy must be the same, too. The remedy being Christ.

"I know that a lot of people reading this will say in their hearts: 'can't.'

"I am not at all impressed by the many fictions which men set up as excuses for their very personal and grievous sins. It isn't 'capitalism' that's the fault, it isn't the 'system,' it's our rotten and corroded hearts; our cruel and brutal disregard for the well-being and welfare of our fellow-men. All our excuses are only the clever devices which we cunningly create for ourselves to help us shun the duties and responsibilities which human beings owe to one another. That is only another way of saying: 'Am I my brother's keeper?'

"Of what use are the many books that are constantly being written on the questions pertaining to our social and economic life? To me it all seems but a very pitiful and pathetic attempt to say what Christ so long ago had said so incomparably better: 'Let him that hath share with him that hath not.' In these simple and undying words lies the whole solution to all our social and economic difficulties. To me it's all very simple, we have but to do what our Lord requires us to and all our crises, all our depressions, all our difficulties are solved. There is plenty of goods laid away in our warehouses wherewith to feed and clothe all who need. They have but to be properly distributed.

"Ah, but you will say that's impossible under our present system. It would bring ruin upon thousands of thousands who have stored up these goods and who, according to the laws of this world, are their rightful owners. Besides it's a crime against private property. But I ask you, is not this precisely what Christ asked us to do? Did He not say to the young men: 'If thou wilt be perfect go sell all thou hast and give to the poor?'

"Let the rich distribute the goods they have so unjustly taken from the poor. Let them restore part of them back to the millions who have slaved to accumulate them. Let them do this and all our economic problems are solved. And not only will they by doing this relieve the misery of the poor but they will lay up for themselves treasures in heaven. You may think me sentimental, but if adhering to the literal teachings of

our Lord means to be sentimental then I will gladly submit to that charge.

"I maintain that we do not have to preach long and complicated sermons to men on the science of economics and on the exposition of social wrongs. We do not have to talk high finance. We have only to preach the gospel, but we must preach it in a language they can understand.

"How many preachers are there who would dare include in their sermons every word which our Lord uttered from the beginning to the end of the gospels? Will they dare tell the truth about the things which the rich enjoy? Will they dare tell the truth about the method, the means by which great wealth is acquired, the method and means, namely, of fraud, chicanery, and swindle, and in some cases, murder, even? Will they, for instance, dare tell them, how, many years ago, during the time of the great strike in Colorado, one of the leading, and falsely respected members of society issued an order to shoot down in cold blood thirty-seven defenseless women and children of the striking miners? And this for no other reason than to protect the filthy millions which he and his stockholders had invested. How many preachers would dare mount the pulpits of their Fifth Avenue churches and say aloud to their congregations: 'Woe unto you that are rich for you have received your consolations.' Will they dare remind them that the beautiful garments they wear were sewed in some miserable sweat-shop where young girls sit all day bent and crouched to madly whirling electric motor-driven sewing machines? How many of our young people have had their hopes killed, their most cherished aspirations crushed out of them by the horrible factories created in the main that the rich should enjoy the things they enjoy.

"You know the answer even better than I do. It is time for the rich to make atonement for their sins. It is time they began restoring at least part of the wealth they have so cunningly robbed from those who created it. It's time they did this before God visits his vengeance upon them as He has already done so in the case of others.

"I once was strongly in sympathy with the radical movements. But now I know where that road leads. It leads to chaos, anarchy and confusion in the soul. And the soul alone is what counts. For what does it matter if we gain the whole world if we have to lose our souls? Charles Rich."

"The civil power is more than the mere guardian of law and order, and . . . must strive with all zeal to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity."—Pope Pius XI, *Forty Years After*.

What's Twenty-five Cents?

You're right—it is a small amount. The price of a trip to one movie—or a couple of good cigars, or a pack of cigarettes. But if each of our interested readers, gave up just that one movie, those two cigars, that pack of cigarettes once a month, *THE CATHOLIC WORKER* would no longer have to print appeals such as appears this month.

Twenty-five cents each month from you to *THE CATHOLIC WORKER*, and it would mean the telephone, the printing, the landlord, the butcher, the baker, the candlestick maker's bills would present no

terrors to us as bill-paying day came around.

It would mean, too, that we could send out a bigger and better edition of the paper. Because we would not be hampered by lack of funds, we could reach more people with the message which *THE CATHOLIC WORKER* contains.

Remember, the next time you start out for a movie—that quarter is needed here, and take a walk instead. The walk will probably do you more good, than a two-hour session over the vicissitudes of one of our screenland beauties.