

CATHOLIC WORKER

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EASY ESSAYS

by
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Non-Catholic Catholics

I. Apologetic Catholics

1. Some Catholics like to apologize for being Catholics.
2. Since Catholicism is the truth, it is foolish to apologize for being Catholics.
3. Since Catholicism is the truth, then Catholics ought to let non-Catholics apologize for not being Catholics.
4. To let non-Catholics apologize for not being Catholics is good apologetics.
5. To apologize for being Catholics is bad apologetics.

II. Led By The Nose

1. Non-Catholics say that Catholics are led by the nose by the clergy.
2. Real Catholics are not led by the nose by the clergy.
3. Real Catholics follow their consciences.
4. I must admit that some Catholics are led by the nose.
5. These Catholics who are led by the nose are not led by the nose by the clergy.
6. They are led by the nose by non-Catholics.
7. These Catholics who allow themselves to be led by the nose by non-Catholics ought to be called non-Catholic Catholics.

III. A Wrong Way

1. Non-Catholic Catholics tell us that one cannot lead a Catholic life in a Protestant country.
 2. The protestation of Protestants is not a protestation against the Catholicism of non-Catholic Catholics.
- (Continued on Page 8)

Pope Scores Fascist Foes For Attack

Catholic Action Is Made Target In Italy—Pope's Answer.

In his Christmas message last month his Holiness Pope Pius XI, expressed concern over many conditions currently affecting the Catholic Church, particularly with regard to Catholic Action in Italy, which he described as "especially dear" to his heart.

"Having done Our duty in expressing Our gratitude toward God and man and Our cordial congratulations to all Our Italy, a particularly dear one of all the dear parts of the great Catholic family, unfortunately, We must say, as an obligation to apostolic sincerity and truth, that the coming decennial, in its approach, cannot bring the serenity and happiness which We would welcome, but rather brings real and serious pre-occupations and bitter sadness.

Not in Politics

"When it is a question of real and numerous vexations—We do not say general vexations but certainly numerous ones in several places—against Catholic Action, the pupil of Our eye, it has to be recognized and asserted, despite the reasons given for the raiding of various headquarters and archives, that Catholic Action is not in politics, but that it wants only to make good Christians through a living Christianity and that therefore it is an agency of the first rank for public good, especially in a Catholic country such as Italy, as facts have demonstrated.

"Observing the zeal in the lower strata, it appears only too clear that while Catholic Action was distinctly contemplated in Our pact of conciliation, there must have been widespread—even if occult—encouragement from above, since those vexations increasingly occur in various places from one end to the other of the peninsula, not only in small places of little importance, but elsewhere.

Cardinal Doing Duty

"Yesterday such things were reported to us from Venice, Turin and Bergamo; today from Milan, and in the very person of the Cardinal Archbishop, accused of words and of teachings that are especially part of his pastoral duties. Of these We can only approve.

"Not only the bitter sadness in the heart of the old father for the mistreatment of his well-beloved Catholic Action but also real and serious concern to the head of Catholicism and the custodian of morality and truth have inevitably been caused and Our concordat threatened, especially that part which touches holy matrimony, which for every Catholic is to say everything.

"We do not need to add a word to this simple declaration to say that the wound went straight and most painfully to Our heart, even though We knew it was said the Concordat was not wounded in the slightest but remained sound."

Repeatedly throughout the year, His Holiness urged prayers for peace. Prayers of thanksgiving were ordered when the war clouds were swept away by the Munich Conference, and the first to offer thanksgiving was the Holy Father himself.

Denouncing exaggerated nationalism as "a real malediction," the Sovereign Pontiff spoke out repeatedly against this evil.

With equal vigor, Pope Pius de-

(Continued on page 2)

ST. FRANCIS OF SALES



—Ade Bethune

Union Men Give Labor For Parish

ST. JOSEPH, MO.—The Building and Construction Trades Council, representing union labor in the St. Joseph building trades, is providing all labor free for the erection of a school for Holy Rosary Parish. The work, begun by a force of 25 union members who finished in a twelve-hour day the preliminary excavation, is to be continued by other trades unions in turn.

Warren Walsh, coordinator of the union trades, turned the first spadeful of dirt, and the Reverend Max G. Rupp, pastor of the parish, turned the second in a ceremony following the parish Mass. Father Rupp's parish is small and poor. After fire destroyed the former school, last fall, classes were continued in basement quarters due to lack of funds for a new building.

B. P. Johnson, active in the local labor movement, broached the proposal that the unions donate the labor. It was taken up by the unions and, upon its acceptance by the Most Reverend Charles Hubert Le Blond, Bishop of St. Joseph, work was begun at once. Two contractors, the Poe Company and the Feeney Company, furnished trucks and heavy equipment for the first work. The excavation was finished the first day with aid of lights strung by union labor.

Most of the workers, including

(Continued on page 7)

Priest Lashes Anti-Semitic Article

Yale Chaplain Ridicules Attempt To Smear Jews As International Plotters

An article entitled "The Driving Forces of Communism" by Stanislaus M. Hogan, O.P., has been widely circulated in America. It charges that the power behind Communism, whose ultimate object is the destruction of Christianity, are the leaders of the satanic organization called Illuminized Freemasonry, and they are a handful of Cabalistic Jews. He goes on to say: "Let it be clearly understood, however, that when we accuse these Jewish Masonic leaders of attempting to destroy Christian civilization for their own ends, we do not indict the Jewish people. These Masonic Jewish leaders are renegades. They are militant atheists who scoff at Jehovah as truly as they scoff at Christ. Their God is Gold—but they worship Satan! We mean that they and their dupes have deliberately chosen Lucifer as their God that they adore Satan with diabolical rites and ceremonies, and that their aim is to overthrow the Kingdom of Christ on earth and to establish the Kingdom of Lucifer."

Father Lawrason Riggs Comments

Father Riggs of More House, Yale University, makes the following comments upon this article:

"The article represents a reshuffle of theories popular with French anti-Semites and developed at great length in her books by an English woman, Mrs. Nesta Webster. These theories are characterized by half-truths, arbitrary logic, and hasty conclusions from shaky evidence. I know from personal experience how impervious to argument are the minds of those who hold them, for since the theories postulate a conspiracy of diabolical cleverness, lack of evidence for them is always attributed to the astuteness of the conspirators in covering up their tracks, and evidence against them is dismissed as faked. Of course, the theories contain a modicum of truth, namely, the implacable hostility to religion manifested by the freemasonry of the Grand Orient, and the fact that many renegade Jews have been prominent therein, as in other revolutionary movements. Lenin, be it noted, was, in spite of Father Hogan, not a Jew, and Stalin is pure Georgian.

(Continued on Page 2)

DAY AFTER DAY

Dear Peter:

The last we heard of you, you were in Butte, Montana going down into the mines with our Catholic Worker representative there. Did you get a chance to make any points? Next week you will probably be up in an airplane having a round table discussion. I do not know any address that will reach you, so I am hoping that the January Catholic Worker will catch up with you to give you the latest news of Mott Street.

Xmas Present

I have a confession to make to you. A man came in the other day who needed some shoes. Fortunately, we had a pair which just fitted him. His old pair were alright but several sizes too small, so I told him to be sure to leave them for us to pass on to somebody else. As he sat here in the office changing, he apologized for his socks which were full of holes. For the last week a Christmas present for you beautifully wrapped in tissue paper and tied up in red ribbon had been resting on my desk. It felt like socks, and tearing open the corner, and finding that it was socks I knew you would not mind if I gave your present to our brother in Christ. I hope Frances Tamke, who gave you the socks, will not mind either. There were two pairs and I have saved one for you. They may, or may not, be here when you get back.

Tuesday Forum

We have had some very good meetings since you left, the best one being Bill O'Meara's when he gave us a digest of Maritain's "True Humanism." He got married December 28 to Ruth Byrnes. I had dinner with Maritain before he left

(Continued on page 4)

Hague Opponent Writes From Jail

We print here a poem penned by John Longo, who has spent nearly six months in prison because he objected to the way Mayor Hague runs Jersey City. He was kind enough to send it to us from Hudson County Penitentiary, where he was forced to spend his Christmas. Longo is a Catholic, an officer of his Holy Name Society. We are sure he would appreciate a word of comfort from C. W. readers. Address letters to Hudson County Penitentiary, Secaucus, N. J. The poem:

Tyranny, War, Greed,—the Dictator's Creed,
And Christmas behind the bars.
Oh, how the heart of Him must bleed,
Who was proclaimed by the stars.

Book Distributed To Auto Workers

DEARBORN, Mich. (FP)—Without interference by the police, members of the United Auto Workers distributed gift copies of Upton Sinclair's *The Flivver King*, to Ford workers as they left the Rouge plant at Gate 4. The distribution continued two days and about 5,000 of the 120-page novels were given away.

The front cover bore a sticker in red and green ink reading: "Merry Christmas and a Union New Year to our Brothers at Ford's from UAW Ford Organizing Committee."

TAKE YOUR CHOICE

WHAT PRESIDENT ROOSEVELT SAYS:

"The world has grown so small and weapons of attack so swift that no nation can be safe in its will to peace so long as any other single powerful nation refuses to settle its grievances at the council table. For if any government bristling with implements of war insists on policies of force, weapons of defense give the only safety. We have learned that survival cannot be guaranteed by arming after the attack begins, for there is new speed and range to offense."

WHAT THE POPES SAY:

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

"The fundamental point must be that the moral force of right must be substituted for the material force of arms."—BENEDICT XV.

Priest Attacks Article Written Against Jews

(Continued from Page 1)

"The idea, however, of a small band of renegade super-masonic Jews, in conscious and deliberate relations with the Devil, being the sole source of all modern revolutionary movements, and continuing to control them, is, to say the least, an over-simple interpretation of highly complex facts, which is congenial to those who prefer pseudo-supernatural solutions to problems that demand critical judgment, but it is contradicted by a great amount of evidence, and is regarded as fantastic by all competent historians. I have no doubt, for instance, as to the judgment on Father Hogan's views that would be rendered by Carlton Hayes, or Herbert Bell, or Ross Hoffman, or Eugene Byrne.

"Father Hogan assumes that the forces of evil are always in perfect accord with each other, surely a curious assumption for any student of history, much less a Catholic! Does he really suppose that the well-to-do French bourgeois, Jewish or not, who have been the backbone of the Grand Orient, are so heroically loyal to Satan that they are willing to sacrifice their wealth and lives for his cause? Does he actually want us to believe that the hostility between the exiled Jew, Trotsky, and the gentile Stalin, absolute master of Russia, an hostility to which hundreds of lives have been sacrificed, is really a pretense, as I have heard maintained by French anti-Semites, who considered me 'a native American' for failing to agree? An objective indictment of Soviet Russia, such as the Jew, Eugene Lyons, with admirable courage and sincerity, has given us in 'Assignment in Utopia,' is the best antidote to the theories of the Websterites.

Crude and Sterile

"The publication of Father Hogan's article is deplorable for several reasons. It encourages, under the guise of religious zeal, a crude diabolic interpretation of modern history which can only be described as superstitious, and must result in justified criticism when it encounters real historical scholarship, Catholic or otherwise. It fosters, moreover, a totally sterile outlook of fear and hatred, with an attitude toward the Devil's power that is almost Manichean. Worst of all, since, in spite of disavowing a wish to indict the Jewish people, it regards them as the sole and perennially fertile breeding ground for a group of incarnate devils, it gives pernicious encouragement to anti-Semitism at its worst. Whether or not Father Hogan accepts as authentic the notorious 'Protocols of the Elders of Zion,' is not evident from his abridged article. But I should be surprised to learn that he did not.

"At a time like the present when the children of Israel are being subjected to horrible persecution in a large part of Europe, Catholics, following the example of the Holy Father and of the great French Jesuit and student of Judaism, Father de Bonsirven, should be foremost in active charity towards the blood-brothers of Our Lord and His mother and should leave such half-baked theories as Father Hogan's to Der Steurmer."

Hilaire Belloc and the Jews

Very frequently the distinguished Hilaire Belloc is quoted as a source of information about the Jews. Father Riggs says of the viewpoint presented in Belloc's book, 'The Jews':

"I find no difficulty in disagreeing with Hilaire Belloc. He is, I think, a great defender of the Faith, but primarily an artist, and I think some of his views have done considerable harm, though he has of course done also much good. I do not know his views on the Jews in detail but I do not think he has even gone so far as to endorse the 'world conspiracy' theory and so forth.

"One great trouble with his plan to give the Jews a special status and refuse to allow them to be ordinary citizens (this is his plan, I believe), besides the injustice of it, is the difficulty of determining what is a Jew. All competent ethnologists agree that even those living religiously and otherwise in the Jewish culture are very mixed in blood. Also, is everyone with any ancestry that was admittedly Jewish to be regarded as a Jew? If not, where

is the line to be drawn? Clearly, though rigidity of Orthodoxy preserved the peculiar character of the Jews for centuries, the waning of Orthodoxy in America especially is resulting in the complete assimilation of great numbers of Jews—not into Christianity, alas, but into the general neo-pagan post-Christian society of our times.

Fine Pamphlet

"Incidentally, the moderate anti-Semitism of men like Belloc is condemned in the fine pamphlet 'The Church and the Jews,' published by the Catholic Association for International Peace.

"Incidentally, I agree that Jews have been prominent in revolutionary movements largely because of their intelligence, and also would say that they tend to be prominent in such movements, when they have lost their religion, partly because they have been so persecuted by Christian society, partly because their social idealism, divorced from religion, often assumes violent and destructive forms. But I utterly reject the ideas that (1) all Jews, both religious and irreligious, radical and conservative, are in complete solidarity against Christendom, (2) that 'Jewish' freemasonry continues to control revolutions and communism, and (3) that these movements are in conscious relations with the Devil. (He is too clever for that, and surely prefers effective servants to half-crazy worshippers.)"

Maritain and Anti-Semitism

Perhaps the most distinguished Catholic philosopher today is Jacques Maritain. In his essay, 'Christianity and Civilization,' read at the Pax Romana Congress at Klagenfurt, Austria, July 31, 1936. He said:

"Another obligation upon us in regard to this potential Christendom, is to struggle against spiritual diseases which threaten to spread within it. Of these diseases, which are numerous, I will mention only one, because it seems to be growing worse at present in various parts of the world that is to say, anti-Semitism.

"Anti-Semitism is a pathological phenomenon which reveals a change in the Christian conscience, when the latter becomes incapable of assuming its own historical responsibilities and of remaining essentially faithful to the high demands of Christian truth. Then, instead of recognizing the visitations of God in the trials and alarms of history, instead of undertaking the tasks of justice and charity which this recognition requires, it pounces on substituted bugbears concerning an entire race, for which certain particular pretenses, whether well-founded or not, provide the substance; and in giving free rein to feelings of hatred which it believes justified by religion, it seeks a sort of alibi for itself. Indeed we have here to do with a sort of collective abortive effort, or with a substitute for a dark and unconscious anti-clerical passion, or even with resentment against the God of Abraham, of Isaac and of Jacob. For whatever we may do and it may do itself the people of Israel remains the priestly people; the bad Jew is a sort of bad priest, God does not wish him to be touched, even him. And even prior to recognizing Christ, the true Israelite in whom there is no guile, bears in virtue of a promise which has not been cancelled, the livery of the Messiah. It is no small thing for a Christian to hate or to despise the race from which sprang his God and the Immaculate Mother of his God. That is why the bitter zeal of anti-Semitism always finally turns into a bitter zeal against Christianity itself."

—From "Corpus Christi Chronicle"

No Pardon For Harlan Victims

NEW YORK (FP)—A campaign for pardons for Christmas for the four Harlan county miners serving life terms in the Battle of Evarts frameup was ducked by Governor A. B. (Happy) Chandler of Kentucky, who dashed off to Hollywood for a pre-Christmas visit and said he hadn't time to act upon the pardon applications.



HAVE YOU SIGNED?

The United States' neutrality laws could be improved only by making them more stringent. There is a move on foot, sponsored by Wilsonian idealists and leftists, to weaken them. We ask our readers to write their Congressmen protesting any change that would give the President any more discretionary power or in any way open the path to the United States entering a war against the Fascist powers. For that is the sum and substance of the proposed change in our neutrality laws; to pave the way for another "war to make the world safe for democracy."

Paralleling this move is the attempt to change the neutrality law's corollary, the embargo on Spain. Loyalist sympathizers plead,

ST. TIMOTHY &
ST. PAUL



—Ada Bethune

and rightly so, that only the Loyalists are being hurt by this law for the Rebels can get their arms from Germany and Italy. We are not Rebel sympathizers but we cannot see the logic of this. Our neutrality laws were designed, not to help any side, but to help only our own citizens stay out of someone else's affair. If the Loyalists are injured by our neutrality, that's tough luck and we can't see any one good reason why we should change it to suit either side in that conflict of ideological aberrations.

The Keep The Spanish Embargo Committee has caused petitions to be printed and are urging all champions of neutrality to sign them. Those who would help the committee by getting signatures may procure the blanks from THE CATHOLIC WORKER or from the committee whose address is: 1312 Massachusetts Ave., N. Y., Wash., D. C.

A HAPPY NEW YEAR

This column extends to its readers, friends and enemies alike, its best wishes for a Happy and a Holy New Year. We put aside, for the nonce, our spray gun of columnar spleen, and, looking over the last year's work in the Catholic social field, we say, "well done."

Someone with a misguided sense

Maritain Criticizes Anti-Semitism

The "Protocols of the Elders of Zion" and other discredited anti-Semitic propaganda being spread by "orators and publicists," was assailed recently by Professor Jacques Maritain, world-famous French Catholic philosopher and writer in an address over Station WNYC. Professor Maritain spoke under the auspices of the New York Round Table of the National Conference of Jews and Christians, 300 Fourth Avenue, New York.

Terming the "Protocols" the "most impudent of forgeries," Professor Maritain said: If there remain orators and publicists who still dare to call upon this forgery to spread anti-Semitic legends, one must believe that they have lost respect for their own intelligence and that of those who listen to them." He continued:

"To charge the Jews with the sins of Bolshevism, to identify Judaism and Communism, is a classic theme of Hitlerite propaganda, which sometimes throws in Catholicism for good measure. The theme is echoed with admirable discipline by the anti-Semites of all lands.

"I do not believe that in general the Jewish spirit, which the same mighty brains reproach with bearing an anachronistic fever for liberty easily adapts itself to Communist conformism. What is true is that in some countries a section of Jewish youth may find itself driven to revolutionary extremism by the force of persecution. Those primarily responsible, in such cases, are those who make their life unbearable.

"Thus in a general way, those primarily responsible for supreme disorder are the false men of order, Jews and non-Jews, who, uniformly preferring injustice to disorder, base order on a fundamental, though at first concealed, disorder, thus offending the very principle of order and the author of all nature."

of humor horrified the parishioners of Our Lady of Guadalupe Church last week by smearing a rough hammer and sickle on the door of the church. Obviously the work of a psychopath. But we have our Catholic psychopaths, too. Some of them formed a vigilante committee and threatened to take the law into its own hands.

This sort of thing may sound heroic but it's hardly Catholic. Then, too there are those Catholics who have joined in the campaign of pasting red, white and blue stickers all over the town with the admonition, "Buy Christian." Wonder why some Jew doesn't read up on Church history and then ask the propriety of Christians engaging in business when today there is no such thing as a "Just Price."

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—Pope Pius XI (Forty Years After).

RACISM IN SPAIN

An objective article has just appeared in "La Croix," from the pen of Father Merklen and in it we read, "The Hitler influence is gaining ground every day in the entourage around Generalissimo Franco. If the condemnations of racism by the Sovereign Pontiff are neglected, not so completely passed over are the writings of Hitler, Rosenberg, Streicher. They have been translated into Spanish and widely circulated. M. Serrano Suner, brother-in-law of Franco, and Minister of the Interior, of the Francist government, does not hide his sympathies for German National Socialism, and the Cardinal Archbishop of Toledo found it necessary to mention that for a true Catholic it is not sufficient for one to call himself a Spanish Catholic. He must be a Roman Catholic.

"Between two false mysticisms, two unilateral and erroneous corruptions of society and life we have nothing to choose. We are Catholics. We have only to remain ourselves."

We appreciate better, now, the immense danger to which Christianity is exposed by all those who wish to make a crusade of General France's undertaking.

Pope Scores Fascist Foes For Attack

(Continued from Page 1)

fended Catholic Action, and solemnly warned those who pretend to attack Catholic Action without attacking the Church. Addressing students from Propaganda College, in July, His Holiness said: "Catholic Action is Catholic life and cannot be separated from the Church." It is a vain trap, he added, to attempt to strike Catholic Action without striking the Church.

Extremist Italian papers which warned the Sovereign Pontiff not to confuse Catholic Action with the Catholic Church drew a sharp rebuke from His Holiness on August 17.

"We are not confusing anything," the Holy Father said. "But we say that Catholic Action is Catholic life, and that we wish this thought to be the program of all who belong to Catholic Action."

Swastika Display Rebuked

Pope Pius spoke out with vigor against the display of the swastika in Rome on the occasion of Adolf Hitler's visit to Mussolini, declaring that, on a day dedicated to the Holy Cross, there was raised up in the Eternal City, another cross "which is not the cross of Christ." The rumor that His Holiness went to Castelgandolfo ahead of schedule to avoid being present at the Vatican at the time of Hitler's visit was denied by Osservatore Romano. His Holiness took up his residence at Castelgandolfo on May 1, the same as in 1937.

The "calumnies and most baneful doctrines" in Racism were vigorously and thoroughly condemned in a letter which the Sacred Congregation of Seminaries and Universities sent to all of its dependent institutions.

The parental interest of the Sovereign Pontiff for non-combatants in modern warfare brought assurances last summer that in both Spain and China efforts would be made to protect civilian populations.

Condemning most forcefully the persecution of the Church in Germany and Austria, Pope Pius warned in October against the vicious propaganda which misrepresents the mission of the Church to justify this cruel oppression.

His Holiness branded as "a lie, a lie, a lie," the charge by Nazis in Germany and Austria that the Church is "in politics." The Holy See and the Pope have no other politics than "the glory of God and the salvation of souls," he said.

CONSOLIDATED EDISON PAYS \$13,000 TO 6 DISCHARGED WORKERS

NEW YORK (FP)—Fired for union activity, six employees of the Consolidated Edison system received a total of \$13,000 in back pay and are scheduled to receive an additional \$8,000 in later payments. The men will also be reinstated in compliance with a decision of the National Labor Relations Board recently upheld by the U. S. Supreme Court.

The back-pay recipients are Martin Werning, legislative director of a local of the Utility Workers Organizing Committee (CIO); William J. Kennedy, John Emier, Jay Greenlich, Stephen Solosy and Michael Wagner.

On the West Coast

With the recent gubernatorial campaign ended the liberals can now sit back and prepare for better and greater things in California. State Senator Culbert L. Olson, a liberal Democrat and an advocate of the New Deal, was elected by a large majority over the present incumbent, Governor Frank L. Merriam, Republican candidate. Sheridan Downey, Democratic candidate for U. S. Senator, also a liberal and a strong advocate of Roosevelt's New Deal, defeated George Bancroft, Republican, by a majority of almost 4 to 1.

New Governor

Olson has a very fine record in the State of Utah where he formerly lived. He served in the state legislature in that State and was the author of a number of very fine laws covering labor as well as liberal laws that helped the people. Coming to Los Angeles, he practiced law and in 1934 was drafted to run for State Senator of Los Angeles County. He introduced a number of bills in the state senate in California, some passing but the majority being defeated by a reactionary majority of Republican state senators. He and State Assemblyman Fred Reaves of the 18th District have worked out a new proposed bill which will be a little Wagner Act for California. Assemblyman Reaves expects to place this act before the State Assembly as soon as it meets just after New Years, 1939.

With Olson as our Governor after January 1939, Downey as U. S. Senator in place of the renile and lucre loving McAdoo, California may look forward to better times and the establishment of liberal laws that will help the small business man, the worker and the farmer. Many of the vicious laws now affecting the worker and the farmer will no doubt be relegated to the trash pile. California is also fortunate in having as Lieutenant-Governor, Ellis Patterson, a teacher and a man of liberal tendencies.

Peace for Labor

With the strike of the retail store workers and the warehousemen in San Francisco, labor peace now is in effect in California. The Maritime Workers all have signed their agreements with the shipowners excepting The Marine Clerk's Assn., Local 1-63, I.L. & W.U.-C.I.O. of San Pedro. They have spent seven months trying to reach favorable negotiations with the shipowners and are now ready to ask for a Federal Arbitrator. The shipowners have notified all maritime employers that they must enforce a 44-hour week in the industry. This 44-hour week is to include both straight time and overtime hours worked during the week. Other industries and businesses are also enforcing the same rules. Starting December 3, all steamship docks were closed to deliveries or receiving of freight after 12 noon. Ships arriving and operating on a regular schedule will be loaded and discharged. Men will be so employed that their hours per week will not run over the scheduled 44 hours. The longshoremen's local at San Pedro took the "permit men" or extras of the extra list and placed them on the regular list on a par with the other men working in gangs or rotating through the tube for dock workers. This meant 200 additional men added to the industry who will be assured of from 15 to 30 hours or more per week. Tonnage is increasing and working hours as well in the maritime industry as well as other lines. With the resumption of operations of the defunct Dollar Line as the New President Lines operated by the U. S. Maritime Commission and resumption of the old Pacific Coast S.S. Co., after January 1, business along the waterfront should be good.

All intercoastal operators vessels are carrying almost full cargoes westbound and eastbound via the Panama Canal. With the war in Spain destroying the citrus, olive and fig orchards and the grape vineyards, California has profited by the opening of a new market to the Norsk countries, Belgium and the British Isles. California had its greatest citrus crop this past year and over three million boxes of oranges were shipped to Europe, not counting lemons and grapefruit. The first shipment of lugs of grapes, ripe and green olives and olive oil moved to Europe in fairly good quantities and presage a con-

Cardinal and The C. W.

Taken from a tribute to Cardinal Hayes—in the Conference Bulletin of the Archdiocese of New York.

Unfortunately the Cardinal, burdened with the administrative duties of one of the world's largest archdioceses, could not devote himself personally to translating this program into an actuality, but to those priests and laymen of his flock who were striving to bring the message of Christ into the social order he gave his active and continuous support. As Father Moody states: "He encouraged priests and laymen to deal with the problems of labor. His diocese saw the birth of the Catholic Worker movement, which he encouraged by wise counsel and generous contributions and he resisted every effort to interfere with its efficiency. With his encouragement, the first schools for union men were set up in his diocese and he expressed his approval of the work of the Association of Catholic Trade Unionists which was established to bring the principles of Christ into the trade union movement. He was the sponsor of the first priests' seminar on labor problems, and in his last days he was working on the text of a pastoral letter on labor which would have reiterated the principles he had advocated in 1919. . . . In a word Cardinal Hayes lived for the poor and the worker, not only by charity but by applying the Church's doctrine on social justice to the needs of his people."

tinued market with the citrus, olive, grape and fig lands destroyed in Spain.

Oregon

Oregon has not fared as well as California politically or industrially. An anti-picketing law similar to California's carried in Oregon. Its effect is crippling on labor organizations and in fact on any liberal organization. Most of Oregon's state officials elected were old time "black" Republicans of the Hoover flavor. The lumber industry has been beset with labor difficulties. A fight between the A.F.L. and the C.I.O. for supremacy on one side versus organized Big Business battling to destroy both organizations. Many mills have been closed down voluntarily by the operators to defeat the C.I.O. and cause the workers to desert and rejoin the A.F.L. There is no doubt of the lineup being closed between Big Business and the Oregon State A.F.L. officers. With lumber and canning at practically a standstill, the business of the entire State suffers. Labor organizations in Oregon intend to carry their fight against the anti-picketing law to the U. S. Supreme Court.

Washington

Washington is but little better off than Oregon. Labor troubles and bitter differences between the A.F.L. and C.I.O. have beset this State too. Just after the A.F.L. convention ended at Houston, Texas, International President of the Teamster's Union ordered Beck, Pacific Coast President, to make his peace with the C.I.O. affiliated International Longshoremen & Warehousemen's Union in Washington. He referred to the fine amity that existed in Southern California where the A.F.L. Teamsters' Union and the CIO Longshoremen's Union cooperated for each others interest and protection. He advised that there could be no division between labor. Since then conditions around Seattle have been improving according to correspondence from that port. But it will be a long time before labor and big business will sit down peacefully at the round table in Washington. Washington's business is more or less of a seasonal nature and most of the business pertains to lumber and canned fish and fruit with a fairly heavy grain movement each year. With the imminence of trouble in Europe and the war in the Orient exports and imports via Seattle and Tacoma have dropped to almost zero.

Carl Sheridan

We exhort you . . . to contribute of your goods, according to your means and willingness, to purposes of charity, that ye may be able to win that blessedness in which ye shall rejoice without end, who considereth the needy and the poor.—St. Leo the Great.

Works of Mercy by Unions

Some Examples of the Works of Mercy As Practiced by Union This Month

Father J. J. Tompkins of Nova Scotia cooperative fame, pointed out during his last visit to the Catholic Worker that there should be more clarification of thought in regard to the Works of Mercy.

"They need to be brought up to date," he said. "Building bridges and roads, building up cooperatives and credit unions,—all these things serving the public good as they do, can be considered Works of Mercy."

The Works of Mercy include enlightening the ignorant, counseling the doubtful, rebuking the sinner, comforting the afflicted, and all these things the unions do in their educational work. When they include more study of cooperatives and credit unions, decentralizing of



—Ado Bethune

industry, a rural life movement to take up the unemployed which is their major problem,—they will be doing far more along these lines.

When it comes to the corporal Works of Mercy the following three stories culled from the CIO news for January 3 illustrate some of the work that is being done every month.

Crippled Girl Helped

An eleven-year-old daughter of a member of the Whitefish Bay Fire Department lost her right leg last May when it had to be amputated following an unsuccessful four-year fight against a bone infection. Tobacco coupons collected by CIO union members all over the country and redeemed for cash paid for an artificial leg. It was presented by George Kiebler, President of District No. 1 Council of the United Automobile Workers. Kiebler said that about 11,000 coupons which have been sent in since, will be saved until enough are received to pay for an artificial limb for some other sufferer.

Holiday Party

In New Castle, Pa., the CIO unions and the unemployed organizations put on a party for the needy children of the town. They collected toys and gifts and food. Arthur Johnson, Steel Workers Organizing Committee field representative, was master of ceremonies.

Refugee Work

The Amalgamated Clothing Workers have voted to donate a day's pay to aid European refugees of all faiths, Jew, Catholic and Protestant. Thirty thousand of them represented in the Joint Board will collect about \$250,000.

Transient Workers

More than 10,000 migratory workers, children and adults, were en-

Re Jacques Maritain

The following is the preface to a pamphlet to be issued soon by THE CATHOLIC WORKER. Jacques Maritain, one of, if not the greatest Catholic philosophers of our time, has been misunderstood, misinterpreted and maligned because of his stand on the Spanish war. Because the stand of THE CATHOLIC WORKER is substantially the same as M. Maritain's, he has asked us to publish this pamphlet. It will come out sometime during the month.

Jacques Maritain's stand on Spain has been the object of many commentaries and discussions in this country. As most of these commentators have not taken the trouble to read what the author has written, Maritain's position has been often misunderstood or distorted.

The best way of remedying these misunderstandings is to bring together all that Jacques Maritain has written on this subject. This is little enough. First, there is Maritain's preface to Alfred Mendizabal's book, "The Martyrdom of Spain," reproduced by kind permission of Charles Scribner's Sons. Secondly, his letter to the *London Times* of May 6, 1938. Third, a short interview granted to the *Paris Weekly, Temps Present* of July, 1938. This includes all that Maritain has written to date on the Spanish question. To this has been added the translation of Francois Mauriac's article published in *Figaro* of June 30, 1938.

These documents show that Maritain's attitude on Spain is based primarily on the following principles:

1) Civil War is the worst evil for a country. 2) Christianity transcends all political parties and should not be put into bondage by either of the sides confronting each other in a Civil War, wherein temporal factors of a political, social and international order play a predominant role. 3) The evangelization of the masses is of primary importance for the kingdom of God as well as for the salvation of civilization, and this evangelization of the masses hurls itself against a terrible obstacle if in the collective memory of the people an incurable historical wound associates the cause of religion with the means of a total war. 4) The excesses of all kinds, the massacre of priests and anti-religious violence of which the reds have made themselves guilty after the breaking out of the military revolt charges heavily the responsibility of the government which let them happen. The massacre of women and children by aerial bombardments, the trials of the political purges by the "White Terror" and by the suppression of suspects charges no less heavily the responsibility of the government resorting to them. 5) Christianity will remake itself through Christian means or it will be completely unmade.

Jacques Maritain, who believes that a foreigner cannot and should not take sides in a Civil War did not wish to enlist either with the Burgos side or the Barcelona side. He is not a partisan of General Franco; nor is he a partisan of the Loyalists. He is convinced that what must be done by all those who love Spain is to work for a peace, not of extermination but of reconciliation—that is to say, a true peace. For that purpose Maritain organized the French Committee For Civil and Religious Peace in Spain to which belonged from its very beginning Monsieurs Francis Mauriac, Louis Gillet, George Duhamel of the French Academy; Monsignor Beaupin; Monsieurs Louis Massignon, Professor of the College of France; Louis Le Fur, Professor of the Faculty of Law; Deputy Ernest Pezet, Vice-President of the Commission on Foreign Affairs; Daniel Halevy, George Bernanos, Gabriel Marcel, Jacques Madaule, Emanuel Mounier, Paul Vignaux, etc. This committee works with the Spanish Committee presided over by M. de Madariaga and M. Alfredo Mendizabal, and with the British Committee presided over by Mr. Wickham Stead. It appeared to these different personalities whose personal positions are so different, but whose common concern for humanity has united them, that if Spain is to be saved both from the danger of a Communist hegemony inspired by Russia, and from the danger of a totalitarian hegemony inspired by Italian Fascism and German National Socialism, this could be realized only by a peace of reconciliation.

ATTITUDE OF DIOCESAN NEWSPAPER IN SECULAR PRESS STRIKE PRAISED

CHICAGO, Dec. 30.—The *New World*, official organ of the Archdiocese of Chicago, was lauded for its stand in favor of organized labor here last night at a meeting held in Orchestra Hall under the auspices of the Chicago Newspaper Guild in protest against the management of two secular papers for the dismissal of 600 white collar workers on strike for job security.

Heywood Brown, international president of the Guild, praised Chicago's Catholic paper, *The New World*, for its stand against unfair tactics. *The New World's* expression in favor of the strikers was contained in "The Big Broadcast," a column of current news comment which this week stated that the "units of the Hearst papers went out on strike in protest against wholesale dismissals in the circulation department."

"Catholics will be interested to know," *The New World* stated, "that the Reverend John M. Hayes has addressed the Guild meeting and met with an enthusiastic reception. The Guild Reporter states that sympathetic sermons were delivered in six Roman Catholic churches. The strike is supported by the Chicago Principals' Club and the Chicago Teachers' Union."

tertained at a Christmas party given at the federal camp for migrants at Shafter, Cal.

Melvyn Douglas, Gale Sondergaard, the Mauch Twins, Peggy Ryan and other stars attended the party. Herbert Marshall, Anne Shirley, Edward Arnold, Dick Powell, Joe Penner, Edward G. Robinson, Walter Connolly, Virginia Bruce, Bob Hope and others took part in the nationwide radio broadcast which accompanied the party. Without doubt, it was the largest Christmas party in the country this year, and probably the largest of all time.

In order to concentrate attention on the plight of California's migratory agricultural workers, the Hollywood Citizen-News unit of the Los Angeles Newspaper Guild (CIO), the John Steinbeck Committee to Aid Agricultural Organization and other organizations carried through this Christmas party for "One-Third of the Nation." The California workers, it was felt, best epitomized the "one-third of a nation, ill-fed, ill-clad and ill-housed," whom the President had spoken of.

"One's own gain consists in what accrues to his fellow man and the gain of his fellow man in what accrues to him—so narrow are the God wrought bonds between all flesh."

—St. John Chrysostom

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THE CATHOLIC WORKER

(Member of Catholic Press Association)

DOROTHY DAY, Publisher

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200

Four Friends

Since our paper last went to press, four friends of ours have died: Father Virgil Michel, Father Bellisle, Father O'Kelley and Monsignor McMahon. Friends from Minnesota, Windsor, San Francisco and New York. They were all men who enlightened those who sit in darkness and directed our feet in the way of peace. They were calm, strong and happy men who walked in the light and their passing make us feel sadly that we do indeed see through a glass darkly. We needed them, and their loss is great, but at the same time that we grieve we can think joyfully for them that now they have rest from their labors. There is joy for us too in the thought that ours is a great hope and indeed a certainty. For us they are not dead. We have not lost them. There was never a day that these men did not cry out, "My soul hath thirsted after the living God; when shall I come and appear before the face of the Lord?"

And now their longing is fulfilled, their thirst is satisfied, they have seen Him face to face. Eternal rest grant unto them O Lord and let perpetual light shine upon them. May they rest in peace.

Tom Mooney

Another friend has in another way been released from his labors and been brought into the light of freedom. Tom Mooney was freed last Saturday from San Quentin prison and as we listened to him speak over the radio accepting the Governor's pardon, the eyes of many of us were wet. Just last year we had an interview with Tom Mooney in the December and January issues of the paper. We had visited him in jail where he had worked behind bars for twenty-one years. He was full of hope then. And he had the serenity of a man whose days were full even there of work for his fellows. Yesterday he marched down Market Street in San Francisco at the head of 150,000 workers who were rejoicing that justice had conquered and that their friend and fellow worker was with them to share their joys and sorrows as a free man.

He comes out into an ugly world which is filled with hatred, bitterness and despair; discord between nations, between races and between classes. But Sunday at least he saw all that was beautiful and fair—the free skies over him, the free step of comrades at his side, the sun, the clouds, the birds, all entering into the joy of all those men, women and children who rejoiced with him. There was beauty there and love; and we pray God to bless Tom Mooney, and keep his heart filled with that joy and beauty and love and give him strength for the work that is before him. May he indeed work for "the common good." May he work that men may love one another and so show their love for God.

And we pray our friends who have been released from the bondage of this death to remember Tom Mooney and to pray for him. He has suffered for long years. He has given up twenty-two years of his life for his friends.

And while they and all our readers remember Tom Mooney, think too of Billings who is still in jail, serving a sentence for the same crime of which Tom has been judged innocent. Think too of those prisoners down in Harlan County who worked for trade unionism and have been for the last few years in jail. Think too of the Scottsboro boys, unjustly held in jail in Alabama.

And if we pray and work for the freedom of these sufferers, we will in a way be visiting Him in prison, as He has asked us to.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FROM UNION SQUARE TO ROME

By DOROTHY DAY

Here is the story of the conversion of the editor of The CATHOLIC WORKER

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Day After Day

(Continued from Page 1)

and he says that next year he would like us to arrange a meeting for him some place like the Labor Temple or the Manhattan Lyceum, a rank and file meeting, as it were.

Emmanuel Chapman came down the other day to dictate a translation of some material which Maritain had written before he left, for a pamphlet which we are bringing out.

Brophy and Bridges

A few weeks ago I spoke down in Washington before an afternoon group, and in the evening had dinner with John Brophy and Harry Bridges. Bridges expressed a great admiration for Bishop Lucey and said that the workers on the West Coast all lost a valuable friend when he was made a Bishop and transferred to Texas. He felt pretty badly about the death of Father O'Kelly and said that the workers certainly liked him out there in San Francisco. He spoke with great admiration of the hierarchy of Australia, too. My radical brother has now gotten to the point where he talks of the sins of churchmen rather than of the sins of the Church. But Bridges speaks of the sins of the system and speaks of the churchmen being caught in it. He was baptized a Catholic but has never practised his faith. His wife is a Protestant but his daughter was baptized a Catholic. She said that she will probably go to a Catholic college. He spoke with affection of Father Drolet in New Orleans and admires much the work he has done there. Bridges expressed a desire to read Father Swanson's book on the water front situation and we sent him a copy at Christmas. If you see him in San Francisco will you ask him to write a brief review of it for the paper. Brophy wrote us a nice Christmas letter which we are printing in this issue of the paper. Whether or not Bridges is Marxist in his philosophy, I believe him to be a man of integrity, and that while pointing out fundamental differences in philosophy we should seek concordances. Remember that question?

A Jesuit Speaks:

"It is necessary that one who desires to be serviceable to heretics of this present age should hold them in great affection and love them very truly, putting out of his heart all thoughts and feelings that tend to their discredit. The next thing he must do is to win their good will and love by friendly intercourse and converse on matters about which there is no difference between us, taking care to avoid all controversial subjects that lead to bickering and mutual recrimination. The things that unite us ought to be the first ground of our approach, not the things that keep us apart." (Peter Favre, M. H. Fabri Monuments, page 400).

Strike Duty

Things have been very quiet in New York this past month aside from constant visitors at the office and hundreds of letters to write. There have been several strikes, such as the taxicab drivers and meat handlers, but they were settled almost as soon as they started. We didn't even have time to get up and distribute papers at the meetings or picket lines. You will remember the little argument we had with friends over the teamsters' strike. We had spent the afternoon at their meetings and distributed some thousands of papers, and when we returned for supper we found some teamsters at dinner who assured us that there was no strike, somewhat after the fashion of Japan in the Chinese-Japanese war. Nobody seems to understand that when we are out at strike meetings or picket lines or demonstrations distributing the paper, we are trying to bring the social teachings of the Church to the man in the street. They all insist upon believing that we are participating in the strike or endorsing one faction against another. We do not know the least thing about factions in the various unions. How could we keep up on them all? The great job that The Catholic Worker has to do is to try to reach the workers, bring to them a philosophy of labor, speak to them of Chris-

FROM THE EPISTLE OF ST. POLYCARP TO THE PHILIPPIANS

And let the priests also be compassionate and merciful to all, bringing back those that have wandered, caring for all the weak, neglecting neither widow nor orphan nor poor, but ever providing for that which is before God and man, refraining from all wrath, respect of persons, unjust judgment, being far from all love of money, not quickly believing evil of any, not hasty in judgment, knowing that we all owe the debt of sin.

If then we pray the Lord to forgive us, we also ought to forgive, for we stand before the eyes of the Lord and of God, and we must all appear before the judgment of Christ and we must all give an account of ourselves.



This Cut and the Nativity Cut on the opposite page were executed by Allen Crite, Negro artist of Boston.

tian solidarity, and point out the need of a long-range program.

Join the Union

Most of the time you have to begin over and over again with fundamentals, impressing upon them the need of joining a union, attending their union meetings, thinking and studying about the problems which face them, and perhaps out of this rank and file membership articulate leaders will arise. That is in the hands of God. Our work is not to get the Communists out and get our own clique in. We have no candidates to push. It is all the workers that we are trying to reach, all the leaders, whether they are Communist or Catholic. We are out to convert others to our point of view, to work for a pluralist order where Agnostics, as well as Catholics, Protestants and Jews, can work for the common good. And it is only in the measure that Catholics exemplify by their lives the teachings of their Church that they can attract others to their point of view.

Holiday Spirit

We had a very lovely Christmas, although a hectic one. Mr. Breen was sick in bed but comfortably so; also Catherine Travis; also Mrs. Johnson, who burned her back with a mustard plaster. The coal disappeared that day and I had charge of the cooking for our 70 dinner guests. There was plenty of help in the kitchen—Shorty, Caroline, Kate and Ruth, and thanks to our butcher, who donated 15 chickens, and to some teachers of Bayonne, who donated the rest of the dinner, we had a very good meal.

Building Fund

If you meet anybody in your travels that wishes to contribute to the Catholic Worker Farming Community Building Fund please tell them that we must build a house for Arthur and his son, and Frank Mamano, our barber, not to speak of a new roof for the barn and the new roof for the lean-to on the house, a large-sized pig pen to take care of the 150 pigs we expect by next year and the assembly room on the top of the hill where you can lecture undisturbed until two o'clock in the morning. When it comes to the lit-

tle houses, just a few hundred dollars would pay for the lumber. Perhaps somebody will make themselves responsible for one or another of these projects. Another think that we need is a new horse, or rather two new horses. Poor old Prince died of old age and the glue works carried him away. We have got to get another by March for the Spring plowing and there is not a cent in the bank. So please call these things to the attention of our friends, and little by little we will manage. I would like to get two new places built up by Summer. May God be with you on your travels, and bless you on your apostolate. I've written our Los Angeles group to put you to bed for a week and make you observe Holy Silence. Please pray for us all.

Your fellow worker in Christ,

D. D.

MAINE LUMBERJACKS LIVE LIKE CHAIN GANG.

BINGHAM, Me. (F.P.)—The already deplorable conditions of unorganized Maine lumberjacks were described as steadily growing worse in a letter written by a local lumberjack to The Timber Worker, published in Seattle by the International Woodworkers (C.I.O.).

"Our bunkhouse (30 to 20 feet is connected to the cookhouse, and 56 men are made to sleep in these cramped quarters, in muzzle-loading bunks made of boards with a little straw (stolen from the horses) thrown onto the board and one ragged blanket for each man.

"There is one small stove at the straw boss' end of the bunkhouse. Wet clothes are hung on poles on each side of the stove and those not close to the stove are still wet in the morning. There is only one skylight that can be opened for tilting and it's so damned cold with only one stove that they must keep it closed or get frost-bitten."

The letter ends with a plea for organization. "We are at the mercy of the bosses. There is no relief for single workers. What can we do to help organize the woodworkers in this district?"

The Timber Worker is withholding the correspondent's name "for obvious reasons."

LETTERS FROM OUR READERS

From Hungary

Dear Editor:

Since I saw your picture in the *Catholic Herald*, it is like if we would have met each other already. Please receive my most sincere gratitude and appreciation for *The Catholic Worker*.

Did you meet Sr. Hildegard in Cleveland? She is my most faithful companion and best friend on earth. We worked together for 12 years.

In case somebody would loan me your autobiography I would be a most appreciative reader and admirer and I am sure would get many inspiring thoughts.

Wishing you all the choicest graces and blessings of the Word Incarnate, I am respectfully and lovingly yours.

Sister Judith Boer, S.M.
I. Kritszina krt. 125.
Budapest, Hungary

Fr. O'Kelly

Saint Catherine's Church
Burlingame, California

Dear Catholic Workers:

Enclosed find a check for \$2 in response to your appeal. I only wish I could make it more. Keep up the good work and perhaps some day the city of St. Francis out here will yet establish a Catholic Worker Center like your own Mother House on Mott Street.

I suppose you read of the wonderful demonstration of loyalty provided by the water front workers at Fr. O'Kelly's funeral. I doubt if the Cathedral was ever so packed with union labor since the funeral of Father Peter Yorke.

Sincerely in Our Lord,

Penny Fund

Dear Fellow Catholics:

Enclosed please find a small check—a little Christmas gift to our friends in Mott Street.

You might be interested to know this is the result of a "Penny Fund" we keep going in a conspicuous place in our home. Everyone who comes in cannot help but see our "Catholic Worker Fund" sign, and it really is surprising how the pennies grow.

I wouldn't be able to tell you just how many people are included in this gift, but it goes to you with a thousand sincere good wishes for the continued success and the inspiration that the *Catholic Worker* provides.

May you all have a most happy celebration of our Little Lord's birthday.

Sincerely,

Mary W. Cordiner

Our love for our fellow-men has its source deep down amongst the most intimate and primordial feelings of the human heart, and it is from the instinctive, natural affection wherewith each loves himself, as from a vivifying, soil-sprung sap, it draws the nourishment and energy by which, under the influence of heavenly grace, it is enabled to bring forth the fruits of piety, causing us to esteem it a duty not to deny to any of those who participate in our nature, I mean to man, the good which, by natural necessity, we desire for ourselves; but to share it with all, freely and abundantly, according to our capacity and the wants of our brethren, as if they were entitled to such communication by belonging to the same human family... thus, by endeavoring to secure to ourselves the private and personal good of sensual gratification, we forfeit the enjoyment of the sweeter good which is social and common.

—St. Bernard on the Canticle of Canticles. Sermon XLIV.

From Belgium

University of Louvain

This year thirty-five fellows here desire to either renew or to take out subscriptions. Hence, will you please send me 35 copies of the C. W. here every month.

Today your letter arrived. I have placed it upon the bulletin board.

Please let us wish you success and God's blessings in your undertakings. Unfortunately, we are unable to help you out very much at present, but we hope to do a little more after our ordinations.

Sincerely yours in Christ,

Francis Tucker

The Villain!

It so happens that the writing of men sometimes becomes a Frankenstein. In the case of a bit of verse (not to be confused with poetry) written by David Gordon who, avowedly, has been given the mission to "get" *The Catholic Worker*, a reader of "Threnos" received the following letter from Mr. Gordon. It is self-explanatory.

David Gordon's work appears often in Catholic papers and magazines.

317 West 56th St., New York,
December 8th—The Feast of the Immaculate Conception, 1938.

My Dear Miss H—

I send you my truest thanks for the exquisite letter you wrote to me care of "America." I am glad that you liked my poem "Threnos" but I most deeply lament (Threnos in Greek means a lament) that you made one of my writings the occasion of sending a contribution to Dorothy Day. You would not, most certainly, contribute money which is to be used for the corruption of souls by false doctrine sneaked in under the covering of the abominable Protestant-Socialist Imitation Charity. Therefore, I take this occasion to give you following the impression of the Dorothy Day and her activities which is held by myself and many of my Catholic friends and associates, both lay and clerical:

Reader's Choice

"Corruptio optimi pessimi" is an ancient Christian maxim—the worst is the best imitated. Now the Pollyanna theatricality of Dorothy Day on Mott Street is either the most saintly tentative ever to find root in Catholic Circles since Saint Francis kissed the lepers—or it is an abominable tentative of a corrupted and self-seeking soul to utilize the miseries of men for the sake of her own dramatization. Which is it? "Much good in the worst of them and much bad in the best" is a thoroughly non-Catholic attitude to matters concerning Faith—it is Dorothy's dishwater version of what goes on in Spain. Dorothy Day and her Worker-loving is either of Satan or of Christ. It is either for the sake of the souls of men or it is for the sake of the dramatization of Dorothy Day. Which is it? Let us see.

Calvinism?

"Quia pauper amavi"—Christ loves the poor especially. And when one of Christ's pitiful poor reaches the destitution level it is always because of a personal moral and religious breakdown first. Restore that man to the Sacraments and you will inevitably restore him to normal economic life subsequently. But this pitiful poor man longs for the poison of False Sympathy. He longs to be told that the blame for his condition lies at the door of what Dorothy and other Socialists like her call "The Capitalist Class." Dorothy—under cover of a ham sandwich—feeds the pitiful poor man this abominable lie. She preaches not Christ but more Labor Unions. Her real interest is in the condemned heresy, Economic Determinism.

Dorothy Day solicits your money



John Brophy

Dear Editor:

I was out on the West Coast for a week attending two national conventions that were held at San Francisco the week of December 12. One was the second annual convention of the United Cannery, Agricultural, Packing and Allied Workers of America. This group is making slow but steady progress when we consider all the great difficulties they have to contend with in that field. The other group, to whom I also spoke, was composed of the West Coast fishermen. This unit which represents some 20,000 workers in the Alaska and Pacific coast fishing industry decided to affiliate with the C.I.O. and will be known as the International Fishermen and Allied Workers of America. I attended other meetings while at San Francisco and spent a day in Los Angeles where the Executive Board of the State C.I.O. Council was meeting and which I attended. I then returned to Washington for Christmas.

I want to express my appreciation for your kindness in sending me the book on "Longshore and Casual Labor." I will read it. In view of the fact that I have had contact with longshoremen, the book will have greater interest for me.

Harry Bridges, I am sure will be interested in the book. While in California I met his daughter who is 14 years old and quite large for her age. We had lunch together then went down to the waterfront where several hundred Chinese women and children picketed a Greek ship that was being loaded with scrap iron for Japan. The result was that the loading was stopped while I was there. I don't know what happened since.

The family had a very nice Christmas. We had an old friend spend the holidays with us—Ethlyn Christensen, who is in the Industrial Department of the Y.W.C.A. at Buffalo. We got acquainted when we both worked at the Columbia Conserve Company at Indianapolis some years ago. All of us attended Midnight Mass at the Franciscan Monastery. The service was quite beautiful and the setting very rich and colorful.

Sincerely,

John Brophy
Director, C.I.O.

—It is not her charity that she dispenses—and she uses this money to dispense the poison of False Sympathy and the heresy of Economic Determinism. In return she gets her satanic reward—the admiration of the the innocent for her cheap theatricality. Do you want to contribute any more money for such a purpose? Please talk it over with your confessor—and be sure to tell him that Dorothy and her associate, Peter Maurin, preach anticlericalism.

David Gordon

From England From Italy

Hampshire, Eng.

I am surprised to hear that you have not received from Sands & Co. a review copy of *Christ and the Workers*. I am writing them about it and trust they will attend to the matter. If they don't I will myself send you a copy. I am anxious that the book should be made known to the public by *The Catholic Worker*. Thank you for giving me the interesting information that it is being used as a text-book for your study groups in Detroit.

Memories of a time, many years ago, when I was an American hobo, traveled "on the rods" of freight trains and tossed in down-town lodging houses had not a little to do with the writing of the book.

I am just a Catholic journalist. I am listed in the English *Catholic Who's Who* as having been (1) an American tramp; (2) Labour Agitator; (3) Nonconformist minister; (4) Assistant to Doctor Orchard at the Kings Weigh House Church.

With best wishes,

Yours sincerely,

Stanley B. James

North American College
Via Del Humilita 30
Rome, Italy

During the coming year the mission society here plans to devote a week to *The Catholic Worker*. "Devote" means that your intentions will be the object of some special prayers during the week while the Mission Bulletin Board publicizes your work. So it is that I am asking for information suitable for poster work. As you know from your subscription list here your work is already well known. Our wish is to increase that knowledge and interest.

You might be interested in our Mission schedule for the year also. Under the general heading of American missions, we have already considered: Indian, Negro, Jew, the Extension Society, and during the coming week those organizations spreading Catholic thought through Christmas charities. After the first of the year we plan to take a look at Street Preaching, Narberth Plan, Catholic Hour, Pamphlet racks, Lapsed Catholics, C.Y.O., vocations, schools, St. Paul Guild, Rural Catholics, St. Vincent de Paul work, Parish Credit Unions, Strike Apostolate, Maternity Guilds, Parish Mission units, Liturgical movement, Lay Apostolate, Orphans and Penitentiary Work. These are just undeveloped headings and I would appreciate your suggestions and any material for the development of any or all of them. (Readers please note and send material, too.)

I am enclosing an item which may interest you. The imitation of Peter's Easy Essays, was used last year during China week. News and comment on the Chinese field were given in one poster as they would be presented by Peter Maurin, O. O. McIntyre, Walter Winchell, and Sparrow Robertson of the Paris Herald Tribune.

May God bless you and those hungry thousands—your charges—with whom He tramps the streets.

Michael Murphy

all over town. Is this a Communist outfit or is it on the square?

Nice work on the exposition of the Silver Purchase from Spain; the Open Letter to the New Republic, by Bill Callahan, keep it up Bill; Julia Porcelli and Woolworths; and Stanley's letter from the CCC.

I must say good bye with a bright and happy New Year to all. I am yours in Christ,

E. J. Seaman

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Negro Housing

A chain is no stronger than its weakest link. And the chain of American liberty and American happiness will be no stronger than the link which comprises the exploited American Negro race. The wonder is not that the American Negro has existed under such difficulties, but that he has not become what he has been considered to be—an undesirable—a detriment to the country. Instead, he has made astounding progress in every line of activity, in every phase of professional life, in every branch of art and literature—this in spite of the injustice and obstacles which have beset his path. If the debris of prejudice were cleared away and the path bordered with true principles of Americanism how much finer and better Americans we would all be—without distinction as to race, color, or creed.

The writer has seen the injustice of increasing rents to white tenants fifty percent and when the white tenants refused to pay such increase they received the response, "Colored tenants will pay that much more." And they did pay one hundred percent more than the original rental. But how did they succeed in doing so? By overcrowding to share expenses and consequently contributing to the devaluation of property surrounding them. Immediately the scare goes out and the moving vans are busy. Just as the word of a gold rush moved men to leave everything they had and answer the call—so the appearance of a Negro tenant or owner will induce people to stampede, leaving behind them the homes they may have sacrificed for years to possess; often selling at a great loss, or following the lead of the landlord, rent to Negro tenants at an exorbitant rental. And what is the result? The great property devaluation we hear so much about. Does the property actually deteriorate just because a Negro family moves in. As a matter of fact, except in exceptional cases, the property remains the same. But the power of suggestion is so great that immediately property owners become fearful and the rush to dispose of properties is on.

No Choice

This condition contributes to great loss on the part of white owners and to the exploitation of the Negro tenant or purchaser. He has no choice but to pay high rentals and if he attempts to buy, he is penalized for his adventure into a "white neighborhood" by having to pay a price out of proportion to the neighborhood value. And usually the real estate manipulator is the one who profits.

If the Negro's personal income is not sufficient to cover the high cost of such living quarters, he is obliged to share his home with others, with the result that overcrowding, unsanitary conditions of living, and general unsavory neighborhood conditions develop, leading to the conviction that Negroes, as such are undesirable neighbors. That is not so. They are desirable or undesirable on the same basis of judgment as any other neighbor, by their own personal qualities. When the Negro is in position to improve his living conditions, he follows the same line of action as his white neighbor. He seeks better places of habitation and leaves the undesirable locations to those less fortunate than himself. So the trend toward better living conditions progresses and to their credit be it said, the homes of Negroes in some sections of Philadelphia are a shining example of their ability to overcome obstacles and an emphatic answer to the cry: "They are undesirable tenants!"

The big problem, however, is how to help those who cannot help themselves. Handicapped by low earnings or by no earnings; they are not in position to reach out for the better things. The eyes of the nation have been no F.H.A. projects but necessary rules and regulations surrounding these projects make it impossible for the most needy to obtain relief from that source. What then is the answer?

It seems we might borrow part of the F.H.A. plan and apply it to another plan. F.H.A. projects are non-taxable—based on the fact that improved living conditions will naturally eliminate many city expenses such as police protection for chowder sections, fire hazards, health detriments with consequent cost of

social welfare, hospitalization, medical clinics, etc.

Logical Conclusion

If this is so, and it is without a question of doubt, why cannot the same line of reasoning apply to those properties which have been claimed by the city for delinquent taxes.

These abandoned properties stand idle year after year, bringing in no revenue to the city, until they are sold at sheriff sale or until the forces of deterioration cause them to crumble into decay. It is an acknowledged fact that a property which is occupied withstands the wear and tear of time and weather much better than an unoccupied property. Why should not these city-owned properties be placed at the disposal of tenants, qualified to maintain them at a moderate rental; thus improving the general living conditions of citizens, lessening the cost to the city of excess police protection, fire hazard, crime costs, etc., and at the same time bringing into the general fund a tax income equivalent to that which other property owners pay, which would be the basis of rental for such properties. Immediately, the answer will be "competition with private enterprise." But the high tax burden necessary to provide the various civic needs of overcrowded territories more than balances the loss to private enterprise by such a plan.

Housing

Idle houses benefit no one and the citizenry pays a high price for permitting other houses to be overcrowded with the inevitable consequences of such overcrowding. The first responsibility of any public authority is the natural welfare of its citizens; and as in any other case, an ounce of prevention is worth a pound of cure. If the ounce of prevention were administered it would result in a safer city, a cleaner city, a healthier citizenry, a higher moral standing, with a consequent lowering of the high costs of crime, poverty, sickness and other evils which are the result of inadequate housing.

This is not a suggestion that such properties be put at the disposal of tenants indiscriminately. Rentals should be based on the approximate value of the surrounding neighborhood, creating an income for the city equivalent to the tax value of such properties and refunding to the original owner or mortgagee a percentage earning on his investment, with a reasonable allowance for repairs. Thus properties at reasonable rentals would be available; tenants would be automatically regulated by their ability to pay; and the general result would be better housing, increased income to the city, income for former owners and a gradual transfer from poor living quarters to better homes. I say gradual because under this system those whose income permits more desirable homes than they now have would find them available at perhaps less cost than under the present system and each transition from bad to better would be a step forward which would eventually leave homes available for the so-called slum dwellers, which would be a vast improvement over their present standards of living and still be within their incomes.

More Life—Less Trade

There is no doubt if such a system put homes in the rental market at reasonable rentals, the exorbitant rentals which are exacted from Negro tenants all over the city would take a sudden drop, for even landlords realize that competition is the life of trade. And if tenants have an opportunity to obtain better housing at lower rentals, they are very likely to find landlords willing to accept lower rentals from present tenants.

Differences between landlords and tenants and between tenants and neighbors may be settled after much ill feeling by court decisions, but a court decision can never eliminate the ill will which exists and it is much more desirable to avoid such difficulties by peaceful planning than to try to heal the sores which have been opened. If mutual consideration of the rights of both races were the basis of such plans, the greatest cause of personal antagonism would be eliminated, to the general good of both.

Anna M. McCarry
Interracial Chairman, St. Joseph's School of Social Sciences.
Philadelphia, Pa.

Philadelphia, Pa.

House of Christ the Worker
111 South St., Philadelphia

Our House of Hospitality in Philadelphia has been slowly put in such condition that we may say that it now has only the usual unhealthful discomforts which are the lot of the poor in South Philadelphia—an outside toilet which cannot be flushed in winter, no heat in the second and third floors, the plaster dropping off the walls causing weird drafts, and six inches of water in the cellar. Such is the comparative comfort we enjoy, that is, compared with the hundred and seventy-five men who are in the line every morning waiting for their coffee, bread, and apple-butter.

The line opened on the Feast of the Immaculate Conception of Our Lady. We served two men; within two weeks there were one hundred and fifty and five men staying at the House. This quick popularity has dissipated the very, very small fund with which we started. And now for the first time we are confronted with not having enough money for tomorrow. All those who have the Catholic Worker movement at heart must take a deep interest in our progress during the first few weeks in the third largest city in the United States. Unemployed Seamen, longshoremen, Southerners who for some unimaginable reason have come North, Negro victims of race discrimination, dispossessed farmers, all these and many others crowd the line every morning; each man averages half a loaf of bread for who knows where the next meal is coming from? Free meals are becoming rare and free "dope" rarer still. "Inasmuch as you have done it unto one of the least of these, you have done it unto Me." We must worship Jesus on the coffee line. Please help us to greet our Lord in a becoming manner when we open the door to let Him in out of the cold.

All contributions should be sent direct to the House of Christ the Worker, Philadelphia.

Detroit

St. Francis House
2311 5th St.
Detroit, Michigan

Having just finished a discussion on Communism and Christianity, over a cup of coffee. I thought I would drop you a line before I went to bed. Sleep seems to be the last thing we think of around here.

We have moved and the new address is on the heading of this sheet. Our new home is more like the one we had on Bagley Avenue. It is an old duplex house, containing 9 rooms. Our sleeping quarters are on the second floor, and we can accommodate about 12 men. I hope that the tenants on the other side of the house move so that we could make that into a women's shelter. It is an entirely separate house and it could be run by the women themselves. Of course this is only a dream, but we hope that it will soon be possible. After we get a little more settled I hope too, that we can at least have a store in the colored section.

Year's Program

The following is our program for the year: Tuesday's, Parliamentary Law; Wednesday's, Open House for the men from the line; Thursday's, Our general meeting. Father Sebastian is beginning a series of lectures on Stanley James' new book, "Christ and the Workers." Friday afternoon, Children's classes; Friday night, Liturgy and Chant; Saturday afternoon, Children's classes. We continue to have a monthly Holy Hour on the second Sunday. We now are holding it at St. Aloysius' Church of which Father Hickey is the Pastor.

Our soup line now averages 800 per day. We gave a Halloween Party for the Ambassadors and about 130 of them came. We have been able through the "Open House," to get a more personal contact with the men. They have the opportunity to read a great deal of Catholic literature, sing, smoke, and play cards. They enjoy it very much, in fact they furnish the entertainment. Some of them are very talented. They were afraid that we would have to discontinue it, when we moved.

We cannot afford it, but the other day someone gave us a little donation and we were able to burn most of the meat, so we thought it

Question and Answer

Gentlemen:

I was shocked and hurt by a picture of Our Lady in your last issue. Not the picture itself but rather its title gave offense: "Our Lady of the Kitchen." There are such old and honored and beautiful titles in her litany! Can you imagine that among them? Often I think of her when at work in my own kitchen and the title that fits her so well then is Mater Admirabilis.

Words are rich in association and such words as kitchen, cabbage, sink, garbage, do not evoke the same reaction in us as cloister, apple blossoms, queen, peace.

Because our Lady was poor and lowly, meek and lovely, won't you therefore honor her, glorify her, clothe her in beauty and grace. We all want to look up, not down. We love to see her crowned with twelve stars, the earth her footstool.

Forgive my boldness in writing you, who do such splendid work among the poor of our city. But I never let a slight to her go unchallenged and I was very disturbed by a title seemingly lacking in reverence and honor to the great Mother of God.

H. M. C.

First of all let us assure our reader that it is always with reverence and joy that we see Ade's pictures of not only Our Lord, the Blessed Mother and St. Joseph, but all the saints, engaged in manual labor. It is part of our campaign to bring to labor a philosophy of labor, a joy in labor as well as recognizing a discipline in labor. It also reminds us that it is Christ in His humanity that we look to as a leader. That He came as a poor carpenter, born in a manger, suffered from hunger and thirst and unemployment, suffered from having to go and ask for wages for work done. His hands were calloused with toil, and doubtless so were those of the Blessed Mother. One of the most poignant things we have ever read of our Lord was in a book by Mauriac. He was a man like other men, so much like the poor fishermen and workingmen he chose for His followers that it took the kiss of a Judas to

best to pass along our good fortune.

Dough?—No!

This may sound like we are in the dough, but honestly Dorothy, there have been times when we had to go without meals, and it wasn't so very long ago. It surprises us how we have been able to continue when we didn't see more than \$2 for a week. God has certainly blessed us, and I am sure if we stick to Him He will stick to us. Some of the fellows threatened to go out and hock their suits, but I wouldn't let them. By the way, a man in the line gave us three cents the other day. No matter what happens, I like poverty. So few know the freedom that means. I have never regretted having quit my job. In fact there seems to be more contentment and security in having nothing, than in having everything.

We now have a program for the day:

6 A.M.—Rising.
6:15 A.M.—Wash and shave.
6:30 A.M.—Morning Offering, Angelus.
6:40 A.M.—Leave for Mass.
7:00 A.M.—Mass at St. Aloysius.
7:45 A.M.—Breakfast.
8:00 A.M.—House opened.
9:00 A.M.—To Noon—Soup served.
12:30 P.M.—Lunch Angelus.
1:00 P.M.—Prepare vegetables for the next day.
2:30 P.M.—Free period—Recreation.
5:00 P.M.—Preparation for supper.
5:30 P.M.—Supper (Grace before and after).
7:00 P.M.—Angelus and Compline.
10:00 P.M.—Retiring.

All this is, of course, voluntary, but it is surprising how much the men cooperate.

Pray for us, we need prayers badly. May God bless the work. You might offer a little prayer for me, too. When will you be able to come and see us? John Quigley from the Upton Farm is our cook here. He is a fine fellow.

Sincerely in Christ the Worker,

Louis Murphy

single Him out, to distinguish Him. So too, our Blessed mother must have been like other women, busy about her work, her hands in dish water, emptying garbage, waiting on her Lord and her husband.

Often there are arguments about whose turn it is to cook down on the farm and one night one of the men confessed his complete lack of interest in cooking. We talked of the times our Lord sat down with His disciples, how He even cooked a meal for them by the shore as He awaited them. Again and again they sat down to eat together in the short gospel accounts of His life. After His resurrection when He walked with the two disciples to Emmaus, they did not know Him as He discoursed to them in wisdom, but when they sat down to eat together, they knew Him in the breaking of bread.

When He wished to remain with us in His divinity and His humanity He chose the form of bread, the simplest and most universal of human needs. What is closer to man than bread? What is His greatest need on this earth to sustain life but bread. Bread has typified life to man throughout the ages, and it was in the guise of bread that He remained with us.

We believe we must continue to accent these ideas, to recall them constantly to the minds of our readers. We believe that in these days there needs to be a return to the recognition of man's dignity as a worker, a doer. Here in America our materialistic attitudes have perverted the worker. The steel worker, the stockyard worker, the farmer, the textile worker, have educated their children to get into the white collar class, to try to earn their food by other means than manual labor, labor which Christ has dignified for all time. (Of course the hardships of their lot has had a lot to do with this desire of the worker to remove his children from toil which has been too often degrading because of long hours, poor wages and slave conditions.)

Christ chose to be among the workers. He chose His mother, a woman who was to live with the poor and work as a poor woman. We love to think of her about homely tasks. It makes it easier for us to adore her as Our Lady, Star of the Sea, Our Lady Comforter of the Afflicted, Our Lady, Seat of Wisdom.

The fellowship of men is a fundamental fact and through it alone comes the growth of personality. —Karl Adam.

THE MYSTERIES OF THE ROSARY:

Joyful, Sorrowful and Glorious

Wood-Engravings by Philip Hagreen

(whose cut of Christ the King appeared in the October 1938 "Catholic Worker") with an Introduction and choice of Meditations by Dom Hugh Duffy, O.S.B.

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Ramsey, Illinois

Nazareth House
Ramsey, Illinois

We regret we cannot include a little financial help, with our best wishes, but we have been existing on a shoe string so long here, we have almost forgotten what real money looks like, but we'll send that later and leave it to Our Blessed Lady of the Poor to help us find it.

We have moved to a new location where we are seven and a half miles from town but we get the entire twenty acre farm for five dollars per month, where before we paid that for our house and garden. We have six rooms here, but our barn lacks a roof as well as our chicken house. A storm helped do all that. We have our own wood here and also our own corn that will keep us in chicken feed and meal. We haven't a cow yet but our fences look like a herd of elephants from India had went through them.

The landlady gave us permission to do anything we liked about the place—she has three little girls to care for and can't do any improving.

Giving

We are still giving out shoes and clothing of all kinds—when we have them to give out but we never get enough to fill the demand. The Sisters of St. Francis and other orders, located here and there, help us in every way they can and also send us the shoes and clothing for which we thank God.

As soon as we get together the material for our women to make up the comforters, we shall send you some if you need them there. Also some to the Chicago houses.

Even though we live apart there is no reason why we cannot work and help each group as much as we can. We shall welcome letters from any of the other Houses and will be glad to exchange news notes with those who would like to hear from us.

And, please let us know something of your bedding needs. We could use towels, sheets, remnants, clothing of all kinds and have given out several baby layettes the last month and have had requests for six more in the last few days.

Yours, in Christ,

Carmen Welores Welch
(Mrs. Jesse Welch)

Windsor, Ontario

Our Lady of the Wayside House
209 Crawford—Windsor, Ont.

I have some good and bad news for you. Please say a Hail Mary for the repose of the soul of Father Bellisle, C.S.B., one of our greatest friends. He was sent down to Windsor about four years ago from St. Michael's in Toronto after breaking down from overwork. For two years he took it easy, then he swung into a full schedule. He has spoken several times to our group and as a result we always packed them in when he spoke. He helped break down a lot of prejudice against the drunk, the dope fiend and those who were totally disregarded by even the kindest social worker. Two days before he was to speak to us on Jacques Maritain who was the next Lecture League speaker, Father Bellisle suffered a double heart attack. He recovered quickly, too quickly. When he attempted to resume work he was struck down again. After remaining in the hospital about three weeks he passed away Wednesday at 1:00 A.M. His funeral is this Friday. He was very interested in the Liturgical Movement from St. John's Abbey and was in constant communication with Dom Godfrey and Dom Virgil. Our friends could not believe the bad news. I had expected him back at the College the day previous. It seems too bad to lose first Dom Virgil and now Father Bellisle. It should be a clarion call for us to redouble our efforts both spiritually and physically.

On the Air

Our Radio broadcasts are a great consolation. People are beginning to ask whys and wherefores. Non-Catholics are beginning to ask questions about this Catholic religion. Even our own Catholics are becoming converted to the cause. Father Blonde is going to give a weekly talk on Friday afternoons to the men of the house and any who come in for the soup line. He is devoting some little time to those

AIMS AND PURPOSES

From now on each issue of *The Catholic Worker* will contain a brief summary of principles, of our aims and purposes. We receive so many letters each month from new readers asking us for these statements that we will try to make each as complete and as simple as possible.

1. We are trying to reach the workers of the country, all those employed in manual and mental labor.

We are trying to bring to them a philosophy of labor.

2. To reach the worker we employ the two age-old techniques — *voluntary poverty and the Works of Mercy*. (All our fellow workers in our twenty-one branches throughout the country have pledged themselves to voluntary poverty and manual labor. They will take less so that others may have more. They are trying to reach the poverty of the stable wherein Christ was born. In addition to our centers, we have about thirty cells throughout the United States. Many of our individual readers throughout the world are trying with us to work along these lines.

3. Our activities are simple in statement but inclusive. Peter Maurin's program calls for:

a. Round Table discussions for the Clarification of Thought.

b. Houses of hospitality for the immediate care of the needy, in order to exemplify personal responsibility as opposed to state responsibility. Though it is necessary for the state to aid those in need by work and relief, the dangerous tendency of the day is to pass the buck and let the state do it all. During the middle ages there were hospices attached to every bishopric and hospitality was the mark of Christianity. St. Jerome says that every home should have a Christ's room. Each of us should feed the poor. Houses of Hospitality also offer a gathering place for workers during strikes, — a place where they may be fed, clothed and sheltered, and indoctrinated with Christian principles. During the middle ages the Church in France alone maintained 2,000 houses for lepers. — A strange comparison perhaps, but nevertheless unemployment and labor strife is the scourge of today and we must combat it in every way. Houses of Hospitality may be used as mutual aid centers; cooperatives and credit unions may be started in addition to the work of alleviating immediate need.

c. Farming communes, of which we have three at present, will take care of the unemployed by getting them back on the land. In addition to giving some measure of private property, the communal aspect of Christianity will be restored. Through these attempts to de-proletarianize the worker as the Holy Father has called for, workers will become owners and there will be a clarification of thought in regard to property in general.

Brotherhood

We are working for our brothers because we believe that the best way we can show our love for God is by our love of our fellow worker. The Holy Father has said that we must *go to the worker, especially to the poorest*. We believe that all men are members or potential members of the Mystical Body of Christ. This means Jew, Gentile, black and white. This means our enemies as well as our friends. Since there is no time with God, and since we are told that *all men are members* or potential members of Christ's Mystical Body, that means that *now* at the present time we must look upon all men with love. We must overcome evil with good, hatred with love.

Hence our work to combat anti-Semitism; to combat the use of force as a means of settling disputes between men and nations.

While we recognize that "man is but dust," we also recognize that God has made him little less than the angels. We recognize that Christ, by "taking upon Himself our Human nature has wonderfully dignified and renewed it."

We beg all our readers to work with us and to pray with us for Christ's Kingdom on earth. "Thy will be done on earth as it is in Heaven."

This is but a brief explanation of our work and objectives. But we shall try from month to month to clarify our position, yet to present it in its entirety for the benefit of all new readers.

The Catholic Union Of Unemployed

Although no article concerning the activities of the Catholic Union of Unemployed has appeared for sometime, great strides have been made in the organization. The group has acquired a new impetus through the assistance of a priest who has generously given us his time and cooperation. We cannot praise his efforts too highly, for without his help we could not have made such progress in the last six months. At times it was quite discouraging, with mere handfuls showing up for meetings and so many only coming for one meeting. But by sticking with us and refusing to be discouraged, he has seen his efforts repaid. Now we have a small, well-knit organization meeting regularly and planning for the future.

Hospice

We are in desperate need of a house, a building which we can have for our own use, to run co-operatively as a Catholic Hospice for men. This is our biggest obstacle—to get a place we can call our own—to be finished with flops and soup lines. The group cannot be held firmly together just by weekly meetings, because men who find jobs, perhaps only for that afternoon, have no way of keeping contact with us. It means so much to have a place one can call home, a place where there are friends, where all are united under the same roof and are making an effort to help themselves and each other. Right now, we want more than anything else, a place to "hang up our hats," a home where we can regain the self-respect and self-confidence that has been lost in drifting and roaming from one place to another.

Until we are able to secure a house, our Reading Room provides some of the men with a place to come and keep together. It was opened up last December and is in the front store of the Catholic Worker, where the men receive their coffee and bread in the morning. Here we have a long table with

various kinds of literature, secular and Catholic, including pamphlets, the encyclicals and Catholic newspapers. It is terribly inadequate, but all we can provide at this time. It does give a few the opportunity to read and make some good use of their time, besides giving them a chance to come in out of the cold and keep warm for a few hours. Meanwhile, we wait and pray for a house. We've been doing all we can to get one, but so far our efforts have been fruitless.

Credit Union

We have started a Credit Bank and it has been growing steadily. Pennies, nickels and dimes have been building it up. In the last six months we have had close to a hundred deposits and have over fifteen dollars in the bank. We have made almost a dozen loans to members of the group, amounting in all to some ten odd dollars. These loans were for carfare to jobs and for food until men received their first pay. Only a few loans are outstanding, some are probably uncollectable, a thing we must expect.

Jobs Needed

It is so difficult to build up our Credit Bank to the point where it can do the most good. The men have not jobs and deposits are pitifully small. In the October issue of *The Catholic Worker*, we published an appeal for jobs. As we pointed out then, while we would be only too glad to place our men in permanent or temporary jobs, we are also very anxious to find odd jobs, jobs that require only a few hours to fill. This would provide men with a little money to get a few of the things they need so much.

The response to our appeal for jobs has been negligible. Again we urge our readers and friends in the New York area to remember us when they have some work to be done. Our need for work of any kind whatsoever is acute and urgent. It would greatly help us to be able to provide a few jobs for the men.

Milwaukee

Holy Family House
1019 N. Fifth St.,
Milwaukee, Wisc.

Back in Milwaukee once more. I rode directly to Chicago without a single stop-over enroute. Of course, the Chicago gang still has that same old spirit. However, I made only an over-night stop at Chicago, as I was eager to get to Milwaukee. There is a tremendous lot of work to be done in Milwaukee along all fronts. I am living at the house, of course, and found it very enjoyable.

Last Wednesday evening, the date of my arrival, we had a good sized crowd at our weekly forum. Pat Bellew spoke on Personalism and some good discussion followed. On Wednesday of this week, I will speak on Clarification of Thought, stressing the need for dynamic thought as opposed to the academic, static thought.

The bread line has lengthened a bit and then the fuel problem is here, but we are not worried as St. Joseph is eternally on the job, and then as Nina says, "God is a Millionaire." There are ten of us living in the house and despite our various social and economic backgrounds, life at Holy Family House runs on very smoothly. I believe that one of our wisest moves was the placing of the house under the patronage of the Holy Family.

For the past several months we have distributed the one thousand papers that are sent here, in very short style, and could sell and distribute an additional thousand papers each month, I'm sure. If you people would send two thousand papers per month to Holy Family House, we would be eternally grateful.

Well, I'm praying hard for you folks at Mott Street. I wish you would do likewise for us out here in the West.

Larry Heaney

Christmas in California

ALAMEDA, Cal. (F.P.) — On Christmas eve a policeman found Mrs. Rachel Hartley unconscious on an Alameda street. Revived, she said she had not eaten for four days, since being evicted from her Oakland apartment for lack of money to pay the rent. She is still in critical condition in the county hospital, the diagnosis being malnutrition.

South of San Francisco, on the highway, a shabby truck was parked. Father, mother and two children sat dejectedly on the running board. A sign on the truck said: "We have not eaten for two days." Thousands passed the truck without stopping until a newspaperman saw it and came to the rescue of the itinerant family.

Union Men Build School

(Continued from Page 1)

the labor coordinator and the originator of the idea, are non-Catholics. Work is slack and, seeing the need of a new building for a school that has made a perfect record in a district known otherwise for juvenile delinquency, the unions decided to contribute all the labor.

Father Rupp's parish also has a school for Mexicans. The new school will house an auditorium as well as classrooms. Holy Rosary Parish lies in a long, narrow stretch of land extending between railroad yards and the Missouri River and bisected in its full length by another railroad. Catholics are a minority in the district.

The only cost of the new school will be for building materials. E. L. Manning, local contractor, drew up the plans free of charge. The parish already was in debt for the Mexican school, the Sisters' house and the school that burned. The new building seemed an impossibility until union labor came to the rescue.

The school is to be of concrete with brick facing. All the building trades unions are represented in donating their services.

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith..."
Rev. Edward J. Murphy, S.S.J.

MEETINGS

Catholic Worker School

115 Mott Street.

Every Tuesday evening beginning 8:30 P.M. Chairman Harry McNeill, Ph.D.

Catholic Union of the Unemployed

115 Mott Street.

Mondays, 2:30 P.M.

THE LAND

There Is No Unemployment on the Land



FARMING COMMUNE

First, I must praise Gerry for the splendid job of cleaning up the lower part of the Farm of shrubs, weeds and thickets. Everyone who goes by notices it and remarks how much better the place looks. This certainly must have been quite difficult with Austin around to "help." Harold has done much to change the appearance around the barn by taking down the old wooden fence and putting up a very good looking wire one.

Betsy had a young bull a little over a month ago and it is being called Billy by John. Billy will have to be a slaughtered before the winter is over because it is Betsy's first. Now that Betsy has come in fresh there is plenty of milk for all. George the goat is tied up most of the day but when released he loves to run and prance up and down the road in front of the barn. The calf Brownie was slaughtered over a month ago and lasted but a week. For Christmas, one of the pigs was killed and half of it sent to Mott Street. Boy—did Arthur's mouth water when he saw all those porkchops. Mr. Boyle with all his talking to the hens hasn't been able to coax many eggs from them lately. Much of the outside work is still wood cutting and enlarging and fixing the barn yard. The old horse Pfinch died the day after Dr. Koiransky gave us a two horse sulky plow.

Arthur Durrenberger, his son, and Mr. Boyle went to Brooklyn for Christmas. Don and Idella Gallagher were also away for the holidays. Dorothy was out with Tamar and relieved John of the cooking for several days. Kate Reagan brought out many nice eatables prepared by her mother. The plum pudding (my first) with the sauce prepared by Kate was certainly great. I ought to know, I had two helpings. Father Benson wasn't able to come to give us that one-day retreat.

The Farm is beautiful all the year round and exceedingly so when there are several inches of snow on the ground. The most wonderful view can be had by looking towards the southeast over the Delaware River and across the level stretch of farms of New Jersey. The view towards Easton and Philipsburg is also nice but much of its beauty has been spoiled by industrialism.

Maureen, Helen and Jim's baby girl, is coming along nicely. A couple of us see her quite often for we go there in the evenings to play cards. The only thing she doesn't like is Austin's punning. Mr. O'Connell has now made a fine reading or speaker's stand. Mr. O'Connell is an all round carpenter and cabinet maker of the old school and has done most of the building and repairing of houses, tables, chairs, chests, etc. He has a combination home and carpenter shop which he built this last Summer with the help of a couple of the boys. This is right next to the red barn on the lower farm. On the other side of the road is the small farm house, spring house, and John Fillingier's home. Down towards the river from here is Tamar's little house and close by is Montague's newly built one. In the Spring, Frank O'Connell expects to build a small place on the side of the hill. He already started digging the cellar but the snow and cold around Thanksgiving halted operations.

The hunting at the farm last Fall wasn't much. Partridge and pheasants were quite plentiful until the hordes of hunters came. One day about twelve or fifteen of them came over the pasture in flank formation reminding us of an advancing army of Redcoats and it's a darn good thing no one saw a group like that when the Orson Welles Program was on the air. The only thing shot on the farm by any of us were the two rabbits by John. Arthur tried his darndest but somehow a tree always got in his way. Last month he got even and has now all the trees nicely cut and split and most of it piled in his room.

Last year about this time we had an interview with John our best farmer and I think its about time we had another. He could tell us of his many plans for next year's crop.

JIM SCHNEID

PRIEST ASKS BETTER HOUSING FOR COLORED

CHICAGO, Dec. 30.—A plea for good housing for the colored was made by the Reverend Joseph F. Eckert, S.V.D., pastor of St. Anselm's Church.

"The conditions of the colored people in the poor sections are the same as the whites in the slum sections. Before the depression there were banks established with \$40,000,000 savings and stores owned by the colored people. Today they have lost everything and the real estate men have jumped the rents higher than white persons pay in their own neighborhoods."

According to Father Eckert, 65 percent of the colored population are on relief.

MILK CONSUMERS MEET WITH FARMERS IN NEW YORK

WORCESTER, N. Y. (FP)—A joint Christmas party of 250 consumers, farmers and townspeople heard speakers from business and consumer organizations praise the advantages of cooperatives.

Sponsored by the Consumer-Farmer Milk Co-op, Inc., of New York City and the Producers Co-operative Assn. here, the party was organized to cement consumer-farmer relationships and to throw light on the problems of milk production and consumption. Cooperative principles were seen as a solution for dairy farmers and for low income families now deprived of adequate milk.

Non-Catholic Catholics

(Continued from page 1)

3. It is a protestation against the lack of Catholicism of non-Catholic Catholics.
4. Non-Catholic Catholics are giving to Protestants a wrong view of Catholicism.
5. To give to Protestants a wrong view of Catholicism is not the right way to make Catholics out of Protestants.

IV. Catholic Principles

1. Protestants have principles but Catholics have more principles than Protestants.
2. But principles must be applied.
3. To have principles and not to apply them is worse than not having any.
4. Non-Catholics Catholics fail to bring Catholic principles to Protestants because they do not dare to exemplify those Catholic principles that Protestants do not have.

V. Imitators

1. Non-Catholic Catholics like to tell their Protestant friends, "we are just as good as you are."
2. They ought to tell their Protestant friends, "we are just as bad as you are."
3. Their Protestant friends ought to tell the non-Catholic Catholics, "you are not just as bad as we are; you are much worse than we are for you are our imitators, you are not, yourselves."

ARGUMENT FOR CREDIT UNIONS

"The following are the usual rates per annum charged by lending agencies: Pawnbrokers, 36 per cent; Axias (mostly organized among certain foreign groups in New York City), 28.5 per cent; Remedial Loan Societies, 26.9 per cent; Industrial Banks, 17.2 per cent; Personal Loan Departments of Banks, 18.1 per cent.—Credit Unions, N.C.W.C., Washington, D. C.)



Ruralism

"It takes more intelligence to milk a cow than it does to open a bottle of milk," said Msgr. Ligutti, president of The Catholic Rural Life Conference, speaking at the first annual convention of The American Catholic Sociological Society in Chicago. He went on to show that Ruralism has been greatly maligned and looked down upon instead of being looked up to as an intelligent solution to many of the problems which beset our life in America.

One problem is the giving of relief to relief. By an expenditure of \$36,000 for vacant lot garden projects in the State of Iowa a gross return of \$422,250 of food was made. In other words 87c of seed planted in a plot of ground 50 x 100 feet supplied a family of five with sixteen different kinds of vegetables for a whole year with only 50 to 75 hours of work.

Another problem is seasonal employment. This has been solved practically by the government project at Granger, Iowa. By having one foot in industry and one on the land it has been possible for fifty families to be secure and have plenty to eat when industry closed. Because our full time farmers have become commercial one crop farmers, they too are on relief (The A.A.A.).

American farming is the least efficient in the world, producing less per acre at a higher per acre cost. Anyone who doubts this challenging statement should get in touch with Msgr. Ligutti. He has the facts. For example we complain about the high cost of living. Do we know why it is high? A bushel of wheat ground into flour and consumed near the point of growth will give 80 loaves of bread. Sold for 60c a bushel this wheat will only buy 5 loaves. The other 75 loaves are lost on the 1000 mile scenic railroad trip they must take from the field to table. (Of course although the bread is whole-wheat it is not sliced or wrapped in cellophane). By growing only wheat or corn and buying expensive machinery the poor farmer lets someone in Chicago who never saw wheat or corn sell him into slavery. Instead of first growing enough to supply his own needs he sells in the cheapest and buys in the highest market. But, of course, the American farmer has been sold on this cellophane wrapped gadget civilization which is all around us.

We must build up a propaganda great enough to overcome the one which is working our ruin. To ridicule the idea of Ruralism is to shut one's eyes to facts and figures which prove conclusively that the ownership of productive property is absolutely necessary if we are to "Restore all things in Christ."

Organization Of Tenant Farmers

Following his report to the annual convention of the Southern Tenant Farmers' Union which open December 29 at Cotton Plant, Arkansas, H. L. Mitchell, secretary, called for an organizing campaign among sharecroppers and tenant farmers in all southern states. He suggested the adoption of a budget of \$50,000 with the view of bringing into the organization at least 350,000 members during the year 1939.

Roundly condemning the New Deal for its failure to make good the promise made by Harry L. Hopkins, former WPA chief, who announced last August 3rd at Memphis, Tennessee that sharecroppers and tenants would be given WPA jobs to supplement their low income during the off season when there is no employment on the farm, Mitchell stated that the only way members of his organization would get these jobs was to engage in mass demonstrations and direct action by the entire membership.

Mitchell also told the convention that members of the Southern Tenant Farmers' Union had nothing whatever to gain by the present fight between the A. F. of L. and the C.I.O., and they must be ready to cooperate with either branch of the American labor movement in organizing southern workers. He pledged further cooperation with the International Ladies' Garment Workers' Union in organizing plants in territory covered by the Southern Tenant Farmers' Union.

According to Mitchell any labor organization attempting to organize industrial workers in the South will be doomed to failure unless organization of sharecroppers is undertaken at the same time. He stated that the Southern Tenant Farmers' Union could become the advance guard of labor organization throughout the South, and stressed the fact that the workers being organized by the S.T.F.U. constituted a majority of the population in

Tragedy of The South

Down in Tupelo, Mississippi, a fifty-year-old tenant farmer resisted the eviction of himself and his eighty-year-old mother. When the bailiff came with his offerings, Dan Bishop, the sharecropper, opened his door to shout a warning to the officers that he would resist.

When they failed to pay attention to his warning, he emptied his shot gun at them and barricaded the door. One of his bullets struck the Bailiff in the left wrist and another in the stomach.

Before Grissom fell he fired through the door. Later it was found that Grissom's shot hit Bishop in the chest.

When the old mother saw her son fall she grabbed another gun and opened fire through a window and the officers retreated. When they returned an hour later, the woman surrendered. Bishop was lying unconscious on the floor. When he was taken to a hospital he died.

southern states which if left unorganized could break any strike called by industrial workers.

Listing as one of the major objectives the extension of the Southern Tenant Farmers' Union to the state of Mississippi, the sharecropper leader urged the invasion of the state "en masse with flags flying and every organizer on the job."

FATHER JUDGE:

"There is the one advantage of necessity, there is one joy to be found in biting need, there is a consolation even when the darkest clouds overshadow, it is this, we have an opportunity of registering a supreme act of trust and confidence in a Being, supremely and infinitely good and loving. It is not so much that we do a thing, or get a thing or have a thing or have any prayer answered but that we show an invincible faith and courage in Jesus Christ."