



The Catholic Worker



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BOOTLEG COAL MINERS HAVE AS MUCH RIGHT AS COMPANIES, SAY PENNSYLVANIA PRIESTS

**"Keeps Honest, Upstanding Workers from Starving
and Turning Criminal"**

In the face of starvation and unemployment the coal miners all through western Pennsylvania have to all effects taken over the coal, if not the mines, and are working it themselves, according to accounts in the New York Times, January 13, and the Nation, January 9. "Coal poaching, it is called by the Times, and the 'bootleg' coal industry by the Nation.

These activities have started due to the fact that the companies have stopped working the mines and the men have been thrown out of employment.

Don't think that the companies have voluntarily turned over their equipment to the miners! Not by any means. It is only at great risk to themselves that the men have been able to scrape a bare living out of mining.

During the last year the miners have "stolen" about \$45,000,000 worth of coal and their earnings have averaged about two dollars and fifty cents a day.

It is only the companies that have fought this activity, the state police, the store keepers cooperating more or less with the men with whom they are in complete sympathy.

"The bootleg towns are preponderantly Catholic," Louis Adamic, who writes the account for the Nation says. "So feigning concern for the Eighth Commandment, I approached several parish priests, some of whom, I had heard were accepting church dues in the form of bootleg coal and using it to heat their churches, parochial schools and parish houses. All declared that the Eighth Commandment had no bearing on coal bootlegging. The so-called bootleggers had as much

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During this coming month, weather permitting, there will be another picket line at the office of the Mexican consul in New York, in order to greet the new consul, Mr. Villaseor, who has been sent up under the new Cardenas administration. Note that it is still the Calles regime though Cardenas is the new president since December. We say weather permitting because three artists have prepared a score of colored posters exemplifying conditions in Mexico at the present time especially for this coming demonstration, and the signs must be protected for another demonstration, planned in March.

We are trying these signs so that those who run may read and the consul shows every disposition to run from any protest read by our delegations. We will bear with us a new protest in addition to the posters and all who wish to participate are invited to call the office of THE CATHOLIC WORKER and leave their names so that they may be notified as to the date. Call Algonquin 4-0469.

Higher Wages For Textile Workers Is False Propaganda

**NRA Codes Not Handled
Effectively. Have Been
Ignored, States Gorman**

By
Our Paterson, N. J., Correspondent

Speaking of the fine garments of the rich, St. Bernardino of Siena once remarked: "If you were to take one of these fine gowns and crush it and twist it, you would see drip from it the blood of living creatures. Alas! You do not think what cruelty you do, to dress in the clothes another man has earned for you while he is dying of cold."

To bring the story down to date, the U. S. Bureau of Labor Statistics recently published one of the most damaging reports of recent times. They conclusively showed that the Textile Industry is probably the lowest paid industry in the United States—as regards labor. Real wages of all textile workers were less in 1934 than in 1933, even though hourly wages had been increased. In purchasing power this loss runs from 25 per cent in the South to 10 per cent in the North. Enthusiasts for the NRA ought to take notice that in the textile industry, under the codes, the AVERAGE ANNUAL REAL WAGE IS NOT MORE THAN SEVEN HUNDRED DOLLARS. Who dares speak of a living wage—it is a mockery!

Grand
The New York World-Telegram recently carried a statement from Mr. Sloan—the representative of Capitalistic interests. He cited the increase in hourly wages during the past year and gave the impression that the textile industry was booming along in a grand fashion. Of course, as we have shown, actual yearly earnings have drastically decreased under the Textile Code. But Mr. Sloan is engaged only in proving his point. Sort of reminds one of Mr. Pitt's secretary who asked him, "Which side of the argument do you want the statistics to prove?"

Bargains
The Textile Workers are not satisfied with present conditions. Pending cases of flagrant violations of the NRA are not being properly handled by the Government. The Administration, in its attempt to

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"Arbitrary dismissal, which takes into consideration merely the convenience or advantage of the employer without consideration for the well being of the worker, is a real injustice."—Father Cuthbert, O.S.F.C.

EASY ESSAYS

by
PETER MAURIN

(The following is an analysis of the Definitions given by Strachey, Dennis, Thomas and High as to their respective beliefs. Definitions will be found on page two.)

1. WHAT COMMUNISTS SAY THEY BELIEVE

1. Communists believe that the capitalist system has reached the point when it does no longer work.
2. Communists believe that when the workers come to the realization of the downfall of capitalism they will no longer tolerate it.
3. Communists believe that the capitalist class will resort to all means that may be in their power to maintain its existence.
4. Communists believe that the Communist Party knows how to assure the production and distribution in an orderly manner according to a pre-designed plan.

2. WHAT FASCISTS SAY THEY BELIEVE

1. Fascists believe

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By Ade Bethune.

February 22 The Chair of St. Peter at Antioch

Antiphon: (Lauds) Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven; said the Lord to Simon Peter.

Versicle: They shall exalt him in gatherings of the people.

Response: And in the seats of the mighty they shall praise Him.

Let us pray—

O God, who gave to Blessed Peter, Thy Apostle, the keys of the Kingdom of Heaven and the priestly power of binding and loosing, grant that we, aided by his intercession, may be freed from the bonds of our sins. Through our Lord Jesus Christ, Thy Son, who with Thee, in the unity of the Holy Spirit, liveth and reigneth forever and ever.

Response: Amen.

RELIGIOUS WAR IN MEXICO DISTRACTS ATTENTION FROM LABOR AND FARM TROUBLES

**Selfish Capitalists Offer Moral Support to Protect
Interests Under Calles**

Ohrbach and Klein Violate NRA Codes And Jail Pickets

**Catholic Worker Urges
Catholics Boycott Stores
Till Humane Conditions
Are Restored**

At the present time in New York there are two department store strikes going on, one at Ohrbach's on Fourteenth street and the other at Klein's on Union Square. These strikes have been going on for the last two months and in rain and snow, and in zero weather, picketers, both men and women, have been parading in front of the stores, by one or two, or in mass formation, bearing signs asking customers to "Please not patronize these stores." The strike is on account of low wages and violation of the NRA.

Join for Justice

We join with the strikers in asking our readers, many of whom are women not to patronize stores where there is a strike on. And we ask those of our women readers who are members of organizations, church groups of teachers' groups, not to patronize these stores. You are not upholding social justice if you disregard the plea of these workers. It does not matter whether the workers be radicals or conservatives—the fact remains that they are suffering injustice and the Church by its teachings preaches social justice.

Many have been jailed for picketing, over one hundred of the Ohrbach picketers alone going to jail in upholding the rights of their fellows.

Our Technique

We wish also to call to the attention of our Catholic readers that picketing may be classed as a form of supplicatory procession such as the Church has always through the ages upheld. It is just another case of perfectly good Catholic technique taken over by radical labor groups.

It is a practice which came very naturally to the striking textile workers in the South last year, who in one case went in a body to the mill, and falling on their knees in the presence of the great monster of industrialism which was de-

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

Labor troubles are now increasing the confusion which exists in Mexico. During the last month there has been (and perhaps is still going on, but there is no news of it in the capitalist press) a strike of 25,000 oil workers.

According to Communists, who are just as much opposed to the Socialist-Masonic regime in Mexico as Catholics are, but for different reasons, the religious strife fomented and kept at the boiling point by Calles is not only due to his own hatred of religion, which equals theirs, but also is a part of a crafty technique to distract the minds of the workers from their deplorable industrial and working conditions.

Agrarian War

At the same time there is war along the agrarian front. It is to be noted that Calles and his ministers have enriched themselves at the expense of the proletariat and peasants working on the land. The agrarian policy was discontinued several years ago and now no more land is distributed. Not that it did much good before, when there were neither tools to work the land nor seed to plant.

No Chance

In regard to the working conditions, Trevino, secretary of the Trade Union Federation before it was dissolved, told of the terrible conditions in the coal and silver mines, where 52 percent of the men were injured every year. "In the oil fields, an unhealthy, semi-tropical region, there are no doctors nor hospitals, and the life of the worker averages three years at this toll." In 1924, he states, "Now the government (under the Calles regime) is free to impose humanity on the

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One of the most popular speakers we have ever had at the Catholic Worker School was heard last month. Father Benedict Bradley of St. Mary's Abbey, Newark, spoke on the Mystical Body of Christ and during the coming month he will speak twice again on Wednesday evenings.

In addition to speaking for THE CATHOLIC WORKER SCHOOL, Father Benedict has interested 160 of his boys at St. Benedict's School in THE CATHOLIC WORKER and each volunteered to take ten copies of the last month's issue to sell on the streets of Newark.

We are hoping that other schools will follow his example in bringing the paper to the man on the street.

Cathedral High School takes 2,300 copies each month and many of the girls pass on their copies to their families or friends.

One of the most essential parts of Catholic Action is the sponsoring the Catholic press. We are very grateful indeed to those schools, colleges and seminaries who are cooperating with us in our work.

LABOR GUILD

The Labor Guild—Harmony, Not Conflict

"This is the primary duty of the state and of all good citizens; to abolish conflict between classes—and promote harmony between the various ranks of society."—Pope Pius XI.

This is no easy task that our Holy Father lays before us. He himself is under no misapprehension about it for he tells us, "the task... is truly difficult.... To face stern combats is the part of a Christian."

The communists also recognize the need of putting an end to this class conflict, and so they aim at a classless society by means of a class war. It is a great pity that communists waste such valuable initiative and energy on false philosophy. Fighting, although sometimes necessary, never constructed anything, and a classless society cannot be brought into existence through class struggle. Moreover, classes will remain no matter how we try to eliminate them. We will always have differences among men. We will have the virtuous and the lustful; the sacrificial and the selfish; the clever and the incompetent; the industrious and the slothful, and so on. If it were possible for all the people of the world to start off on a level today, classes would be formed within a week. Birds of a feather flock together, and all with similar ideas and habits would be drawn together by mutual attractions.

Not the destruction of classes, but the abolition of the cause of the conflict is what is needed. Not class destruction but class harmony is our aim.

Reconstruction and Security
"The Reconstruction of the Social Order" proposed by Pope Pius

XI is simply the Guild system adapted to modern times.

The Guilds were not mere trade unions organized to combat the employing classes. They incorporated capital and labor. The aim of the one harmonized with the other and conflict was eliminated. Employer and employee were members of the same Guild. The moral, social and physical welfare of every member and his family was the responsibility of the Guild. The common good was their united aim.

To get that unity today the worker must aim for something better than high wages and short working hours. Labor must assume its proper position as capital's partner. The salary of the employer must be on a graded scale with that of the employee. The return on investments must be limited. The workman must get a just share in the ownership, the management or the profits.

When the aim of the employer corresponds with that of his workman, both will be in the same Guild. All will be classified, not according to class or rank, but according to their respective functions or occupations in society.

Every member would have economic security. When he is unemployed or sick, that is his Guild's responsibility. If any of his family are sick, that is his Guild's responsibility. If he dies, his dependants are the Guild's responsibility.

The Guild system eliminates conflict, encourages harmony and assists its members in time of need. Unemployment is unknown because the Guild regulates the working hours according to the supply and demand. The people have the economic security that is every honest man's due.

MICHAEL GUNN,
30 Madison St.,
Brooklyn.

S. FRANCIS



By Ade Bethune.

TEXTILE CODE

(Continued from page 1)

placate Capital, is neglecting the working classes. When Mr. Gorman, at the request of President Roosevelt, called the strike to an end, last Fall, he did so with confidence that the President would live up to his end of the bargain. Since that time United Textile Workers and associated organizations have lived up to the letter of their agreement. On the other side, both the government and the industry itself, have broken faith. The stretch-out system has not been abolished, pressure has been increased on the workers, profits have begun to rise, and real wages are sinking.

Blood

In a recent speech Mr. Gorman stated:

"We do not believe that the American people want the cloth, of which their garments are made, to come to them stained with the blood and tears of women and children, nor soiled with the odors which arise from cess-pools of poverty."

"We believe that our fellow-workers in all the other industries are unwilling to stand by and witness, undisturbed, the sacrifice of health and happiness for a million working men and women."

Commentary

The Silk City, Paterson, is a sad commentary on the principles of the Church in action. Prominent in the administration of her civil and industrial affairs are to be found Roman Catholics—and at the same time Paterson is one of the dirtiest cities in the east. Due to the continued depressed conditions of the Textile Industry and the inaction of Catholic Action. Paterson is overrun with slums and all the concomitants of such districts.

Mr. Gorman, a man who has tried to keep his union free of the Communist taint, has sent out a challenge to ALL workers—he wants to end such frightful conditions. It is highly probable that we CATHOLIC WORKERS shall be called to support him and his organization in another strike, to be held sometime this spring. As CATHOLIC WORKERS our position is directly behind Mr. Gorman and United Textile Workers of America. Here is an opportunity to present to the world the solidarity of the CATHOLIC WORKERS to prove that the Church is not wedded to the present Capitalist system.

Definitions

(The following Definitions were printed on a program of a symposium held at Town Hall last month. For Peter Maurin's analysis see page one.)

"COMMUNISM is the name given to a body of political, economic and philosophical views. Communists believe that the present economic system, usually called the capitalist system, under which the land, the factories, and the mines of the community are owned by private individuals and worked for profit, is, for certain clearly ascertainable reasons, ceasing to work. They believe, therefore, that in order to preserve human civilization from destruction it is necessary to abolish this existing system and to substitute for it a system under which the above means of production are owned by the community, and in which production is carried on for use and according to a pre-designed plan. Communists believe further that this change of the social and economic system can only be effected by an organized political movement of the working class; for the workers are driven to struggle for this change as their position under capitalism becomes more and more insufferable. Communists further believe that it is a dangerous illusion to suppose that the capitalist class will allow the change to take place without putting up the most ruthless and violent resistance to it."

JOHN STRACHEY.

"FASCISM being national not international, like communism, must be defined for each country. It rejects the liberal ideal, maximum economic freedom and parliamentarism as proved unworkable. Fascism demands that some scheme of national interests embracing all activities which require social control for public order be defined and pursued with appropriate instruments. It accepts existing values and rights subject to such modification as necessary to workable national schemes. It rejects Communist class war, and hostility to property and to inequality of rewards and religion. It denies socialist assumption of the possibility of social order through co-operation under parliamentarism without an authoritarian state, once laissez faire collapses. The New Deal must go Fascist or fail. Its failures are forcing Fascization."—LAWRENCE DENNIS.

"SOCIALISM seeks plenty, peace and freedom in a classless society, a federation of co-operative commonwealths, in which there is planned production for use, not profit, on the basis of social ownership of the natural resources and the great means of production and distribution. In America it believes the transition period may be managed without the repudiation of democracy or the denial of civil liberties."—NORMAN THOMAS.

"I accept for my definition of DEMOCRACY that of Lord Bryce: 'that form of government in which the ruling power of a state is legally vested, not in any particular class or classes, but in the members of the community as a whole.'—STANLEY HIGH.

Christ Our Lord

There is no beauty in the universe like the beauty of Christ, no truth in it like His truth, no goodness like His good. Christ is the embodiment, the incarnation of all that is true, good and beautiful in this world of ours; He exhausts every possible conception which the mind of man can form of the True, the Good and the Beautiful. Higher than Christ we cannot go; higher than Him we cannot reason, conceive, imagine or understand. He is the beginning and end of all things, of all that is, was, and will be. In loving Him we love all that is capable of being loved, praised and adored. Christ always has been the

EASY ESSAYS

by

PETER MAURIN

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in a national economy. for the protection of national and private interests.

2. Fascists believe in the regulation of industries so as to assure a wage for the worker and a dividend for the investor.

3. Fascists believe in class collaboration under State supervision.

4. Fascists believe in the co-operation of employers' unions and workers' unions.

3. WHAT SOCIALISTS SAY THEY BELIEVE

1. Socialists believe in a gradual realization of a classless society.

2. Socialists believe in the social ownership of natural resources and the means of production and distribution.

3. Socialists believe in a transition period under democratic management between two economic systems the system of production for use and the one of production for profits.

4. Socialists believe in freedom of the press freedom of assembly freedom of worship.

4. WHAT DEMOCRATS SAY THEY BELIEVE

1. Democrats believe in universal suffrage universal education freedom of opportunity.

2. Democrats believe in the right of the rich to become richer and of the poor to try to become rich.

3. Democrats believe in labor unions and financial corporations.

4. Democrats believe in the law of supply and demand.

5. WHAT THE CATHOLIC WORKER BELIEVES

1. The Catholic Worker believes in the gentle personalism of traditional Catholicism.

2. The Catholic Worker believes in the personal obligation of looking after the needs of our brother.

3. The Catholic Worker believes in the daily practice of the Works of Mercy.

4. The Catholic Worker believes in Houses of Hospitality for the immediate relief of those who are in need.

5. The Catholic Worker believes in the establishment of Farming Communes where each one works according to his capacity and gets according to its need.

6. The Catholic Worker believes in creating a new society within the shell of the old with the philosophy of the new.

highest which the mind of man could conceive or his heart imagine. And that makes Him God, Son of His Eternal Father in Heaven. He is the true Sun which pours His light into the hearts of all men. Where He is there is no sorrow, no suffering, no death. With Him there is only Resurrection, Hope, Light, Joy and Bliss beyond comprehension. He follows us into the grave; with Him we ascend to the throne of His Heavenly Father. There can be no ultimate unhappiness in the universe because of His being in it. There is nothing without Christ. There are all things with Christ. He is the Summum Bonum of all nature.

CHARLES RICH.

Like Educational Books

Abbé Boogaers, Port Chaplain at Antwerp, has organized a Ships Library service through which more than fifteen thousand books were circulated amongst the seamen who sail from that vast Belgian port, in the past 12 months. No less than thirty-one percent of the volumes read by the sailors were of specifically educational character and only 17 books went astray. The book-boxes are carried aboard from the Apostolatus Maris Club by the sailors, and returned in the same way on completion of the voyage, many of the book-boxes going half-way round the world.

The seamen have contributed generously themselves to the costs of maintaining this "floating library," which is but one of the many services provided for them at the A. M. Club, 2 Quai Van Dyck, Antwerp.

Rush for Subsistence Homesteads in Texas

AUSTIN, Tex. (FP).—Texas subsistence homesteads, considered models by the Department of the Interior, have been flooded with bids from workers who hope to own them. From 12,000 to 15,000 applications for the 350 homesteads have been received, according to Hugo F. Keuhne, supervising architect.

Eighty homesteads have already been completed at Houston, and a selection of occupants is being made, Keuhne said. The other projects, located at Houston, Wichita Falls, Arlington, Three Rivers and Beaumont, will be completed by Dec. 1.

Meanwhile, farmers who have lost their property because of delinquent taxes and mortgages are appealing to county relief boards all over the state for food and shelter.

It is vain for a man to regard himself as innocent while he usurps for his own the gifts of God which belong common to all. Those who do not distribute what they have received are wading in the life blood of their brethren. Every day they murder so many of the poor who are dying of hunger as might be saved by the means which they keep for themselves. For when we distribute to the poor what they need, we are not giving what belongs to us; we merely pay back their own. We are paying a debt of justice rather than fulfilling a work of mercy.—St. Gregory.



By Bill Cladek.

Catholic Class-Consciousness

"For in one Spirit all we...were baptized into one Body; and we were all given to drink of one Spirit; and...are together the Body of Christ, and severally His Members."

Class-consciousness is a term much bandied about by Communists, so much, in fact, that it seems to have become the exclusive property of Communists. The basis of class-consciousness (Communist) is hatred and class war. It is a deep knowledge and realization of injustice, coupled with a fervent and overwhelming desire for revenge upon those who persecute, steal and murder. The individual class-conscious Communist, knowing this, must as a Communist push every effort at every moment to realize this end of hatred. D. B. Wyndham Lewis has said that the quickest way to "persuade a man to join a revolutionary organization is to pump him full of hatred for everything and everybody in sight." Lenin in "Left-Wing Communism" agrees when he says: "The dictatorship of the proletariat is a relentless struggle waged in blood."

Jungle Ethic

This aspect of class-consciousness is not unnatural. Coming from the individual-capitalist jungle, well primed with materialism and compromised ethic, the Communist merely fulfills the "historic mission" of the bourgeois—to hate, to grab, and to kill when balked. Communist and bourgeois metaphysics are one and the same thing. Plainly, the class-consciousness of Ford, Morgan, Schwab, and Rockefeller is no different from that of Stalin, Lounatcharsky and Lenin.

As Catholics, we must be class-conscious—conscious of a definite class to which we adhere, a firmly rooted sense of solidarity. We must be conscious that we are members of Christ's Body, conscious of the duty we owe our fellow-members in this Body—to love, serve, help and love again our comrades, whether they be Jew, Nazi, Communist or Capitalist, Morgan or Calles, Pope Pius XI or Our Lord Jesus Christ Himself.

Communism

We are in a class, we Communists, whether at the altar-rail, at work or play, in the subway or at the corner coffee-pot. We have a mission, an apostolate to everyone, for "if one member suffereth; all the members suffer therewith."

We must achieve this solidarity, this class-consciousness by definite means. Pope Pius XI, the Vicar of Christ the King, has told us repeatedly to form study groups to study Catholic principles, as a prelude to action. **THIS HAS NOT BEEN DONE!** Have we become so tinctured with bourgeois class-consciousness as to play the sneering sceptic, the anti-social "individualist"? He has given us the triple emblem of "Prayer, Action, Sacrifice!" He has told us to form Trade Guilds to combat the Communist, Socialist and bourgeois unions already in existence. But there is not one Catholic Trade Union in America. Can it be that Catholics have chosen Morgan and Stalin for their leaders?

There is no time to lose—too much time has been lost already. There should be a thousand free Workers' Colleges throughout the country to bring Catholic thought to the man on the street; we must get rid of bourgeois and Communist propaganda in our text-books; we must found Farming Communes where Catholic thought can flourish in a pure environment, untainted by the materialist jungle without.

Voices Wanted

Catholics must consider it a duty to raise their voices, in the trade unions especially, where they have lost the lead. They must think it important to fill key positions in social organisms of all kinds. Catholics must grasp the plough, "until we all attain to the unity of the faith, and of the full knowledge of the Son of God, to the per-

MATERNITY GUILDS IN ST. LOUIS POINT WAY FOR NEW YORK

Great Need of Low Rate, or Free Clinics for Catholics

We were amazed to find, on making inquiries last summer, that of all the Catholic hospitals in New York City, Misericordia is the only one that accepts maternity cases free. As Misericordia is widely known for the very worthy charity of providing for unmarried mothers, many women fear the stigma attached to having a baby there. Moreover, the only free maternity clinics in the city are the board of health clinics, which as we pointed out in an article in the January issue, do not hesitate to send their clients to birth control clinics.

In view of the Church's stand on the sanctity of the family and the evil of birth control, we had taken it for granted that all Catholic hospitals would make special efforts to take at least a few maternity cases free. Many of them have, of course, very low rates ranging from \$40 to \$50 for such care, plus clinic charges of 25c to 50c for each visit. But consider, from the ever-increasing figures of families on relief, how many thousands there are in a city of six million to whom even \$40 is as impossible to raise as 40 million! Surely one of the most laudable and necessary charities for all Catholics today is to make it easier financially for Catholic mothers to live up to the Church's teachings.

All doctors give their services without charge to the needy and to clinics—could not hospitals and Catholics in general cooperate to make Catholic maternity care available to the poor?

The Maternity Guild, already in operation in St. Louis and soon to start in Milwaukee by the commission of Archbishop Stritch, offers one solution to this problem. It asks "the cooperation of all classes in the spirit of Christian charity," and includes family members who, when possible, pay small dues and draw from the Guild funds the expenses of their maternity cases; founders and patrons who contribute large sums to the fund; contributing members, men and women who pay moderate monthly or annual dues and do not expect to benefit materially from their membership; and associate members—physicians, nurses and hospital administrators, who offer professional concessions as their contribution.

The Maternity Guild, properly worked out on a parish basis, is not "just another society," but one that can be worked into all the existing societies.

Our Holy Father has said: "Since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties because the married parties are oppressed by straightened circumstances their necessities must be relieved as far as possible."

What parish will take the lead in starting a Maternity Guild in New York City?

"The first contribution that we have a right to expect from the Catholic laymen is a contribution of interest—that he be not entirely aloof from, indifferent to, the social miseries that prevail among certain classes of his fellow-beings."

Rev. Joseph McSorley, O.S.P.

fect man to the full measure of the stature of Christ."

Note: All quotations from St. Paul are from the Westminster Version of the New Testament published by Burns, Oates and Washburne.

A. M. CODDINGTON.

THE GOSPEL FOR SEPTUAGESIMA SUNDAY (Condensed)

The Kingdom of Heaven is like to a householder who went out early in the morning to hire laborers into his vineyard....

And when evening was come, the lord of the vineyard saith to his steward: "Call the laborers and pay them their hire, beginning from the last even to the first."

And they received every man a penny.

....they murmured and said: "These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats."

"Take what is thine and go thy way! I will also give to this last even as to thee. So shall the last be first, and the first last. For many are called but few are chosen."



By Ade Bethune.

REMEDIED

THE CATHOLIC WORKER recently had the opportunity of assisting in remedying a concrete case of social injustice. The Catholic Big Sisters of Brooklyn reported to us that the Oppenheim Collins department store had discharged from their Brooklyn store a number of saleswomen who had been employed by them for from twelve to twenty years, without making any provision for them, in order to replace them with younger and "snappier" girls.

We offered to join the women in picketing the Brooklyn and New York stores of the company if they failed to rectify this injustice. However, this proved unnecessary. The executives of the store, at first seemed to feel that the future of elderly discharged employees was not their responsibility. We pointed out to them that our opinion as to the justice of the matter was shared by most of our 50,000 readers, as well as by the audiences of women we address three or four times a week, and the large numbers of school teachers and others who share in the work of the Catholic Big Sisters.

As a result of our protest, the store finally agreed to take back several of the women, and to make proper provision for the others.

"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).

Day After Day

This morning a young Socialist to breakfast. (Usually as I come from mass there is somebody waiting at the door to get in.) He had formerly been a Communist, and now he is a Socialist. He was lamenting the lack of zeal in the Socialist group. "It seems," he said, "that the Catholic Workers and the Communists have it all."

We spoke of the arguments as to the existence of God, notably the argument from conscience. The Communists have absolute standards of right or wrong, regardless of what he may say. Their practice of self-criticism prove this. From whom do those standards come? They would say from Karl Marx or Lenin, I suppose.

In the evening I attended a meeting where there was a young Catholic lawyer who had just returned from a visit to Mexico. He was enthusiastic about the public improvements in the State of Sonora, the playgrounds (there was one place just as good as Jones Beach!) and the roads, and I don't know what-all — and the fact that the peons were earning two pesos a day on some of the plantations and could wear silk stockings! Rodolfo Calles must have some good points, he said. This in spite of the fact that not a church is open in the state and not a priest allowed! When I contemplate civilization which offers us silk stockings and playgrounds and electric ice boxes in return for the love of God, I begin to long for a good class war, with the civilizers and the advertising men for those same civilizers, lined up to be liquidated.

Bishop Busch of St. Cloud, Minnesota, came in for a call this morning and gave us his blessing. When we saw his book on "The Art of Living with God," which deals with the "ordinary workings of the Holy Spirit in the human soul," we took it away from him, with his consent. He had read THE CATHOLIC WORKER in Rome and made up his mind there, he said, to pay us a visit on his way back to his diocese. We were immensely pleased and honored at his visit. He contributed to our work, too, and it was an answer to prayer, because the paper had just come out and we needed money for the mailing. Bless him, dear Lord.

In the afternoon, Father Ehman, from Rochester, came in and we had a good visit, and before he left he blessed Barbara, who is being bothered with her gums, poor baby, and lo! not long afterward the first tooth sprouted, a real miracle, Margaret, her mother, says.

Did I ever mention that other miracle that Margaret boasts of, perpetrated by St. Anthony? An Armenian friend who is a poet had lost a large manuscript on which he had been working for some years. When he came in one evening and told us about it, Margaret started praying immediately to St. Anthony and the very next morning a young lad came in bearing the manuscript. It had been in a large envelope bearing the CATHOLIC WORKER address, fortunately. The boy refused to be rewarded and left, taking with him a copy of the CATHOLIC WORKER, though he said he was an Episcopalian worker. Nevertheless, Margaret still insists it was St. Anthony in disguise who brought back the epic.

Franciscan spirit grows hereabouts. Last night Mr. Minas, who is devoted to our black cat, was discovered washing her chest with my washrag and drying her with my towel and then anointing her with a warming unguent for a bad cough! It is good I discovered him in the act. Then big Dan, our chief-of-staff on the streets of New York (who sells the paper, either on Fourteenth Street or in front of Macy's, every day) took one of my blankets to shelter the old horse

RACIAL JUSTICE—ARCHBISHOP IRELAND

(The following letter was printed on the editorial page of The Catholic Daily Tribune of Dubuque, Iowa—the only Catholic daily in the United States. It is not only because it is the only Catholic daily that we urge our readers to subscribe—it is because it is a newspaper which reflects Catholic principles of social justice and racial justice, such as the letter below testifies. Father Raymond Vernimont is a subscriber and frequent commentator to The Catholic Worker.)

EQUAL RIGHTS

It is most opportune to broadcast these words uttered by the late Archbishop John Ireland:

"No church is a fit temple of God where a man because of his color is excluded or made to occupy a corner. Religion teaches us that we cannot be pleasing to God unless we look upon all mankind as the children of the Father in heaven; and they who order or compel a man because he is colored to take himself to a corner marked off for his race practically contradict the principles of justice and equal right established by the God of mercy who lives in the altar. This prejudice and exclusion in the church is a scandal and a shame. Let Christians act on their religion and then there will be no more race prejudice. The color line must go, and soon, too. The line will be drawn at personal merit. The shame and scandal of putting colored people in corners and lofts in Catholic churches must be wiped out. The doors of all Catholic institutions must be opened to colored Catholics."

These golden words should be broadcasted for the enlightenment of narrow minded and prejudiced Catholics.

—(Rev.) Raymond Vernimont.

who helps us deliver our Manhattan bundles of papers every month.

Father Nicholas, of the Immaculate Conception Church, preaches very good sermons on prayer. This morning he was talking of the gifts of the Magi, frankincense being not only prayer, but union with God. And he pointed out that even the busy housewife, with a raft of young ones about her heels, could be united to God as she went about her daily work. Another Sunday morning, this month, he spoke on ejaculatory prayer—the necessity of making short aspirations of love during the day.

Went to the Cenacle at three this afternoon, going up on the bus through the heavy fog. The trees on the Drive were beautiful standing out so alone—the only things of beauty in a grey dark world. I love such days, so much is hidden, and only single things like a tree or bush stand out. These are good days to walk in, not too cold, and if you go down by the docks at the foot of 23rd or Fourteenth or Tenth, the world seems to come to an end right there. There is a rare stillness only broken by the sound of the water washing against the piers. And when, as along Riverside Drive you have the trees as well as the sense of the water (if you do not have the sight of it) there is a poignant midwinter beauty, a very restful interlude in a crowded life.

A Franciscan missionary priest from China came in this evening with Mr. Walsh, who is a pressman down at the American. Mr. Walsh has been one of our supporters for the last year and it is due to his efforts that many missionary priests in China have received copies of THE CATHOLIC WORKER. He has lived there some time himself and has a keen interest in the affairs over there.

There was good conversation for some hours and before Father Burtch left he said that he would see to it that some of the writings of Peter Maurin were translated in-

(Continued on page 5)

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PETER MAURIN
A. H. CODDINGTON

STAFF

LAWRENCE G. DOYLE, Jr.
ADE BETHUNE

THE CHILD APOSTOLATE

This morning in Michael Gold's column in the Daily Worker he reports a conversation with his young nephew, Mike, who is just Teresa's age, and who was Teresa's summer playmate for a good many years, the older Mike and I being neighbors.

I thought, as I read his column, of another conversation I had overheard between the two children, both of whom are going on nine years old.

Mike is a good little propagandist for the Communists, his father and two uncles being active Communists. It was the Soviet ship landing in Brooklyn and the attendant newspaper publicity that led to the discussion which took place down at the seashore.

"When I grow up," little Mike said, "I'm going to be a Soviet sailor. The only place the workers are treated right is in Russia. On a Russian ship the sailors and the captain eat together and they have the same food. They have nice comfortable places to bunk and a parlor where they can sit and listen to the radio. And on an American ship they don't get good food and the bunks are so small they have to sleep with their feet out the portholes."

Teresa and Mike's little sister Bunty immediately wanted to sign up for a voyage, too, but Mike was disparaging. In fact he was definitely guilty of chauvinism against women workers and when Bunty gets older she can write an accusing letter to the Daily Worker about it.

Teresa had been to mass that morning and the conversation veered to religion.

"What do you have to go to church for?" Mike wanted to know. "I don't believe in God. I have no religion. What do you believe in God for anyway?"

Since the question of the existence of God had come up many times in Teresa's short life, she was not bothered by the query but went on pressing the seaweed she had been collecting.

"Well, I believe in God," she said. "Somebody had to make everything, didn't they, and who do you suppose made seaweed and shells and things?"

The point I wish to bring out in this editorial is the fact that the children, the babes of the country, are imbibing either dialectic materialism or plain materialism or a Catholic philosophy and we should never lose sight of the fact.

"Those who have the youth, have the nation," is the slogan used by the Communists continually and, hence, their control over the consciences of the young. "When they are eighteen," they say generously, "they can choose their religion," and having made this statement, they vaunt their liberality and religious freedom, affirming that there is no persecution in Soviet Russia.

The Catholic press fulminates against Soviet Russia and Godless Mexico and meanwhile in our grade schools and high schools and colleges, materialism is the religion of the day. In the United States there are 40,000 young Pioneers and I do say that one charming young Pioneer like little Mike who has a shock of blond hair and a wide grin, has within his small frame the ability and enthusiasm to win a whole class in a public school. The Communists, young and old, are convinced and filled with the fire of their conviction. For a non-Catholic child, who has no convictions, such a propagandist as young Mike is irresistible.

Last week I talked with a Mexican priest from Michoacan who was here to report on the situation and has now returned to the scene of activity, where he is busy with underground work. He, too, has an organization of 40,000 youngsters called the Vanguardia and they are trained as the Communist youth is trained, but in the Catholic apologetic. They are filled with the zeal of their apostolate and they are taught to combat the atheistic and socialist teachings in the schools just as the Communist youth in this country are trained to heckle their teachers and to try to convert their comrades in the school room.

We Catholics are filled with a feeling of false security here in America, most especially in regard to our young ones in the public schools. Their young companions and sometimes their teachers propound to them many questions they cannot answer.

A priest who prepared readers for Catholic school children was aghast this summer when I suggested that the religious teaching should begin with the proofs of the existence of God so that the children could answer their combatants. He did not see the necessity, nor know of the necessity for it. But that necessity is there.

"There is no God," is just one of the statements they have to answer.

There is the need to link up sociology with liturgy, too. To tell the children of the voluntary communism of the church, the church's attitude to the workers, her statements on social justice, racial tolerance, peace and war, imperialism.

FEAST OF THE PURIFICATION



Prayer from the Blessing of the Candles: Let us pray. O Lord Jesus Christ, the true light, who enlighteneth every man coming into this world, pour out thy blessing upon these candles, and sanctify them with the light of thy grace, and mercifully grant that as these lights are kindled with visible fire, so may our hearts be enlightened by invisible fire, which is the fire of the Holy Spirit, and be free from the blindness of all vice; that, the eyes of our souls being purified, we may be able to perceive those things which are pleasing to Thee, and profitable for our salvation; so that after the dark perils of this world, we may deserve to arrive at never-failing light; through Thee, Christ Jesus. Saviour of the world, who in perfect Trinity, God, liveth and reigneth forever and ever. R. Amen.

LETTERS and COMMENT

To Peter Maurin

London, England

Several of the American contributors of the above quarterly (*The Colosseum*) have written to say that they have heard of us through the columns of the CATHOLIC WORKER. As I have not been getting the CATHOLIC WORKER recently I do not know what views were expressed regarding the *Colosseum* but we have reason to be grateful to it for introducing our paper to a number of American readers. We should be very pleased to take in the CATHOLIC WORKER (for which I have the highest admiration) and propose that you should exchange with the *Colosseum*. I hope that proposition will meet with your approval.

We should be very pleased also to have an article from you for publication in the next number (March) or the one immediately after that. A subject that would interest our readers very much would be the starting of the CATHOLIC WORKER; how you got it going; its aims, etc. But we do not want to tie you to anything in particular—an article on Economics or the New Deal or Social work in New York—something on these lines is what we want.

Perhaps I am being unduly inquisitive but it would interest me personally to know what was actually entailed in launching the CATHOLIC WORKER. Did you have funds to start with? Does it constitute a whole-time job for the staff? How did you get your contributors? I ask these questions because I have in mind the possibility of starting something of the kind here.

May I say in conclusion how much I have appreciated reading the few numbers of the CATHOLIC WORKER which have come into my possession. I am not a manual worker myself but it does seem obvious to me that your paper has more understanding and sympathy with the viewpoint of the working classes than any Catholic literature of the kind I have read. I wish you continued and ever-increasing success.

Edmund Howard.

News Flash

Winchester, Tenn.

I was thrilled to read of your picketing for the Brethren in Mexico. I fancy the first question the Saints ask, when the news bulletins are flashed in Heaven, must be: "How's the CATHOLIC WORKER coming along?" I'm enclosing my mite. I wish I had a whole stockful to send you for Christmas.

Father Fox, C.S.P.

Fired

Catholic Worker's College,
Oxford, England.

We offer our heartiest congratulations to the wonderful work you have undertaken, and the great success it has met with not only in America but in many other countries.

Never was the time more opportune for such a wonderful example of Catholic Action, and we sincerely hope that, fired with the zeal of your apostolic work, man may turn to the only true source of enlight-

THE FOLLY OF THE CROSS

For the word of the cross is folly to those that are perishing, but to us who are being saved, it is the power of God. For it is written,

"I will destroy the wisdom of the wise,

And the prudence of the prudent, I will set at naught."

Where is the man of wisdom? Where is the scribe? Where is the disputant of this world? Hath not God turned to folly the wisdom of the world? For whereas it was according to the wisdom of God that the world by means of its wisdom should fail to know God, it is by means of the preaching of folly that God hath thought well to save them that believe. For the Jews demand signs and the Greeks seek after wisdom. But we—we preach Christ crucified, to the Jews a stumbling block, and to the Gentiles folly, but to those who are called, whether Jew or Greek, Christ the power of God and the wisdom of God. For the folly of God is wiser than man, and stronger than man in his weakness.

For, contemplate your own call, brethren; not many of you are wise according to the flesh, not many are powerful, not many of good birth. Nay, the foolish things of the world God hath chosen, so as to put to shame the strong things, and the base things of the world, aye, the things that are despised, the things that are not, God hath chosen, so as to bring to naught the things that are, lest any flesh should vaunt itself in the face of God.

—St. Paul's Letter to Corinth.

enment, the teachings of our holy mother the Church.

May the dawn of the New Year break forth into a glorious sunshine of peace and blessing, and may THE CATHOLIC WORKER meet with every possible success as we feel sure it will.

Yours in spirit,
The students, Catholic Workers' College, Oxford, England.

Linked

Les Equipes Sociales,

Paris, France.

On her return from America Miss Marianne Lanoe, came to Paris in order to talk to us about you, and to give us an account of the magnificent work you have undertaken. She had "THE CATHOLIC WORKER" paper relating your activities sent us. Therefore, through her and this periodical, we are well acquainted with your ideas and with the point you are aiming at.

Your personal endeavor can be but sympathetic to the "Equipes Sociales" and perhaps we could help you by regularly letting you receive leaflets, circularized letters and information which would enable you to have your New-York center constantly connected with our movement in Paris.

For your guidance, we take the liberty of posting to you some copies of our last pamphlets which will be the complement to what Mlle. Lanoe told you about the spirit of the "Equipes Sociales" their goal and their means of action.

We should feel grateful if you could let us know if you agree with our proposal and whether you think that the co-operation we suggest may have a useful and benefiting result.

By same mail, we are writing to Mlle. Ade de Bethune whom we heard a lot about through Mlle. Lanoe, and we hope she will be kind enough to accept to establish the connected-link between the Equipes Sociales Paris-Office, 8 rue de Luynes, and yourself.

Myriem Foncin.

Faith

Collegio Americano del Nord,
Roma, Italia.

A number of us here through the kindness of Father Fitzgerald, our new spiritual director and a former New Yorker, got our first glimpse of THE CATHOLIC WORKER in the October edition. I have heard several

of my fellow-students speak with great enthusiasm of it and I feel myself as though I have never seen anything that pleased me better—because it says in a practical and understandable way that our Faith is for everybody and helps put that Faith within the reach of those whom it is generally too easily believed it is impossible to reach, and not merely as a Creed that must be believed, but as a belief that will give everyone on this earth happiness of the sort that counts and life of a dull sort meaning and possibilities. I mean to add my prayers to this small contribution and, of course, my good wishes, and hope that in time I may be able to do more.

ONE OF THE STUDENTS.

Ritual

Illinois.

Staff of THE CATHOLIC WORKER:
The distribution of THE CATHOLIC WORKER at our Study Club meetings has come to be a part of the "ritual" the past two years, and I can assure you that there would be something important missing that evening we failed to have it.

I gave a copy to a friend the other day who had never seen it. When I asked him whether he enjoyed it, he said, "It's kind of radical, isn't it?" It gave me the opportunity to acquaint him with the "Radical" Pronouncements of Popes Leo XIII and Pius XI, an opportunity I owe to Rev. John A. Ryan. Why don't people look up the word "radical" in a dictionary? If the world only would become "radical." If there is one big thing wrong with us today, it is our failure to get at the root of the matter! I should have asked him if he had read the editorial "Redistribution" in your January issue. It certainly is "radical" (even perhaps in the popular sense of the word) to "seek first the kingdom of God and His justice."

Again God's blessing on your work. You'll never know here what good you have done for the Kingdom of Heaven. I wish I could be more helpful to you!

Most sincerely yours in Christ.
(Rev.) BERNARD E. BURNS.

"Certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large."—Pius XI, Forty Years After.

A QUESTION

By RICHARD BOSCH

Farm Holiday Assn. Board Member

QUESTION: THERE IS A SURPLUS OF FOOD AND PEOPLE ARE HUNGRY. WHAT SHOULD WE DO? ANSWER BY:

1. A BANKER: The government is spending too much money. We should balance the budget.
2. A SIX-YEAR-OLD CHILD: Eat it.
3. SECRETARY WALLACE: By destroying food, more people will have enough to eat. We should reduce production to the level of effective demand.
4. A HIRED MAN: Feed the hungry.
5. A CAPTAIN OF INDUSTRY: We need a restoration of confidence—and profits.
6. A FARMER: If farmers had cost-of-production and city people had jobs and money to buy food there wouldn't be any surplus.
7. A CLERGYMAN: Christ said, "For I was hungered and ye gave me meat—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
8. A FINANCIER: I am against inflation.
9. A MILITARIST: We need another war. That would do away with the surplus of both men and food. We could kill off the radicals too.
10. A MOTHER: When my children are hungry, they eat if I have anything to give them. They don't go hungry because of too much food in the pantry.
11. A LABORER: Man, if I had a job and the money, I'd do my part to reduce the surplus of pork chops, eggs, butter, milk, beefsteak, and what have you!
12. A UNITED STATES SENATOR: All is well with the country—and the Democratic party.
13. AN ECONOMIST OF THE AAA: Statistical investigation and analysis indicate a maladjustment between the economic forces of supply and demand. A negative coefficient of correlation between the curves of supply and price suggest the desirability of a curtailment of production to the end of achieving economic balance.
14. HIS SATANIC MAJESTY, LUCIFER: Robberies, murder, vice, corruption and crime of all kinds flourish when multitudes are hungry. I am heartily in favor of the reduction program of the AAA. In fact, to let you in on a secret, it was I who invented the plan to get more by producing less.

—From The Progressive Miner.

SAILORS OF CATTARO

The Theatre Union has come through again with a play so vital and so thrilling that a mere review seems inadequate. Whether or not you believe that art forms should be used as vehicles of propaganda, don't miss "The Sailors of Cattaro," playing at the Civic Repertory Theatre. It is, in its dramatization of a mutiny of Austrian sailors during the World War, a masterly defense of social revolution, as well as a criticism of the weakness of so-called rank-and-file leadership, degenerating into an unwieldy bureaucracy.

One reviewer drew an interesting contrast between this play, portraying a revolution termed a mutiny because it failed, and another now being shown in New York, based on the American revolution, which, because it succeeded, is "an heroic struggle for freedom from oppression." Strange, that the Daughters of the American Revolution are become the bulwarks against modern social revolution!

Incidentally, the leader of the sailors' revolt might have been an exponent of perfectly good Catholic philosophy, if the red flag he raised had been some other color. It's unfortunate that the teachings of Bellarmine and Suarez on the right of a people to revolt against oppression, even to overthrow an unjust government (which teachings were well known to the Fathers of the American Revolution) are so little known among Catholics today. Unfortunately, too, that Catholics, with the dynamite ready to hand for a far deeper revolution than that proposed by the Marxist, are not dotting the world with revolutionary theatres like the Theatre Union.

HONORED

I was given twenty-five dollars to be disposed of to a worthy cause. I take pleasure in enclosing it for the Catholic Worker because I am certain that nowhere else would it do more good for those in need.

Asking God's blessing on your truly apostolic work, I remain
Very sincerely yours in Christ,
Bishop of Great Falls.
EDWIN V. O'HARA.

Parade of Prejudice

"I am writing in reference to the big 'parade of decency,' held recently as a protest against the production of immoral films, and want to say that there was plenty of prejudice shown my little girl who is a student at a Catholic high school. These students were the only colored in the parade; they had to pay 10 cents and got a dollar's worth of insults, some of them being called 'Niggers.'"

"One of our boys asked a white student where they should go to get in the parade and the latter said they had no right to be there. They were finally put in back of the line where they had no music to march by. It really hurt me to know there is so much prejudice when we are trying our best to raise our children and educate them. My girl goes to St. Elizabeth high school, and a number of the children and their mothers were talking about how they had been insulted by the whites."

"All the colored citizens were neatly dressed and looked as good as the others but they were put at the end of the parade and grossly humiliated. It should have been called the 'parade of prejudice.'"

Mrs. Ruth Coffie,
in The Chicago Defender.

We are reminded of the story of a priest in charge of a colored congregation in Washington. He was leading his people in a similar parade, in which the parishes were to march in alphabetical order, according to which his parish would be second. As they stood ready to start, a card was handed to him, saying, "Colored people go to the end." The priest in question handed back the card with an addenda telling the writer where he could go, and remained in second place. Too bad there weren't a few similarly fearless shepherds in the Chicago parade!

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

Town and Rural Study Clubs Must Co-operate

The revolutionary suggestion that rural and city study clubs get together to promote co-operative action between farmers and consumers, a partial answer to the paradox of deliberately curtailed production in the midst of mass starvation, is made in a recent issue of *The Catholic Farmer*. The problem and the opportunity it offers for real Catholic action is set forth there as follows:

"Thus far consumers have done little or nothing to organize co-operatives and make direct purchases from producers. Under co-operative laws they may organize to buy food for the purpose of saving money. Much has been said about the Rochdale society founded by poor weavers to make direct purchases and thereby increase the purchasing power of consumers, but so far, little attention was given to co-operative purchasing societies."

"Until now, farmers have been bearing the brunt of the battle to overcome the spread between producer and consumer. People in the cities are paying fancy prices for low grade apples while fancy apples rot and go to waste in the country because it does not pay to pick them."

"Farmers who undertake to sell vegetables, fruit, eggs, etc., directly meet with little or no co-operation in cities. If it takes a day to sell a gross of eggs, going from house to house, it does not pay, nor does it encourage farmers to engage in direct selling. However, if consumers organize to deal with organized farmers, farm products can be handled at a saving for farmers and consumers."

"Catholics are in a position to build up leadership by bringing rural and city parishes into closer contact. We need study clubs at both ends to make 'both ends' meet."

Organization—7A

Labor theoretically has the legal right to organize now—but in thirty-four of the forty-eight states, labor organizers run the risk of being convicted for "criminal syndicalism" if they lead strikes, protest against injustices, or even address labor meetings. The laws against criminal syndicalism or sedition were passed during or shortly after the war, as a protection against enemy influence; and although two of them have been declared invalid by the courts, none have yet been repealed.

They are now being used by big business to sabotage whatever is left of Section 7A and the NRA. At the present moment fifty people are held under such laws in Oregon, California, Illinois, Iowa, West Virginia and Washington, under pressure of various "vigilante" groups. One was convicted for addressing a meeting in protest at the killing of a striking longshoreman, another for selling Communist publications, others for activities in Communist Workers' Schools, others for opposing inadequate and corrupt relief administration, another for leading a strike against a Weirton Steel subsidiary, etc.

Is this free America or Moscow?

Catholic Workers' School

Classes 8 p. m.

Every Wednesday night, lecture and discussion.

Feb. 6. Father Benedict Bradley.

Feb. 13. Father Benedict Bradley.

Feb. 20. Father Gerard Donnelly.

Feb. 27. Dr. Harry McNeill.

Every Tuesday night, Spanish class; Thursday night, Church Latin.

For the Tuesday and Thursday night classes voluntary offering accepted.



ST-CONRAD

By Ade Bethune.

St. Conrad of Parzham certainly never did anything very extraordinary, to the eyes of the world.

He died in 1894, after having spent forty-one years as doorkeeper of the Monastery at Altoetting. Yet, he found it possible to become a Saint at this humble job.

At the monastery door he practiced patience and forbearance, simplicity, charity and cheerfulness. He answered questions and gave information prudently and patiently. He directed visitors and pilgrims cheerfully and charitably. He dealt with children paternally and pedagogically. He gave food and drink to the poor and the weary tactfully and sympathetically. He accepted rebuffs, sometimes insults, manfully and even joyfully.

Lesson

What does Brother Conrad's life teach us? The importance of little things well done. "The little way of the love of God." The wisdom of the folly of Christ.

Pope Pius XI engages us to imitate St. Conrad; to be faithful to duty, to every duty, even the most humble. So, he says, we can learn the moderation and self-renunciation which prevents souls from being drowned in materialism and gives liberty to the spirit to live the spiritual life.

DAY BY DAY

(Continued from page 3)

to the Chinese for one of the two Catholic dailies. It was great to contemplate seeing Peter's Easy Essays in Chinese, but it was astounding to contemplate the fact that there two Chinese Catholic dailies.

Other interesting visitors during the month were: A Maltese Catholic who spoke glowingly of the devotion to St. Paul, which still exists at the present time on the island of Malta; and a formerly I.W.W. Marine transport worker who was converted to the church some five or six years ago who is interested in THE CATHOLIC WORKER movement.

An interesting work which has been undertaken by Robert Cutler and his associates down in Parkersburg, West Virginia, where there are only 2,500 Catholics out of a population of 50,000, is the getting of information about the Church into the secular press and the distribution of Catholic literature. In the last four months they have distributed 2,500 pieces of literature. There are only four young people undertaking this work, one of them an invalid girl. What they are doing in their community could be done in many others all over the country. Mr. Cutler came up to New York to gather together Catholic literature and pamphlets and found a very generous response where ever he asked for co-operation.

Catholic Worker Speaks To New Library Union On United Labor Front

Hopes Catholic Librarians Will Do Their Part for Justice in Libraries

Labor organization has made a new advance in the ranks of professional workers in the formation of the Library Workers Union, which has just issued the first number of *The Library Worker*, a monthly bulletin of its activities. The new union has adopted a very sensible and practical constitution, meets regularly, and appears to offer concrete assistance, when stronger, to librarians in their struggle for decent working conditions. Membership in the union is open to all wage workers in the libraries of the U. S., employed or unemployed, except those in a capacity to hire or fire, regardless of race, creed, sex, color, or political affiliation. The union is non-political, and has for its end the protection of librarians from certain abuses which now hold in the library system in New York and other cities.

Wages

For the pages, who work in the stacks, the union asks a minimum wage of \$65 a month; a minimum of \$100 a month for clerical assistants; a minimum of \$150 a month for assistant librarians; a graded wage increase ranging from 25% to 7%, for all employees, those in the lower brackets to receive the greatest increase; an increase with every promotion; a month's sick leave, with pay; Sunday or holiday work to be paid for at time and a half; no arbitrary cuts in hours with corresponding cuts in pay; no arbitrary payless furloughs; restoration of wage cuts; no future wage cuts; regular wage increases annually; the duties and salary of every position to be defined. (It has been a practice to promote employees without giving a corresponding increase in pay.)

The Union also seeks to correct unhealthy working conditions in the libraries in this city.

Ideology

At one of its recent meetings, the Union invited Norman McKenna, through a reader of THE CATHOLIC WORKER, to address the members. Mr. McKenna pointed out to the Union certain obstacles which organizers of professional workers would have to face, citing the general ignorance of professional workers as to their rights, and noting prejudices which union organizers would have to overcome, particularly, in this case, the reluctance of professionals to call themselves "workers." Other difficulties which have beset union organizers in the past were pointed out, with suggested remedies.

Front

Mr. McKenna urged the members to avoid discussion of political differences in the Union proper, for the sake of a united front of labor. Finally, the speaker pointed out that where a union exists, Catholics are obliged to join it, in the interests of the common good; this last point was emphasized so that union organizers would be able to convince Catholics, who might, through ignorance of the Church's program of social reconstruction, be reluctant to join the union.

A Start

Thus far, the Library Workers Union has made a good start; it is to be hoped that Catholic librarians will be quick to seek membership in it, and thus do their share in obtaining fair remuneration and proper working conditions for themselves and their fellow workers.

For every man that eateth and drinketh and seeth good of his labor, this is the gift of God.... And I have found that nothing is better for a man than to rejoice in his work, and that this in his position.—Ecclesiastes.

Sea Apostolate Feeds Seamen In Coast Strike

Urges Spread of Homes For Unemployed and Homeless Seamen

Hamburg, Germany.
Dear Catholic Workers:
The attached letter, from Rev. Fr. James O'Kelly, is a most impressive document on Apostolatus Maris work. It shows what can be done by an individual priest, if he really grasps the idea of Apostolatus Maris. I wish to direct your special attention to the following facts:—
1. Apostolatus Maris work has proved itself necessary and successful in a large American port.
2. It can be done without millions of dollars behind it.
3. It cannot be continued if it is not sponsored by a strong national organization such as the N.C.C.C.
4. Even the town, the state, and the Federal Gov't. have been inspired through Fr. O'Kelly's work.
5. Fr. O'Kelly confirms the idea not to organize a poor, pious 5 and 10 cents store, but a home, a real home.
6. Fr. O'Kelly sees most clearly how important this work is in fighting Communism.
I kindly ask you to give your aid to our dear confreres on the shores of the Pacific, by correspondence, by financial aid, by propaganda, and by recommendation within your organization.
Please read this letter! You will be edified and encouraged. It is a challenge to all of us to commence activity in our own districts.
Port Chaplain.

Dear Father R.—
At the present time we are engaged on a Christmas tree party, the aim and object of which is to make the men feel at home and make them realize that, though away from home, kindred, and friends, they are not forgotten. At this party we give a gift to each man, such as shirts, socks, handkerchiefs, ties or tobacco, leaving it to the man himself to choose which he desires. One of our great difficulties in carrying on, is the lack of financial support. That in itself cripples many of our efforts.
Since the strike the relations between the shipowners and the seamen are very strained. That, too, makes it difficult for us. Before, one could appeal to them, but now they are sore and let things go by the way.
The pity is that there is no community center in San Francisco where those men can go when ashore. If we had a home where those men could stay, when ashore, or when out of job. I feel sure that within a very short time, by having those men in your case both night and day, we could raise the morale one hundred per cent. But as it is now, they go to a hotel and spend their money and are at the mercy of every shark on the waterfront.
I am trying to sell this idea of erecting a home to the community of San Francisco, because I believe that the seamen are the backbone of the city. They have made the city what it is. The strike was a great evidence of that. In eighty-four days the city lost \$318,000,000 whilst the seamen were on strike; yet the idea of the importance of the seamen to San Francisco has not yet sunk into their minds.
The strike, in a way, put us on the map. We fed daily about a thousand men. Our grand total during the period of the strike was ninety-four thousand free meals. We went over big with the men because they realized that with the slender resources at hand we were giving them the best that we had. Today, because of that, we

Fordham at the Front

Revolutionary song as a stimulus to Communist action is part of the technique of the Communist movement in this country just as it was, perhaps not consciously, a part of the old I. W. W. technique. St. John Bosco made good use of song and music in his work with the young workers of Turin and the Salesian order which he founded carries on this tradition which is so essentially a tradition of the church.
Eight young men from Fordham University are participating in Catholic Action by donating their services to our parish (The Immaculate Conception on East Fourteenth street) by singing at the eleven o'clock mass every Sunday that they are free. They have splendid voices and the parish and all THE CATHOLIC WORKER staff extend to them their heartiest thanks. These men form a group which helps distribute THE CATHOLIC WORKER in different sections of the city, which meets in a study group in the Harlem branch of the paper every Sunday night, which took part as individuals in the picketing before the Mexican consulate and in general participates in the action of the paper.
Most important of all, they wish us to call attention in our columns to the Mass, which they assist at every Tuesday morning at eight o'clock in the Sedality Chapel upstairs in the Administration Building, uptown Fordham, for the intention of Catholic Action. At this Mass they make the responses with the altar boy, and others at Fordham who are interested are invited to participate.

can claim the patronage of ninety-five per cent of the seamen who come to the port of San Francisco, irrespective of creed or class.
When shipping conditions pick up and the men begin to go to sea more frequently than at present, I think that the Apostleship of the Sea will be the big feature on the waterfront of San Francisco. His Excellency, Archbishop Mitty, Coadjutor Archbishop of San Francisco, is very interested in the Apostleship of the Sea, and in a recent meeting with the shipowners he said that it would be a shame if San Francisco did not build something decent for the seamen of the Merchant Marine.
Through the influence of the Apostleship of the Sea during the strike, we were instrumental in getting the Federal Government to take over the whole Seaboard Hotel where the Apostleship of the Sea was first established. We gave them our Recreation Hall in the Seaboard Hotel, 226 Embarcadero. We had an investigator come from Washington, and we gave all the data as to the condition of seamen and how they had when applying to the registration bureau, when in need of a meal and a bed, to produce one year's discharges in the port of San Francisco before getting said bed or meal. We also explained that many were living in the jungles and sleeping in box cars at night.
This stimulated the Government to action, and immediately they sent an order from Washington that a place should be secured on the waterfront to house and feed six hundred men daily.
JAMES O'KELLY.

"The conflict between Christianity and Marxism—between the Catholic Church and the Communist Party—is perhaps the vital issue of our times. It is not a conflict of rival economic systems like the conflict between Socialism and Capitalism, or of rival political ideals; it is a conflict of rival philosophies and of rival doctrines regarding the very nature of man and society."

MEXICO

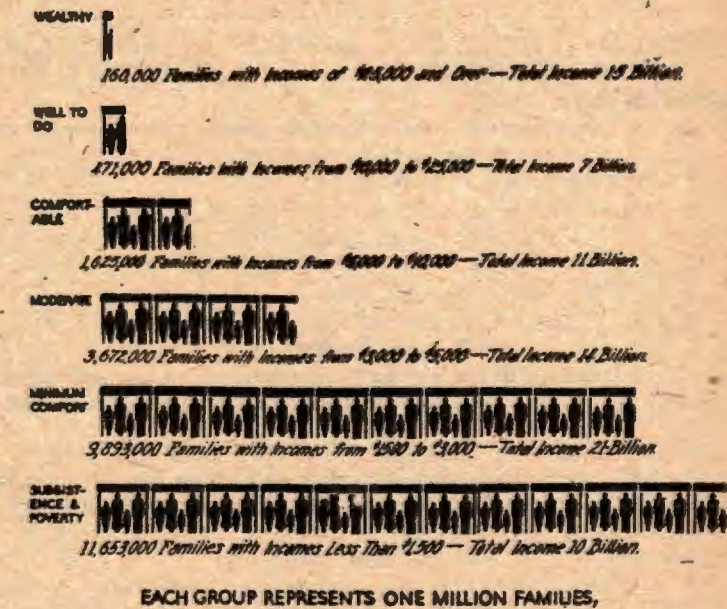
(Continued from page 1)
companies financed by British, American and Belgian capital, which runs the mines and oil wells."
From the present strike it does not look as though much humanity has been imposed on the companies.
It is not likely that the government in Mexico is going to do anything counter to the interests of foreign capital. That is one of the reasons it is upheld by the moral support of other nations.
Rooted
As for American interests in Mexico, Carleton Beals wrote in the *New Republic*, in 1931:
"American economic penetration has been gathering headway in various directions....As a result of Morrow's goodwill and his friendship with Calles, the National City Bank has today established firm roots in Mexico, and so has the I. T. and T. The Electric Bond and Share Company owns practically all the important power stations, actual or potential, through the length and breadth of Mexico."
Speaking of foreign interests and why they want to keep things quiet, the *London Times* said, in 1925:
"The splendid natural resources of Mexico need only stability and capital to make her one of the most prosperous countries in the world. Stability, General Calles may be able to provide by the strength of his own right hand."
Himself
And as for Calles himself, he stated, plainly:
"We desire foreign capital to interest itself in Mexico."
In view of the economic situation in our neighbor country, we believe that there is a great need for our co-operators in Catholic Action to link up sociology with the catechetical work they are doing through the hundreds of thousands of young lay people who are engaged in this work.
There is a grave need for priests as well as lay people to point out to the people the social teachings of the church in the encyclicals of Pope XI in order that they may not be misled by still other revolutionary groups, who hold that the Church is linked up with the capitalist system and is mainly supported by the landed proprietors and industrialists.
Our Holy Father, Pope Pius XI, says (and let us emphasize it often, as it needed to be emphasized when the industrialists at Lille, France, fought against the demands of the bishops for the workers):
"What a lamentable fact that there have been, and that there are even now some who, while professing the Catholic faith, are unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ our Lord Himself. Worse still, that there are those who out of greed for gain do not shame to oppress the workman.... Indeed, there are some who can abuse religion itself, cloaking their own unjust imposition under its name, that they may protect themselves against the clearly just demands of their employees....
"Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy and of being little moved by the needs and sufferings of the disinherited."

Permitted

Cambridge, Mass.
I notice the following in the Dec. 27, 1934, issue of G. K.'s Weekly (p. 275), which would look very well printed in your columns, if borrowing is permissible.
"From Fr. Vincent McNabb, O.P., we have received the following:—
"To wrest from Nature is WORK.
"To wrest from those who wrest from Nature is TRADE.
"To wrest from those who wrest from those who wrest from Nature is FINANCE."
Graham Casey.

WHAT IS YOUR INCOME?

THE NUMBER OF FAMILIES IN VARIOUS INCOME GROUPS, 1929



Our Neighbor

(Excerpt from the Letter of a Missionary in India)

The acid-test of every man is money. Here is the simple fact—millions of people in the world are starving. So long as this is so, every available penny is owed to them as a debt of honor by those who are not starving. Every pound, every rupee that I spend on myself on something that is not necessary is a deliberate theft. As conditions are, unless I am living at the cheapest and simplest level possible to me (taking reasonable into account my position in life and my physical and cultural needs—no one standard is possible)* I really am sinning against humanity.
We took a holiday that was not necessary. We spent more money

than we need have done. And so we robbed poor shivering Dolkar of a blanket, and Pathan village of a school, and this villager of a meal and that one of a course of treatment for dysentery, and Raja Ram, the leper, of some little comforts.
I know this is a ghost which may readily drive men mad, for if this one thought were taken seriously it would rob us of the bulk of our pleasures. But there is a madness that is more precious than all the selfish sanity in the world, and that is the madness of "Whosoever will save his life shall lose it, and whosoever will lose his life shall find it."
*This missionary is living on about \$150 a year!

OHRBACH

(Continued from page 1)
vouring the lives of their wives and children, prayed to God to come to their aid.
Catholics have too often been afraid of picketing which they think is only employed by Bolsheviks. We beg them to think of it as a public supplication, and to heed this supplication and not to patronize stores which underpay their help and refuse them the right to organize, a right which the Pope himself has upheld in his encyclical on labor.
In connection with department store strikes, a great strike in Milwaukee has just ended last month after a few months of struggle, in which women consumers joined wholeheartedly.
Shopper League
In the strike at the Boston store, one of the first large department store strikes in the country, the women outside the industry formed themselves into an organization called the League of Women Shoppers, and protested as consumers with the workers.
Reports of the labor press, including the *Daily Worker*, show that in this case Catholics joined with the others in spite of the shout that went up about Communist influence. They participated in the active work as well as in bringing relief to strikers' families.
Here is the second case within the month of Catholic women actively working for social justice. In the Boston store strike they helped in gathering food baskets during the holidays. We do not know whether they helped in the picketing or the distribution of leaflets, but at any rate there was a united front against injustice—a working together for the social aims, which the Bishops of the Middle West have pointed out were often "Christian aims" whether they were undertaken by Communist, Catholic, Protestant or Jew.
Again we urge, do not trade at stores where there is picketing going on. Boycott the department stores, Ohrbach's and Klein's.

LECTURES

Two of the members of the staff returned recently from a very successful lecture tour to Washington, Baltimore and Philadelphia. Or perhaps we should say three, though the third is only a potential member, being at present four months old. Talks and personal visits always make new friends for the paper, and often help financially as well, although no fee is charged for speaking engagements, and we are content if our expenses are paid.
They found many friends and great interest in the paper at the Catholic University and at the religious houses centering around it, and a student who is writing her doctorate thesis on the work of THE CATHOLIC WORKER. The NCWC, too, provided everything from an offer of a place to stay to mint juleps along with all the news of Catholic social action.
The Catholic Evidence Guild in Washington brought out a vigorous and controversial audience who questioned every statement, ranging all the way from a priest who defended the Church's stand against lending money at interest, to a munitions maker who believed the poor should starve for being so shiftless. One member of the Guild has formed a special interracial branch, since some of the other members, unfortunately, still don't understand the doctrine of the Mystical Body of Christ, and object to associating with colored members. Our emissaries not having been "South" before, had the unpleasant shock of seeing their first Jim Crow car as their train approached Washington.
If any other friends of the paper are interested in lectures by this unit of our staff, we'd be glad to arrange it—if they don't mind this travelling family style and arriving with an infant.
"Whenever the general interest of any particular class suffers, or is threatened with evils which can in no other way be met, the public authority must step in to meet them."—Leo XIII, *Rerum Novarum*.

A LONG EDITORIAL—BUT IT COULD BE LONGER

We heard one woman say at a meeting last month, "I am getting so fed up with Catholic Action!"

If C. A. means just study clubs, reading and talk, as those who are sincerely going in for it seem to think; or bridge games, and a little catechetical work on the side—then we don't blame people for being fed up with it.

We've heard people groaning over the idea of study clubs for a long time. They probably would not be so bored with the idea if they were fighting for their lives as well as their principles as they are doing down in Mexico. The trouble is that most people do not yet see any necessity for C. A. They have liberty, freedom of worship, they can send their children to Catholic schools—they are pretty comfortable as yet. For those who are out of work, for the hungry, it is hard for them to see any point in perfecting their knowledge of the theory, the technique of Catholic Action. What they shout for is "real action," "political action" and in some cases, "violent action."

The usual rather futile comment of the comfortable is—"We know something has to be done—but what can we do about it?"—and they are uncomfortable in their comfort and if they are blessed with a conscience, they suffer without knowing what to do about it.

Catholic Action provides a program for all, of actual work as well as a study of technique and theory. That is—the work is there provided people would be content to do the little thing—the immediate thing, the thing that comes to hand. "Whatsoever thy hand findeth to do, do it." It does not matter what it is, or whether you can figure out its place in the huge pattern of reconstruction.

Why are study clubs essential? For the knowledge of fundamentals. For the knowledge of Catholic philosophy. Without a philosophy to direct your actions they are indeed futile and misdirected.

Is it hard to study abstract principles? Well, here is a plan by which you can study with some definite end in view.

Take the Daily Worker, the Communist newspaper—you can get it at any newsstand in New York (and we don't care if we are boosting the circulation of the paper by this advice either. As a matter of fact, one issue of the paper should last you a long time). Study the Communist criticism of the present system. What is the Catholic criticism? What remedies do the Communists offer? What is the Catholic solution?

To illustrate: I have before me a copy of The Daily Worker for January 23. On the front page there is a story of the shirt-makers' strike, a steel strike, the National Biscuit Company strike, a strike of 25,000 oil workers in Mexico, the discussion of a wool workers' strike. These stories lead to study of what the church thinks of organization of workers. This is taken up in the first part of the encyclical "Forty years after." Are our present unions illustrative of what the Pope wanted? If they are not, how to make them so? If there is no other existing union, is it permissible to join a union which is dominated by Communists? What action did Matt Talbot, the Irish workingman-saint, take in the general strike in Ireland? What about picketing? The necessity of emphasizing the idea of non-violent activities. What about the action of the consumer or outsider in the strike?

We could go on indefinitely but let's pass to other front-page stories in the Daily Worker. A discussion of Fascism and Nazism. What is the Church's stand? Is the Church universal or is it National? The dangers of Nationalism. The dangers of dictatorship. The Church's attitude in regard to the dignity of the individual—individual responsibility, the individual and the family as the unit to begin with.

There is another story about the President's social security program. What about state regulation, state capitalism, state socialism, fascism (progressive steps). How far should the state be allowed to "regulate" human activities. Jefferson's ideas as to the "less government there is the better it is." Self-regulation as opposed to state regulation.

(And here is a light note: On the bottom of the page, a large two-column box, WANTED: RED BUILDERS! In other words, people to sell the Daily Worker on the streets. The call is for a hundred, probably to compete with our gang who are selling THE CATHOLIC WORKER on Fourteenth street, 34th street and 42nd street. Competition is the life of trade, Peter Maurin!)

If you study Communist theory and practice, and Catholic theory and practice, and then uphold the latter, you will be doing a constructive piece of work in combatting the materialist philosophy of the present day. You cannot uphold the Catholic program without influencing others. You cannot talk of Catholic principles without putting them into practice.

Of what use is it to teach catechism and tell the children of the love that is necessary they have for their neighbor, without having them go out and act on that love. If you love your neighbor you wish to serve him.

You cannot receive the Blessed Sacrament without becoming sensitive to the inspirations of the Holy Spirit and these inspirations are to be put into practice.

Do you know your neighbor in the first place? Or do you live in a neighborhood where nobody speaks to anyone else? If you want to reach him, employ Communist technique to do it. You could canvass your apartment house, for instance, to get subscriptions to some Catholic paper (THE CATHOLIC WORKER is cheap!), and by doing this you are coming into contact with the Catholics and non-Catholics alike. Perhaps some of them are Communists. You can acknowledge to them that their criticism of the present order is just and this may lead to further discussion which will clarify your mind and theirs. You can petition your Catholic neighbors for clothes to aid the needy, or food to feed the hungry. Your St. Vincent de Paul society would be glad of the clothes if you can't dispose of them. Perhaps in your peregrinations you will come across neighbors who are in need and whom you can help. This advice is for those middle class ones who are anxious to do something but who do not know what to do. The poor find enough to do all right. And they are the most generous in sharing what they have. Their insecurity has made them god-like in their recklessness of the morrow. If they have two coats they do as Christ bade them. What food or coal they have they very often are called upon to share.

Oh, we can fill our lives up with Catholic Action all right, if we just look around us. We can link up liturgy and sociology, in other words. And as for collaboration with the clergy, if you are in earnest you can find some priest only too willing to co-operate, if not in your own parish, then in another. And if this is not possible, collaborate with your confessor and go in for individual C. A.

And above all, be generous—be lavish. Christ is lavish with His gifts to us—why should we fear to be extravagant in return. Do not say to yourself, "where will it all end, if I start this?"

I have heard people say, in coming in contact with need: "If I supply them with groceries this week, they will be expecting me to keep it up." But I do not think it works out in this way. It has not with us, here at THE CATHOLIC WORKER office. In fact when we have made gifts of food, clothing, a bit of money (though that seldom) it

NOTES ON THE CATHOLIC PRESS

ENTRY

January marked entrance of *Social Justice* into the world. It's a newspaper, published at Glace Bay, Nova Scotia, Canada, by Anthony Traboulee, a Catholic Worker of energy and intelligence. Belloc's *Restoration of property* runs as a continued feature.

REDDENS

Lo and behold, the *Irish Monthly* goes red in a yellow cover, a distinct relief from sombre green and rather stodgy insides. It is now a monthly "Journal of Catholic Action, treating of Catholic Sociology, Catholic Education, Asceticism and Devotion, Literary Criticism and Book Reviews."

Noteworthy articles are "Religion—Drug or Cure?" criticizing Marxist conception of religion, "Catholic Class-Consciousness" on social duties and international Catholic solidarity, "A Modern Spanish Crusade." This last is an inspiration. When the religious teaching orders, specially the Jesuits were driven out of Spain, the Bishop of Madrid formed the "Crusaders of Education" to supply Catholic schools for the province. Starting with nothing, they began classes in July, 1933. By a year later they had 186 schools and 9,387 pupils. In November, 1934, there were 274 schools and 13,887 pupils. This is lay action led by the Bishop—Catholic Action. How about supporting Catholic schools in New York?

Two other articles are "Catholic Diocesan Action," a story of penal days, and "The Place of Social Service in Education."

HOUSES

That excellent quarterly, the *Dublin Review* features "The Housing Problem" by the Lord Bishop of Pella. Re the stupidity about workers keeping coal in the bath-tub he says: "reports from various public authorities go to show that dirty and unsatisfactory occupiers are a very small minority. My experience, a very long and wide one, of the working-class mother is that she is most solicitous for the cleanliness and welfare of her family. This kind of talk does much to foster class warfare and plays into the hands of those who would propagate communistic ideas."

"Can Peace Be Insured?" by Lord Howard of Penrith deals with the failure of the Disarmament Conference to do anything. He recommends St. Thomas' Stability of Order and says: "The money then saved on armaments which would then no longer be needed could be spent on those social improvements which constitute the BEST PROPAGANDA (emphasis ours—Ed.) against the wild theories of Marx and Engels, of Lenin and Stalin. These theories cannot be countered by pamphlets, but only by measures for the increased comfort and happiness of mankind."

Two other very important articles are the "Crisis of Democracy" by Luigi Sturzo against Fascism, and "Young France and Social Justice" by Nicholas Berdyaev, describing contemporary movements around the magazines *Esprit*, *Ordre Nouveau* and *Troisième Force*, which reject Capitalist and Com-

has usually been the other way around. The recipients have come back to see what they could do for us.

The early Christians started with the works of mercy and it was this technique which converted the world.

They run in this wise:

The corporal works—To feed the hungry; to give drink to the thirsty; to clothe the naked; to harbor the harborless; to ransom the captive; to visit the sick; to bury the dead.

The spiritual works—To instruct the ignorant; to counsel the doubtful; to admonish sinners; to bear wrongs patiently; to forgive offenses willingly; to comfort the afflicted; to pray for the living and the dead.

Not all of these works are within the reach of all—that is understood. But that we should take part in some of them is a matter of obligation, a "strict precept imposed both by the natural and Divine law."

P. S.—Not one of the ten prayer books we went through around the office listed these works of mercy, though they listed the seven deadly sins.



By Bill Cladek.

munist materialism, and seek a new spiritual order of peace.

UNIONS

The *Christian Democrat*, published by the Catholic Social Guild of England, notes the formation of the Federation of Catholic Transport Guilds for united action. No Catholic Trade Unions in America. The January number contains a good article on "Propaganda—the Exploitation of Human Feeling."

LITURGICAL LIFE

Orate Fratres, published at St. John's Abbey, Collegeville, Minn., has an article on "The Liturgy in the Christian Home" by Dom Joseph Kreuter, O.S.B., on an address given by the Apostolic Delegate. "The family is the germ cell in the Mystical Body of Christ, the Church, and as such it must again be made to share in the life of the Church, which is no other than the liturgical life."

YELLOW

The editorial in the *Commonweal* entitled "Yellow and Red" (January 25) gladdened the editorial heart. Of course, it was about that blatant bourgeois, William Randolph Hearst, who besides a chain of yellow newspapers, has a News Service, a radio chain, a motion picture syndicate, many millions of dollars and Arthur Brisbane. His screams and bellows have increased his profits—perhaps he is REALLY interested in profits and NOT Communists.

"We consider that Mr. Hearst justly deserves the indignation, the contempt, and the effective opposition of all Americans who are really able to think straight....In making use of the fact that a few college professors are Communists to brand all other people who dare to try to reform our social system (which gave Mr. Hearst his millions and his power over the moronic elements of the masses) with the red badge of Communism, Mr. Hearst is not only illogical as a thinker, but is a traitor to the true standards of any kind of journalism which a free nation can tolerate and still preserve its liberty—and its honor."

Recommended are "Two Letters on Relief" (January 18) and "Scientists in the U. S. S. R." (January 4).

USEFUL

The *Wanderer*, that little-known weekly presentation of the heart of the news without trimmings, is published at 128 East 10th street, St. Paul, Minn. Dom Virgil Michel, O. S. B., a good friend of the CATHOLIC WORKER, has a series of articles on "The Social Question," a useful summary of fundamentals A. H. CODDINGTON.

DIOCESAN DISTRIBUTION OF CATHOLIC WORKER PLANNED BY BISHOP

First 'Catholic Worker Bishop' Consecrated in November

Rt. Rev. John Hugh MacDonald, Bishop of Victoria, B.C. Canada, is our first "CATHOLIC WORKER Bishop."

By this we mean a Priest who before Consecration had supported the paper and distributed it to his parish. Bishop MacDonald was formerly situated as a parish priest in Sydney, Nova Scotia, and on November 24, last was consecrated Bishop.

Soon after his arrival he addressed the Children of Mary of the Cathedral parish and enlisted their support in the mailing of Catholic papers to every Catholic family in the parish. He plans to distribute THE CATHOLIC WORKER and the *Our Sunday Visitor*.

The Bishop also visited the Unemployed Center established by the city and left three copies of THE CATHOLIC WORKER.

Our correspondent in Victoria also tells us that a Study Club has been formed, and is at present studying the Pope's Encyclical on Education. THE CATHOLIC WORKER was well received by them.

BOOTLEG COAL

(Continued from page 1)

right to the coal, they said, as the companies. Father Weaver, a priest in Mount Carmel, said that should the companies employ armed force to clear their lands of illegal miners, and should the men in such a case decide to fight, he would be unable to restrain himself from getting into the battle on their side. "Some of them," he went on, "are my parishioners; honest upstanding working people and I am proud to be their priest....Coal bootlegging has no bad effect on the people. It keeps them from starving and turning into criminals....Let the companies give the men work in the collieries and illegal mining will cease at once. The men are not bootlegging because they like it. They risk their lives every minute they work in those holes, and deserve everyone's respect and admiration. They have mine."

"They have mine, too," Adamie went on. "In fact after I saw them work in and around their holes, my respect for the human race in general went up several notches. The sheer 'guis' and stamina necessary to sink and work a bootleg coal hole is all but incredible. Imagine a hole in the ground, barely wide enough for a man to let himself down in, usually vertical, sometimes cut into living rock, anywhere from twenty to one hundred feet deep, with just sufficient room at the bottom for the miner to sit or kneel and work his pick and shovel and sticks of dynamite....When they find coal, two, three or four men produce about as many tons a day, hoisting the stuff to the top of the hole with ropes and buckets, then breaking it, often with hammers by hand or chunk against chunk, and cleaning and sorting it by hand, unless they have a primitive breaker and shaker either at the hole or behind their homes in town. The work is backbreaking and extremely hazardous. Most holes are inadequately timbered and cave-ins are frequent, trapping or crushing the men below. Sometimes the ground at the bottom of the hole, where the man is knocking or blasting out the coal, sinks away from under him and he tumbles into the flooded cavern of some worked out mine, and that of course is the last of him."

Were it not for incredible capitalistic greed, there is no reason why these mines which are no longer being operated because of meager profits should not be turned over or leased at some small sum to the workers whose back breaking toll throughout the last hundred years has made the operators rich.



Steam Shovel in Harlem Art

This month we have a beautiful picture made by a little colored boy only seven years old. He is called Bernard and likes very much to draw.

The other day he came in with a fine picture of a steam shovel and two men. We talked about it and wondered if it couldn't be done over in black ink and without color for printing in the CATHOLIC WORKER. Bernard thought that was a good idea, so he made a second picture even more beautiful than the first one.

There is a big steam shovel picking up the snow and dropping it gracefully into a truck. A fire is burning to produce power and a man works the levers very carefully and attentively. Two men wearing caps and overalls are busy working while the foreman with badge and brown derby just looks on. And do you see two more trucks coming down as fast as they can? The first truck will be full pretty soon and there is still a big pile to be picked up. Don't you think Bernard observed the scene very carefully?

We have also many other pictures for the paper. Next month we shall print more. They are all very good.

Luckily the days are getting longer now. Last Wednesday when five o'clock came there was still some daylight in spite of a big blizzard that was raging outside. All that we could see of Seventh Avenue was a white mass with a few people

fighting their way through clouds of thick, white snow that was falling down from a grey sky. John was rather at a loss for something to draw, so he looked through the window and saw a lady with an umbrella. That gave him an idea and he immediately made a drawing of a lady with an umbrella.

Wednesday before last we had plenty of excitement. A building across Seventh Avenue took fire and the engine and ladder came with a lot of ringing and whistling. The fire was not bad though and nobody came down the ladder. Some of the kids ran out but most of us looked through the display window where Mr. Hergenhan stores copies of the CATHOLIC WORKER. Needless to say his neat piles were wrecked and he was quite in despair.

And so, as it was time for us to go and he was wondering how he could ever restore order to the place, there walked in a young man who had come to some of the evening meetings. He said he was a carpenter and would be very glad to do any wood work that would add to the comfort of the Harlem branch.

Immediately we talked about shelves and benches and now there are new big shelves and a strong table in the show window for kids to draw on. That is really much better to draw on than wobbling piles of the CATHOLIC WORKER, don't you think?

We are all very grateful to the nice carpenter.



By Bernard Charles.

Banks Without Interest

The *Commonweal* tells in a recent issue of the celebration of the three hundred and fiftieth anniversary of the founding of the Archconfraternity of Charity and the Pious Bank in Poland. It will be news to many, no doubt, as it was to us, that the Pious Bank, or Mons Pietatis, is still in existence, and in 1896 there were 556 of them in Italy, France, Belgium, Germany, Austria and Spain.

The object of the Banks is to combat usury by lending money without interest to the needy, in accord with the teaching of the doctors of the church that a borrower is one in need, and to take advantage of another's need by charging interest is a sin against justice and charity. Borrowers who can do so are asked to pay a small charge to cover operating expenses and provide for expansion.

The first of these institutions was established in London in 1361, and they were for many years the subject of controversy within the Church, since they brought to the fore the whole question of the morality of taking interest. Leo X finally issued a Bull which settled the question in favor of the Montes.

Possible in Every Port

The International Apostolatus Maris Administration not only handles world-wide propaganda for the Sea Apostolate, and co-ordinates all national services, but it also provides the means for initiating services for seamen in any port in the world where no special provision of this nature exists. There is a Catholic Church in practically every port.

The AMIC office at 39 Eccleston Sq., London, will gladly provide organizing instructions and material in Dutch, English, French, German, Italian and Spanish which will enable any of the clergy or laity to set up services for our seamen which will be automatically linked up with all existing A. M. services.

"Certain forms of property must be reserved to the State, since they carry with them an opportunity to domination too great to be left to private individuals without injury to the community at large."—Pius XI, Forty Years After.

In the Mass is to be found the most glorious expression of unity of action on the part of all members of the Church, surely an earnest of their united and victorious advance towards the peace of Christ in the reign of Christ.

BLACKFRIARS, January, 1935.

Swift Had a Word for Them

On the Continent "bourgeois" has the same derogatory meaning as "middle-class" has in England. In America, however, neither of these words has the same meaning because America has never had an aristocratic tradition. One was in the making in the South prior to the Civil War, but the damyankee shopkeepers and factory owners scotched it. The American tradition is the Puritan-Calvinist-trader-middle-class-bourgeois tradition, and the nation neither knows nor suspects a better one. There is even no peasant tradition and because of the lack of one, the word "peasant" carries with it the same offensive implications that "middle-class" or "bourgeois" suggests in other lands.

Yahoo

I have been hunting around for a word which will effectively label the bourgeois with his jungle economics, his hypocrisy and snobbery and have found none better than the one used by Swift, two hundred years ago. Swift called the decadents in a then predominantly middle-class society, Yahoos. He suits me.

DONALD POWELL.

THE IRISH TE DEUM

Thanks be to God for the light and the darkness;
Thanks be to God for the hail and the snow;
Thanks be to God for shower and sunshine;
Thanks be to God for all things that grow;
Thanks be to God for lightning and tempest;
Thanks be to God for weal and for woe;
Thanks be to God for His own great goodness;
Thanks be to God that what is, is so;
Thanks be to God when the harvest is plenty;
Thanks be to God when the barn is low;
Thanks be to God when our pockets are empty;
Thanks be to God when again they overflow;
Thanks be to God that the Mass-bell and steeple
Are heard and are seen throughout Erin's green isle;
Thanks be to God that the priest and his people
Are ever united in danger and trial;
Thanks be to God that the brave sons of Erin
Have the faith of their fathers far over the sea;
Thanks be to God that Erin's fair daughters
Press close after Mary on heaven's highway.

*The editors of THE CATHOLIC WORKER don't agree with this.

Human Rights

Without a moral law anyone would be justified in doing anything he could succeed in doing.... based on the principle either of cunning or might. Between nations this would lead to war. Within the State it could turn into a savage battle of everyone against everyone else, or else take on the more "civilized" form of cut-throat competition, sweatshops, racketeering, hold-ups, and the like.

DOM VIRGIL MICHEL, O.S.B.

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

BOOK REVIEWS

CHRISTIANITY AND CLASS WAR, by Nicholas Berdyaev. New York, Sheed and Ward, 1933; 123 Pages, \$1.50.

Professor Berdyaev dedicates his latest work to appear in English to Karl Marx, the social master of his youth and whose opponent in ideas he has now become. Recognizing in the Marxist theory of class war, profound truth as well as error, Berdyaev defines a Christian attitude toward class war and the social problem in general.

In espousing and promoting class war, Berdyaev would by no means have Christians subscribe to the forms of violence and compulsion exercised by the Russian communists. Class war is a fact, a reality no one may deny. The antagonism between exploiters and exploited is apparent about us everywhere.

Labor unions, Father Coughlin's Union for Social Justice, the National Manufacturers' Association are all manifestations of class war. When prelates like Cardinal O'Connell condemn class war what they really repudiate is violence and revengeful passion. No Christian can repudiate class war, at least as it is envisaged by Berdyaev. Christians have the duty of spiritualizing the class war, of keeping it in subordination to the supreme spiritual principle.

Aggressors

Usually the workers are considered to be the aggressors in class war, but it is a mistake, says Berdyaev, to believe that those capitalists "who defend the status quo are not by that fact using violence and that those who fight Capitalism are guilty of criminal subversion." In the class war the methods of the exploiters may appear to the uncritical to be in the defense of liberty, order and civilization. Actually the middle and governing classes carry on class war to maintain their existing privileged conditions. For example the American Liberty League!

Capitalism

Modern capitalist democracy has given man juridical and political equality, but man does not possess social and economic equality. Without the latter the former is of no value for after all man lives in the social and economic sphere.

Class war aims at the abolition of social ranks and classes and at replacing them by the trades and professions. Society must be organized on the basis of work and must guarantee the opportunity of work and of creation to every man. Work is the foundation of economic life and the problem of work is fundamentally a spiritual one.

Under capitalism work is called "free," but it is only the "freedom to sell one's work as though it were merchandise, and this freedom must be exercised under a threat of starvation. The buyer's conditions are made in accordance with the unescapable position of the sellers; the buyer is in a position to wait and choose, the seller is not." Under the communist regime work becomes forced labor by the state. Thus the character of work under both communism and capitalism has been servile. From the Christian standpoint work is the personal destiny of man and its yoke is upon everyone. It is an "eternal ascetical element in life." Nevertheless we must strive to lighten the social burden of work, especially of that uncreative work of the factory—tollsome and meaningless. The work of man cannot be considered as of merely material significance—it must be viewed morally and spiritually. The solution of the social question awaits the development of a Christian philosophy of labor.

Materialism

While agreeing with much expressed in the Marxist theory of class war, Berdyaev sharply criticizes the "dialectical materialism," the economicism and the many inconsistencies and contradictions in Marx's doctrine. In its development communism has become bourgeois

minded, its positive ideals are middle class—of the factory, of power, of material prosperity.

Bourgeois Spirit

It is in the bourgeois spirit that Berdyaev perceives the fundamental cause of human exploitation. The bourgeois spirit is eternal. It existed before capitalism and gave birth to it. The bourgeois outlook, denying the spirit, worshipping material success, is the mark of capitalist society and has been strengthened by it. It was in failing to understand that the worker is really moved by middle class ideas and instincts, that he readily becomes a bourgeois, opportunity permitting, that Marx developed his myth of the messianic proletariat.

Contemporary events in Russia demonstrate how even the "first born" of the revolution gradually tend toward bourgeois ideals. Only during the early stages of the revolutionary pathos, of ecstatic enthusiasm, is the communist anti-bourgeois. After all his idea of man is at one with that of the bourgeois—the economic man without personality and soul, concerned only with the technical organization of life. The radical materialism of Marxism renders it ultimately ineffective in conquering the bourgeois spirit. Christianity rooted in the spiritual world alone can overcome it.

A Judgment

Christianity, says Berdyaev, must make a judgment in the matter of class war. It must take sides. Its exhortations are at present inadequate. The society of the future will be a working society and whatever membership there is in the body of the Church will come from the workers. The Church lives in time, even though she fix her gaze on eternity and it behooves her to speak a social language suited to the world she addresses. The task before us, to quote Berdyaev, "is to spiritualize and ennoble, not the bourgeoisie, whose moral importance is irretrievably lost, but the working class whose social significance and power are daily increasing and will be of yet greater weight in the future."

F. L. BURKE.

THE CATHOLIC CHURCH AND PEACE EFFORTS, by William F. Roemer, J. T. Ellis, and The History Committee; The Catholic Association for International Peace, 1312 Massachusetts Ave., Washington, D. C.; 10 cents. (May be obtained from the Paulist Press, New York City.) This 63-page pamphlet with a good bibliography and study club outline is one of a series of 18 pamphlets on international affairs and world peace. It is a fairly condensed review of the efforts of the Popes to arbitrate between nationalist states, the Christian philosophy of peace and the social influence of the Church in early times. The obvious argument for peace on the basis of the doctrine of the Mystical Body of Christ is unfortunately missing, as well as the idea of the Catholic International or Christendom.

THE CATHOLIC ACTION SERIES, consisting of extracts from The Homeletic and Pastoral Review, has reached the third issue. They are concerned chiefly with Catholic Action and the Family; 25 cents each.

A. H. CODDINGTON.



By Bill Gladek.