



The Catholic Worker



Vol. 2 No. 5

OCTOBER, 1934

Price One Cent

CHRIST THE KING ALONE CAN RECONSTRUCT THE WORLD

Harlem Program

2070 Seventh Ave., Near
124th St.
Evenings at 8:00.
Monday—Discussion with lay-
men as leaders.
Tuesday—Discussion with
priest as leader.
Wednesday—Negro speaker.
Thursday—Negro speaker.
Friday—H. Hergenhan.
Saturday—Peter Maurin.
Sunday—Apologetics.
Afternoons at 3:30 P. M.
Wednesday—Art class for chil-
dren, led by Ade Bethune,
THE CATHOLIC WORKER
staff artist.
Friday—Catechism.
Saturday Mornings, 10:00 A. M.
Story hour.

Capital Sticks to Violent Tactics In Textile Strike

Co-operation with Gov't Refused by Mill Own- ers and Yellow Press

Labor showed its willingness to cooperate with the government during the last month, when the textile strike ended after three weeks, at the request of the president and the recommendation of the Winant board. But capital did not show this same willingness. With the strike over, mill owners throughout the country and especially in the South, where conditions are worse, are refusing to take back to work 30,000 to 100,000 of the strikers.

Right now the President is asking for an economic truce which will put an end to strikes. But even if the A. F. of L. agrees to this truce, this does not mean that strikes will end. Whenever the workers in the past have suffered from oppression and could not gain their demands through unions, they have struck spontaneously and the strikes have continued though they have been considered illegal and lawless. And it is in these unauthorized strikes that radicals have come to the fore in the past, captured the hearts and the loyalty of the workers for the time being.

The Yellow Press

With the textile strike on the first of September, the newspapers immediately began screaming about bloodshed. The bloodshed, on scanning the papers, turned out to be one bloody nose. There were scare headlines saying that the reds were busy instigating violence and that troops were being called out to "protect" the property of the mill owners.

The strike occupied the headlines to the exclusion of all else for only three days when the Morro disaster occurred and blotted out everything else. Then just when people were tiring of the constant repetition of the rescue stories and the testimony of the survivors, the Lindbergh case reopened, and the papers blared of the arrest of Hauptmann.

The textile strike was relegated to the inner pages and forgotten by the large body of readers. Public opinion was formed by heads

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The Practice of the Seven Corporal and Seven Spiritual Works of Mercy Is Basis of Christian Society

1. ON BEING CRAZY

People went crazy for Democracy majority rule, mob rule. Then they went crazy for the War for Democracy trying to bring Peace through War.

Then they went crazy for Normalcy; then they went crazy for Technocracy; then they went crazy for the N. R. A.

and they say that I am crazy. They say that I am crazy because I refuse to be crazy the way everybody else is crazy. For, if I tried to be crazy the way everybody else is crazy I know that I would be crazy. So I persist in being crazy in my own crazy way and I am trying to make other people crazy my way.

2. NOT A LIBERAL

They say that I am a radical. If I am a radical then I am not a liberal. The future will be different if we make the present different.

But to make the present different one must give up old tricks and start to play new tricks. But to give up old tricks one must be a fanatic.

Liberals are so liberal about everything that they refuse to be fanatical about anything.

And not being able to be fanatical about anything Liberals cannot be liberators. They can only be liberals. Liberals refuse to be

religious, philosophical or economic fanatics and consent to be the worst kind of fanatics, liberal fanatics.

3. NOT A CONSERVATIVE

If I am a radical, then I am not a conservative. Conservatives try to believe that things are good enough to be let alone.

But things are not good enough to be let alone.

Conservatives try to believe that the world is getting better every day in every way. But the world is not getting better every day in every way. The world is getting worse every day in every way. And the world is getting worse every day in every way because the world is upside down.

And conservatives do not know how to take the upside down and to put it right side up. When conservatives and radicals will come to an understanding they will take the upside down and they will put it right side up.

4. A RADICAL CHANGE

The order of the day is to talk about the social order. Conservatives would like to keep it from changing but they don't know how.

Liberals try to patch it and call it a New Deal. Socialists want a change but a gradual change.

Communists want a change an immediate change but a socialist change. Communists in Russia do not build communism

they build socialism.

Communists want to pass from capitalism to socialism and from socialism to communism.

I want a change and a radical change.

I want a change from an acquisitive society to a functional society, from a society of go-getters to a society of go-givers.

5. WHEN BANKERS RULE

Modern society has made the bank account the standard of values.

When the bank account becomes the standard of values the banker has the power.

When the banker has the power the technician has to supervise the making of profits.

When the banker has the power the politician has to assure law and order in the profit making system. When the banker has the power the educator trains students in the technique of profit making.

When the banker has the power the clergyman is expected to bless the profit making system or to join the unemployed.

When the banker has the power the Sermon on the Mount is declared impractical.

When the banker has the power we have an acquisitive not a functional society.

6. WHEN CHRIST IS KING

When the Sermon on the Mount is the standard of values then Christ is the Leader.

When Christ is the Leader

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The Catholic Daily

Why talk of a Catholic daily and look to the future to have one when there is one already in existence? *The Catholic Daily Tribune*, Dubuque, Iowa, is not a local paper, but a good national daily. We wish it could afford to advertise in the leading papers throughout the country to bring it to the attention of Catholic people.

We, the editors of *THE CATHOLIC WORKER*, never fail to find in its columns valuable and enlightening discussions of labor, education, foreign affairs, besides national news stories.

We do not always agree with *THE TRIBUNE*, but there is always room for differences of opinion.

But, in spite of occasional disagreement, we are enthusiastic supporters of *The Catholic Daily Tribune* of Dubuque, Iowa—and urge our friends and fellow-workers to subscribe.

If you can't subscribe for a year, make it six months. Make it even for a month, if you're broke. But try it out!

Catholic Girl Tells Of Work for Porto Rican Children

Embittered by Social Misery, Communism Finds an Easy Mark

Editor, *THE CATHOLIC WORKER*:

It was a pleasure to receive your request for detailed information regarding the work we are doing in the Porto Rican section of New York City. There is so much to be said, for I find myself in a dilemma, for I do not know how to write a resume of the work which will be reasonably brief and at the same time give an adequate picture of the people and the conditions in which we are working, as well as render a comprehensive account of the activities which have been conducted in their behalf. Perhaps a birds-eye view of both is the solution in this case.

You already know something of the district situated between 110th Street and 116th Street, from Madison to Eighth avenues, inhabited by approximately 35,000 people, mainly of Porto Rican origin and inherently Catholic in faith. These people, because of their great poverty (about 75 percent of them have for a long time been receiving either public or private relief) are rapidly becoming converts to Communism and its accompanying atheism. The Porto Ricans are home-loving, devoted to their children, fundamentally a proud and warm-hearted race and Catholic by inheritance. Upon coming to this country they are told that this is essentially a non-Catholic nation; that Catholicism is all right in Porto Rico; but here—one can't be a Catholic and get along. It is easy to see, how in their struggle to establish themselves in their

(Continued on page 7)

Gas Bombs for Workers Are Better Than Bullets, Says John W. Young

Manufacturer Testifies As to Profits at Senate Hearing

The little games the gasbomb manufacturers have with their unlovely product stirred the fetid atmosphere of the Senate Munitions hearings when the gas-bomb producers finally took the stand in Washington.

For example, the boys were hard at work in Ecuador, saving the souls of the poor Ecuadoreans with one hand and selling tear-gas grenades to the high officials. So Paul Young, high-pressure salesman and export missionary writes in a letter to his brother, the president of Federal Laboratories, Inc., John W. Young. Gas-bomb Maker Young also testified that Mrs. Patricia Kendall, who is an English society woman and authoress, patriotically helped his company introduce his civilizing products into India, not, he quickly added, as a sordid "commercial agent," but only "from a humanitarian standpoint."

Questioned by Senator Bone, Bro. Young advised that the effects of tear-gas and nauseating gas on half starved miners and textile workers was better than bullets, but that a man would have a hard time from the nauseating gas if he had had nothing to eat before hand. Young didn't want to sell to foreign countries, however. A nice, quiet business in one's home country, selling to police and bankers was better,

but the time came when "the banks began to be more afraid of their depositors than of bandits. It was then that we had to look to military business," he sighed. They had to sell to Cuba, Japan, Colombia and to other countries as well as to the United States. Young testified that he paid commissions to Lieut. Comdr. James Strong, a U. S. naval officer loaned to Colombia.

The textile strike was a God-send to the Maison Young. Business stepped up 5 to 10 per cent. In 1932, when the unemployed of Detroit were massacred by Ford gunmen, during the hunger march, the old reliable Federal came to the rescue—"we were asked by telephone to rush 200 more grenades and a lot of riot guns and ammunition, which we did." In San Francisco when the police were fighting the longshoremen, they purchased "Federal tear-gas to the extent of \$30,000; in Toledo they used \$8,000 worth of gas, the Pittsburgh area purchased over \$75,000 worth of gas to protect their properties. Youngstown, Ohio, another steel center, bought Federal gas to the amount of \$25,000."

There was some trouble for the Federal, though, in carrying out their humane programs (we nearly wrote pogroms). "We have had to do considerable lobbying in our national Capitol, and also in the State Capitals to prevent unfavorable legislation against the use of tear gas, legislation usually being sponsored by radical leaders who wish to prohibit the use of tear gas against Communist or labor demonstrations." However, progress marched on, the anxious Congressmen were lobbied to death, and the world was made safe for the Federal Laboratories, Inc.

Father Toomey Speaks for Homeless, Wandering Boys

Chicago C.Y.O. Homes Are Splendid Example to New York

An article on the need of a Catholic home or shelter for homeless boys aroused a great deal of interest this last month when it appeared in a recent number of *America*, the Jesuit weekly.

According to Father John A. Toomey:

"Catholic boys are riding the rails. Catholic boys between the ages of sixteen and twenty. Six months ago it was estimated that 150,000 to 200,000 boys under twenty-one were drifting around the country. It would appear that very many of these boys are Catholic, perhaps more than half. . . .

"Most of the boys are not vagrants. They are actually looking for work, independence, security, a chance to live normal lives; they find police stations, park benches, and all too frequently immorality, crime, chain gangs, careers blasted before they are well begun. Just when they stand in direst need of Catholic help, few, if any, have fallen under any Catholic influence whatever. . . .

The Brace Memorial Home of the Children's Aid Society in New York City, a non-sectarian organization,

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Ade Bethune

The Preface from the Mass of Christ the King

Truly it is just and fitting, right and availing unto salvation, that we should render thanks to Thee in every time and place: Holy Lord, Almighty Father, Eternal God, who hast anointed Thy Son, Our Lord Jesus Christ, the Eternal Priest with the oil of joy;

That, offering Himself on the altar of the Cross, a Host of purity and peace, He should accomplish the sacrament of human redemption, and hand over to Thy Infinite Majesty Thy eternal and universal Kingdom; a Kingdom of truth and life, a Kingdom of holiness and grace, a Kingdom of justice, love and peace;

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of Heaven, we sing the hymn of Thy glory, saying without end:

Holy! Holy! Holy, Lord God of the Multitudes! The heavens and the earth are full of Thy glory! Hosanna in the highest! Blessed be He who cometh in the name of the Lord! Hosanna in the highest!

EASY ESSAYS

By Peter Maurin

1. LOOKING FOR AN EDUCATION

1. Henry Adams who had in his ancestry two Presidents of the United States says in his Autobiography that one cannot get an education in modern America because there is no unity of thought in modern America.
2. So he went to England and found that modern England is too much like America.
3. So he went to France and found that modern France is too much like England and America.
4. But in France Henry Adams found that one could get an education in thirteenth century France.
5. And he wrote a book entitled "The Cathedral of Chartres and the Mont Saint Michel" where he points out that there was unity of thought in thirteenth century France.

2. FLYING FROM AMERICA

1. In his book entitled "Re-discovery of America" Waldo Frank says that America is a lost continent.
2. And the way for America to rediscover itself is to go back to Mediterranean culture.
3. According to Waldo Frank Mediterranean culture embodied Greek philosophy plus the Roman system of law plus Christian morality.
4. There are still a few spots around the Mediterranean Sea where the rugged individualism of bourgeois capitalism has not yet penetrated.
5. In one of these rare spots an American artist has decided to make his home.

3. CARL SCHMITT THE ARTIST

1. American Catholics thought that no one but Al Smith could save America.
2. But it seems that Al Smith is as much at sea as President Roosevelt.
3. But while Roosevelt is experimenting and Al Smith is wondering Carl Schmitt is planning.
4. Carl Schmitt the artist plans to go to some Dalmatian island where people still combine cult, that is to say liturgy with culture, that is to say literature, with cultivation, that is to say

agriculture.

4. WHAT AMERICA NEEDS

1. Carl Schmitt the artist does not want his ten children to be super salesmen, he wants them to be cultured peasants.
2. Carl Schmitt the artist is far from thinking that all America needs is a good five-cent cigar as Vice President Marshall was in the habit of saying.
3. Carl Schmitt the artist thinks that America needs to be revitalized with healthy peasant blood from those parts of Europe where the rugged individualism of bourgeois commercialism has not yet penetrated.
4. Carl Schmitt the artist is not interested in any kind of New Deal he is interested in the old Catholic game of the Seven Corporal and Seven Spiritual Works of Mercy.

5. CARL SCHMITT BELIEVES

1. Carl Schmitt believes that Catholicism has the solution of all man's problems.
2. Carl Schmitt believes that the Catholic religion is the hope of the people, not the dope of the people.
3. Carl Schmitt believes that the mysticism of the faith should not be separated from the mysteries of the faith.
4. Carl Schmitt believes in ascetic theology as well as he believes in dogmatic theology.
5. Carl Schmitt believes in a functional society and he does not believe in an acquisitive society.
6. Carl Schmitt believes in a democratic aristocracy and he does not believe in a plutocratic democracy.

6. WHAT MAKES MAN HUMAN

1. Charles Peguy used to say "There are two things in this world politics and mysticism."
2. Politics is just politics and is not worth bothering about it and mysticism is mysterious and is worth all our striving.
3. To give and not to take that is what makes man human.
4. To serve and not to rule that is what makes man human.
5. To help and not to crush that is what makes man human.
6. To nourish and not to devour that is what makes man human.
7. And if need be to die and not to live that is what makes man human.
8. Ideals and not deals that is what makes man human.
9. Creed and not greed that is what makes man human.

Priest's Formerly Modest Mission Now an Institution Aiding Thousands of Needy

St. Joseph, Mo.—What began here as a humble mission born of the depression two years ago is today an agency which in the past year spent over \$50,000 in feeding and aiding the needy.

Begun and actively maintained by the Rev. Charles Buddy, pastor of St. Joseph's Cathedral, in January, 1932, St. Vincent's Cafeteria has grown from an abandoned building to five up-to-date structures with 33,000 square feet of floor space.

The Federal Government has been aiding the project, last year contributing the sum of \$27,000 to the cafeteria. The Government has also established a Transient Bureau at the institution and reimburses St. Vincent's for aid given to transients.

Masons, Shriners and Knights of Columbus, Catholic Daughters and Vincentians, bankers, doctors, lawyers, clerks and business executives are all giving of their time, money and merchandise with a personal interest in the cafeteria.

Besides the cafeteria, the institution includes a chapel for destitute local men and transients, a sort of poor man's church where every one is welcomed, with no collections of any description. In the chapel Mass is celebrated every Sunday morning, evening devotions held three times a week, confessions heard on Saturdays, and Information Classes given three times weekly. The Rev. Patrick J. O'Connor, of the Cathedral, devotes his entire time to this spiritual work.

In the course of the past two years a library and reading rooms, a gymnasium, barber shops and shoe shops have been added. Wrestling and boxing matches and other entertainment are provided each evening. New dormitories have been installed, fully equipped with electric fans and ventilators, with shower baths available at all times.

Receipts last year amounted to \$52,268.88. This sum was expended in the course of the year as follows: Meals served, 707,640; lodgings, 147,852; baths, 41,924; shoes repaired, 3,857; haircuts, 5,481; shaves, 21,974; books and magazines, 8,435. Also, 22,000 visits were made to the sick.

Father Buddy is aided materially by the St. Vincent de Paul Society and a ladies' auxiliary known as the St. Elizabeth's Club.

(By N. C. W. C. News Service.)

LABOR GUILD

MONSIGNOR OPENS GUILD FORUM

By Michael Gunn

Thursday, October 11, will be the opening night of the Guild's winter activities. We have been very fortunate in getting Monsignor J. L. Belford for our first speaker.

Father McGrail will direct the Social Study class. We have leaders prepared to teach the following subjects: "Ceremonies of the Church," "Social History," and "Church History." A public speaking class will also be formed. We have not been able to fix suitable nights for all subjects, but these will be announced as soon as we are able to place them.

The Social Study class will meet every Tuesday.

The Speakers' Forum will meet every Thursday. The program for October is as follows:—

October 11, 8 p. m.—Monsignor, J. L. Belford; subject, "The Labor Question."

October 18, 7:30 to 8:15, discussion, led from the floor; 8:15 to 9, Rev. E. F. Swannstrom, director of the Catholic Social Action Conference, subject, "Catholic Thought and Action"; 9 to 9:45, Questions and discussion.

October 23, 8 to 9, Father Fleckner, subject, "Rerum Novarum"; 9 to 9:45, discussion.

October 25, 7:30 to 8:15—Discussion, led from the floor; 8:15 to 9, Peter Maurin; subject, "Communism."

October 30, 8 to 9, Father Fleckner subject, "Rerum Novarum"; 9 to 9:45, discussion.

The 45 minutes discussion led from the floor gives everyone the opportunity to offer their own solu-

tion, to ask a question or to discuss a problem.

Study Clubs

By studying under capable leaders and by open discussion we will clarify thought, thus paving the way for unity of thought. With unity of thought we have the foundation of Social Reconstruction and the backbone of dynamic Catholic social action.

Our Holy Father and the American Bishops have often advocated these study groups, but the response has been tardy and slow. If Catholics had started studying the encyclical of Pope Leo XIII forty years ago, the world would be following Catholic leadership today, instead of following politicians who are still trying to borrow their way out of debt.

In study clubs we will learn the cause of our social chaos today; what our social system would be if the encyclicals were practiced, and how to get from our present social chaos to the ideals Pope Leo and Pius propose.

Militant Social Action

Organization is the next step in the Guild program. All members are classified according to profession, trade or occupation. All trades, building, agricultural, etc., will next be classified and united into occupational groups.

We next turn our attention to Capital and Labor. These natural partners must be brought into harmony. Labor must assume its proper position as Capital's partner. The aims and ideals of capital must correspond with the aims and ideals of labor. When the ideals are the same, trust and co-operation will take the place of fear and antagonism.

The perpetual conflict would be ended if the salary of the employee was on a graded scale with that of the employee, therefore regulated.

The return on investments should be limited. The percentage to be fixed by the delegates of the united trades representing Capital and Labor.

Profits should be divided. "It is flagrantly unjust that either should deny the efficacy of the other and seize all the profits."—Pope Pius XI.

Labor Guild Headquarters
30 Madison Street, Brooklyn



Ade Bethune

Catholic Worker Penny Pamphlets

(Mimeographed)

1. Easy Essays I by Peter Maurin; 4 pages.
2. Easy Essays II by Peter Maurin; 4 pages.
3. Easy Essays III by Peter Maurin; 3 pages.
4. War; 12 pages; by A. H. C.
5. Catholicism, Capitalism, Fascism, Communism; 20 pages; by A. H. C.
6. Technique of Catholic Action; ready by November 1.
7. Fascism; ready by November 1.
8. Catholic Youth Movement; ready November 1.
9. Usury; 12 pages; by A. H. C.
10. Race; ready in November.
11. Easy Essays IV by Peter Maurin; 10 pages.
12. The Seven Ages of the Church by Peter Maurin; 3 pages.
13. Communism; ready at the end of November.
14. The Doctrine of the Common Good; end of November.
15. The Doctrine of the Mystical Body of Christ; for the end of November.

Price, one cent each, plus postage. Order singly or in quantity. May we ask the many interested friends who ordered the pamphlets and failed to receive them to be patient? Due to a shortage of money, we were unable to buy stencils, paper and ink. But in a few weeks we hope to have enough to fill all the orders. Nos. 1, 2, and 3 have been run off, and Nos. 4, 5, 6, 9, 11, and 12 are patiently waiting for the materials.

NEEDS OF THE MONTH Has Anybody Got—?

- Extra overcoats for men and women?
- Shoes and rubbers for men, women and children?
- Folding chairs and bridge tables for the children's classes in Harlem?
- Jobs for three older women from the Teresa-Joseph Cooperative?
- Jobs for two younger women—housework, children, factory?
- A job for a very good stenographer who has been helping THE CATHOLIC WORKER?
- Extra blankets? Dishes and pots and pans for the Teresa-Joseph Co-op?
- A couple of baby carriages?

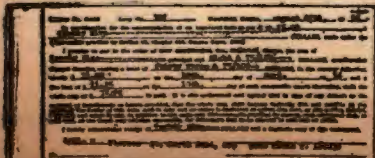
ON USURY

Oregon.

Much esteemed workers, along with a little rag of currency, I am sending you a sample of pink paper, which shows forth how what they call unsecured loans are made to wage earners. This kind of security seems to be backed by State laws in a way that makes the loaners mighty secure in getting everything from the borrower, as none but sure wage earners have a look-in for the securing of the spondulix—excuse the expression. Our daily papers carry advertisements for this class of money lenders, so do the weekly county and other local sheets. For which reason, perhaps you will never find any protest against this scheme of getting all the hard-working people's monies.

I am sending it for your scrutiny and investigation and wonder if the same schemes are rampant everywhere in Uncle Sam's dominions. I have been so incensed at these so-called legalized schemes, that I should, had I the power and means, drive all such money changers out of the county. I should like to read something from able writers on this topic of money-loaners, lawyers and bankers, who are back of this kind of work. I am well aware that these money-loaners justify such robbery under the pretenses that they are taking chances of losing the loans, by reason of certain borrowers having no property as security. But, I have yet to hear that the money lenders ever go broke. Whatever use you can make of this, if it's any revelation at all, of this communication, I should be pleased if it being alluded to in some future issue of the "Worker."

L. A. LeMILLER.



PETER MAURIN SAYS USURERS ARE NOT GENTLEMEN

1. The Prophets of Israel and the Fathers of the Church forbid lending money at interest;
2. Lending money at interest is called USURY by the Prophets of Israel and the Fathers of the Church;
3. Usurers were not considered to be gentlemen, when people used to listen to the Prophets of Israel and the Fathers of the Church;
4. When people used to listen to the Prophets of Israel and the Fathers of the Church, they could not see anything gentle in trying to live on the sweat of somebody else's brow by lending money at interest.

LEGALIZED USURY

1. Because John Calvin legalized money-lending at interest, the State has legalized money-lending at interest.
2. Because the State has legalized money-lending at interest, home owners have mortgaged their homes.
3. Because the State has legalized money-lending at interest, institutions have mortgaged their buildings;
4. Because the State has legalized money-lending at interest, farmers have mortgaged their farms;
5. Because the State has legalized money-lending at interest, cities, counties, States, and Federal Governments have mortgaged their budgets;
6. So people find themselves in all kinds of financial difficulties, because the State has legalized money-lending at interest.

Stanley Vishniewsky, of 69 Scholes Street, Brooklyn, has been of great assistance to THE CATHOLIC WORKER during the past two months, volunteering his work every day in selling the paper on the street of New York. He has covered City Hall Park, Madison Square and Fourteenth Street, and has had no difficulty in disposing of it.

He is anxious to get in touch with other young fellows who could give an hour once a week at noon to the sale of the paper. If we could find a group of half a dozen or so, we could arrange their services so that someone would be in City Hall Square, for instance, every day at noon, and people would come to look for the paper there.



Ada Bethune

APOSTOLATE OF THE SEA

As a result of the Apostolato del Mare initiative in Genoa, the St. Vincent de Paul Society at Savona has instituted a "Stella Maris" Conference and has opened a clubroom for seamen at Via-Roma 4, Savona. Attached to the new A. M. Club there is a garden where sports will be held: reading and recreation rooms are provided also. Ship and hospital visiting and Samaritan help for unemployed seamen are now being carried out at this new Italian center of Catholic Sea Action. His Eminence Cardinal Minoretto, Archbishop of Genoa, has taken a deep personal interest in the development of the Apostolato del Mare in Genoa, where there are flourishing clubs for the service of naval and mercantile marine seamen the influence of which splendid work is radiating to all ports in the Italian peninsula.

BOOKS TO READ

1. If you want to know how the first Christians constructed the social order read "The Great Commandment" by the Apostolic Delegate and "The Valerian Persecution" by Father Patrick Healy.
2. If you want to know how the Irish Scholars reconstructed the social order after the Fall of the Roman Empire read "The Making of Europe" by Christopher Dawson and "Ireland and the Foundations of Europe" by Benedict Fitzpatrick.
3. If you want to know how we can reconstruct the social order in our own day and age read "Nazareth and Social Chaos" by Father Vincent McNabb, O. P. and "Fields, Factories and Workshops" by Peter Kropotkin and "Social Principles of the Gospel" by Alphonse Lagan.

Use Relief Canneries on Wheels
BREMERTON, WASH. (FP).—Eight canneries mounted on trucks are chugging through Kitsap County helping housewives and farmwives to can their corn, beans, tomatoes and some fruits. The cannery on wheels consists of a cooker and a sealer. It furnishes all the equipment, including cans, fuel and salt. In return it gets one out of every four cans, which will be given in relief rations to other families. No fish or meat will be canned.

G. W. Campen, local relief director for the government, says that the county will probably have the largest relief load in its history.

Catholics Vs. Catholicism

As compared with the official attitude of the Protestant Church towards Negroes the official attitude of the Catholic Church is far ahead. So far as the Catholic Church is concerned it does not make a particle of difference what the color of the skin may be; because it wants all men in its communion it is The Catholic Church. The Protestant Church in this country has split up many times over the color question; we have at least a "Northern" and a "Southern" branch of practically all the non-Catholic bodies.

Concerning the personal attitudes of many Catholics, however, there is much to be desired so far as the Negro is concerned. Many Catholics are thoroughly Protestant in their racial prejudices. Of course this is inconsistent with the teachings of the Master, but should the master of any school be blamed if his pupils do not live up to what they are taught? The important thing is the attitude of the master and his school.

So, in the question of Churches: the important thing is the attitude of the Master and His school, the Catholic Church. It is just as inconsistent for Negroes to disbelieve the doctrines of the Catholic Church because some Catholics do not practice them perfectly as it is for white people to condemn all Negroes because of the disreputable lives of some Negroes. Let the Negro be first to be fair if he asks fairness; let the white Catholic be fair to the Negro if he asks fairness from others. Otherwise we shall be like the man in the gospel who, after having had his big debt cancelled by a kind master, went forth and proceeded to strangle his neighbor who owed only a small debt. We must be more consistent than the servant, otherwise we shall receive the same condemnation.—From "The Colored Harvest."

Negro Paper Comments

Negro newspapers and periodicals are not slow to give the Church credit for its fairness. While it is discouraging at times to note the slowness with which some writers perceive the distinction between the attitude of the Catholic Church and the personal attitudes of some few Catholics, it is distinctly encouraging to observe the increasing attention being paid to the Catholic Church's fairness. We quote an instance from *The Houston Informer*, a Negro newspaper from Texas:

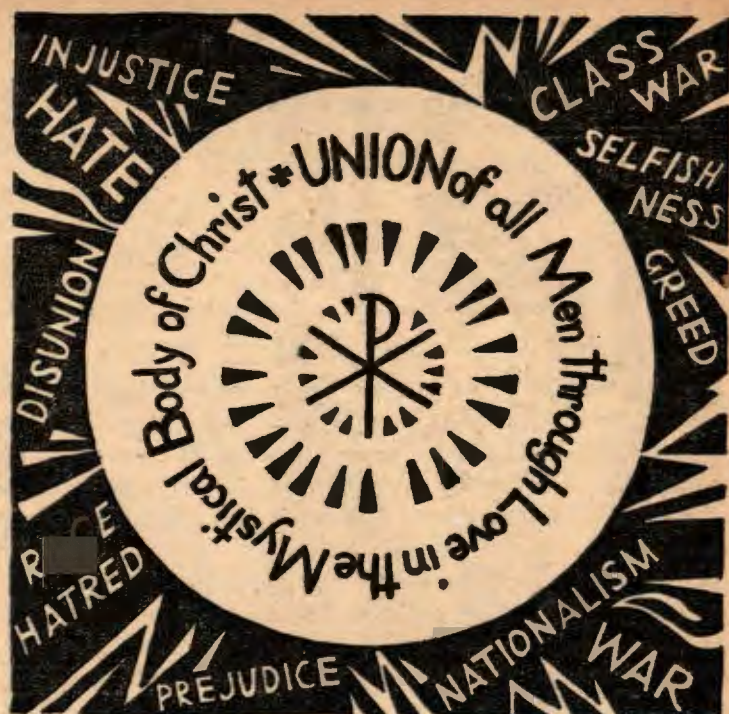
"Negroes all over America are giving more attention to the attitude of the Catholic Church toward the oppression and problems of the Negro race. Leaders of the Church have gone before the microphone over nation-wide hook-ups and told the country that the treatment of Negroes in the United States is not Christian and is un-American. More money is being allotted in Catholic circles for the higher education of Negroes.

"When we see Protestant judges in the State of Texas turning thumbs down on the decisions of the Supreme Court of the United States and Protestant ministers and laymen rejoicing or being silent while Negroes are lynched and otherwise outraged, it is not surprising that Negroes should be looking with more interest to the Catholic attitude."

—From "The Colored Harvest."



Ada Bethune



Ada Bethune

The Mystical Body of Christ

"Why do the Members of Christ tear one another, why do we rise up against our own body in such madness; have we forgotten that we are all members one of another?"

Pope St. Clement of Rome.

If Mr. Gottlieb around the corner in his little grocery store should ask us what do we mean by the Mystical Body of Christ, what shall we tell him? If the old Negro who comes late at night with a gunny sack on his bowed shoulders to go through the ash cans along the street in search of rags and papers asks us, what shall we say? And if a member of the Order of Seventy-six, or a Communist, a striker or a scab, a Jew, a Gentile, or a Negro or a Japanese?

How could we tell it any better than in Christ's own words? "I am the vine; you are the branches."

Or in the words of St. Paul: "We are all members, one of another."

Or in the words of Pope St. Leo: "Know, O Christian, how great thou art, who has been made partaker of the divine nature. . . . Remember whose body it is of which thou art a member, and who is its head."

Or in the prayer of the Mass: "Grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity."

An understanding of the dogma of the Mystical Body is perhaps the greatest need of the present time. It is a further explanation of the Incarnation.

Christ by partaking of our humanity, gave us life, who were dead. Now, not we live, but Christ in us, as St. Paul says.

Christ is the head and we are the members. And the illnesses of injustice, hate, disunion, race hatred, prejudice, class war, selfishness, greed, nationalism, and war weaken this Mystical Body, just as the prayer and sacrifices of countless of the faithful strengthen it.

St. Augustine says that we are all members or potential members of the Mystical Body of Christ.

Therefore all men are our neighbors and Christ told us we should love our neighbors, whether they be friend or enemy.

St. Augustine warns us never to judge another because we do not know what he may be in the future. We are to remember St. Paul, who persecuted the Christians and became one of the foremost preachers of the doctrine of the Mystical Body.

Because of this dogma of the Mystical Body, Catholics may not allow their souls to be clouded with greed, selfishness and hate. They may not hate Negroes, Jews, Communists. When they are guilty of prejudice, they are injuring the Mystical Body of Christ. It is as though they wielded the scourges in the hands of the soldiers who attacked our Lord. If a man hates his neighbor, he is hating Christ.

God so loved all of us that he gave His only Son to the world to take upon Himself, through His most sacred humanity, our sins and die for them.

Communists and radicals of all descriptions believe that Sacco and Vanzetti, the Centralia victims, I. W. W.'s during the war, conscientious objectors, the Scottsboro boys now, and Tom Mooney, too, laid down their lives and are laying down their lives for the working class, to achieve some measure of justice for their fellows. They, too, should realize more readily than the great masses of comfortable people, the mystery of the tremendous sacrifice of Christ, who suffered in His agony in the garden, not only His own agony, but the agony of all others, the agony of those who suffered, and the sins of those who inflicted suffering and death upon them.

All men are our brothers. The saint as well as the sinner whom we may not judge as we wish not to be judged. This dogma of the Mystical Body precludes all ideas of class war.

And it is to promulgate this dogma—to bring it to the man in the street, that the Catholic Worker is dedicated.

Catholic Worker Leaflets

(Mimeographed)

Lives of St John Bosco, St Vincent de Paul, St Anthony and Miguel Pro, illustrated, one page; 25 cents per hundred. Anti-War and Anti-Fascist Leaflets, one page; 25 cents per hundred. Postage Extra.

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Paper Bags

There is a chill in the air, mornings and evenings, and the smell of Concord grapes along First avenue and occasionally along East Fourteenth street, the pungent smell of wood smoke. For many of the folks down by the river cannot afford gas and do their cooking on stoves, and for their fuel drag up driftwood from the river.

Coming along First avenue this morning on my way home from the printer's I noticed that the plane trees were losing their leaves and that the sage green bark was showing against the hazy fall sky. The benches beneath the trees are always occupied by the homeless and the unemployed. At night you can count as many as two hundred and fifty men sleeping on the benches in this little park area which extends from Houston street down almost to Chatham Square. This morning one middle-aged man was fumbling with spool and thread which he had taken from a paper bag. This paper bag probably contained all his worldly belongings.

The other day a girl came to apply for a bed in the Teresa-Joseph Cooperative. She had with her only a medium-sized paper bag. "Have you got your things with you?" we asked her. Oh, yes, these were her belongings, and she indicated the crumpled bag. One cannot say much to these people in regard to holy poverty.

* * *

There is none so poor that he cannot help his fellows. We have a friend down the street who lives in a little apartment for about twelve dollars a month. When she can get the work to do she does housework, days' work, the hardest kind of work, to earn her bread. She brought in some men's shoes and clothes which she had begged for us from her employers. Another woman in the neighborhood who has four children, a husband with a fractured skull, and is often without the necessities of life, brought in some children's clothes to be passed on. Another mother, on relief herself, brought in some children's coats.

Other donations during the month besides clothes included charcoal, back numbers of magazines and pamphlets, coffee cups, a jar of apple butter, 24 pounds of coffee, three bags of potatoes, two dozen egg plants, squashes, green peppers, cabbages, and cake, bread and rolls left over from a church social. We thank our friends for these helps for brother body.

* * *

On another page of this issue there is a letter we sent out to the four thousand names on our mailing list in the United States, giving a financial report of these first eighteen months of our existence. Since there are thirty thousand others who receive the paper from bundles ordered by churches and organizations throughout the country, we are reprinting the letter, in order to give an account of ourselves and how we are getting along.

In the four days since we sent out the letter we received \$200 from our friends who rallied to our support, which enabled us to placate the printer and start work on the new issue. "I've never seen any other paper which gets along as well as you do without any advertising," the financial manager of the print shop told us today.

We want to thank all our friends and supporters for their very generous help which encourages us in our work. We pray St. Joseph to bless them in all their undertakings, as he blesses us.

Picketing

"What is picketing," a young Catholic girl asked us last month. This question made us realize what ignorance there is in regard to labor and the rights of labor. One morning in the Daily News the Inquiring Reporter asked a group of women if they would go into a shop if it were being picketed? They all answered that "they wouldn't be afraid, but would go in and shop just the same." These women, too, did not have the slightest notion what picketing meant.

Last month during the textile strike the mill owners of Paterson had page after page of advertisement in the Paterson and Passaic papers, stating their case against the strike. How can strikers get their case before the public? Only by picketing. The peaceful picketing to be seen in front of shops is not meant to intimidate buyers as these women who answered the reporter's question seemed to think. The pickets are there to let the public know—and they can let them know in no other way—that clerks are overworked and underpaid in these shops, and that unionization is not permitted. The bosses have the money, the advertisements, the radio, the columns of the press at their disposal. The workers have only their numbers. That is why they go in for mass picketing. And in spite of all reports to the contrary, the picketing is usually peaceable, the violence coming from the armed guards and the imported gunmen sent out by such agencies as Max Sherwood and Berger's Detective agencies, to "protect" mills and incidentally to provoke violence and so discredit the workers.

CATHOLIC YOUTH

Under the sponsorship of the Central Bureau for American Youth, the first American Youth Congress was held at New York University, on August 15, 16, and 17, just too late to be reported in the last issue. About four hundred young people attended the Congress, representing one hundred and twenty-five organizations, of every shade of political and religious opinion, but when the Congress convened, it developed that the Left Wing groups were in the majority because they had sent a large number of unaffiliated delegates. Consequently, the first session opened with a loud report, when the Communists protested against the way the Congress was being run, against the manner of choosing the chairman, and against so many other items that a wide split in the youthful ranks was forecast.

Although the headquarters of the Central Bureau says that invitations were extended to all youth organizations in the country, only two Catholic groups were represented, the Newman Club of Dumont, N. J., and the Carroll Club of New York City. Since a Catholic assisted in the compilation of the list of youth groups, it appears that the Catholic groups are to blame for this small percentage of representation.

RESOLUTIONS

The Congress heard lectures and held round table discussions on a variety of topics. The resolutions are too lengthy to reprint, but a summary will indicate their purport: The Congress favored the enlargement of Federal works projects, transient camps for girls, youth hostels, an apprentice system, and unemployment insurance. The Congress suggested a decentralization of industrial development, planned communities to provide economic security for young married couples, and in general, planned communities which avoided any resemblance to the formation of a peasantry. The Child Labor Amendment and old age pensions were urged. Other resolutions demanded freedom of expression for teachers and students in and out of classrooms; an end to false economy in school budgeting, in favor of other less important items; adequate sex education; dissemination of birth control information by accredited physicians (the Congress held that birth control is a matter of individual conscience); and divorce by mutual consent, where children are not involved. Finally, considering war and peace, the Congress opposed war, but favored the present military establishment as the sanest guarantee of peace.

The minority reports were inspired mostly by the Communist elements and amount to little more than special pleading for Marxism. Humorously enough, the Left Wing group says: "We reject any kind of absolutism; we are opposed to any form of government or group which does not guaranty civil rights."

CATHOLIC SPEAKS

The few Catholics who did attend gave good account of themselves in the session on "A Spiritual Renaissance." Harry Maguire, editor of Outdoor Life and an ex-Catholic, offered a resolution rejecting the old forms of religion, and suggesting a new form, based on social service, and other humanitarian notions. A heated discussion followed, in which a Catholic, John Riley, of Philadelphia, rallied the Catholics present, and also called upon the Jews and Protestants to defend their beliefs; they responded and the resolution was defeated. Mr. Riley was a delegate of the Philadelphia Civic Society, not a Catholic organization.

Mr. Riley's action is indicative of what can be done in these mixed group discussions, which Catholics have always been reluctant to join. One may easily see what would have happened to other resolutions if sufficient Catholics were in attendance. NORMAN McKENNA.

LETTERS and COMMENT

FROM EGYPT

Egypt.

I am writing on the strength of the article in the London *Universe* describing your gallant and admirable work. I should like to receive *THE CATHOLIC WORKER* regularly and am enclosing a 10-shilling note in the hope that you will continue to send it to me at my regular address in Rome.

I was very interested in social questions before I joined the Beda, which, as you know, is a house for late vocations. Father Delaney, the noted convert, was there, as were other Americans. One of my friends, like myself, an ex-lawyer (from New Jersey), is interested in opposing the anti-Catholic campaign. In my capacity of librarian I shall be in a position to give your paper some measure of publicity, and in the event of my prospected social study group becoming a success your sheets will be invaluable, if only to point the way to something of the kind in England, where, as you may have concluded from an article on another page of the same issue of the *Universe*—is badly needed.

Believe sincerely your admirer and fellow-worker in Christ,
Rev. HERBERT KILDANY.

BLACK INTERNATIONAL

St. Joseph's Seminary.

Greetings at the beginning of a new school year! The members of our class are looking forward to a year in which *THE CATHOLIC WORKER* will continue to present the Pope's messages on Capital and Labor.

There is no doubt but that the world is facing a battle between Capital and Labor. The economic unrest, strikes, breadlines are but portents of a brewing storm. *THE CATHOLIC WORKER* is in a position to do much for Christ's Mystical Body by showing all the Church's attitude on the labor troubles. The laboring classes are now on the offensive demanding their rights. They must be acquainted with the Church's teachings. If the Church (the Black Internationale) is not able to blaze the way, Communism (the Red Internationale) will, with the resulting bloodshed. Your paper is in a position to perform great service to the cause of Christ. Our prayers and best wishes are with you, and soon we hope to be on the battlefield with you.

CYRIL J. POTOCEK.

TOBOGGANED

Chicago, Illinois.

For some months I have been receiving copies of *THE CATHOLIC WORKER*. I was put on your mailing list by Rev. Edward Dowling, S. J., who is now "in stir" for the final year this side of Jesuitical vows. As he is an old Sower of Seed on Rock—and a granite plow he has been prodding my "Model T" mind into awareness of what's what and why in the world of three dimensions. As an ex-bourgeoisie who went proletariat via the toboggan of adversity, I am glad to see a paper as naively honest as your periodical.

The enclosed mintgreen is "placative pence" in re the gratis copies of the past.

JOSEPH C. DIGGLES.

AND CANADA

Nova Scotia.

I am enclosing a dollar for a year's subscription to your paper. I only wish it were more. For some time I have been reading with interest about you and the paper, and only last week saw a copy of it. God bless your zeal and courage! That is decidedly Catholic Action translated into acts—something that does not always eventuate.

May the dear Lord reward and prosper you.

Sister FRANCIS DE SALES.

S. FRANCIS



Ado Bethune

FIGHTING COMMUNISM

THE CATHOLIC WORKER proposes fighting Communism the way the first Christians fought Pagan Romanism through the Works of Mercy.

THE CATHOLIC WORKER proposes fighting Communism the way the Irish scholars fought Pagan Feudalism, through Round Table Discussions, House of Hospitality, Farming Communes.

The Communists do not build Communism they build Socialism.

THE CATHOLIC WORKER does not build Catholic Socialism.

It builds Catholic Communism.

THE CATHOLIC WORKER builds Catholic Communism the way the first Christians and the Irish scholars built Catholic Communism.

THE CATHOLIC WORKER believes that there is no better Communism

than Catholic Communism and that there is no better way to build Catholic Communism than by building Catholic Communes.

Catholic Communes are not a new thing they are an old thing

Catholic Communes are so old that Catholics have forgotten them.

Communists have not invented anything,

not even the name Commune.

The Communist Ideal is the Common Good Ideal—the ideal of Blessed Thomas More,

the ideal of Saint Thomas Aquinas

the ideal of the Irish scholars, the ideal of the first Christians.

The doctrine of the Common Good of Saint Thomas Aquinas is still a Catholic doctrine.

We don't need a new doctrine, we need an old technique.

We need the old technique of the first Christians and the Irish scholars.

What was good for the first Christians

and the Irish scholars ought to be good enough for us.

What was practical for them ought to be practical for us.

"Here is a line from Maritain. It isn't his own—he has taken it from Pascal. We have not been given the task of securing the triumph of truth, but of fighting for its behalf."

HOUSES OF HOSPITALITY REAL NEED TODAY

Girls in Teresa-Joseph Co-op Tell Stories of Hardships

This is the way you do. When you get out of a job you live as long as you can until your money you have saved is gone. All the while you are looking for work—your shoes hurt your feet because you walk a lot to save carfare. You are tired, so you go to sit down in the parks, or if it is raining you go sit in a station or in the rest room of a department store. You meet other women there who have no work either. They tell you about jobs they have had, and they tell you where to go when your money is all gone.

If you're young you don't go to the charities, because they always try to put you into institutions to save you, and you don't want to be in an institution. If you are old—I mean if you are over thirty-five—you would like to be in an institution, but there is none to take you. They don't put you in because they don't think you are in danger, so they send you to the Municipal Lodging House.

Then they send you to the Central Registration Bureau, and they send you some place to stay. But they never send you any place for more than two weeks. Then you have to go back there again and they send you some place else. I've been in lots of places, and pretty soon they say, "You here again? Can't you find work yet? What's the matter with you, anyway?"

Even when you're anxious to find work they think you aren't.

Not Enough to Eat
One woman called up an agency and said she wanted a woman for \$25 a month and board. So they sent me over.

When I got over there, way out in Brooklyn, the woman said she would only pay \$2 a week; that there was a depression and times were hard. Didn't I know it!

So I took the job, even if it was \$2 a week, but they didn't give me enough to eat. They never had enough in the house, and after the food came back from the table I had some. Very often there wasn't much, so I had very little. It's hard to take care of a ten-room house when you don't get enough to eat. I got sick and gave up that place. So then they say, "See, she doesn't want to work."

They don't want you when you're old. They want young girls; that's all.

Another Girl's Story
All last year I worked in a boarding house up in the country. I was supposed to get \$10 a month, but I didn't. I worked there eight months and I only got \$10 altogether. I got sick with awful headaches and they had to send me down to the city to the hospital to have an operation. It was tumor on the brain. So then I was in the hospital two weeks. After that I was in a convalescent home in the country two weeks. Now I have no place to go and I'm not strong enough to get work yet. It was just a month ago I had my operation. I have no family, just two brothers, and I don't know where they are. They disappeared years ago. So I have no one. I'm 24 and I like to work, but I can't work now. . . .

Municipal Lodging House
Yes, I'd be glad of a bed. I've been staying at the Muni and I don't sleep very well. Women keep coming in all night, and there are 150 or 200 in the room in the two-tiered beds, and you don't rest so well.

I wish there was a place for Catholic girls where they could go, no questions asked, when they're up against it. Lots of girls hate to answer questions, anyway, even if they haven't got anything to hide. They're afraid of being blamed. They're blamed for not having work, for seeking shelter and clothes, and everybody acts as if we were putting something over on

them. Some of the girls change their names when they go to the Muni because they're ashamed to go to a city place for charity. Then they feel ashamed about that, too, and people think the worst of them because they did that just on the spur of the moment.

If there just was a place where girls could go for 15 cents a night when they could pay, then it would be easier for them to get on their feet again. A place where they wouldn't be kicked out every morning to roam around the streets, rain or shine. You walk and walk and sit in the park and look for work and wait in agencies until you nearly go crazy.

It's no kind of a life!

Homeless Boys

(Continued from page 1)

cares for a number of these transient juveniles from various sections of the United States. Mr. Tutak is superintendent of the Home, and Mr. Gilson is a supervising director of the Society—both capable, courteous gentlemen. The statistics available at the Home for the last three months are:

Boys Received Catholics		
June	306	157
July	328	176
August	317	184

"According to trained social workers, the majority of the roving youth does not come into contact with agencies at all. These experts estimate that for every boy who does come into relation with a charitable agency there are five to ten others who do not. If this contention is accurate there would appear to be from 700 to 1,500 drifting Catholic boys who reached New York in June; 800 to 1,700 in July, and 900 to 1,800 in August. These figures, admittedly approximate, cover New York City alone."

In Chicago Bishop Sheils is doing a great work for homeless and jobless boys. There are no less than eight C.Y.O. homes as they are called. One of them has a delivery service with 30 motorcycles and the boys are taught to take care of the garage and repairs. They all have union cards.

Another home has a bake shop attached to it and the boys learn the trade. Outside Chicago there is a technical school where the boys are taught aviation mechanics in



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addition to ordinary mechanics. Another working boys' home has a printing shop and a school for chefs and bookkeepers.

There is room for this activity in New York. What about a House of Hospitality for homeless boys here?

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.

Day After Day

Very damp and drear. Walking across Fourteenth street a steamed looking girl goes in costume advertising the Gypsy tearoom. She wears garish dress and a sandwich sign. She has been on her job all summer. There is another woman with bleached marcelled hair who advertises a beauty parlor, a poor wretch haggard with want and in herself a bitter satire directed against the comfortable women who preen and luxuriate in facials, manicures, unguents and ointments, powders and perfumes, while their poorer sisters tramp the streets, ill fed and weary. Another satire, a middle-aged woman trundling a baby carriage bedecked with signs advertising buggies and high-chairs, bicycles and toys and other joyous things. She walks the street up and down across the town, no joy in her tired eyes and sad enduring mouth.

THE CATHOLIC WORKER Propaganda Committee, whose patron is Edmund Campion, worked valiantly all month. September first was International Youth Day, and a crowd of young men and women, all college students and some seminarians, spent the afternoon passing out pamphlets in Tompkins Square, where an anti-war Communist meeting was being held.

One of the committee and a friend of the paper since its beginning objects to this procedure of



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giving out leaflets to the Communists, on the ground that it antagonizes and gives rise to violence.

It is true that that day one of the seminarians was struck several times by irate members of the Young Communist League, who are notoriously the most violent of the Communist group, and others had the leaflets torn from them and destroyed.

But when the Communist party is propagating lies about the Church and war, can we stand by and be silent and dignified? We enter our propaganda as a protest to them, and also to enlighten the thousands of bystanders, who are not Communists, who attend these affairs or who are gathered by the crowds and hands and cheering.

Of course it is undignified to receive a blow in the face. But it is a good thing to be so struck sometimes. It makes it a bit easier to meditate on the Passion of our Lord. One can feel more keenly the blows and jeers He received from the mocking soldiers. Our indifference is jarred a bit with this upsetting of our dignity.

Here are a few things Father Lord said at the recent School of Catholic Action. (I print them for the benefit of those who question our attitude on Nationalism.): "A patriot is one who loves his country; a Nationalist is one who hates every other country. Patriotism is Catholic; Nationalism is non-Catholic and often anti-Catholic. On the one hand there is the division of races and on the other, the division of classes, making for war. But we are members, one of another. The concept of Internationalism towards which the Communists are rightly striving, is part of the concept of the Mystical Body of Christ."

Apartment in Immaculate Conception Parish Shelters Many in Last 10 Months

For the benefit of our more recent readers who missed last winter's issues of the paper, we are printing this resume as to the Catholic Worker House of Hospitality, which we have named the Teresa-Joseph Cooperative. It is Peter Maurin's idea that there should be a House of Hospitality, as there were in the Middle Ages in connection with every parish, where those who were in need could receive shelter and advice. These houses would take



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the place, for Catholics, of such places as the Municipal Lodging House, the Salvation Army and other homes where Catholics who are unemployed and homeless must go for aid. We heard so many stories last winter from homeless Catholic women that the editors of the CATHOLIC WORKER decided to open a shelter along very modest lines.

There being no house offered to us, we rented an apartment in the neighborhood. With the cooperation of Father Secor and Father Nicholas of the Immaculate Conception parish, East Fourteenth street, who collected quarters and fifty-cent pieces and dollars from women who were working in their parish, the rent, gas and electricity was paid. We appealed in the paper for beds and bedding and other furnishings, threatening to sleep under newspapers and rugs if the blankets were not forthcoming. Although the Sign carries a letter in the October issue which tells of the editors rolling themselves in newspapers and sleeping on the floor—that is a slight exaggeration.

We were short of blankets a few times, it was true. But on offering up prayers for covering, the blankets were forthcoming. On a few occasions when we were caught unprepared there was the necessity of sleeping on the floor. But it was in summer, and it is cool sleeping on the floor then.

The "house" has been a success, in that it did that which it set out to do—care for homeless Catholic women. Many of the girls got jobs and went on, to leave their places to others. There was room for only ten at a time, but we estimated that we provided 2,400 nights' lodging for fifty or so girls. Through the kindness of Mothers' Clubs and individuals, we were able to provide about 300 Sunday morning breakfasts, and through the St. Vincent de Paul Society and city agencies which provided bread and food tickets, the girls received other meals which it is impossible to estimate due to the fact that sometimes the food in the city agencies ran short and the girls went to a canteen, the armory or the Municipal Lodging House for their meals.

A great deal of clothing was provided the women by kind friends who gave their own and collected the clothing of others for us. (Even the editors were clothed thus.)

Sometimes when a woman got work for a few days through some agency, she conscientiously paid fifteen cents a night, as they do in an Episcopalian home downtown which has been operating for many years.

On one occasion, one of the women who obtained work as a nursemaid came back during the summer and paid us five dollars and

twenty-five cents for the exact number of nights she was lodged at the shelter.

The women are of all ages, from twenty to forty-five or so. Usually the older ones predominated, for though they are willing to work they can find nothing. There were two who seemed to be permanently attached to the place, evidently unemployable, but these littlest ones in Christ's Kingdom have to be taken care of too, and who were we to judge as to whether they were "taking advantage of us," as the saying is.

A Negro woman came and stayed with us for about a month, and though there were two Southern girls in the apartment at the time there were no evidences of racial antagonism and it worked out well. Indeed, when she was sick, they ministered to her.

One of the rules of the house was that when they came there, new from some agency or lodging house where they had been put out on the streets early in the morning to stay out until late at night, they were entitled to sleep late and make up their strength. This with the understanding that when they felt rested they would go out with renewed vigor in the search for work. Also that they could stay in on rainy and snowy days.

They "did not take advantage" of this leeway.

Of course, there were squabbles now and then, and arguments and antagonisms. What household of ten or twelve is without them? The women were not saints, though many of them gave evidence that they were trying to be.

But on the whole, the place has been proven by its eight months' existence to have filled a real need.

The trouble is, we need a house. In the face of continued depression we have been forced to retrench, this fall, and take a smaller apartment which houses only seven. The place is crowded, especially as one of the women, deserted by her husband, has a baby.

We are crowded and there are ever more and more women coming to our door, only to be turned away.

The need is great for a house where women can be harbored. Giving a bed to one who needs one is performing a corporal work of mercy, a work which Christ has commanded us to do.

Is there not someone who can find us a house for these least of His?

Inasmuch as you have done it unto one of the least of these, you have done it unto Me.

BODY AND SOUL

There is no reason to suppose that our Lord, when bidding us to visit the sick or prisoners, and attaching eternal issues to our doing so, was speaking allegorically. He meant real sick persons, real prisoners. Moreover, it is bad psychology to divide soul and body as with an axe. "Man" is body-soul. It is, finally, bad policy. I had occasion recently to ask—shall we say, for the sake of a name a "Catholic Soldiers' Association." I wanted a job for a young man just leaving the army. On his getting one depended the general serenity of his life, and also his marriage. I was told: "We do not look for jobs." "What do you do?" "We try to encourage men to frequent the Sacraments." I said: "When you say to the average ex-soldier, desperate for food and clothing: 'We cannot find these for you, but we hope you will go to Communion—we do ourselves' he will say: 'Thank you; I'll apply elsewhere.' He does so; and if he gets his job from the Salvation Army or Y. M. C. A., there will remain his gratitude and allegiance. You simply cannot save conscience by saying: 'He was a slack Catholic; he was merely out for the fleshpots'."

Rev. A. C. Martindale, S.J.

WE FOUND A LAUGH

The following verses clipped from *The Militant*, Trotskyite paper, gave us a laugh which is worth passing on. For those unfamiliar with the sectarianism of Communism, it is necessary to explain that the Trotskyites and the Stalinists are bitter enemies. Also the Lovestonites, the Farm Labor party, the American Workers party, not to speak of the Socialists. When they combat each other they are not usually content with verse. Brickbats are more in order, as those who read of the riot between the Communists and Socialists in Madison Square Garden will remember. The following satire, however, cuts both ways. Trotskyites are pretty zealous joiners themselves, only they haven't quite so many organizations open to them.

Ishabod Blechedick Wallingford Cohen

Was a Stalinist victim who was constantly goin'
From meeting to meeting
Of this or that Org;
At the end of a year
He was fit for the Morgue.

He paid dues in the party, the T.U.U.L.,

The Workers Theater and A. F. of L.

The Toothpick Designers,
The Freiheit Verelners,
The 14th Street Miners—
He joined them as well.

He was one of the prancers
Of Harlem's Red Dancers,
He just missed getting into
The Fighting Red Lancers,
But, nothing distressed,
He flocked with the rest
To the Bolshevik Band of the Ban-
ning of Cancers.

With Father Divine, who embodied
the Lord,
He joined in the Group for Foster-
ing Ford;
Every day for the Worker 'he'd
garner his sub
And get credited to. It at the Pel-
ham Bay Club.

On every vacation
Some new Federation
He joined with a greeting, a shout
and a whoop.

And despite his Neuritis,
Lumbago and Croup,
He joined with the Haircurlers'
Progressive Group.

He faithfully joined with the
S.M.I.U.,
The League for Defense of the
Eskimos, too.
Like a good proletarian,
He turned vegetarian,
There was hardly an outfit he didn't
go through.

At each demonstration
He made his donation
And uttered the slogans he learned
in the book.
For the first Earl of Browder
He would shout out still louder,
And there wasn't a paper which
he didn't took.

And here is one from Father
LaFarge, told at the first of the
lectures on Liturgical Arts at the
Center Club. Some one came to
him, he said, and tried to convince
him that the Liturgical movement
was the work of paid British prop-
agandists! This joke is only to be
appreciated by those who attended
THE CATHOLIC WORKER's school last
winter. Perhaps the suspicious ob-
jector had previously been a high
Anglican.

The *New York Times* of Septem-
ber 16 prints a letter from a man
who bought a shooting preserve in
North Carolina. He did not raise
grain or cotton or tobacco on it.
It so informed the inspector from
Washington. To his amazement he
received from the Government a
check for \$6,000 for not cultivating
his land.
—*Nativity Mentor.*

A Suggestion for American Catholic Youth Groups

VIENNA, AUSTRIA.—This city is soon to witness a striking sight—the production of religious plays in the heart of the Vienna Socialists' tenement stronghold, source of the tragic revolt last February and place from which the Socialists had hoped to control the Austrian capital.

In the large courtyards formed by the fortress-like tenement houses a troupe of actors known as "God's Players," recruited from among the simple people and managed by trained impresarios of the theatre, will produce religious plays and pageants for the purpose of propagating Christian art through the drama.

The players have been staging their productions in the open air, mainly on the steps leading to the entrances of churches. Since 1925 they have given 2,700 performances. They seek to appeal principally to youth. In furtherance of this plan, fairy plays will be presented every Saturday afternoon for children. Many of the children will participate in the plays as players and as dancers. Following the performance for the children the players will go to the nearest church, where, after the evening service, they will present a mystery play. Accompanied by their audience, they will then return to the "Socialist courtyards" and offer some entertainment for adults. The players work without compensation.

(By N. C. W. C. News Service.)

CARDINAL HAYES SAYS:

1. Charity is something that tempers men's judgments, sharpens their sympathies and prompts their wills.
2. In fine, it is that quality of man of which the angels sang over Bethlehem's cave "Peace on earth to men of good will."
3. Charity makes a man concerned about the welfare of others yes, makes him willing to give of himself, that others may prosper.
4. Charity is more than mere assistance pity, mercy or compassion.
5. It filled the souls of the apostles when they went forth from that little room of the first Pentecost day to spread amid suffering and persecution the good news of Christ's teachings to distant peoples.



Adc Bethune

If people say: "Well, but what can I do? I cannot alter the whole structure of society," the answer is (a) a few determined individuals can alter the current of public opinion, and thereby the structure of society — no revolution has ever been carried through by a majority, but by a handful of determined men, especially when the majority was apathetic or despondent. And (b) we have no right to throw responsibility off on to general conditions and abstractions till we are sure that the individual can do nothing at all. But ten to one, he can do much....

Rev. C. C. Martindale, S.J.

CHRIST THE KING

(Continued from page 1)
the priest is the mediator.

When Christ is the Leader

the educator

trains the minds of the pupils so that they may understand the message of the priest.

When Christ is the Leader

the politician

assures law and order according to the priest's teachings.

When Christ is the Leader

the technician

devises ways and means for the economical production and distribution of goods.

When Christ is Leader

the administrator administers according to the directions from the technicians.

When Christ is Leader

we have a functional

not an acquisitive society.

7. REBELLION IS REBELLION

Boloney is boloney

no matter how you slice it and rebellion is rebellion no matter when it happens whether it is the religious rebellion of the 16th century or the political rebellion of the 18th century or the economic rebellion of the 20th century.

Someone said

that the Catholic Church stands for Rome, rum and rebellion.

But the Catholic Church

does not stand for Rome, rum, and rebellion.

The Catholic Church stands

for Rome, Reunion, and Recon-
struction.

The Catholic Church stands

as Rome used to stand for law and order.

The Catholic Church stands

for the reunion of our separated brothers.

The Catholic Church stands

for the Reconstruction not the patching up of the social order.

8. CONSTRUCTING THE SOCIAL ORDER

The Holy Father asks

to reconstruct the social order. The social order was constructed by the first Christians through the daily practice of the Seven Corporal and Seven Spiritual Works of Mercy.

To feed the hungry

at a personal sacrifice, to clothe the naked at a personal sacrifice, to shelter the homeless, at a personal sacrifice to instruct the ignorant, at a personal sacrifice such were the works of the first Christians in times of persecution.

If you want to know more about it read the two following books:

- a) "The Great Commandment" by the Apostolic Delegate
- b) "The Valerian Persecution" by Father Patrick Healy of the Catholic University.

9. RECONSTRUCTING THE SOCIAL ORDER

The Christian social order

had to be reconstructed after the Fall of the Roman Empire.

The leaders in social reconstruc-

tion after the Fall of the Roman Empire were the Irish scholars.

Through Round-Table Discussions

the Irish Scholars brought thought — the people. Through Houses of Hospitality

the Irish Scholars exemplified Christian charity.

Through Farming Communes

the Irish Scholars

made scholars out of workers

and workers out of scholars.

The means used by the first Chris-

tians to construct the social order

and by the Irish Scholars

to reconstruct the social order

are the means proposed now

by the CATHOLIC WORKER.

The Last Word in Meanness

We live and learn. LABOR thought itself sadly familiar with all the bad and brazen excuses which corporation masters make for evil deeds. But an article in the *Winsted* (Conn.) "*Citizen*" shows that this was a mistake.

Allesandro Reigodanso worked several years for the New England Lime Company of Canaan, Connecticut. Two years ago he was injured at his work and died of his injuries. The compensation commissioner of Connecticut made an award, requiring the lime company to pay \$5 a week for the support of Allesandro's three children.

The company has appealed on the ground that the children were not living with Reigodanso for a time before his death. The lime company explains that it paid him such low wages he could not support them. Therefore, they were not dependent on him and, therefore, the company owes them nothing!

Surely, this is breaking new ground in mean, contemptible chiseling. Pay such low wages that a man cannot support his family, and then use the results of your own miserly conduct as an excuse to dodge compensation!

Bandits in New York seized \$427,000 from an armored truck, and State and Federal forces are seeking them by land, sea and air. Not so long ago financiers in New York took \$12,000,000 from investors by a single pool in oil stocks, and nobody has even called the police.

(Clipping sent in by a friend.)



Adc Bethune

CAMPAIGN AGAINST COMMUNISM LAUNCHED

Canada Being Swept by Radical Doctrines, Cardinal Declares

Opening a vigorous campaign against Communism in Canada, prelates of the Catholic Church and civil officials of the Dominion joined in a four-day convention at Montreal last week to rally the forces of the country against the spread of radical doctrines threatening to upset the current order.

Among the leaders in the convention were Cardinal Villeneuve, Archbishop of Quebec; the Most Rev. Alphonse E. Deschamps, Auxiliary Bishop of Montreal; Postmaster-General Arthur Sauve, and Ernest Lapointe, Member of Parliament and former Minister of Justice.

At the convention, which was held under the auspices of *l'Ecole Sociale Populaire*, Cardinal Villeneuve declared that the effective means of fighting Socialism and Communism lie in sane doctrines and the enactment of social reforms through political means. The Cardinal warned that Canada is being swept by radical doctrines designed to appeal to workers in the Dominion. —(The Buffalo Echo.)

St. Thomas Aquinas declares that, for the practice of virtue, a certain amount of goods was indispensable.

Cardinal Manning said that God's commandments could not be preached to men with empty stomachs. —Abbe Lagan.

Anyone may sign himself with the sign of the cross, may say "Amen" and sing "Alleluia," may present himself for baptism, visit churches and help to build them. The only thing which distinguishes the children of God from the children of the devil is love. —St. Augustine.

Catholic Action Aided At College by Means Of 'Drama Workshop'

Toledo, Sept. 21.—Catholic Action through a "drama workshop" is one of the chief activities at Mary Manse College here.

The 1934 prize plays of the workshop have just been copyrighted and are now available for sodalities, Little Theatre groups, colleges, high schools, and dramatic societies. The plays are "The Red Goblet," based on a legend concerning St. Francis, by Gervaise Lemke; "Ocean Waves," a farce, by Eugenie Girardot; and "A Matter of Waiting," a first-prize play by Helen Shea.

"Mansions," put out by The Queen's Work, St. Louis, is a Mary Manse Workshop play which has been a favorite in hundreds of schools from coast to coast. The plays present some doctrine, problem or incident of Catholic life. Before being prepared for general use they are put through the test of judges and an audience in the college's Little Theatre. Students and alumni of St. John's University, Jesuit institution here, assist in the staging and acting of the best performances. The plays are then improved and prepared for general use.

(By N. C. W. C. News Service)

SOVIET RUSSIA

(The close of the speech of Giuseppe Motta, foreign minister of Switzerland, opposing the entry of Russia into the League of Nations.)

"For the present it suffices that Soviet Russia may not be admitted to the League of Nations by an unanimous vote, in oblivion of its past and with laurels of triumph. When she shall have been admitted, the council and assembly will be faced with several open questions. The resolutions of the Assembly relating to Georgia will not sleep the sleep of death. Armenia, Ukraine and other countries will still enjoy the interest of men of good-will.

"Let it not be said: 'These questions no longer will be raised.' The sympathies of civilized mankind will follow the heroes who defend their life and their liberty. No 'statute of limitations' will deny their claims.

"And above all, when the Soviet delegates will be in Geneva, we hope voices may be raised here to demand explanations of their government on behalf of the consciences of mankind. These voices will denounce this anti-religious propaganda, which is without precedent in the annals of humanity and which plunges into grief and tears Christendom, and with Christendom, all men who believe in God and who invoke justice."

"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.

WEBSTER HALL

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The Boston Players Present

"IS ZAT SO"

A Comedy

A Benefit Performance for St. Mary Magdalen Church

Monday, Oct. 8, 1934, at 8:30 P. M.

Dancing Following the Performance

ADMISSION 50 CENTS

Work Among N. Y. Porto Ricans

(Continued from page 1)

new surroundings, in their setting aside of their old customs for the manners of the new, that all too often their ancient faith is set aside as just one more item belonging to the old and discredited order of things. Embittered by their inability to learn a livelihood for themselves and their families, living in congested and unsanitary conditions (four and five families often living in one apartment) they easily fall the prey of Communistic activities. "My father curses God," a little boy confides to his teacher, and with that she may visualize the long, futile struggle, the growing despair and the final rebellion that has led to such a statement.

Almost two years ago, a young teacher in one of the schools of this district, realizing the immediate need of combatting this rapidly spreading atheism, began working with the children by organizing Catechism and Mass instruction classes. There is no parochial school in this section. An effort was also made to make the church's parish hall the center of wholesome, cultural and recreational activities for the children. With the aid of volunteer workers, classes and clubs were organized. Augmenting the catechism groups, piano, dancing, art and sewing classes were started. A story hour, a travel club which visits points of interest within the city, a woodworking club, a baseball team and supervised play groups have been the source of much benefit and pleasure to these poor children, as well as the means of making the church, instead of the street corner, the center of their leisure time, thus enabling us to re-introduce them to the truths of their religion. We have been fortunate in obtaining the services of a Sister, a Parish Visitor, who visits the homes, giving the most needy all the assistance she is able.

Recently this work received the recognition of the Ladies of Charity and is now to be known as the Elizabeth Seton Guild.

We are most grateful to you for sending us those students of Cathedral College and the seminarians who assisted us in conducting activities for the boys throughout this past summer at our Day Camp. They were zealous and tireless workers. With an apparently inexhaustible fund of energy and good nature, they took the boys on hikes, swimming twice a week, directed the production of a weekly paper dealing with camp activities, instructed a class in woodworking, conducted all manner of athletic activities and even gave the boys a talk on spiritual things whenever the occasion presented itself. All of this bore visible fruit on August 15, the Feast of the Assumption, when over 250 boys and girls received the sacraments in honor of the occasion and were our guests at a gala Communion breakfast in the parish hall. St. John Bosco, you remember, always advocated making a holy day, a holiday for the children in his care, that being a day of joy, it might impress itself the more indelibly upon their minds and hearts. You would have been impressed, I know, to see lads of fifteen and sixteen in this group who were receiving Holy Communion for the first time in more than two years.

Now, however, these seminarians have returned to their studies and many of the activities for boys have come to a temporary standstill. Do you have any more like them, or even remotely like them about the office of THE CATHOLIC WORKER?

(Some more boys from Cathedral College have volunteered for this work. All of these young men became interested in THE CATHOLIC WORKER and Catholic action through Father John Monaghan—Editor's note.)

Just now we're rather desperately in need of an empty store within the confines of the parish, in which we can conduct our art and wood-

working clubs for the winter. We're rather crowded in the church's basement, and we need to spread out a bit. Among other things we would like to start a nursing service and baby clinic; we would like to conduct a permanent rummage sale, where clothing may be distributed to the needy; we would like to start a harmonica club for the boys (we'd really prefer an orchestra or a band, but the price staggers us) if we can get a place for them and a harmonica player to teach them, as well as the price of the instruments. You see, we lack everything but the main item—the boys! What we really need is a house which could become the center of activity in the neighborhood, the power for good counteracting the forces of evil which flourish so easily among the impoverished and discouraged.

We're turning on the heavy artillery in the form of prayer to our good friend St. John Bosco, who has been taking quite an active interest in our activities right along. Now, we want him to lend a hand in getting us a suitable store, and while he is about it, he really ought to include a few good workers and perhaps a little cash. We can take care of all the rest. As an inducement, we are planning to reward his interest by naming the art and woodworking center in his honor.

I can't resist telling you a little story which illustrates rather well the almost pathetic desire of the children to have a part in these activities. One fine morning we spied a big, awkward and disheveled lad peering forlornly through the art club's window. We asked him in, inviting him to look around and join the club if he found the work interesting. Eager to show his appreciation he set about helping some of the boys rearrange the club's furniture. In his obvious anxiety to please, he soon had all the furniture running frantically back and forth in the most energetic and astonishing



Ado Bethune

manner imaginable. Finally, considering he had given us an adequate display of his prowess and good-will, he approached the instructor and said rather sheepishly, "I ain't got no talent; I can't do none of them things; but mebbe"—and this said very confidentially—"mebbe you'll be needing a bouncer? That's what I'm good for," exclaimed he, boastfully thumping his chest with immense self-satisfaction. "A bouncer!" cried she. "Oh thank you, thank you! You are very kind to volunteer, but with so fine a group of boys, I don't think I shall find myself needing a bouncer." To which the reply was an enigmatic and disturbing, "Oh, yeah!" conveying the impression that he knew those particular boys much better than their teacher did, and leaving her to shudder apprehensively. It is a pleasure, as well as a great relief to be able to report that this embryo pugilist was mistaken in his estimation of this group of boys, for aside from the fact that one disturber of the peace had to be gently but firmly evicted (whereupon he immediately re-entered through the window), the services of a "bouncer" were never required.

Well, you see, here is an immense and fertile field for that outward manifestation of the love for our fellow man crystallized in the popular phrase, "Catholic Action." There is room for every kind of



Ado Bethune

Lynchings and Legislation

Figures on lynchings in the United States for this year show an interesting discrepancy between the first half of the year and the last three months. From January 1 to June 1 there were but two lynchings in the country. Since June 1 there have been twelve.

During the first six months the Wagner-Costigan anti-lynching bill was before Congress. It prescribed severe punishment, not only of lynchers but of local officers who fail to resist mobs. It also assessed heavy damages against communities in which lynchings occur.

It would seem that the threat of Federal interference exerted a strong deterrent influence on sprightly gentlemen who consider lynching a more or less enjoyable pastime, or at least a commendable chore.

For, immediately after Congress adjourned, leaving the Wagner-Costigan measure in a pigeon-hole, the lynching curve took a decided upward turn. One might almost think that numerous communities had been waiting to see what happened to the measure before taking care of some undesirable citizens.

Maybe it is only coincidence that the increase in lynchings came with the certainty that Federal legislation is impossible this year. But it is a sufficiently striking coincidence to warrant urging Congress to resurrect the Wagner-Costigan bill when it convenes and pass it forthwith.

(From the Milwaukee (Wis.) Sentinel.)

SHORT SHORT SERMON

I wonder if St. Francis of Assisi—

Would endorse killing pigs and cattle while millions of men, women and children were starving?

Would join the American Liberty League?

Would talk of the need for Catholic Action and sit idly by?

Would admit that dividend checks were more sacred than pay checks?

Would not be governed more by the laws of God than by greed for gold?

Would support the Catholic employer who stands for the low wage fallacy?

J. J. FORBES.

talent and of every degree of ability, so long as they be possessed by "men of good-will." Join with us in praying that with Our Lady's help and the continued interest of Don Bosco, before this winter is over, we shall, along with ourselves, be able to present at the feet of Christ, Our King, a vast multitude of the locality's potential "bouncers." Very sincerely yours,

LOUISE.

Editor's note: Louise doesn't mention the fact that she herself has devoted a great part of her time to the teaching of these children, instructing them in art and sculpture throughout last winter and this past summer.

Catholics and Socialism

To Editor of the CATHOLIC WORKER:

As a Socialist in economics and a Catholic in religion, I come under Francis L. Burke's classification, "a moron or a downright enemy of Christ." I am not going to "answer back" and call Mr. Burke names, for I became definitely his admirer when I cut his splendid "Catholicism and Conservatism" out of your June issue, to store in my reserve of wisdom. On Ruskin's assumption that a man's highest moment is his truest moment, I measure F. L. Burke by his first article, and not by "Catholics and Socialism," in which he dissembled his love, and certainly kicked me downstairs!

The Common Cause

Don't you think we idealists, believers and unbelievers should loosen our grip on each other's throat and tighten our grip on each other's thought? What is this idea common to the minds of us all believers and skeptics, that makes our hearts so bitter that "we have not charity?" Isn't it the idea of social injustice and the robbery of the poor? We are all "sicklied o'er" with it and we're frustrated in our efforts to do anything about it. We're unnerved. We've lost our mental poise. We've forgotten that we can only do one thing at a time; that if we are to attack first the economic mess (for we Catholics should remember that atheism and skepticism we have always with us) it has to be a full-time job; that we are so situated now, at this eleventh hour that it is only by traveling together along a common road toward economic justice, that our motley group of idealists can gain confidence in each other; that it is only at some point pretty far ahead on this economic road that we may be able to sit down as brothers to compose our spiritual differences. But we all have to take to some road. We have to get from the Here of injustice to the There of justice. We have to choose a route. Some of us have chosen ours. It is the way of Socialization.

Mitigated Socialism

A distinguished Canadian priest says: "We are going to Socialism as fast as we can and we will not find it the bad thing we thought it. It is the moment for the clarification of an idea." Some of us think that Social evolution has proceeded with such momentum since 1930 and the writing of Quadragesimo, that the idea of Socialism has been sufficiently clarified to be able to predicate of it what our Holy Father hoped for: "It might well come about that the tenets of mitigated socialism will no longer be different from the programme of those who seek to reform society according to Christian principles. We accept the definition of Socialism current among English, Canadian and American Socialists: Socialization of finance, natural resources, public utilities, and socially-necessary industries with their usual indefiniteness about what will be socially necessary, and with a difference of opinion as to the future of agriculture. This definition connects socialism only with economic matters. But just as Catholics say the spirit of Christ is necessary for even a moderate reformism, so the Socialist says that the revolutionized outlook, the social outlook, is necessary for the vitalizing of a series of socializations. A natural brotherhood is implied. That is all in the nature of a philosophy that our fellow Socialists bring into the political field.

Maritain and Marx

Of course, since Marx has written what Maritain describes as a decisive work on capitalism, we must acknowledge that a lot of Marxism is obvious truth about the mechanics of society and economics, and that any Socialist programme will be Marxian, at least to that extent. Such a programme, too, will be framed to meet the leftist as well as the rightist mind, though always safeguarding against tyranny and regimentation. The leftist has been the dynamic reformer.

There is no official Catholic programme for reconstruction. Father

Coyne, S. J. in "Studies" (Dublin) tells of five different plans for a corporative society, not state, having been brought before two Catholic international conferences in 1932 in Germany. All contained something good—none were adopted—not real, too, doctrinaire. "Society and social organizations are organic things; they must grow; they are not made by the rule of thumb." It cannot be denied that socialization is a natural process following logically from present forms.

Catholic Socialists

George Brady in his article in "The Sign"—"How Socialists Are Catholics"—said that it was quite possible if the Soviets removed pressure on free will in moral matters and permitted freedom to acquire personal property, that the Church would co-operate with the general idea of state ownership and state regulation of profits. "There is a Catholic I would like to meet," said a Canadian priest in commenting the article. One does not want all Catholics to think alike, but one's orthodoxy as a Catholic should not be appraised according to whether one wants three or five industries to be considered socially necessary, and, therefore, to be socialized. Many persons who want the socialization of banks, natural resources, and public utilities don't think of themselves as Socialists. It is a turn of thought quite logical in our day. "Production for use and not for profit" is no longer a slogan peculiar to Socialists. It is on the lips of every Catholic sociologist—and cannot be realized to its proper extent in co-operative societies without political action.

Truth is God's

When the question "Can Catholics Vote for Norman Thomas?" was raised in the Commonwealth one of the correspondents, a namesake of F. L. B., said that if Socialism has come of age and, as is generally admitted, has dropped its anti-religious complex, we Catholics should not be so naive as to ask it to change its name. "Let every good and true Christian understand that truth, wherever he finds it, belongs to his Lord" (St. Augustine de Doctr. Christi). At the moment we should not be as interested in the ultimate success of Socialism as in having Catholics in the movement. Now that it is stripped of visible error, it is imperative that Catholics be active in it not to get it away from Socialism or Socialists, but to annex it to Christ.

Political Action?

There is a world of truth in the words of the German publicist visiting the U. S. A.: "If all this fine Catholic Action does not result in political activity among the young, it will be to no avail." What group, apart from the Socialists, has a programme that guarantees Pope Leo's living wage, so far above the minimum wage, in a reasonable time? Or must we be willing to live in sin (injustice and greed) for another hundred years, in order to keep our "Fundamental Principles" safe, though humorously enough unused? The answer to that is that neither the machine nor the Communist will allow it. Some of us are real democrats; we are for the moralization of the beloved rich as well as the beloved poor. We know that the Christian life is possible for persons getting even a low minimum wage, but we also know that the keeping of an over-abundance by the "knaves" is not Christian—nor even dignified. We believe that the re-definition of private property mentioned by Father Kerby in The Catholic Encyclopedia had now been made. One has only to read The Catholic Worker, the Commonwealth, Black Friars, the Masses in Order, the Colosseum, to name only a few sources, to get indictment upon indictment of Catholics in the social field. Why, then, blame skeptic or Protestant Socialists for a certain harshness, or an uncharitable silence in our regard? Our sin is there for all the world to see.

M. SHERIDAN.

Montreal, Canada.

TEXTILE STRUGGLE UNFINISHED

(Continued from page 1)
scanned in a cursory fashion, and when a score of workers were killed and hundreds of others were imprisoned, the justice of the situation was ignored.

It is to be feared that the trouble is not yet over, and that in spite of the President's appeal for a truce and the A. F. of L.'s calling to an end of the strike, there will be sporadic and spontaneous strikes with their accompanying violence throughout the country.

Employers' Violence

The thing we object to in all news stories in regard to violence and bloodshed is the tendency to lay the guilt at the door of the workers.

All students of labor history know that it has been the practice of the employer at the outset of a strike to hire guards for his property. Private detective agencies supply these guards and according to a story in the New York Times, the Sherwood Detective agency alone sent down South 2,500 men to "protect" the mills.

These men and other townsmen are sworn in as deputy sheriffs, armed, and it is through these men that most of the terror occurs.

It is not generally known by the Catholic reading public that one of the ways in which a strike is broken is this:

The thugs are planted among the strikers, and these ruffians start the violence by casting rocks through factory windows and inciting the crowd of strikers to violence. This violence alienates public sympathy, and without the support of the public a strike has little chance of succeeding. We have not a doubt but that much of the violence which occurred in Rhode Island came not from strikers but from town hoodlums and from these imported plug-uglies which

the mill owners do not hesitate to use.

It is undoubtedly true that many of the A. F. of L. unions have followed the ugly example set them by the employing class and have employed "protectors" and thugs in their turn. It is for this reason that unions have gotten a black eye and have aroused the enmity of peaceful people.

Here is an analysis of the demands of the strikers and the "solution" proposed by the committee which was set up by Roosevelt, an analysis sent out by the Socialist news service.

Strike Demands

1. Six-hour day, five-day week and same pay for 30 as for 40 hours at present.
2. Abolition of the stretch-out by limiting the number of machines that a worker shall run.
3. Reinstatement of all employees discharged for union activity.
4. Recognition of the union.
5. Establishment of an official board to arbitrate disputes.

Answer

1. Recommend that the Department of Labor and the Federal Trade Commission shall investigate and make their findings available. Then a hearing should be held to see if these conditions can be sustained.

2. Recommend that the President shall call a hearing to propose an amendment to the code to provide for another national board to set up local boards to hear complaints. The national board shall study and make recommendations for amendment of the code to provide for a plan to regulate the stretch-out system.

3. Recommend that complaints be heard by Textile Labor Relations Board.

4. Not mentioned in report.

5. Another board should be appointed, but its authority and methods for enforcing its decisions are not given.

BOOKS AND PAMPHLETS

Three pamphlets were received from the Catholic Association for International Peace entitled "Peace Education in the Curriculum of the Schools," "Argentina, Land of the Eucharistic Congress" and "Syllabus on International Relations." The last named "for colleges and lay groups" has a valuable bibliography.

A sample copy of "Landward" (Vol. II, No. 1), the quarterly organ of the Catholic Rural Life Conference, and published at Clarksville, Maryland, announces that the approval of the Government has been obtained for the Ligutti Subsistence Homestead Colony at Granger, Ia., and that work has been begun, and that the first National Catholic Rural Essay Contest has ended, with contributors from fifteen dioceses. The Archdiocese of New York, regrettably, is not represented.

The Regis College Review Service, of Denver, Colo., is in an infant stage, but valuable nevertheless. It consists of three-lines reviews of current books, and recommends certain magazine articles from Catholic magazines.

Blessed Diana and Blessed Jordan, by Fr. Norbert Georges, O.P., The Rosary Press, Somerset, Ohio, 1933. \$1.25. This is an inspiring story of Blessed Diana, Dominican Nun of the Thirteenth century and her gentle and kindly friend and spiritual director, Blessed Jordan. This presents the norm of a spiritual friendship as something which leads to greater love of God and our fellow-men, and which acts as a powerful stimulus to duty and service. The letters of Blessed Jordan fill the latter half of the volume, full of the "mystical realism" of a man of God.

Russia Today: What Can We Learn From It?, by Sherwood Eddy, Farrar and Rinehart, New York, 1934. He offers no brief for Bolshevik tyranny, nor for Anglo-Saxon injustice on the other hand, but claims that we may yet arrive at a synthesis which will include both liberty and justice. He regards the four chief evils of the Soviet system as sufficient to prevent him from becoming a Communist, and lists them as, a paralyzing and ineffective bureaucracy, the essential denial of liberty, the danger of violence and compulsion in a seemingly interminable continuing revolution and a narrow and exclusive dogmatic basis, illustrated by the dogmatic atheism required of every orthodox Communist or Party member. But, he claims, we have still much to learn from the Russian experiment, even though we disagree with Communist technique and the Communist ideal.

The chapters on Child Care and the Treatment of Criminals, as well as the Revolution in Agriculture are worth reading carefully.

Two appendices deal with a quotation of the Communist Manifesto in full and a discussion of the Jewish problem, particularly as it exists in Germany.

The September number of "Blackfriars," published in Oxford by the English Dominicans is devoted to Catholic Action and should be read by everyone able to read and to beg, borrow or steal a copy. The article by Herbert Kildany on "The Meaning of Catholic Action" strikes the note for the entire issue, which is devoted to the different angles of the same subject: Its Preliminaries, Its Relation to National Life, to the Workers, to the Unemployables, to Literature; with two articles, one on the Apostolate of the Laity in Catholic Action (by Victor White, O.P.) and Lay Initiative in Catholic Action. A life of practical Catholic Action is summarized in a short notice of Pier Giorgio Frassati, an engineering student, a member of the Third Order of St. Dominic, a daily communicant. The battle he had with the Roman police for the banner of his Catholic Club during the National Congress of Italian Catholic



Ada Bethune

Here Is a Good Story
Of a Good Meal

The Rajah Pius Rassi Wangge, one of the Catholic chiefs of the Little Sunda Islands, Dutch East Indies, housed and fed over 5,000 natives who were gathered at Ndona to welcome their new bishop, the Most Rev. Henry Leven, S.V.D., on his recent return from Holland, where he was consecrated.

Each district chief contributed a huge water-buffalo and each village chief supplied a goat or pig. The Rajah himself gave the rice and three water-buffalo.

Native Christians, school children, mounted chiefs and flute corps escorted the bishop in procession from the ship through the Mohammedan city of Ende to the Episcopal Residence in Ndona, five miles inland. Several triumphal arches were erected over the roadway and tropical foliage was strung on both sides of the road from the seaport to the bishop's house. Three Catholic Rajahs and the Mohammedan Rajah of Ende were present for the ceremonies.

After the *Te Deum* in the cathedral and the various addresses of welcome, the feasting began. Eight water-buffalo, 12 pigs, 20 goats and 3,000 pounds of rice were consumed. (By N. C. W. C. News Service.)

Blessing

Bless Thou of heaven bright,
Let this be our daily prayer:
Oh please, oh God, of Thy might
Guide us with care.

By IRA WEISS,

Eight years old.

(This little poem was brought to us by the aunt of the little boy who wrote it. She is a convert from Judaism.)

SHORT SHORT SERMON

If Catholic Workers would—
Put on the overalls of prayer;
Open their tool boxes of action;
Use the hammer and saw of sacrifice;
They could rebuild the damaged world-structure
Into a haven of peace and contentment;
And save it from tumbling over the brink of despair
Into the dark pit of Communism and chaos.

J. J. FORBES.

Youth in Rome in 1921 is something to marvel over. This is a magazine to use as a textbook, to read and study over and over again.

THE CITY OF ST. JUDE

When a dream has lived with a man for as many years as the idea for *The City of St. Jude* has lived with Father Harold Purcell, Passionist, it means most assuredly that he is moved by an inspiration of the Holy Spirit. Father Harold is "daring great things" as St. Teresa of Avila and all the saints of God advocate, and he is setting out penniless and with a boundless faith to perform this work for the Negro which he has contemplated for some time.

Father Harold has been a good friend of THE CATHOLIC WORKER from its beginning and he has never failed to do all within his power to aid and encourage us. Though we were sorry to see him leave his work as editor of *The Sign*, which he has made the most entertaining and valuable of Catholic magazines, his present courage and confidence in embracing this new and difficult work where the laborers are so few and the harvest is so plentiful, is an inspiration to us. May God love him.

We urge everyone who can do so to send him money to aid him in his project for the Negro, and those who have no money we urge to pray for him.

His address is CITY OF ST. JUDE, Montgomery, Alabama. When you send in your names to Father Harold as supporters of his work, PRINT your name and address.

Financial Report for 18 Months
Sent Out by Catholic Worker

Dear Fellow-Workers in Christ's Kingdom:

It has occurred to us, now that we are a year and a half old, that it might interest our readers if we gave a rough accounting of ourselves and let them know how we are getting along.

St. Ambrose said, "No duty is more urgent than that of returning thanks," and we start out by expressing our heart-felt gratitude.

St. Teresa, of Avila, said that she was so grateful that she "could be bought with a sardine," and our affections have been bought by the donations of our friends which have included not only money to keep the paper going, but food and clothing for us as well.

We were meditating the other day on whether it was right to ask our Lord for so specific a thing as money to pay the grocery bill, and we thought of how He turned the water into wine, and how He fed the multitude with loaves and fishes. And He is still with us, we thought with joy—present in the Most Blessed Sacrament, to go to with these immediate appeals.

Part of our meditation, too, was on the Mystical Body of Christ, and the dependence of each of us on the other, and how we are all members, one of another. This gives us courage to go on with the appeals, and to continue to ask our friends to help us.

Roughly speaking, these are our needs each month:

Printing bill, \$250; engraving, \$15; telephone, \$10; mailing, \$75; stationery, \$25; gas and electric, \$5; rents for shelter, \$50; laundry, \$10.

It is to be remembered that no one around the office receives salaries or pay. We get our food and lodging and such incidentals as laundry and carfares, and such clothes as are donated, and those we have to buy, such as shoes and stockings. Right now, there are ten of us, who are receiving three meals a day, which makes us rather a large family. One editor sleeps in the Teresa-Joseph Cooperative, which we are running with the help of the Parish for unemployed Catholic women; another who has family responsibilities pays twelve dollars a month rent; some of the men sleep in the office on Fifteenth Street, and some in the Harlem office.

Addition will show that the above mentioned expenses amount to \$440 a month. Add to that another fifty dollars a week for food and carfares, and such emergencies as dental and doctor bills, charities and other needs which come up in connection with even more than ten people and our expenses are brought up to \$640 a month.

During the summer, \$319 came in during July; \$306 in August; and so far in September during these three weeks, \$284 has been sent in. The efforts of the editors doing outside work and writing articles brought in \$275 more. By rigid economy and doing without such things as fresh milk, fruits and meats, and due to donations of food, we have cut down our deficit to \$432. Of course even with this paid we are faced immediately with another printing bill, rent, etc.

Christ Himself has set us the example of Holy Poverty, and we are well content to follow Him. He told us too, "to ask and ye shall receive." So we are asking our friends to come again to our assistance. Our paper is for the workers, and we well realize that this struggle of ours is going to go on. But of those who can give we ask again for help, and of those who are poor and unemployed, we ask the good gift of their prayers.

Gratefully yours in Christ,

The EDITORS.