

Our May Day Circulation Is 110,000!

THE CATHOLIC WORKER

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NABISCO STRIKE ENTERS FIFTEENTH ORDERLY WEEK WITH VICTORY CLOSE AHEAD

Marxist Class War Tactic Rejected by Catholic Strikers Despite At- tempts at Violence by Communists

This afternoon at five o'clock members of THE CATHOLIC WORKER staff proceeded, as we have been doing for the last two weeks, to the scene of the mass demonstrations which have been held by the National Biscuit Company strikers. On every corner in the vicinity there were groups of police and plainclothesmen and on two of the corners police wagons stood waiting, filled with policemen, fortifying themselves with cartons of coffee.

But there was no demonstration tonight. In their effort to continue their peaceful and orderly strike, the president of the union, William Galvin, had called off the picketing, in order to avoid the interference of Communist groups. Picketing individual stores which are carrying NBC products will continue, and the workers will concentrate on urging the boycott of Uneda Biscuits, Nabisco and other products put out by the company.

Now their case will come again before the National Labor Relations Board next week and an attempt at a settlement will be made.

Many interesting incidents took place last week, while we were distributing THE CATHOLIC WORKER which was welcomed by the strikers who are predominantly Catholic.

On one occasion when an irate policeman was clubbing in all directions and forcing back the crowd one of the workers called out in protest,

"Hey, you Holy Name men,—why don't you read your own paper."

On another occasion a Communist started an argument with Stanley Vishniewsky who was distributing the papers and called him a fascist and a betrayer of the working class.

Stanley listened to the women courteously enough, but many of the strikers joined the argument and the strike was forgotten in an argument as to the existence of God and a protest against the interference of the Communists who were circulating amongst the strikers and trying to destroy their confidence in their leaders. (I am sure that this disputation edified the policemen who listened to it.) That they have not succeeded in disrupting the unity of the strikers was testified to by the immediate compliance of the strikers with the word that went out to lay off the mass picketing this afternoon.

Strike meetings have been held Wednesday and Saturday nights and great care has been taken to admit only those with union cards. Two of editors of THE CATHOLIC WORKER attended one of the meetings and were impressed by the morale of the two thousand who attended.

In spite of the fact that the strike has been going on for fifteen weeks now, there was no spirit of class war, but a strong sense of in-

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Beg Food Relief For Starving and Homeless Families

Only Way to Stop Utter Starvation and Violence, Says Colored Or- ganization

A request that the Department of Agriculture through the FERA or some other agency rush tents and food to shelterless and starving sharecroppers and tenant farmers was sent to Washington recently by the National Association for the Advancement of Colored People. The letter stated that relief was needed urgently to prevent utter starvation and violence, and cited particularly the condition in Poinsett county, Arkansas, where the wealthy owners have been using every possible means to prevent the organization of their tenants.

The vivid description of the plight of the sharecroppers by Naomi Mitchison, visiting British writer, lends urgency to this plea for help:

"Here are people of good stock, potential members of a great community, and they are being treated worse than animals, worse than farming implements and stock. They are not shiftless, they want to work. They want to live decently as workers; but even the right to work is

And Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers. Saying to them, it is written, My house is the house of prayer: but you have made it a den of thieves.



By Ade Bethune

denied them. They seem to be denied all of their rights.

Marred For Life

"Here was a log cabin half sunk in flood water and in it some eight people, one of them a mother yellow and boney with malaria, her new born child in her arms. The only furniture in the house was a table, a bench and a stove, and two beds for all eight of them.

"In another home was a bed; made this time out of old bits of rusty

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RISE FROM 2,500 TO 110,000 MARKS TWO YEARS' GROWTH OF THE CATHOLIC WORKER

Needs of Families, Plight of Mothers Told in Letter

Solutions Suggested by Catholic Worker Read- er and Comment Re- quested

I have just read Donald Powell's article, "We Can't Afford a Baby." I would like to say "Three Cheers" for the idea that Social Service under Catholic Auspices should work out a plan whereby a "Baby Bounty" would finance the expense of pre-natal care, birth, and the needs of mother and babe for at least three months following. Only this would lift "the black pall from the marriage bed." Young and valiant hearts, pure and decent in mind, have a natural, clean repulsion toward denying their love and holding back its expression because of fear of the consequences, even though it be legitimate "watchful waiting" on the calendar.

The Whole Case

The consequences are fearful enough: unpaid doctor bills, grocer, milk man, dentist only when you can't stand the pain any longer, mortgaged household furniture with terrific interest, rent, gas, coal, etc.,

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Our Fight for Social Jus- tice Goes Ahead Into Third Year with Many Projects Realized

Two years ago May Day, the first issue of THE CATHOLIC WORKER appeared on the streets of New York. The first edition of the paper numbered 2,500 and was distributed by two people. Last year on May Day, the edition numbered 35,000. This year we are printing 110,000. Friends all over the country are ordering bundles of copies, and we urge those who have not sent in their orders to do so now in order to be on the streets May 1 to show the man in the street the stand of the Church in regard to labor.

May Day has always been celebrated as Mary's day among Catholics and perhaps the workers have been mindful of that first Miracle of Christ, which Mary bade Him perform for the poor at the marriage feast, when the wine was running low and the guests were thronging.

Eight-Hour Day

It was to perform another miracle that May Day celebrations were first started as an agitation for the eight-hour day. And in a time when workers were employed from before sunrise until after sunset and lived virtually in a state of slavery, even eighteen and twenty-hour days being the common thing, it indeed seemed a miracle to hope for a shorter working day.

For instance, during the bakers' strike in New York in 1834, the Workingmen's Advocate reported that "Journeyman employed in the loafbread business have for years been suffering worse than Egyptian bondage. They have had to labor on an average of eighteen to twenty hours out of the twenty-four."

The only way workers could make known their grievances was to demonstrate in parades and mass gatherings on the first of May, and May Day was started for that very purpose.

Now May first, due to the growth of Communism, has been associated with the Third International and the anti-God movement, which is a part of the program. Demonstrations have been looked upon as an affirmation of the principle of Communism that only a class war will bring about a classless society; that it is only by violent means that the condition of the worker will be bettered.

May Day

We call to the attention of our readers, however, that a great mass of the workers on May Day (there were 250,000 of them last year converging from all points of the city to Union and Madison Squares) are neither anti-religious nor violent. They are not adherents of the Communist heresy, but they have accepted that leadership for want of any other. All workers, and most especially those on strike at the present time, will be parading this May Day, including the Na-

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FEED THE POOR—STARVE THE BANKERS

By PETER MAURIN

1. SHARE YOUR WEALTH

1. God wants us to be our brother's keeper.
2. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant, at a personal sacrifice, is what God wants us to do.

3. What we give to the poor for Christ's sake is what we carry with us when we die.
4. As Jean Jacques Rousseau says: "When man dies he carries in his clutched hands only that which he has given away."

2. WHY NOT BE A BEGGAR?

1. People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness' sake.
2. Modern society calls the beggar bum and panhandler

and gives him the bum's rush.

3. The Greeks used to say that people in need are the ambassadors of the gods.
4. We read in the Gospel: "As long as you did it to one of the least of My brothers, you did it to Me."
5. While modern society calls the beggars bums and panhandlers, they are in fact the Ambassadors of God.
6. To be God's Ambassador is something to be proud of.

3. WHAT ST. FRANCIS DESIRED

- According to Jorgensen, a Danish convert living in Assisi,
1. Saint Francis desired that men should give up superfluous possessions.
 2. Saint Francis desired that men should work with their hands.
 3. Saint Francis desired

that men should offer their services as a gift

4. Saint Francis desired that men should ask other people for help when work failed them.
5. Saint Francis desired that men should live as free as birds.
6. Saint Francis desired that men should go through life giving thanks to God for His gifts.

4. THE WISDOM OF GIVING

1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to help business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime

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LABOR GUILD

What was once known as Mary's Day is now celebrated throughout the world by millions of workers as labor Day. The Son of Mary, The Founder of Christianity, hid Himself when offered a Kingship but willingly embraced the humble position of a workingman. From Him we get the true philosophy that peacefully regulates every system in every lan at all times. Oftentimes we hear Him claimed as the first Communist. It is a typical contradiction of our Communist friends to accept the man but repudiate His doctrine. They admit His love of the poor, His fearless and honest character, but they act on the teaching of Karl Marx that "religion is the opium of the people." Christ was either the Messiah, as He said, or He was the greatest liar and imposter that ever lived.

Failure

Communists tell us that Christ's Church has been a failure, because, after 1900 years, poverty is still with us. As a matter of fact Christ told us that the poor we would always have with us. Both Communists and Capitalists fail to see the difference between poverty and misery. In seventeen years, the Bolsheviks of the U. S. S. R. have succeeded in destroying millionaires but they have not eliminated poverty.

The Catholic Church is the same kind of failure as Christ Himself was. Crucified and buried but ever rising anew. For 300 years the Church struggled for existence against the mighty empire of pagan Rome. For the next 300 years she was harassed by the successive barbarian hordes that plundered and laid waste the great Roman Empire. From now on to the tenth century the work of construction in all its phases made progress. Irish missionaries took a leading part in the cultivating, teaching, and training of the people, thereby laying the foundation

for the wonderful Guild system of the middle ages.

Guild System

The Guild system is now universally recognized as the greatest industrial system the working man has ever known. Unemployment, as we know it today, was unknown. There is no record of the guildsmen talking about shorter working hours. Guild holidays were in abundance. Master and man worked together, both were in the same Guild. When a man was sick, his Guild took care of him. If he died, the Guild assumed responsibility. As the Guild was based on the family and the common good, the Guild member's dependents were not forgotten. The Guild was a religious society, receiving the protection of the Church. Everything was for the benefit of man. This is a contrast to the man being a commodity to make money by, as under Capitalism, or as a state slave under Fascism or Socialism.

The "reformation" broke the power of the Church. The Guilds, having lost their protector, were gradually destroyed, and now we find the Socialists who are the sons of yesterday's Capitalists, condemning the Church for a social condition that their forefathers brought about.

Slavery

Just as the infant Church found the masses in slavery 1900 years ago and brought them forward to be free men under the craft Guilds, so Catholics today must lead the masses from economic slavery to a reconstructed social order. We have the same Christ; the same Church; the same Commandments; the same Doctrine, all we need is the same Apostolic Spirit.

Born as we have been in an environment foreign to Catholic ideals, we have lost touch with practical Catholic philosophy in regard to social questions. Respectability does not depend on fine clothes, an imposing house, or a large bank account. The poor are the replica of Christ.—MICHAEL GUNN, 30 Madison Street, Brooklyn, N. Y.

Millions of Children Deprived of Schooling

WASHINGTON (FP).—Because of insufficient school funds about three million children in rural districts of the United States have been deprived of schooling during the whole or part of the school term of 1933-1934 and many teachers have been paid as little as and less than \$20 a month.

Over 37,000 rural schools, the U. S. Office of Education reports, were unable to operate the full school term because of lack of funds. In 467 districts funds this year were insufficient to pay teachers' salaries even for one month. In some of these districts schools remained open "only because teachers served in a missionary capacity."

Salaries

The Office of Education reports many salaries of less than \$20 a month for elementary teachers in sixteen states which received Federal emergency aid on the basis of contract salaries in 1933-34. It also notes that a "considerable number of teachers" in twenty-two states received less than \$40 a month, and states that "unpublished data available concerning 1934-35 do not reveal any substantial improvement in that condition."

Average monthly salaries of elementary teachers in the distressed rural districts ranged from \$49 in some states to \$118 in others.

Like Old Times

"Andrew W. Mellon has expended \$19,000,000 for objects of art, according to his attorney, Frank J. Hogan, which he has turned over to the trustees of the Mellon Educational and Charitable Trust Fund. He plans to build a certain section of the forthcoming National Gallery of Art in Washington to house these treasures, and neither the structure nor the collection will bear his name.

Apparently the old-time collector whose wont it has been to build up American museums, still lives in Mr. Mellon. It may be that his gift to the nation will not bear his name, but in it Mr. Mellon's spirit will live forever.

It is impossible to conceive, observes Mr. Hogan, that a man who has arranged to enrich his country with \$19,000,000 worth of art could at the same time plan to defraud it of income taxes. Many in the art world will be inclined to sympathize with this view."

Art Digest.

March 1, 1935.

The above needs no commentary...but would it be importunate to suggest that Mr. Mellon be less modest and have inscribed over the museum's entrance:

"Built with the excess (?) sweat and blood of Mellon employees and their families."

THOMAS BARRY.

An Appeal

The other night a friend of ours came in to supper, Father Jose Cacelli who conducts a mission for the Portuguese up at 432 East 135th street. He is a strong believer in Houses of Hospitality and has one himself at his mission. Every day he feeds a hundred men who come to the door and are never questioned or turned away. He is sending out an appeal for funds to help feed these men and he asks us to call attention to it in our columns. He is getting out a little magazine—of which more will be heard later in these columns, and he employs crippled girls to help him in his work. He lives a life of poverty and shares in all the work and labors of the mission himself, working to build up a permanent shelter for homeless men and appealing for funds to get a farm which will be a combination of agriculture and industry in that he will have a printing plant in addition to farm work.

Exile

Father Cacelli's history is an interesting one. An exile from the Portuguese revolution of 1910, he was forced to leave the country. His public pronouncements against the government made him liable to arrest and he was only able to escape by stealth and in disguise, to hide in the barn of a friend who was a chaplain on a country estate. He took the first boat he could get and landed in Brazil to continue his ministry. The bishop sent him up the Amazon to minister to the Indians and he worked there for four years. Coming to the United States to work amongst his fellow Portuguese, he lived in New Bedford for some years. Teaching at Maryknoll aroused his interest in the homeless and when he was invited to conduct a mission here in New York, he included in his work the feeding of the hungry and his endeavor to found a shelter for the homeless.

We urge our friends who can to help him in this work.

THE LITTLE MEN

Again the Horsemen dig their spurs, and screaming

Hymns of hate, ride on to spread disaster;

Ghastly skulls are grinning, sabres gleaming;

Little men do bid them ride the faster.

The little men, ah yes, the little men,

The same whose clawing fingers clutched the gold

Greasy with the blood of men now rotten,

Their brothers once, but by them turned to mold.

The little men, as yes, who prostitute,

Who traffic in man's trust; for power

Sell the peace of nations; who would confute

The Prince of Peace, and send a world to Hell.

Munitions makers, selfish statesmen grim,

You little men, how will you answer Him?

WILLIAM M. CALLAHAN.

"What a lamentable fact that there have been, and that there are even now some who, while professing the Catholic faith, are well-nigh unmindful of that sublime, law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ Our Lord Himself; worse still, that there are those who out of greed for gain do not shame to oppress the workingman... Indeed there are some who can abuse religion itself, cloaking their own unjust imposition under its name, that they may protect themselves against the clearly just demands of their employees... Such men are

NOTES OF THE MONTH

Scottsboro

Clarence Norris, Scottsboro boy, was saved from death by a decision of the Supreme Court on April 1. It was shown that the colored race had been excluded from juries, and that the boy was not given the rights of a citizen to a fair trial.

It served to expose the sophistry and subterfuges of the Alabama courts in attempting to show that Negroes were not excluded, confronted with the plain fact that no Negro has ever served on the jury, nor have there been names of Negroes on the jury rolls. The jury commissions books contained miserable, forged entries of the names of Negroes.

The communist *Daily Worker* in its usual Hearst-like fashion loudly claimed credit for the decision as a triumph of mass-pressure and the strategy of communist leaders, quite forgetting the fact that the Supreme Court has repeatedly taken the identical position.

Alabama now proposes that things shall not rest, but that the fight for the execution will be continued.

Defense Committee

According to the *Interracial Review*, an organization known as the American Scottsboro Committee is being developed by outstanding white and Negro citizens—Protestant, Catholic and Jewish, ministers and laymen—for the purpose of (1) creating favorable public opinion; (2) raising funds; (3) providing for the legal defense of the defendants. The Committee has been incorporated in the State of New York, and plans to increase its membership to about a thousand outstanding citizens in all parts of the country and to form branch committees in the principal cities. Steps have already been taken to form such branches through residents in New York, Boston, Cleveland, Chicago, Louisville, Nashville, Atlanta and other cities.

Onion Strikers

Some time ago THE CATHOLIC WORKER wrote up the story of the strike of the agricultural laborers in the onion fields of Hardin County, Ohio, and the vicious tactics of the owners. An investigating committee of the FERA recently made a report of their findings.

The onion area is owned by a few growers who both employ labor for cash and on a "share-crop" basis. The labor is seasonal only and extends from June to September. The share-cropper has a small farm of five acres on the average, and 77 percent worked three months or less during 1934.

In 1930 the average wage rate was 25 cents an hour; before the strike in 1934—12½ cents an hour; after the strike it was 15 cents an hour. More than half of the families had annual cash incomes of less than \$250, while the price of onions in 1934 was three times that of 1932.

In June, 1934, 650 workers formed a union affiliated with the A. F. of L. and demanded a rate of 35 cents an hour. A strike followed, scabs were imported, and continued picketing led to arrests. Workers were immediately evicted from their homes for taking part in the strike. The County Relief Administration granted relief to families of strikers, while the growers obtained sufficient help outside for the harvesting of the crop.

The report observes that "living conditions and the present status of the workers certainly create a very dangerous situation" but makes no recommendations, in spite of the bombings and violence by company thugs.

the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy, and of being little moved by the needs and sufferings of the disinherited."—Pius XI, *Forty Years After*.

Labor Issues Disrupt Corporation Meeting

NEW YORK—(FP)—Once again a lone woman has brought consternation into the camp of a big corporation during its annual stockholders' meeting by broaching the question of employees' welfare.

Only recently, Jessie Lloyd O'Connor, journalist, had thrown U. S. Steel stockholders into a panic when she challenged the company's labor policy. At a similar meeting of the Union Carbide & Carbon Co., one of the 200 largest holding companies in the United States, she did the same thing through a proxy.

Patting

To make matters worse, the stockholders had just finished patting themselves on the back with regard to "the benefit and welfare" of their employees. Pres. J. J. Ricks had just explained group insurance, a savings plan and a special employees' compensation plan. His program had been indorsed over the protest of some stockholders that it was "over-paternalistic."

"How" much has the company spent on law suits for workers dying of silicosis at the Gauley Junction tunnel in West Virginia?" asked Mrs. O'Connor's proxy, to the amazement of the meeting.

Silicosis

She was referring to a 3¼ mile tunnel project through sandstone at which some 2,000 men were employed for about two years. In this billion-dollar power project, handled by the New Kanawha Power Co., U. C. & C. subsidiary, a great number of Negro and white workers died, allegedly as a result of silicosis, and surviving workers have shown symptoms of silicosis, it is claimed. Silicosis results from breathing in silica in sandstone, gradually bringing on destruction of the lungs and death.

Roughly 200 suits have been pending, involving \$6,000,000 in claims against the company. The New Kanawha has steadfastly disclaimed liability for these cases, on the ground that if any liability exists it is on the part of the contractor to whom the job was given. In previous cases against the contractor, two suits for some 300 men were settled at \$130,000—with most of the money going to the lawyers.

Pres. Ricks didn't know how much the company had spent, but someone volunteered the information: "\$150,000."

"We haven't spent a cent to settle the suits," denied Atty. Smith. Asked why the \$150,000 had been spent, Ricks replied: "Oh, for expenses," and pointed to Smith.

Proxy

The proxy, a social worker who has visited the scene of construction and seen the wrecks that were former workers, then "challenged the company's stand that the men were not its employees, but the employees of the contractor. By the terms of its contract, she pointed out, there was reason to believe that the company was liable under a "master-servant" law in West Virginia.

To this, there was no reply. For further information, the proxy was told she would be welcome to talk things over privately at Atty. Smith's office.



By Ade Bethune

DAY BY DAY

Today everyone is busy making the house clean for Easter. Larry Doyle and Walter Livermore have just finished washing all the windows on the first two floors and it is a bright sunshiny day for such work. Walter works nights in a brewery, but such is his energy that he gives his mornings to the CATHOLIC WORKER and picketing, distributing literature, doing up and delivering bundles, exhorting Newman clubs—nothing is too much for him. Window washing wasn't enough this morning, so he went on to mop up the office floor.

Teresa is home from school for her Easter vacation and she found her manual toll in bedmaking, one of the arts she has learned in school. You take off and fold up all the covers before you go to mass; turn up the mattress and hang up the clothes. Then on your return you begin from the bottom and make the bed completely—a big job for a very little girl. She can beat up omelets too (she's especially enthusiastic if they are jam omelets), but she's better at eating them.

The girls in the House of Hospitality will clean the rest of the house tomorrow—you never need to ask them to do anything. They take matters into their own hands and look around for work to do.

Just to add to the spirit of preparation for festivity, a friend brought in a huge spray of shad bush in blossom and it flaunts itself in front of a wall decoration made in carpet by one of our staff—a beautiful design of the Blessed Virgin and Child.

News of the month in the way of CATHOLIC WORKER street activities. A Communist demonstration being held in front of Home Relief headquarters in an Italian neighborhood, we got out a leaflet addressed to police, Home Relief workers and unemployed alike, bearing quotations from the early fathers and the Popes as to the distribution of created goods, and joining the unemployed in their appeal for more adequate food and clothing.

"The distribution of created goods must be brought into conformity with the demands of the common good and social justice," the Holy Father has written, "for every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitu-

tion constitute a grave evil in modern society."

St. Gregory said that "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."

With these reminders we are sure that social workers and home relief officials will be more conscious of the attitude of meekness and love they should maintain in dealing with the poor who come to them.

And who knows but that this reminder reaching the poor and rebellious who gather at these demonstrations may not bring them closer to the Church who ever has the needs of her poor at heart.

One Saturday afternoon, during the latter part of last month, Dorothy Weston made her first appearance on a soap box in Union Square. It was not really a soap box but a step ladder surmounted by an American flag, and from this pitch Communists, the National Student Federation, also Communists, A. F. of L., Office Workers' Union and various others were represented.

On account of THE CATHOLIC WORKER participation in the Ohrbach strike we had been invited to speak at the demonstration being held and after consulting a priest on the advisability of appearing on a platform with Communists, we were advised to go ahead.

Accompanied by a group of Catholic Workers, Dorothy Weston took the stand and gave a brief and forceful talk on the principles of social justice as upheld by the popes and the bishops in their statement on the present crisis.

In spite of traffic noises which included a few fire engines, D. Weston was able to make herself heard and was listened to with interest.

Realizing the necessity of bringing Christian social teachings to the man in the street, we wish to call attention to the story, SPEAKERS WANTED, in this issue of the paper.

THE CATHOLIC WORKER is penetrating farther and farther into the wildernesses of the world.

Last month a visitor came to us (Continued on page 7)

Catholic Worker School

We continue to hold meetings every Wednesday night, in addition to special meetings called for discussion and planning.

During last month Dr. Ernst Lert, formerly associated with stage direction at the Metropolitan Grand Opera Company and in the capitals of Europe, spoke on using the theater as propaganda means for Catholic sociology.

We are interested in forming a group which Dr. Lert has generously offered to direct, and we ask all those interested to write to THE CATHOLIC WORKER so that a meeting day can be arranged in the latter part of May. We would also be interested in considering plays.

UTILITIES WRITE-UP SCANDAL EXPOSED IN FEDERAL HEARING

Holding Companies Show Selves as "Respectable" Inflation Bandits

The rumpus over the Wheeler-Rayburn Bill to practical abolish holding companies of public utilities makes specially interesting a few figures culled from recent reports of the Federal Trade Commission.

Overcapitalization, or write-up of 17 gas, electric and power systems amounts to nearly a billion and a half. Since electric power rates are determined on the basis of "fair return" to utilities in their capitalization, it is clear that consumers have been robbed by rates based on inflated capitalization. The figures for a few of the better-known companies are as follows:

	Overcapitalization
Electric Bond and Share	\$352,243,000
Associated Gas and Electric	264,140,000
Cities Service	246,515,000
Southeastern Power and Light	115,519,000
Middle West Utilities	107,978,000
Columbia Gas and Electric	104,833,000
Niagara Hudson Power	78,160,000

In addition to watering of stock, the reports show over-valuing of property to increase capitalization. Thus one of the Associated Gas and Electric companies valued \$2,000,000 worth of dormant property at \$6,500,000. The cost to consumers was \$250,000 a year in higher rates. Another utility purchased property for less than \$400,000 which was put into rate base at \$930,000. Consolidated Gas of New York valued some junked autos at \$102,069!

Banditry

Another utility racket is to collect for federal income taxes from subsidiaries and to appropriate for themselves savings realized by filing consolidated tax returns. Associated Gas and Electric (who by the way, are spending a good deal of their ill-gotten gains now in high pressure salesmanship to convince consumers that their interests lie with the private utilities, along with other companies) got away in this manner with nearly 3 millions in three years, while Cities Service pocketed nearly 10 millions in eight years. Morgan's United Gas Improvement Co., it was further reported, avoided payment of federal income taxes altogether on a profit of 9 millions in one transaction; and in another, Associated Gas and Electric avoided payment on a profit of 37 millions.

Will Rogers hit the nail on the head for once when he defined holding companies (through which most of the above maneuvering was managed) recently: "A holding company is a thing where you hand an accomplice the goods while the policeman searches you."

Capitalism, Fascism and Communism

By Donald Powell

The hog and the ant and the bee
All ask an impossible fee—
The spul of man.

In his earlier days, out of the kindly if mischievous mind of Art Young came a cartoon of a porcine capitalist, drinking golden coins from a huge hating cup. He could not get them into his greedy and gaping maw. They spilled over his jelly-like jowls, piled on the table and littered the floor. Young, a farm boy, no doubt got his inspiration from a hog in a trough. Those familiar with his gentlemanly habits know that the hog will sit in a trough on the food, gradually working his way backward and thereby preventing his brother boars and sister sows from getting their share of swill. I know of no better symbol of capitalism than the hog in the trough; and if our plutocrats want a suitable coat-of-arms, I can think of none more fitting than a hog couchant. I commend it to them.

Jungle

Philosophically, capitalism is based upon a major false assumption; it assumes that man is matter. From the assumption that man is matter comes the corollary that man is animal. Comes then, quite logically, the ethical system of the jungle: the system in which man preys on man; the system in which man exploits his neighbor (and is applauded in proportion to his powers of exploitation); the system in which the sick and maimed get short shrift; the system, in fine, which carries on its banners, "Blessed are the strong, for they shall inherit the earth."

Christianity will have none of this crude and barbarous assumption. Philosophically, it opposes dualism to monistic materialism. It assumes that a man has a soul as well as a body and that man is a child of God and must therefore serve Him and His children. It opposes hate with love and the symbol of the hog in the trough with the symbol of the Man on the Cross.

Who Wants to Be a Son of a Sow?

But if capitalism makes a golden god of the hog, fascism seeks to make an ant of man. Capitalism thinks man an animal and fascism an insect. Fascism looks upon man as the son of the State and not the son of God. "Our highest ideal is not Christ the King, but the German people," shouts a German fascist. And there it is: the totalitarian State, where Christ plays a subordinate role in an ant-hill. The same speaker branded Catholics as Germany's foremost enemies. Unintentionally, he complimented them. Christian leadership must necessarily be opposed to the theory of the totalitarian State, whether or not, as a practical matter, it has a working agreement with it. The controversy of the Pope and Dictator Mussolini con-

When I was about to receive Episcopal consecration the Church put this question to me: "Do you promise to be kind and merciful to the poor, the strangers and unfortunate in the name of the Lord?" And I answered: "I promise." How could I after such a solemn promise remain indifferent to a question which bears on the deepest needs of such a numerous class of men? The labor question concerns me quite as much as the welfare of the flock, and far beyond their narrow limits, as the welfare of all working-men, who are my brothers in Christ.

BISHOP VON KETTLER.

cerning the education of the Italian youth was an indication of disagreement on a basic premise. Here, the Bright Boy of Europe yielded in practice, if not in theory. Fascism asserts that man's rights come from the State: Christianity asserts that man has inherent rights, which come from God. Fascism asserts that man is ultimately responsible to the State: Christianity asserts that man is ultimately responsible to his Creator. So that there is a definite schism in fascism. Hence, while the conflict between Christianity and fascism may be averted by opportunist leadership, the theory of the Christian State and the theory of the fascist State are irreconcilable.

Who Wants to Be a Son of an Ant?

Just how irreconcilable is the theory of the totalitarian State with the theory of the Christian State was readily recognized by bolshevik leaders in establishing in Russia the so-called communist State. However, they may differ in practice, there is as much difference between the fascist and communist theories of the State as there is between the ant-hill and the bee-hive. Dictator Stalin is Dictator Mussolini with the courage of his convictions. Dictator Stalin went where Dictator Mussolini wanted to go, before the Pope stepped on his corns. Dictator Stalin acted, and Dictator Mussolini became an actor. In short, Stalin hit and Mussolini barked. But the point I want to make is that although communism is franker in the expression of its materialistic assumptions, those same assumptions are implicit in fascism, Hitlerism, or any other ism that makes a God of the State.

Who Wants to Be a Son of a Bee?

Now I do not want to be the issue of an insect, but I am quite prepared to admit that the social aims of fascism and communism are more nearly sound social aims than those of capitalism. They are more nearly sound because they recognize the duty of man to his fellows; that is, they recognize that man has a higher duty to his State than to his estate. Christianity has the same social aims, but it will not ask a man to sacrifice his soul for their attainment. Christianity works through love and example and not through force. Christianity insists on the importance and dignity of the individual, insists that he is not an economic or political slave. Christianity asserts that dictators (those who rely on force) are barbarous and repugnant to the minds of adult, civilized men. Christianity insists finally on the rights of conscience. In short, Christianity asserts that man has a greater responsibility to his God than he has to his fellows; and that, while man may be served, God must be worshipped.

The swinery, the ant-hill and the bee-hive are not for Christians: they are the children of God.

Maritime Youth

Father Lebre, Dominican, ex-naval officer, is the founder of the Catholic Maritime Youth, an organization formed to fight against misery and injustice to the seaman and help to preserve and protect his faith.

This seamen's union last year after an investigation and campaign in a Breton port found out, on revising accounts that 600,000 francs were owing the fishermen. This had a tremendous effect in the fishing world, and some even accused Father Lebre of being a Communist in disguise.

There is now a bi-monthly publication called "The Voice of the Seaman."



FARMING COMMUNE

Towards the middle of April we thought we had a Farming-Commune at last. It was only a rather bleak five acres with a six-roomed house for \$25 a month, but the owner, a trifle suspicious of our intentions, finally refused to part with it.

So we are still looking, although we have two prospects, one in or near Keansburg and another near Cranberry Lake, both in the state of New Jersey. Has anyone a suggestion? Does anyone know of a very cheap, isolated abandoned farm?

We are still looking for something on Staten Island to serve as a kind of half-way house, for those of us not used to farm work, as a school, and as a residence for some. This summer we plan to conduct week-end summer schools with Peter in charge, and all are welcome. A Professor from South Bend, Indiana, has signified his intention of coming with his wife and children. The Approved Workmen, a Brooklyn organization wants to make retreats, have week-end study groups, a parish priest was

thinking of bringing his brothers and sisters down for a week, and many other individuals have signified their intention of staying with us and helping us grow potatoes, carrots and lettuce.

The Campion Propaganda Committee, as may be seen by their announcement elsewhere, are planning to have a training school for speaker-organizers, to do organization work for Catholic Action in the schools and colleges, and speak on social subjects on the streets and squares.

One of our group has bought a 15-acre strip of woodland in Massachusetts, near the Connecticut boundary and about 10 miles from Winsted, Conn. Does anyone up there receive the paper? This land will, in time become a real farming-commune, but at present there are no buildings, just very dense timber.

Can anyone help us? We are going to continue our picket of prayer to St. Joseph (who did a good deal of wandering himself) that we may be finally settled by the middle of May.

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THE EPISTLE FIFTH SUNDAY AFTER EASTER

Brothers, be ye doers of the word, and not hearers only, deceiving yourselves. For if any man is a hearer of the word, and not a doer, he is like to a man beholding his natural countenance in a glass; for he beholdeth himself and goeth away, and presently forgetteth what kind of man he was. But he who looketh into the perfect law of liberty, and continueth in it, not becoming a forgetful hearer, but a doer of work, this man shall be blessed in his deed. If any man think himself religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Religion, pure and undefiled, with God and the Father is this: To visit orphans and widows in their tribulation, and to keep oneself unspotted from the world. Thanks be to God!

WORLDLINESS

"It has been not the least fault of our worldliness that the poor and oppressed have lost confidence in us and think the Church is but an instrument of the wealthy.

"This worldliness robbed us of that simplicity of conduct, that poverty of spirit and brotherliness of mind which alone could have won and held the confidence of the disinherited of this world.

"Because we have not taken the supernatural and its demands sufficiently seriously, we lapse widely into the open or veiled snobbery and pride of education and possession.

"The name of God was derided by us among the heathen. So it happened that we estranged from us precisely those who out 'on the crossroads and streets' are called more than all others to fill the wedding hall.

"Even today our Lord likes to dwell nowhere better than among the tax-gatherers and sinners, even today His beatitudes are addressed not to those who are rich and well-fed, but to those who are suffering and persecuted.

"Today, when poverty stalks the streets and the idol of mammon disinherits millions and keeps them in permanent servitude, pitilessly destroying the happiness of family life, and with unparalleled levity inflaming class hatred — even today there is still room and a fertile field for the Saviour's work to be done by the Church.

"But it cannot be done merely by beautiful sermons.

"Even the great social organizations are no longer sufficient, not even the devoted labors of charitable societies.

"The only remedy is a new life in the Holy Ghost, a return of all of us to the paradox of the supernatural, a determined assent to the poor, crucified Jesus. That is the road to the rebirth of the west; there is no other way."

Karl Adam, *Christ and the Western Mind*.

REPORT ON PROGRESS

Estimating very modestly, we have received at least 18,250 letters during the last year from farms, villages and cities, from workers and scholars. We have received visits from priests and laymen from Italy, Spain, Belgium, Germany, Switzerland, France, China, South Africa, Mexico and probably from other places we cannot recall now. Only this last week the visitors from Nigeria, Mexico and Switzerland came to the office to see us. Our friend from Mexico said that he picked up a copy of THE CATHOLIC WORKER in this wise. He had travelled hundreds of miles that day, and was putting up in a small hotel in Obregon, Sonora. The bed was hard, the night was hot. He got up to turn over his mattress and found beneath it, a copy of THE CATHOLIC WORKER. We printed last month a letter from a miner in Nova Scotia who had found a copy four and a half miles underground.

We have received great encouragement, and opposition too. If we did not have the opposition, we would be worried. As the philosopher said when he was greeted with a burst of applause,—"What have I done wrong now?"

We still are a few hundred dollars behind in our bills, and that is as it should be. We do not want security. We consider ourselves honored at sharing the insecurity of the Son of Man.

THE INTROIT—FEAST OF THE ASCENSION

O MEN OF GALILEE! Why do you wonder, looking up into heaven? ALLELUIA! For even as you have seen Him ascending into heaven, so shall He come! ALLELUIA! ALLELUIA! ALLELUIA!
O ALL YE NATIONS! Clap your hands, shout unto God with a voice of rejoicing! GLORY BE TO THE FATHER, and to the Son, and to the Holy Spirit! As it was in the beginning, is now, and ever shall be, world without end. Amen.
O MEN OF GALILEE! Why do you wonder, looking up into heaven? ALLELUIA! For even as you have seen Him ascending into heaven, so shall He come! ALLELUIA! ALLELUIA! ALLELUIA!

LETTERS and COMMENT

Flea on Whale

DEAR EDITOR:

I have to thank you for the splendid way in which you support our society, by sending 100 copies of your paper to us every month. You will be very pleased to learn that they are much appreciated by Americans aboard the ships which trade here. Seamen have not much appreciation of the insipid sentimental reading matter which most people consider the right thing for them to read; but I can assure you that the sturdy tone of THE CATHOLIC WORKER does really appeal to American seamen. Visiting ships, especially American ones, in the Catholic cause is not an easy matter. Our English ship visitor is liable to the same feelings as you might have had when you tackled the job of distributing the first of your issues at a great Communist demonstration. We are about as far advanced towards our goal as a flea on a whale's back. All the same, your 100 copies are distributed to the boys in the most efficacious way, and the time will come when I will ask you for more, if you can possibly spare them?

Now, I have something to ask you. Having recently read "Blood, Iron and Profits," by George Seldes, I came to the conclusion that it is our bounden duty to fight with all the power at our command, the scandal of private armament firms. It seems to me that if you would feature this subject, it would greatly assist your circulation, and also George Seldes' propaganda against the lecherous conduct of the firms engaged in manufacturing—WAR! This is one of the burning questions of the day; thank God that you at least have not to adopt a timid attitude on account of the advertisers.

Your continued progress and success in the face of your critics, who really should know better than to oppose your policy (meaning those of our own faith), is a source of great satisfaction to me. God is on your side. Stick to it! The time is rapidly coming when the progress of the Church will not depend on the blind faithfulness of the lay people; they want facts, figures, enlightenment on social questions and the like. It is fine to see someone who realizes this and caters for them.

Your very sincerely,

H. REINHOLD.

A Worker

Being a Catholic Worker is being near to God. We enjoy our daily work because of the privilege it furnishes of doing good to other people less fortunate than ourselves. And, incidentally, we realize that our blessed paper is in harmony with the teachings of Christ our Brother and our King. Politics of the ordinary type are foreign to the Catholic Worker ideals.

In the old Catholic Workers quarters, 436 East 15th Street, I was glad to perform all the clerical work that came my way, but I could not see the sense of partaking in the corporal works of Mercy which are so dear to the other members. One morning I reached the quarters before nine o'clock to find another member of the group, a woman, engaged in

(Continued on page 5)

Rich Paupers and Poor Paupers

Every city today has two classes of paupers—each in large numbers. In both cases pauperism is the result of unemployment.

Every adult in good health but, for one reason or another, looking to others or to another for support is a pauper. Of these the first class is that large number of unemployed depending upon the state or the municipality for the necessities of life. The second class is made up of that large fraction of the population who have inherited a handsome competency, or whose fathers, possessed of abundant wealth, or assured of well-expanded annual incomes, relieve their sons and daughters from the necessity of working for their own support. As a consequence they are generally unemployed. Paupers they are in reality though commonly referred to as "the idle rich."

Paupers

The points of difference between these two classes of paupers are chiefly the following:

The public supports the first through a tax rate imposed by the civic administration. The public supports the second through undue profits accruing, or having accrued, to their fathers in business dealings, and ultimately paid by the working people.

The first are apportioned enough for bare subsistence, very often considerably less. The second are assured a daily, weekly or yearly provision, five, ten or fifty times in excess of what comes to the ordinary man supporting a family by honest labor. Thus an individual of the second class is a very much heavier burden on the community than an individual of the first class.

Paupers of the first class must bear unceasing protests from the public who contribute to their support. Paupers of the second class are constantly flattered and fawned upon by an unceasing deference and adulation on the part of those who are heavily taxed to support them.

The position of the first class humbles them to the dust. Paupers of the second class enjoy the highest social prestige and distinction.

The first class have no pastimes and must spend their days in discouragement and despondency. The second class find every day too

short to participate in the round of amusements and excitements placed within their reach.

Effects

Now what I am worrying about is the demoralizing effect a pauper's existence must be on both classes. As to its effect on the first class I am not alone. Far from it. There seems to be universal alarm regarding the serious consequences to men, and to young men especially, out of employment and supported by relief funds. There is ground for this alarm. Months and years spent in idleness, no opportunity of making good or pushing ahead, no ambition, no self-reliance must necessarily undermine character—or rather impede the building up of characters and result in many forms of moral depravity. But we seem to forget that the very same is taking place, and with greater momentum, in paupers of the second class. Why are none of us worried about them? In these days of social reconstruction why are we not hearing of some nation-wide organization or world-wide movement to preserve the idle rich from deterioration? Here is a glorious work to be participated in by all those men and women so ready to devote themselves to the uplifting of fellow mortals.

Let us be practical from the outset. For the benefit of those idle rich, let us take the incomes on the wealth which is ruining their future and give them an opportunity of developing into industrious, energetic, serious minded, self-reliant citizens.

M. J. KELLY, C. S. B.

GOD

Every day God is becoming less and less of an abstraction for me and more of a reality. I find Him everywhere, in the trees, the stars; in the earth and sky, but chiefly and most perfectly do I find Him in the hearts of the men and women around me. There, in their hearts, He exists in the most perfect form imaginable on this earth. I started out looking for God in the sky but found Him on the earth. I searched for Him in a book, but found Him in the souls of those about me. No, God is no empty formula, He is no concoction devised by some human brain, God is real, so real that it is amazing—but His reality reveals itself only to those who have faith in Him. He never shows Himself to the perverse of heart.

That is why they say, "There is no God."

And they are right. There is no God for them. By the life they lead, they become completely blinded to His light, and their chief punishment consists in being deprived of the beatific vision, which is the form under which we behold God. This is punishment enough for any man.

The greatest infliction God can bestow upon anyone is to withhold Himself from him. Hell consists in being deprived of the knowledge, the love, the beauty and the goodness of God. And, can anyone conceive of a more terrible torture than to be forever deprived from the partaking and the enjoyment of these attributes of His—from the enjoyment and partaking of the most perfect and best, the most beautiful and true which either the heart or mind of man have ever been able to conceive?

By CHARLES RICH.

The Solemnity of Saint Joseph

Little Chapter

(At Lauds, Terce and Vespers)

The blessings of thy father have been strengthened with the blessings of his fathers; till the desire of the everlasting hills should come; may they be on the head of JOSEPH and on the crown of the Nazarite among his brethren.

Thanks be to God!

Collect

(At Mass and Throughout the Office)

O God, who by Thy unspeakable providence chose Blessed Joseph to be the spouse of Thy most Holy Mother; grant, we beseech Thee, that as we revere him as our protector on earth, so may we have him for our intercessor in heaven, who liveth and reignest with God the Father in the unity of the Holy Spirit, God, for ever and ever. Amen.

Maximum—Minimum

When we discuss the moral teaching of the Catholic Church we ought to keep clearly in mind the distinction between two quite different things: (1) the Church's *minimum* standard—that which it is necessary to observe to escape eternal punishment in Hell, and (2) the Church's *maximum* standard—that which it is necessary to observe to become a great saint.

The distinction between these two standards persists throughout the whole field of morality. For example, in the field of sex, the Church's minimum standard demands that one avoid mortal sins of the flesh; the maximum standard, however, calls for perpetual and perfect chastity. Again, in regard to devotion towards the Holy Eucharist, the Church's minimum standard calls for an annual Communion during the Easter time, while the maximum standard is represented in the lives of certain great saints whose whole conscious life was practically a continuous, fervent Communion.

Generosity

In the field of social ethics this distinction is just as clear as it is anywhere else. In our relation to our fellow men we can be niggardly givers or we can be heroic in our generosity. I am not sure, for example, that our treatment of the Negro is mortally sinful in all its typical forms. Possibly it meets the Church's minimum standard. I am not sure about that; but I am sure that it falls far short of the maximum standard, the standard of Jesus Christ, Who loved all men with an indiscriminate intensity and died because He loved them.

It is profoundly tragic that in our social thought we talk so much about the Church's minimum standard and so little about her maximum ideal. One would think that our whole ambition is to avoid Hell by a narrow margin, instead of striving for the Godlike perfection to which Christ invited us. So unfamiliar are we with the Church's maximum standard, that well-meaning laymen do not even recognize it when it is presented to them. They have heard so much about the Church's minimum standard that they are scandalized when they are brought face-to-face with anything else.

Instances

A striking instance of this was furnished by the two gentlemen who wrote to you last month protesting against my article, "Christ and the Patriot," which appeared in the previous issue. For the benefit of these gentlemen and any others whose thought on the subject is confused, let me present, not my own opinion, but the doctrine of Jesus Christ on the subject. Let us discuss (1) the minimum and (2) the maximum standard in this regard.

(1) The Church clearly teaches that war may be justified under certain circumstances. I shall not discuss these circumstances here and now because they have already received adequate treatment in the columns of THE CATHOLIC WORKER. War, then, is not necessarily a mortal sin in every case. In consequence, the pacifist who denies that a just war is even possible, contradicts the Church's teaching.

This is Catholic doctrine. I have not the faintest desire to minimize it, to conceal it, or to explain it away. I am not ashamed of it, even secretly. I am, on the contrary, very proud of it. It is part of the moral code, which I, as a Catholic priest, am in duty bound to preach.

It is obvious that the above are only general principles. The Church does not undertake to decide which wars (outside of the wars of the Old Testament) actually were just. Theologians must have the aid of historians to attempt an answer to that question. It is worth noting, by the way, that the verdict of neutral historians in regard to our own military exploits is not altogether encouraging.

(2) It is certain that the above

is Catholic doctrine; but it is equally certain that it is not the whole of Catholic doctrine on the particular topic. Another, infinitely higher, doctrine was preached by Our Blessed Lord when He said that we should love our enemies, that we should not resist evil, that we should do good to them that hate us.

Evil

This doctrine of evil welcomed for the love of Christ is the strange, mysterious doctrine of the Cross. It is a doctrine profoundly offensive to the world and to the worldly man. It is not only offensive to him; it is altogether unintelligible. He cannot understand it, because he has always believed that he should defend his rights, that he should fight for what is his; that he should meet with evil the evil of the unjust aggressor.

So when the worldly man hears the doctrine of the Cross, he is bewildered. He refuses to accept the plain meaning of Christ's lucid words and tries to explain them away. As St. Paul bluntly put it, the doctrine of the Cross is "foolishness" to him.

The worldly man cannot accept a doctrine which thus flies in the face of worldly common sense. He does not realize that, as St. Paul expressed it, "the weakness of God is stronger than men." Yet such, surprisingly enough, is the case! The worldly wisdom of the Jews put Jesus Christ to death. It was their poor, prudent way of erasing the doctrine of Christ. They put Him to death, but the earth trembled! Twelve poor men set themselves against the power of Rome. They died unresistingly, but Rome eventually yielded to the power of their preaching.

Surrender

On September 20, 1870, Pope Pius IX found himself the victim of an unjust aggressor in an unjust war. He might have defended himself with his papal guards and have won at least a compromise. He preferred to surrender, however, after a mere show of force. Yet the Papacy is today stronger than ever in its moral power because the saintly Pope preferred to take literally the words of Christ and not to resist evil.

I can wish no greater glory to the country I love than this: that she dare to set an example of Christian patience in a world torn by hatred and suspicion, by reducing her armament to a point far, far below that suggested by worldly prudence. To do so might involve real danger; but out of danger grows moral greatness.

By PAUL HANLY FURFEY.



By Ade Bethune

LETTERS and COMMENT

(Continued from page 4)

outfitting a man who had come in out of the bitter cold of a wintry day. The poor fellow had no clothing except a thin summer coat and an indifferent pair of trousers. The Catholic Worker had only a paucity of things to give him. The good woman worked thoroughly at the job until she made him more or less comfortable. A good hot breakfast, and the man went away with tears in his eyes and blessings on his lips and the would-be Catholic Worker got his lesson in the beauty of performing the corporal works of mercy and again it was only by example.

E. J. B.

Stockholder

Cambridge.

"As a shareholder in the NBC, I am interested in what I have read in the April number of THE CATHOLIC WORKER regarding the NBC strike. I am a Catholic, and as a shareholder in this company, am anxious not to be a party to social injustice. With this in view, I propose to write to the president of the company protesting against the conditions which I believe to exist. But I am hardly in a position to do this until my information regarding the wrongs suffered by the workers is far more exact and specified than it at present is. I will be very grateful if you can supply me with such precise information. I can hardly expect that a letter from a single small shareholder will be of much effect upon the policies of such an organization as the NBC, but under the circumstances it is almost all that I can do, and there may be other shareholders who are doing the same thing.

I enclose my cheque for \$50.00 which I hope you will use for the relief of your strikers.

Sincerely yours,

G. C.

Young-Old

Dear Catholic Workers:

Would that I (this young-old priest of 74) could help practically to make THE CATHOLIC WORKER circulate to 100,000 from its present 65,000. However, though on the retired list now, I can at least pray (and will) that the monthly will reach the desired mark—also that God will ever bless the two Dorothys—Day and Weston, and every member of the staff. I hope that John Strachey will read Peter Maurin's answer to him, and find it as I do, unanswerable. How many Catholics realize that they belong to a militant Church, or know the difference between modern Communism and Catholic Communism? Again, how many modern Communists (the followers not the leaders) really know the differences between themselves and Socialists, or how many Catholics know of the atheistic Third International whose headquarters are in Europe, yet those propagators are working in America under cover and sometimes openly, in every department of life, and paid for it. To help circulation, I would send you \$500—if I had it—and mean it—for the distribution gratis at Catholic Church doors on Sundays. I am sure as an old missionary myself for six years actively (and now passively) of the N. J. Apostolate for non-Catholics—that there are not announcements enough to our people from our pulpits about our Catholic weeklies and monthlies. Forgetful human-kind requires repeated reminders. Kindly mail me Pamphlet No. 1 and others you may have, and find enclosed some postage stamps.

Sincerely yours,

DANIEL C. CUNNION,
Past State Chaplain, Knights
of Columbus

Money, Interest and Usury

Money is certainly one of the fundamental problems to be solved before we find our way out of the depression. The average man has heard and read so much about it that he is inclined to agree that no one knows the solution. So we would relinquish any program of monetary reform and shall consider one aspect of money—does money of its nature breed money?

Hilaire Belloc in his "Essays of a Catholic," has a provocative chapter on usury. In that essay Belloc states, "The modern world is organized on the principle that money of its nature breeds money. A sum of money lent has, according to our present scheme, a natural right to interest. That principle is false in economics as in morals. It ruined Rome and it is bringing us to our end." One of the factors which precipitated the present financial crisis was the wild speculation that had as its only object, money makes money. The only criterion was will this stock continue to pay its high rate of dividend return and will this bond guarantee a good rate of interest return?

Dividends

The use to which the invested funds were to be employed was of little consequence as long as dividends were paid and interest met. Pursuing the same philosophy of greed, industrial management turned a large share of the profits back into plant, for if profits were made with a certain amount of equipment and plant, why not increase the production and thus make more profit? Wages were not increased in proportion to the profits and so there was an imbalance between the productive capacity, which had grown to immense proportions, and the consuming power of the nation which is dependent upon the workers. The result was unemployment, cessation of stock dividends, economic paralysis.

Those who suffered least were the bondholders, for bonds have priority over stocks in the matter of interest return. The stockholder is a partner and shares in the losses as well as in the profits. On the other hand, the bondholder has no responsibility and takes no risk.

Medievalism

The real medieval meaning of usury has been almost totally lost. Today we think of usury as being an excessive rate of interest. To the medieval mind, usury was not the rate of interest, but related to the giving of any interest on a loan independent of all risks and responsibilities. Medieval economics taught that to justify the granting of interest the lender or investor must assume risk and responsibility. Money of itself does not fructify, was the medieval principle. Aside from the assumption of risk and responsibility by the lender in order to morally demand any interest return, the amount of interest claimed might not exceed the wealth produced by the capital invested. If the loan proved to be unproductive no interest could rightly be demanded.

If medieval Catholic economics were followed today it would seem that bonds and bondholders would be outside the pale of the law. Such would be a healthy state of affairs. Many a financial disaster has been wrought from a firm's inability to maintain its interest payments on bonds.

The failure of classical economics to meet current problems has accelerated and as economists seek for true principles and standards much that is valuable will be found. There is the general prejudice against medieval Catholicism and the prejudice in favor, among liberal economists, of Marxism.

Prejudice

Arthur J. Penty (in the January American Review) well understood this when he wrote, "The Middle Ages are involved in misrepresentation of the Roman Church, and as a consequence the prejudice artificially created by in-



By Ade Bethune

terested persons against the Roman Church has been transferred to the social traditions of the Middle Ages and this in turn makes it exceedingly difficult to secure recognition for economic truth about the period. As a result economic history as popularly understood rests on a false foundation, and being on a false foundation everything gets distorted, and this stands in the way of our understanding the problem of the present day. I am not a Roman Catholic but say these things as an economist whose experience teaches him that religious prejudice is at the root of a great deal of economic confusion."

FRANCIS L. BURKE.

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.

Speaker-Organizers!

It was suggested by a group of students from several Catholic colleges that a body of speaker-organizers be formed to speak in schools and organize Catholic Worker Groups, and to speak on the streets regarding social justice.

Consequently a meeting of those interested is called for Monday, April 29, at 8 p. m. at the office of THE CATHOLIC WORKER, 144 Charles Street (Ninth Avenue "L" to the Christopher Street Station and walk two blocks north), to discuss plans for the formation of such a group and the distribution of THE CATHOLIC WORKER on May 1. It has been proposed that the group meet once a week during the summer for discussions and training to prepare for active work in September. If members are not able to attend the weekly meetings, they would spend several week-ends at the Farming-Commune (free), or else pursue a course of reading. This sheet is being sent to members of the Campaign Propaganda Committee and other interested groups or persons.

We would be glad to have you, as a sincere worker for Catholic Action, present to help us.

Very sincerely yours,

THE CAMPAIGN PROPAGANDA COMMITTEE.

N. B. C. STRIKE

(Continued from page 1)

dignation at the injustice done by church groups recruiting strike breakers and the intimidation of strikers by police. (There had been one minor riot the week preceeding.)

Mothers, fathers and even some children attended the meeting and there were great numbers of older women, many of whom we recognized in the picket line later.

The following story was written before this last minute account of the progress of the strike.

Hating the Sin, Loving the Sinner

In as much as the Catholic Church opposes the class war, there have been many discussions during the past month as to the participation of THE CATHOLIC WORKER in the National Biscuit Company strike which has been going on for the last fourteen weeks and in which, here in New York, three thousand workers are taking part.

Editors of the CATHOLIC WORKER have participated by going to strike meetings, distributing the last issue of the paper at all the demonstrations, calling for a boycott of NBC products, and asking aid for the strikers. None of these tactics are violent tactics.

When we have gone to the demonstrations and participated in them, we have gone on behalf of justice. These workers have been exploited for years. Their condition of labor has been hard, their wages low. Men have not been paid a wage which would permit them to support a family. Mothers of families have been forced to go out to work in order to support their children. This exploitation is a sin, in the words of the church, which cries to heaven for vengeance.

But it is not in a spirit of war that we have gone forth. It is not in a spirit of hate, but in a spirit of love for our fellows that we have gone forth into the streets, in the midst of the mob, to bring the social teachings of the church.

Police Violence

So far the strike has been a peaceful one, and the only violence has been on the part of the police, who have ridden down the strikers and beaten them over the heads with their clubs. The only expression of violence has been a verbal one, when the boos and shoutings of the crowd have indicated to the police the resentment of the crowd at the part they were playing in protecting interests, property, and opposing the workers.

These mass picket demonstrations, which the police have broken up day after day, and which have been hindered by the injunction granted by Judge Dore, are the only means the crowd of strikers have to indicate to the public the fight they are waging for justice. Mass demonstrations, the right of assembly, are granted to the people under the constitution. Of course there is always the attempt to foment violence and the Communists are using the tactics, and taking the part of strike breakers when they go in for these tactics.

"Protection"

It has long been the policy of employers to hire armed guards to protect their "property" (and their property includes the "scabs" they have hired to take strikers' jobs). Perhaps they do not know the use to which these thugs are put, we'll say charitably. Perhaps they do not know and so we call to their attention the story in a recent issue of *Fortune* on the Bergoff Service Bureau, 551 Fifth Avenue which explains the methods used to "protect" employers. We also call to their attention the newspaper ac-

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 distinguished the children of God from the children of the devil is love.

—St. Augustine.

Please Help

We continue to beg our readers for help for the strikers of the National Biscuit Company. Last month we asked that food be sent to their headquarters, and many sent small donations of money also to contribute to the workers, many of whom are in want. We also urge all our readers to visit their neighborhood grocers and ask them not to handle National Biscuit Company products. Work for social justice!



By Ade Bethune

counts of the hearings conducted down at the Division of Licenses of the Secretary of State's office at the State Building, 80 Centre St. last month. Some of the strike breakers had not been paid, so they were trying to get Mr. Bergoff into trouble with the authorities. When thieves fall out, the truth comes out. "Deputies"

Here is a quotation from the New York Herald Tribune:

"The witnesses said that on reaching their destination (Bibb Manufacturing Company) they raised their hands en masse and automatically became deputy sheriffs."

"They received revolvers, sawed-off shotguns, tear-gas bombs, clubs, and other weapons, and thus armed set forth to protect the Bibb property by keeping strikers away from the Bibb property."

It is well known that in addition to beating up strikers, these thugs, who are recruited from gangland, are entrusted with the job of fomenting violence. They lead the aggressive in charging into police lines, thereby starting riots, they lead the way in breaking windows of stores and pillaging, they use any tactics in fact to break the strike and discredit the workers in the eyes of the public. Left to themselves to picket peaceably, to demonstrate en masse, the public could not fail to be impressed. Violence would alienate public sympathy, so let us have violence by all means, say the strike breakers.

The lead Communists take in such demonstration will soon make such agencies as Bergoff's unnecessary, however. They can very successfully alienate public sympathy by themselves.

Sin, Not Sinner

We repeat,—we are joining the strikers up at Fifteenth street, not because we wish to participate in violence, but to fight against it. We are there as witnesses, and we go with no spirit of hatred towards individuals, whether they be scabs, strikebreakers, policemen, officials and stockholders of the NBC company. It is not the sinner we hate, but the sin. We hate injustice, violence, tyranny, slavery. And we will do all we can to help these strikers gain justice.

STARVE BANKERS

(Continued from page 1)

is to reduce taxation.

7. So why not give to the poor for business' sake, for humanity's sake, for God's sake?

5. THE FALLACY OF SAVING

1. When people save money, that money is invested.
2. Money invested increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings unemployment.
5. Unemployment brings a slump in business.
6. A slump in business brings more unemployment.
7. More unemployment brings a depression.
8. A depression brings more depression.
9. More depression brings red agitation.
10. Red agitation brings red revolution.
11. That is what people get for saving money for a rainy day.

6. WEALTH-PRODUCING MANIACS

1. When John Calvin legalized money lending at interest he made the bank account the standard of values.
2. When the bank account became the standard of values people ceased to produce for use and began to produce for profits.
3. When people began to produce for profits they became wealth-producing maniacs.
4. When people became wealth-producing maniacs they produced too much wealth.
5. When people found out that they had produced too much wealth they went on an orgy of wealth destruction, and destroyed ten million lives besides.

7. MORTGAGED

1. Because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church, home-owners have mortgaged their homes; farm owners have mortgaged their farms, institutions have mortgaged their buildings, public bodies have mortgaged their budgets.
2. So a large portion of the national income goes to money lenders because the State has legalized money lending at interest; because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

8. AVOIDING INFLATION

1. Some say that inflation is desirable.
2. Some say that inflation is deplorable.
3. Some say that inflation is deplorable, but inevitable.
4. The way to lighten the burden of the money borrowers without robbing the money lenders is to pass two laws—one law making immediately illegal all interest

What We Need

Margaret, one of the girls in the house of hospitality who looks after our welfare around here, has just come to the office with a list of house furnishings which she says we stand badly in need of.

"If you put an appeal in the paper," she says with perfect faith, "then we'll get the sheets in time to change the beds. We haven't enough to go around now."

So this is what she wants and we hope that any of our readers, who can help us will send what they can from what surplus they have.

The list runs: Tablecloths (not that we are used to them hereabouts, but Margaret is impressed by our need because a priestly guest had to eat off a bedspread the other day, there being nothing else to cover the bare boards with); sheets (the list continues), bath and face towels, pillow cases, dresser scarves and bed spreads, blankets, window shades, curtains, two mattresses, cups, pots, knives, forks and spoons.

And what we need more than any of the above mentioned articles are clothes for men and children. We've quite a few men who say they can get jobs around summer resorts in kitchens if they were half way decently clad; and now that the warm weather is coming and overcoats are being discarded, the problems of trousers becomes acute. More and more are men backing out of the office, having put in their bid for a pair of pants only to find we didn't have any around.

Pants, shoes, shirts, underwear—we beg of you to remember us and send them on. And we beg God to bless those who have already sent in bundles.

Labor's Legal Status

In the United States the legal status of workers who seek to organize and deal collectively with their employers presents many problems. They are limited on every hand by the common law doctrine of conspiracy. Picketing, boycotts, and strikes are subject to limitations.

In contrast, no limitations are placed on the power of employers to lock out their employees or to discharge them. Laws prohibiting employers from blacklisting employees are ineffective. "Yellow dog" contracts, as labor unionists call them, requiring employees to refrain from joining unions are legal in most states. Nine states have passed laws declaring such contracts null and void but they have not been subjected to the test of constitutionality.

Employer Protected

Courts of equity issue injunctions which prohibit not only violence and intimidation but frequently also the exercise of constitutional

on money lent, and another law obliging the money borrowers to pay one per cent of their debt every year during a period of a hundred years.

TO 110,000

(Continued from page 1)

tional Biscuit Company strikers, who will go under Socialist auspices, we understand.

We repeat what we said in THE CATHOLIC WORKER last May Day:

We do not believe that these workers know and stand for the principles of such Communists as Lunarcharsky, who wrote:

"We hate Christianity and the Christians; even the best of them must be regarded as our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principle. Christian love is an obstacle to the development of the revolution. Down with love of one's neighbor! What we need is hatred. We must know how to hate; only thus shall we conquer the universe."

Solidarity

We repeat what we have said before in this issue. As Catholics we hate the sin and not the sinner. We stand pledged to fight injustice and wrong, as the Church has always fought injustice and wrong. We believe that only in union and solidarity, by recognition of the dogma that we are all members one of another, that we can achieve a better social order. It has been by solidarity and sacrifice that victories have been won in the past. The very urge to work for the common good has always sprung from Christian teaching of the brotherhood of man. The incentive and the will and the sacrifice has come from a Christian heritage.

We bring THE CATHOLIC WORKER to the worker of all races and creeds to remind him that there are two great commandments: To love God and to love one's neighbor.

rights of assemblage, free speech and free press. In fact any act which the courts regard as furthering a conspiracy to hinder the employer in the conduct of his business comes within the scope of injunctions.

Even the use of union funds to pay strike benefits and supply strikers with food and clothes has, on occasion, been forbidden. Union leaders have been ordered to rescind strike orders. On March 16, 1935, 29 leaders of anthracite miners were jailed for refusal to comply with a court's order directing them to call off a strike. (New York Times, March 17, 1935.)

"Yellow Dog"

The Norris-LaGuardia Act of 1932 puts many limitations on federal courts in the use of injunctions in labor disputes. It declares "yellow dog" contracts contrary to public policy and unenforceable, and forbids the granting of injunctions to employers unless they have made every reasonable effort to settle disputes by negotiation or with the aid of governmental machinery of mediation, conciliation or voluntary arbitration.

But this law does not apply to state courts, its constitutionality has not been upheld, and it is still an open question whether any act which the courts may regard as part of a conspiracy will be held lawful even if the act is made legal by statute, common law doctrine as applied by the courts taking priority over the will of the legislative branch of government. (From the Department of Research, Federal Council of Churches of Christ in America.)

PLEASE READ THIS!
CHICAGO! DETROIT! ST. LOUIS! ROCHESTER!

Peter Maurin and Dorothy Day will be visiting friends in the above cities and will speak before groups there. The schedule is as follows: Peter Maurin will be in Rochester May 3. To reach him for discussion, get in touch with Father Ehman there. He will be in Detroit, May 8. Write Joseph Sullivan, care of *Catholic Evidence Guild*. He will be in Notre Dame, May 12. Write Emmanuel Chapman. Dorothy Day will be in St. Louis, May 7-9, and will speak at the St. Louis University School of Social Science, May 7 at 8 p. m. Chicago schedule:

May 13—St. Mary's College, Notre Dame, Ind.
May 14—Rosary College, River Forest, Ill.
May 15—Trinity High School, River Forest, Ill.
May 16—Loyola University, North Side Campus, Chicago.



By Carl Paulson.

FOOD RELIEF

(Continued from page 1)

iron, patched with rags. The youngest child was two years old but his mother was still nursing him: she could at least be sure he got some milk that way. She herself was grey haired with a face of such misery that it seemed scarcely possible she could go on living. She earned enough to feed the children on corn bread and perhaps gravy by picking wood out of the river and selling it. Her two sons helped her do this; she could not send them to school. But even if they had not been working for her, how could they have gone, wearing nothing but rags, barefoot, and full of pellagra?

"Everywhere the children are rotten with deficiency diseases; they are marked for life. Everywhere they were three or four years undersized; they will never grow up into the strong men and women they should be.

Union Only Hope

"There is only one hopeful thing about the situation and that is the Southern Tenant Farmers' Union. Here one may see the truest human values, brotherhood and loyalty and immense courage in the face of danger.

"They are working together for what is supposed to be everyone's birthright—a decent standard of living, education, security, hope for the future. At present they have none of these things; their only chance of getting them is through their union. The central government has failed them, not through its own fault, but through the deliberate obstruction of the planters and their social system. It is quite clear that the planters want to keep the sharecroppers in a state of slavery. Up to now they have managed to do this.

"But the eyes of the world are on them. For the sake of all we value in civilization, the present state of affairs has got to end. The sharecropper have got to be treated as decent people, the fine men and women whom they are. It will be better if this is done constitutionally and peaceably. But if such means fail, other means must be used. Justice carries the scales of peace, but it also carries a sword.

Slum-Homes

The PWA housing exhibit in Washington points out that the effects of slum conditions means 300,000 in asylums, 500,000 in hospitals, and 400,000 needless deaths. One-third of the people do not have what the PWA considers a decent place to live, and blames this exclusion from decent homes on "our present wage scales."

In fact, only one-third of the population of the United States can pay easily for decent housing. A pity the Government cannot take some of its own reports to heart.

Notes On The Catholic Press

Purposes

The purpose of these Notes is to call attention to the most significant articles in the Catholic press, domestic and foreign, and to quote significant passages. Some of the finest Catholic magazines have only a small circulation, and many excellent foreign magazines are almost entirely unknown to American readers. *The Commonweal*, *America* and *The Sign* will not as a rule be quoted due to their large circulation and the fact that most active Catholics have some sort of contact with them, or can obtain them easily.

Art

The first issue of *Catholic Art*, published in Omaha, Nebraska, by R. F. Hennig, is a bi-monthly somewhat out of the ordinary. The type, which is almost illegible and gives one a severe headache, is not set at all, but each page is drawn and a cut made of the drawing! We think the attempt has missed fire, in attempting to be what is falsely known as "artistic," before paying attention to a clear, readable text. The same material and pictures without unnecessary decoration in the kind of type that we ordinary mortals must read all our lives would help considerably, and we hope that Volume 1, No. 2 will be something like that. Sixty cents a copy is too much. *Catholic Art* is not the possession of the wealthy long-haired aesthete, any more than the Liturgy is the possession of those able to pay \$1.50 per lecture for it!

Civitas Dei

The Building of Peace, by Susan Cunningham, M. A., in the excellent *Christian Democrat* published by the Catholic Social Guild of England is a well-written essay in the spirit of St. Augustine's "Tranquillity of Order."

"So long as responsible citizens are content to look upon peace as a breathing time in which to prepare for war, or as a period calling for nothing but the pursuit of narrow and selfish interests, so long will restless spirits, debarred from sharing in the struggle for wealth, find breaking-down a more interesting and worthwhile pursuit than building up. If we are building for peace there must be a check upon the growing number of people whose grim conditions of life may well convince them that nothing could be worse than what they now endure...In such urgency it is quite inadequate to dwell on the unreason of war, its waste, its futility, its devastation of the social structure; rather must we find scope for the capacities and virtues of potential manhood. The human spirit, bereft of purpose in the good life will turn to evil...Everyone with the will-to-good can help to bring about the Peace of Christ in the Kingdom of Christ and build the City of God in a new Christendom."

The *Christian Democrat* in their "Notes and Comments" reminds us that Sunday, May 19, the Sunday following the anniversary of the Encyclical, is to be observed as "Rerum Novarum Day" and that their Summer School, held yearly in Oxford, has a program of "Church and State." Might we suggest that Catholics receive Holy Communion on Rerum Novarum Day, and make a Novena for Social Justice before the day?

"Catholic Worker Youth"

One of the two French papers on our exchange list is the *Jeunesse Ouvrière*, organ of the Jeunesse Ouvrière Catholique Française or French Catholic Worker Youth. The Pope, who recently sent the Belgian group a congratulatory letter on the tenth anniversary of their foundation, is an enthusiastic supporter of JOC.

The group is conducted by and

for young working people, and has done tremendous work in winning back the industrial workers to the Faith, and to establish social conditions in line with the mind of the Church. The Holy Father regards JOC as a realization of true Catholic Action. "Its aim, in subordination to the Hierarchy, is the spiritual conquest of working youth; its organization and methods are precisely fitted to its purpose of christianizing the very atmosphere of labor in order more easily to win the souls of young workers to our Lord Jesus Christ."

At present they are busy circulating a petition to be sent to the International Bureau of Labor in Geneva on behalf of young unemployed workers. A translation of one of the appeals may be read below.

"Give Us Back Our Tools!"

"Throughout the world there are millions of young people without work. The trades we learned no longer allow us to lead a decent life. Our professional value lessens little by little in a life of inaction. Every day we wander about in vain looking for work. Every door remains closed. Our misery and privations increase in the uncertainty of tomorrow. In spite of our efforts discouragement is closing in about us. Those of us who were preparing to found a home are forced to abandon their plans for the future. What will you say to the millions of our comrades, condemned after leaving school to unemployment with all its deplorable consequences? It is immediately urgent to remedy the unemployment of young people, for the profound social disarray of which we are the victims, is in danger of being led into a tragic situation.

"FOR YOUR INFORMATION: WE ARE NEITHER IDLERS NOR TRAMPS! WE ASK THAT WE BE GIVEN BACK—AS SOON AS POSSIBLE—OUR MACHINES, OUR TOOLS, OUR WORK!"

"Get It!"

The article on "Private Property—Christianity—Communism" in the March Social Justice Bulletin is one of the simplest and clearest on the subject we have seen. We would also refer you to the Colosseum for December last for a splendid article by Edmund and Francis Howard. The "radical Fathers of the Church" are quoted extensively (in the true sense of the word "radical"—in the sense that all Catholics are radicals) and the approach of the Supreme Court decision to the mind of the Church on private property is very interesting. But of course definitions are one thing and practice is another. Won't you get a copy of this issue of the Social Justice Bulletin and read it for yourself, file it away, and frequently refer to it? Write to Michael O'Shaughnessy, New Canaan, Conn.

Colored

We receive as exchanges a number of magazines devoted to the problems of the colored race such as "The Interracial Review," "Opportunity," "The Voice," and "The Colored Harvest." "Opportunity" is published by the National Urban League in New York and besides a valuable editorial on the Harlem riot in the April issue, there is "Racial Minorities and Organized Labor," by Joseph R. Houchins which states the case as well and as briefly as has been done. He states that there should be legal redress for racial minorities—such as those of African, Chinese, Mexican, Japanese or Filipino descent—when they are refused entry into organized labor unions and when the same unions exert political power to deny them economic rights.

"The Voice" is the organ of the Federated Colored Catholics of the United States and published in Washington. It is a slim little journal with small type and poor

make-up, but for all that is well-written and to the point. The moving appeal to the Bishops by George Henderson for bold action against the irrational anti-Negro prejudice which does exist, shamefully enough, against Negro Catholics, is reprinted. Sarah Kirby gives us "Taxation Without Representation" and asks why Priests should ask colored Catholics to contribute to the Catholic University when that same seat of culture refuses to admit them. There can only be an embarrassing silence.

The Office

We welcome "The Magnificat," a liturgical quarterly published by The Society of the Magnificat of Birmingham, England. Their particular aim is to foster the recitation of the Divine Office among laypeople. They were founded in 1927 and at present have over 150 members and associates. A member undertakes to recite in Latin daily one of the Canonical Hours, the day's office being provided for by a Chapter of eight members. On Sunday each changes to the next hour. Meetings are held five times a year, at which some part of the Office is recited. To quote an editorial—"Certain people would seem to think that we are cranky. WE believe that we are following out the Pope's wishes.

This third issue contains a sample of "what can be done." A priest, thirteen years ago, began in a little parish of 45 people—all workers—with an income of about \$5.00 a week, without a rectory, Convent or Catholic School. He collected a choir of four men who "couldn't" sing and a diffident organist and by Christmas had a Sung Mass complete. The following Palm Sunday the entire rite was sung. At present they have a Sung Mass and sung Compline every Sunday, and a Missa Recitata every day!

The secret of all this can be best told by the Priest himself. "For over thirteen years this Church has been open from 7 a.m. to 9 or 10 p. m. Never once has there been theft or any abuse of the open door. The parish priest says his Office before the Blessed Sacrament and his people are encouraged to make visits. The determination to keep open the *Domus orationis* no matter what loss might occur, has been thus rewarded by absolute immunity from damage or loss, and the policy of putting first the kingdom of God and keeping well in the background any reference to money matters has led to proof of the truth of the promise 'and all these things shall be added to you,' for, in addition to local generosity, scores of pounds have been given by passing visitors in token of gratitude for spiritual favors received here."

In Partibus Infidelium

The renowned "Daily Worker" organ of the Third International, though reputed to dominate Hearst and all his poms, none the less employs the gentleman's peculiar tactics and wobbly logic when dealing with the real International. Mr. Gannes, columnist, who has to turn out a column of something every day (which must be a somewhat sterile procedure) accuses Our Holy Father of being earthly and worldly and compares him with Father Coughlin, then tackling the translation of his peace speech, albeit "couched in obscure riddles" says that the reason why the Pope wants peace is because war "would not be so healthful to the material base of the Church, which is Capitalism." The mental leaps necessary to arrive at this conclusion make us inclined to agree with a recent article in the English "Clergy Review" to the effect that Communism is a dead issue. There is at least dead brain tissue, anyway.

A. H. CODDINGTON.

DAY BY DAY

(Continued from page 3)

from the missions of Africa, where he had been living in a mud hut with a tin roof for the last four years. This Irish missionary priest has been laboring among 50,000 natives of Nigeria where the temperature is 120 in the shade.

He asks us to send him the paper when he goes back to his labors next fall.

Last month we visited the Holy Name Mission on the Bowery where 1,200 men are cared for by Father Rafter and Father O'Connor.

"There are 15,000 men on the Bowery," Father Rafter said. "We've been working with them for the last 22 years. We saved for a long time, trying to get a building fund together, but the depression has exhausted that long since and the building has to be deferred."

Evidently Father Rafter believes and follows out the teaching of Bossuet that the Church's first concern are the immediate needs of the poor.

"We have five masses on Sunday morning," he said, "and they are all packed. These men would not go elsewhere. They are at home here with us."

And we thought to ourselves as we went through the shabby old building, what a gigantic task these priests of God have always with them, and with what cheer they undertake it each day, using what means they have at hand to work with.

Anyone who says that city agencies are taking care of all the poor and that he cannot find any work to do ought to go see Father Rafter and see what cooperation he can give him in the way of gathering clothes for the poor, for instance.

One of our Catholic Workers found something that he could do in playing the organ at evening services three nights a week. He is an invalid himself, but he gives his time and his strength willingly and with joy.

TO SERVE THE POOR

Having read Catholic historical and religious records, we receive more than ever before the spirit of sacrifice, the desire to imitate and obey Christ. The simplest reiterated command is always to serve the poor. Christ may have placed it first in the series of His commands, because we could immediately understand it, and because it abases pride at a stroke, if we serve the poor as Christ and His Saints did. All else in the spiritual life develops from this act, or it never really develops at all. Piety, without humble works, is that subtle monstrosity—self-righteousness. We can no longer believe that our Divine example is too great to imitate, for we are told precisely how to do it in definite records of living example widely diffused.

MOTHER M. ALPHONSA.



By Ade Bethune

The Worried Cow

The worried cow would have lived 'till now if she hadn't lost her breath. She was afraid her hay wouldn't last all day And she worried herself to death.

BOOK REVIEWS

The Bourgeois Mind, by Nicholas Berdyaev; New York, Sheed and Ward; 1935. \$1.25.

In this small volume are four essays reprinted from the *Dublin Review*, *Christendom*, and the *Hibbert Journal*. The first essay which gives the book its title, "The Bourgeois Mind," is followed by "Man and Machines?" "Christianity and Human Activity" and "The Worth of Christianity and the Unworthiness of Christians."

Berdyaev does not view the bourgeois spirit as being the mentality of a particular class. He is not concerned with merely the historical bourgeoisie, the middle class, but rather with a spiritual state, an appreciation of values characteristic of modern society.

The bourgeois spirit is not new, the Church has had to face it since Pentecost. But never has it been so socially dominant, since the nineteenth century, when middle class mentality ripened and enslaved human society. The will to power and wealth triumphed over the will to holiness, to genius. The bourgeois mind rules in Russia as well as on the stock exchange. But bourgeois civilization, says Berdyaev, cannot endure for it is destructive of the eternal. Eternity does not belong to it. Born of the temporal, living for the temporal, it will die with the temporalities to which it is wedded. Spirit alone can defeat the bourgeois condition of society and to that task Catholic Action is dedicated—to restore all things to Christ.

In "Man and Machines?" Berdyaev analyzes the relation of man to the mechanical products of his own ingenuity. The marvelous technical achievements of our modern mechanical civilization, the triumphs of science, have all tended to concentrate man's faith in them to the exclusion of the spiritual. The spiritual ends of life became obscured. The means became confused with the end and people lived for the technical means of life. With the victory of technical culture the very machine man created has become his superior in productive capacity. Unemployment is the logical result of a technical culture bent only on production.

The machine was potentially a mighty servant of all mankind but human greed made it an oppressive master. Unemployment insurance measures and social security legislation are reactions against the excesses of technical culture. Appearing at a time when technical culture is paralyzed, they are a challenge of humanist ideas which still assert the primacy of man.

The last two chapters are essays in Christian apologetics. In "Christianity and Human Activity" Berdyaev answers the argument that Christianity is a religion of passive submission. This is contradicted by the teachings of the Church and by history. It is not Christianity that rejects human activity, it is the materialistic philosophy of communism. As Berdyaev demonstrates, the Marx-Leninist world view asserts "not the activity of man, but the activity of society or of a social collective body, which suppresses man and transforms him into its own instrument."

The errors of those who confuse scandals of individual Christians with Christianity itself are ably exposed in the final chapter. Berdyaev shows that Christianity recognizes and respects the freedom of man. Man is always free to sin and the often repeated "failure of Christ" is a failure dependent on human freedom. Religion does not compel us to be good. The taunt of Socialism that it will accomplish in a few years what Christianity has failed to do in two thousand years depends for its success not on human freedom but on the violation of it. Socialism uses restraint and compulsion to realize its ends. Christianity cannot. Socialism is in the world to redeem the proletariat—all else are damned. Christianity is in the world to redeem all men, it is here to save sinners, not the righteous. Socialism would effect the Kingdom of God here and now. Christianity promises no such victory but looks forward to the eternal realization of it. Socialism would bring about utopia by compulsory political and economic reform. Christianity aims at spiritual reform of free men. Socialism considers man only as member of collective society; his spiritual and eternal destiny are of no consequence, men will come and go but society remains, she only is eternal. Christianity views man as a person destined for immortality, whose earthly life, however important it may be, is but a pilgrimage.

F. L. BURKE.

The Negro American; a mission investigation. By Rev. John T. Gillard, S.S.J. Catholic Students Mission Crusade, Cincinnati, 1935; pp. 69.

The Friend of the Colored Man. By Rev. John Laures, S.J. International Catholic Truth Society, Brooklyn; pp. 61.

The first of the two pamphlets is a recent and very complete analysis of what has been done by the Church for the Negro in the United States. At the end of each chapter there are magnificent outlines for study groups, bibliographies and suggestions for further investigations. To our mind this is the most useful and practical contribution which has yet appeared.

A few figures collated from the pamphlet may be interesting. There are 250,000 colored Catholics served by 300 full time priests. Ten times more Negroes join the Church, per capita, than whites! Where the Negroes are the most numerous (significantly in the South) conversions are the fewest, due to the current philosophy of slavery held by protestants which regarded "the Negroes as mules rather than as men."

There are two well-equipped Catholic hospitals for Negroes conducted by thirty-six Sisters, three day-nurseries, and one shelter for working girls in Harlem conducted by the Helpers of the Holy Souls, as well as six social service centers.

"The Friend of the Colored Man," the second pamphlet, is a rather rhetorical account of the life of St. Peter Claver, followed by a study of the race problem in the U. S. A. This last part is expanded in the pamphlet reviewed above.

Pamphlets

The interesting and inspiring Guild of St. Joseph and St. Dominic, Ditchling Common, Sussex, England, sent "A Second Book of Things," which may be had on application to the secretary. It contains examples of the work of a little group of Catholic craftsmen along liturgical and devotional lines, though the work of the Guild is not confined to these. The low prices for individual and unstandardized work for individual requirements should make the traffickers on a certain street sit up, take notice, and do a little throwing out. But what interested us especially was the hand-woven vestment cloth at \$5.00 a yard (3 or 4 yards for a full set of Low Mass vestments) hand-dyed by the makers in the five liturgical colors.

"Reville in Christendom" by James D. Loeffler, S. J. has plenty of good stuff in it, but the style is somewhat cramped by the very best methodist rhetoric, quotes from Shakespeare, question marks and exclamation points. This striving for effect and over-decoration hides the sincerity of the author and the urgency of his message.

A. H. CODDINGTON.



FASHION NOTE

The new building of the Labor Department was dedicated the other day in Washington, impressing those who attended with its deep-carpeted, paneled walls, diffused lights and beautifully curtained offices. The Secretary of Labor declared that the new building, "full of grace, comfort and efficiency, symbolizes the change that is coming over the lives and homes of working people in this country."

Well, it hasn't struck the lower East Side of New York yet.



MARY MEDIATRIX

By Ade Bethune

Our Lady
Help of Christians

Antiphon: SANCTA MARIA! Help the wretched, strengthen the weak of heart, comfort the weeping! Pray for the people, intercede for the priesthood, be surety for all devout women! Let all who ask thy help feel the strength of thy aid!

Versicle: Vouchsafe that I may praise thee, O holy Virgin! Response: Give me strength against thy enemies!

Let us pray: O Almighty and Merciful God, who for the defense of Christian people has in the Blessed Virgin Mary marvelously appointed a perpetual Help, mercifully grant that we, shielded by her defense in the warfare of this life, may vanquish all the devices of the foe in the hour of our death. Through our Lord Jesus Christ thy Son, who with Thee liveth and reigneth in the unity of the Holy Spirit, God, for ever and ever.

Response: Amen.

Spotted

The Bear Brand Hosiery Company forces employees in their Kankakee mill to contribute to the wages of professional "spotters" and thugs according to charges. These men are employed to watch the activities of union organizers, government representatives, and even members of the Regional Labor Board.

Very Rev. Father Maguire, as a member of the Chicago Regional Labor Board was followed and molested by men in automobiles bearing no licenses, when he made attempts to confer with union organizers in Kankakee. Appeals to the State and city officials were unavailing, he said. The police passed the buck to the sheriff and the State Highway Police, but no arrests were made. These spotters get \$5.00 a day and expenses for their work. The Bear Hosiery evidently has the police in complete submission.

OUR CHILDREN'S
CORNER

HARLEM WORK

We have started this month something very interesting: working with colored papers—bright reds and yellows, cool greens, oranges, purples, blue, all colors, even silver paper (with which we made crowns for Bernard and the boys—or should we call these crowns "tiaras," they were so tall in front, with a red star pasted at the top?)

Dorothy made a perfectly beautiful picture of fruit: grapes cut out of purple paper, an orange, a lemon and an apple with two little green leaves; all of it pasted on white. Hattie started out by pasting red and blue flowers in a corner of her mounting paper, then she gave them green stems. The first thing you knew, she had cut out a vase for them, and then, a table to go under the vase. Steve, who was watching the work with a benign interest, even gave her a piece of cigarette paper with which she made a neat and delicate dolly to protect the table from any water that might be spilled from the vase. As for Louise she made no less than two Easter cards on green cardboard. She pasted stars on them and tied a piece of bright red ribbon on them to make them very pretty. Did you know that you can also cut letters out of colored paper and mount them? That's what Lizzie did. But it is not very easy, so, after doing three of them, she decided to experiment with other things besides letters.

The colored papers we received from a friend. He had given us a great, big box of scraps and left-

overs a long time ago already, but we hadn't ever used them as yet because we were so busy drawing, tracing, painting, etc.

Scissors

Still, I had just decided to go and buy ourselves some scissors and plenty of nice, strong cardboard for mounting the paper on, when a young fellow, who comes to the Wednesday night meetings in Charles Street, brought in a bundle of colored cardboard. (He had been saving them for years from advertisements, etc...because he thought he might use them for his work, and yet he decided to give them all to us). Together with the cardboard, he made us a present of a whole family of brand new scissors—so we really had to worry about nothing at all.

He also had a lot of old pencils. He didn't think they were doing anybody any good anyway, lying in a drawer at home, so he also gave them to us. Some people, I know, never think much about the Providence of God, but little, insignificant stories like that of the pencils should make us realize it more keenly. That very afternoon, as the kids were going home, a couple of us, who were putting things away collected just four pencils altogether. Now you know as well as I do that four pencils is entirely inadequate for a dozen or so of healthy youngsters. We have need for more, so Our Father saw to it that we should not lack them and now our pencil box (an old, round Quaker oats box, covered with yellow paper) is full and happy-looking.

PARENT

(Continued from page 1)

and so on and on. To say nothing of the relatives you have bled dry for help; the unmarried sister whose old-age savings you have taken and can never return, and who looks at you in grim and amazed consternation when despite your effort at "self control" a third is on the way. You can't very well say "It's none of your damned business." She wishes that was so; so does your mother who having raised her own and perhaps in need of care herself must give of her weakened energy to help raise your own.

If there were a hospital to which you could go as Christian parents with the proud and happy feeling that you were conferring a gift upon the Church by this child; a gift to civic needs, and through no fault of yours the material necessities attendant are beyond your means; if this could be arranged without loss of self-respect, but considered a contribution beyond price, the whole problem for Catholics would be diverted from the non-Catholic channels. Those Catholics of the type who resort to contraceptives will likely use them in any case and the tribunal of penance or the mission seems the only hope to win them from a sinful life.

The Common Good

I do not agree with Mr. Powell that expecting the State to contribute in some proportion to the expense of bringing a citizen into the world is necessarily an abhorrent spectacle. It seems eminently reasonable that it should be called upon to pay its share.

Parishes fill their halls with bridge parties; women's clubs and organizations put on expensive drives at the best hotels; men have their bowling and billiard clubs.

It seems to me that if just once a year one of these big luncheons or dinners were sacrificed and the money spent to put them on, the tickets sold for them, were to be given toward such a fund, a collection taken up in the churches, mite boxes in schools for babies fund—that enthusiasm and endeavor could be awakened for this most important cause. After all, are not babies and their mothers quite as important as altar shrines to saints, onyx rails and beautiful adornment?

(Mrs.) M. J. CUSHING.

Editor's Note: We invite comment on this letter.

Christ Is Love

Love the virtue of the Christ
Love almighty power
Love the light of all the star

Love the virtue of the Christ
Love God's gift to all
To help us when the time is come
To resist not fall

Love the Virtue of the Christ
Love the eternal flower
Shall light us in our daily work
And help us hour by hour

Love's eternal
God is love
Come to help us from above

A little girl called Peggy (she is only six years old) wrote this beautiful piece of poetry. She sent it to a friend of mine for her birthday. Inside the card she wrote the words. On the cover she painted a picture of a wonderful angel with light blue, butterfly-like wings and she wrote this happy message; "The angel of love will come to thee." May the angel come also to all those who read the little poem.