

CATHOLIC WORKER

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Price One Cent

C. W. FACED WITH EVICTION

Slum Clearance Makes Poor Pawns in Money Game

NEW HOUSING NEEDED!

Wide Publicity Forestalls Present Dispossession

It is midwinter, and the Catholic Workers and their guests at St. Joseph's House are going to be evicted. Our family together with thousands of other families in the slums are being used as pawns in the game of politics. The city administration, suddenly getting zealous through its tenement house department, is condemning buildings wholesale regardless of the fact that they have no money to pay for apartments in houses where the tenement house regulations are being complied with, or money to move with.

Together with countless thousands of the very poorest of the city, we are going to have to scurry about, looking for shelter, for some place where some of the poorest of God's creatures can consider themselves at home.

"The birds of the air have nests and the foxes have holes, but the Son of Man has no place to lay his head."

Once more we are sharing Christ's homelessness, and as though to show us that we are sharing in this privilege, the notice that we would have to vacate came at Christmas time, the day after Christmas.

Not Owner's Fault

It is not the fault of the generous owner of the building that we are in this dilemma. The property at Mott street is the only real estate owned by this kind friend, and to make the repairs, modern fire escapes, fire-retarded public halls and stairs, modern plumbing—calls for an outlay of thousands of dollars which are not to be had. Besides, the building, sound as it is (far better in its construction than many of the modern houses) is almost eighty years old and would not repay modernizing. It is in a crowded slum area; it is a backyard house, and the probabilities are that as soon as the work on it was done it would be condemned for some other reason in the slum clearance program.

Other owners have been placed in the same position by the late activity of the Tenement House Commission. So tenants are being evicted, against the will of both owners and tenants. We at Mott street will certainly not put our kind friend to the trouble of serving a court order on us, and so we will have to go.

But where?

No Place to Go

This is the third time that the Catholic Worker has had to move. The first time the move was from Fifteenth Street to Charles Street, where we had a twelve-room house, where there was no fire escape at all. But during the year we were there the tenement house department did not bother the owners, who could well have afforded to modernize the building.

If, as the New York Times states, these wholesale evictions are the beginning of "a drive to obtain State or Federal aid for widespread slum demolition," it seems to me that the city is guilty of criminal harshness in using as pawns in this game hundreds of thousands of men, women, and children. Regardless of the hard-

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Open Letter to Union Leaders, Especially Joseph P. Ryan

Part of the Sermon on the Mount reads:

"If therefore thou offer thy gift at the altar and there remember that thy brother hath aught against thee—leave therefore thy offering at the altar and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift."

There is in general a revolt amongst the rank and file against their union leaders, and what is it that brother has against brother (since we are all brothers in Christ)?

One of the general charges against union leaders is that they pay themselves fat salaries, such as \$15,000 a year, and live in ease while their unemployed brother is starving, that they keep their office through terroristic methods, intimidating the men, not calling union meetings.

But we, of the CATHOLIC WORKER, make the charge that you have failed in your trust, that you have neglected to give to the men a long range program of action—that you have not used your unions to educate, to instruct, to help the needy, to find a solution to the problem of unemployment and the machine.

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HITLERISM COMES TO NEW JERSEY DOCKS

Fine Example of Fascist Menace in America—Read, Sceptics!

On the New York side of the Hudson, the seamen strikers are having a comparatively easy time of it. Officials learned their lesson last Spring and, as a result, the police have stuck to their prerogative of maintaining the peace. It's different on the Jersey side, though, what with Mayor Hague of Jersey City and Police Chief McFeely of Hoboken acting the part of amateur Hitlers.

Mayor Hague controls a powerful political machine. National figures bargain with him at election time. Ward-healers make their obeisance to him, and every political hanger-on yesses him to death. In consequence, he has come to think of himself as being "some stuff." All this is nothing new. There are plenty of "leaders" like him in this land of opportunity. But Mayor Hague happens

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After 20 Years Mooney Close to Justification

New York (FP)—Findings and analyses of 13 months of hearings on the Mooney case conducted by a referee for the California state supreme court will be presented to him by both sides on Jan. 4, one month before the 20th anniversary of Mooney's conviction and imprisonment.

Flying to New York with the 20 volumes of testimony totaling 14,000 pages gathered in these hearings, George T. Davis, attorney for Mooney, told newspapermen here that for the first time all evidence in the case had been heard and that Mooney is closer to freedom than he has ever been before.

Though Davis declared that he could not see how any court could overlook the overwhelming evidence of Mooney's innocence in the testimony now gathered, he added that the case would be immediately brought before the U. S. Supreme Court if necessary.

Government Kicks Sharecroppers Off Louisiana Land

Crying Injustice Done to Negro, Union Tenants by Resettlement

A sharecroppers' landlord is hard and often cruel, but there is no landlord that can match the government for sheep, irresistible, irresponsible injustice, once justice has miscarried. For the lowly sharecropper, especially the negro sharecropper, there is no choice but to take it in the neck.

Over 110 people are being forced off their land, some off the land entirely, in St. Landry Parish, Louisiana, because the Resettlement Administration has chosen the St. Landry farm for an experiment ironically called the Tenant-Security program, according to a report from our friend, Father Jerome Drolet of New Orleans.

Twenty families, most of them colored and all but three members of the Farmers' Educational and Co-operative Union, have either been evicted or are being evicted to make way for 15 white, non-union families. One white tenant on the farm, an anti-union stool pigeon who has threatened the lives of union leaders, has been singled out by Resettlement to remain.

No Mules, No Union

Written notices of eviction from the banker-owners were not served to most tenants until December 3, 1936, at which time only the "ornery" landlords, who refuse pasture for cows and hogs, limit garden space, make the tenants shell their corn, refuse them use of mules, cheat them most at settlement time and threaten their lives for joining a union or protesting injustice, only these landlords have vacant farms.

No provision whatever is being made for evicted tenants by Resettlement, with the exception that "loans may be given, depending on the ap-

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EASY ESSAYS

by

PETER MAURIN

Outdoor Universities

I. SCHOLAR AND BOURGEOIS

1. The scholar tells the bourgeois: "A man is a man for all of that."
2. But the bourgeois tells the scholar: "A man is a commodity for all of that."
3. Because the scholar has a vision, the bourgeois calls him a visionary.
3. And while the bourgeois laughs at the scholar's vision, the worker is left without vision.
4. And the worker, left without vision by the scholar, talks about liquidating both the bourgeois and the scholar.

II. SCHOLAR AND WORKER

1. The scholar must tell the worker what is wrong with the things as they are.
2. The scholar must tell the worker, how the things would be if they were as they should be.
3. The scholar must tell the worker how a path can be made from the things as they are to the things as they should be.

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Open Letter to a Catholic Shipowner; Mutual Trust Needed

During the last month we had a conversation with you for almost two hours.

You had accused us to a priest of being Communist and he had told you we were Catholics, putting forth straight Catholic teaching in regard to labor. The confidential labor bulletin issued by the American Ship Owners Association has plastered their front page with our leaflets, accusing us of putting out more Communist propaganda along the water front. So we wrote to you, asking for an appointment, which you courteously granted.

You told us that you paid your men well, more than the union scale required. You told us that you fed them well, that their hours were right, that they had no complaints, but were forced out on strike by threats.

You told us that the point you objected to was union hiring halls. That you would not entrust your property to just whatever officer was sent you by the halls.

We assured you that you would have your choice, that you would be able to reject various men and others would be sent you so that you would be satisfied.

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COOPERATIVE STRIKE ENDANGERS MOVEMENT

Management Incapable of Rising Above Union's Class-War Attitude

Caught in a vortex of class-war bitterness and slander, one of New York's strongest cooperative enterprises appeared this week to be in real danger, as striking workers of Consumers' Cooperative Services went into their sixth week of picketing before ten C.C.S. cafeterias, one of which had been closed on the first day of the strike.

Actually only ten workers out of 131 are striking, but owing to the unwillingness of C.C.S. either to hire strikebreakers or to take the strikers back, the 25th Street branch remains closed, and the war continues.

The union concerned is Local 302 of the Cafeteria Employees Union, of none too savory a reputation since its alleged tie-up with the "Dutch" Schultz restaurant racket, but apparently under process of reform by a strong rank-and-file, left-wing movement.

Pride vs. Rattlesnake

Proud of its liberal labor policy, its unusually high (37 cents minimum an hour) wage scale, and the loyalty of its largely negro staff, C.C.S. management resented the

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Obliged to Help Seamen, Says New Orleans Priest

Dear Fellow Workers:

"Communists are negligible here on the gulf coast, though the red scare is used with as much or more effect than elsewhere. (Incidentally, believing as I do that it is a just strike, and that it is not a Communist movement, I would still say that we should help any such striking seamen regardless of the justice of the strike or of Communist leadership or influence, since Christ wants us to be Christlike toward everyone, even our 'enemies.'")

Then, too, I say that if the seamen's demands are just then we are bound to take their defense, regardless of any imaginary or real

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USE TERRORISM UPON SEAMEN

"Goon" Squads' Clubs, Arson Fail to Break Spirit

MORE OWNERS SIGN UP

Rock Thrown Thru window of C. W.'s Strike Branch

Things are happening so fast on the waterfront the last few days that it is difficult to keep up with it all.

During the last month several of the independent companies have signed agreements with the strikers, and as this goes to press negotiations are going on with one of the major North Atlantic companies.

These are bonafide agreements examined, discussed and voted on by the rank and file. For the first time in many years the members of the various Unions have had a voice in the management of their own affairs, as several of the old reactionary labor racketeers have finally been shaken from their backs. Some of these are thoroughly discredited and through, while others are on their way out. The process of exposing these politicians and driving them out is slow, as they have dug themselves in deep financially and politically.

Goon Squads Busy

Every conceivable means are being used to break down the morale of the seamen. "Goon" squads of hired thugs have swooped down on small groups of pickets during the early morning watches, beat them with clubs and driven off before help could be obtained. A sailors' hangout was set afire twice in one week in an old fire-trap block, endangering many lives. These incidents bring home to the seamen the effectiveness of the strike and build rather than break their determination to fight harder.

If they fired the Empire State Building and blew up the Statue of Liberty, the seamen would still want decent food and wages, and an 8-hour day.

At 3 a.m. last Tuesday a New Year's present was delivered to the Catholic Worker (Waterfront Branch) via the front window. It came in the form of a paving stone. We now have a new window and half of the stone is used to bolster up our stove and the other half is used to keep the bread knife sharp, as we are slicing up 150 long loaves of bread daily. Four large coffee pots are going continuously from 7 a.m. to 9 p.m.

Jersey Humor

Today a strikers' soup kitchen in Hoboken was raided and closed. The strikers were arrested and it is claimed they were charged with carrying concealed picket cards. The place was closed on the grounds that the building was unsafe and the floor was in danger of collapsing.

During the month past many ships were grounded, a few collisions occurred, some were towed in. This is hard to understand, as the ousted union officials have proclaimed time and again that these ships are leaving with competent crews and good union men.

Investigations have disclosed, however, that these ("bonafide") seamen carry a brand new union book and include steeplejacks, piano tuners, shoemakers and sheepherders.

What They Ask

The "outlaws" and "radicals," etc., are out to "ruin" the American Merchant Marine to the extent of a living wage, decent food, pay for

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Mott Street Breakfasts for Ambassadors From the Gods

"From the gods they come!" So the ancients said of the poor who sought aid from their more affluent brothers. To the wise ones of old these poor folk were not beggars; on the contrary, they were ambassadors—"ambassadors from the gods."

Now today, in the early hours of the morning, long before your bacon sizzles on the pan, the ambassadors come by way of the Bowery to our Saint Patrick's Kitchen, where there is given in His name a couple of cups of coffee and a little bread to each.

As 10 o'clock draws near we are usually out of bread, but so far we have been able to serve coffee to our guests, and they are a cheerful, grateful, rough and raggedy gang. They dislike red tape and they like our informality.

Misery Blinds

From queer places they come, these idle mechanics, clerks, laborers, and handymen. We do not ask their names; but some do occasionally ease their burden a little by telling us the nature of the load. Common misery binds one to the other, and to each other our ambassadors express their humble hopes and tell freely their likes and dislikes.

They are cold and often wet when they come for morning coffee. Nearly all are poorly clad, and most are really "on their uppers." Many are still, at this late season, without an overcoat; quite a few tell us they have no underwear; and yet they are not complaining.

There is still a lot of manhood in those shivering, hungry, unshaven ambassadors of ours—they are cheerful, buoyant souls. May God help them, and may He continue to give each one of us the grace to be instruments of His Divine Munificence.

JOHN GRIFFIN.

(We might sign this news note, "John Griffin, servant of the ambassadors," because from the first he has taken charge of the work of helping these men. No matter how late he has been up the night before, going to meetings or distributing papers, he is always up early and on the job. John is the one, our readers will remember, who did more to beautify the farming commune than anyone on the place. He made a beautiful garden with a rustic fence around it and then set up a statue of Our Lady in the middle, asking her to take care of the water on the place. She did it, too, all summer, and just to let us know that it was John's work that did it, she stepped out of the picture for a while in the fall, so that whereas there was no water shortage with thirty people on the farm—the water failed with half a dozen.)

Negroes Evicted

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plicants' record for reliability and successful farming."

And some people say the state holds the solution to all our problems!

Out of the Depths

Following are excerpts from an affidavit by 66-year-old Harry Griffin, colored, industrious, sharecropping father of nine children, at this moment facing eviction:

"I'd like to buy this place... been here for so long. We've passed so much suffering trying to get ahead of it, draining the land and all, paying off the debt... I done spent my time on this place, 17 years, and thinking I was going to stay and make it my home, through the help of the Good Lord. I find it very hard now to be throwed out doors. I just don't think now by rushing me to town I could make a living there. I'm willing to do anything to make this my home... Tried to follow everything that is right as far as I know. I never has given the state no trouble and always tried to keep up with taxes. Throwing me off would throw me away from my church. I'm trying to be true and that's the onliest way I can make it. If a man can't stand, let him stand in the judgment!"

We ask our readers to send protests to Mr. W. W. Alexander, Resettlement Administrator, Washington, D. C.

General Motors Strike

As we go to press a strike involving 300,000 automobile parts workers all over the country is starting. Devoting our space in the January issue of the paper to the seamen's strike we are leaving this new strike to the next issue. The stand we take on unions—their neglect of the problem of the machine and unemployment, their failure to provide a philosophy of labor and a long range program goes for the CIO as well as for other unions. The principles the CATHOLIC WORKER stands for remain the same in every strike.

Send for our leaflet, "THE CATHOLIC WORKER Stand on Strikes."

Co-op Strike

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class-war tactics of Local 302, was quick to adopt a look-out-for-the-rattlesnake attitude.

Principal charge of the union is that C.C.S.'s vaunted policy of hands-off liberalism was never more than a Pharisaical blind for intensive and slanderous anti-union propaganda. Principal explanation is that a strong, unsolicited opposition to the union does exist among C.C.S. workers, who are concerned for their high wage rate, which might have to be dropped under closed-shop conditions, who are not easy in their minds about the union's integrity nor about its traditional policy toward negroes.

Local 302 naturally jumped to the conclusion that these ideas had been skillfully planted by the C.C.S. management and acted accordingly. Result: bitter antagonism on both sides.

The strikers are willing to go back to work on the following conditions: (1) All strikers, including two allegedly transferred and fired for union activity, are to be taken back to their original positions. (2) All strikers are to be paid up for time spent striking. (3) A committee is to be set up to arbitrate union recognition.

Strangely enough, so impenetrable was the No Man's Land between these two entrenched armies, that it was not until the C. W. reporter had relayed the news to the C.C.S. management that the latter really knew what the conditions were.

C.C.S. suffers from a nightmare delusion that taking the strikers back constitutes a recognition of the union and an admission of the justice of the strike. Yet they do not seem to have found any other way out of the dilemma that the 25th Street branch can not reopen without workers, and these must be either strikers or strikebreakers.

Little and Big

Meanwhile there is a strong movement among C.C.S. membership taking the attitude that the time has long since passed for jealous hair-splittings on the pro and con. The lion's share of justice is on the cooperative's side, granted, although it is probably true that the union sinned more from ignorance than from malice. This is not the point.

The point is that every day deepens the chasm, widens the No Man's Land of bitterness; every day lights up more and more clearly the crucial danger, not only to this cooperative, but to the whole movement. Cooperation cannot afford a business failure of the proportions here involved, but more important, cooperation cannot afford a moral failure, a failure to rise to the occasion.

Honest cooperators cannot escape the meaning of the name they bear, and they cannot escape the universal nature of that meaning. As soon as they refuse to cooperate with anybody, and especially if that somebody is as vital to their welfare and success as the trade union, then they are preparing their own graves.

But cooperation means heroism, means sacrifice. It is time this "enlightened selfishness" nonsense received a decent burial, and time indeed that cooperators looked the world in the eye and recognized that they are not going to reconstruct anybody's economic order without something with a little more drama, a little more appeal, a little more viscera than dividends.

"PAX"

A Group of Catholic Conscientious Objectors

To those of our readers who have been waiting for action on the part of PAX, we must apologize. The seamen's strike in New York has taken up virtually all of our time, so that we haven't been able to attend to anything but immediate demands.

However, PAX has met with a ready response. Letters have been pouring in from all over the country. Not all congratulatory, of course, but that is to be expected. PAX of England is having tough going, according to the correspondence pro and con in the Catholic Herald of London. Criticism is in order, of course, and we expect a great deal of it. And we mean to take advantage of all we get. Our group is still in the making, and we certainly don't want it to be some-



St. JOHN of GOD

Ado Bethune

thing arbitrary. It's something that must be worked out.

Again, we apologize to those of our readers who wrote in about PAX and have not, as yet, received replies. Please bear with us. When the seamen's strike is settled (and we hope it will be, soon) we can go to work in earnest. We regard our participation in the strike as part of the work of PAX, inasmuch as we are fighting for organizations of workingmen that will be able to effectively refuse to handle munitions and war supplies.

Meanwhile, a Happy and a Peaceful New Year to all our readers.

From Xmas Message of Pius XI

"Among these, moreover, who pretend to be defenders of the order against subversion of civilization, against the spread of atheistic communism, who, in this defense, claim for themselves leadership, we see with sorrow not a few allowing themselves to be dominated and guided by false and fatal ideas, both in their choice of remedies and in their appraisal of their adversaries."

"False and fatal we say: for whosoever seeks to lessen or stamp out in the hearts of men, and especially in the hearts of the young, faith in Christ, and in His divine revelation; whosoever seeks to portray the Church of Christ, custodian of divine promises, and by divine mandate teacher of the peoples, as an avowed enemy of national prosperity and progress, such a one is not only no builder of a prosperous future for humanity and his own country; on the contrary, he is destroying the most effective and decisive means of defense against dreaded evils, and he is, even though he know it not, working with those against whom he believes and boasts that he is fighting."

Some Thoughts on Machinery

By PHILLIPS TEMPLE

It is very essential at this time to do some clear thinking on this subject. For many reasons it is an extremely difficult subject to think clearly on. Perhaps the most fundamental reason for this difficulty is the fact that the machine has become such an integral part of our civilization, has thrust its influence so inexorably into every department of our daily life, that it has become well nigh impossible to stand off and regard machinery objectively. Yet unless we make a serious attempt to face and solve this problem honestly and realistically, a great part of our thought, even in fields apparently far removed from technology, will be vitiated.

The arguments against the use of machinery on a large scale boil down to two main heads: economic and esthetic. The economic argument against machinery is that though labor saving devices may save labor, they do not save the laborer. They displace him, in ever increasing numbers, bringing about a grave social crisis that increases in direct proportion to the increase in technological efficiency.

Machine vs. Spirit

The esthetic argument against machinery rests on the idea that mechanical methods are somehow at war with the human spirit, and that the worker who tends a machine (as opposed to the craftsman who uses simply his tools) comes more and more to resemble the machine he uses, until finally the soullessness of the machine robs him of his individuality and debases his spirit. Finally, both arguments, the economic and the esthetic, maintain that the machine produced product is inferior. That is, it is not any cheaper, when all things are considered, and it is ugly and degrading.

The first thing to bear in mind in any attempt to discuss these objections is that, as things stand, they are mainly correct. It cannot be denied that, for instance, the speed-up is an inhuman device to get the most out of a human being before wearing him out and discarding him. It cannot be denied that there is nothing beautiful in a great many of our mass produced articles—streamlined chairs, raucous automobile horns and plaster saints.

Use and Abuse

But the question is, though machine civilization as it stands has produced vast inhumanity and ugliness, must it necessarily produce it? Is there not something to be said for the distinction between the use of machinery and the misuse of machinery? If a man points to the shameful squalor of the Welsh mining districts, known as the "valleys of sorrow," and condemns in their name the mechanical production of coal, is he not in the same false posi-

tion as the man who, witnessing the slaughter of human beings on pagan altars, condemns the idea of sacrifice? It would seem more reasonable under the circumstances to draw a distinction between the pagan misuse of sacrifice, and the sacrificial idea itself.

Now let us apply this analogy to the economic aspects of our machine civilization (reserving discussion of the esthetic angle for a later date). We have conceded the validity of the economic objections against modern industrialism, "as things stand." But this validity tends to disappear when we face one fact: the machines of industry can really produce enough not only to pay for themselves, but to hire all the unemployed of the nation. Why then, you may ask, is there any unemployment at all? Why have we had a depression? The answer is that the wealth produced by the machines has, for the most part, been withheld from the very people who should have had it. This is not to say that some of the machine produced wealth has not been distributed. It has. But it is to say that too great a proportion of it has been diverted away from workers' wages and bonuses (where it would have supplied a market sufficient to absorb the fruits of the machine) and into the hands of a relatively small group. The result has been not only morally wrong, but economically suicidal.

Just Shares

We are not maintaining that owners and managers should not receive their just proportion of profits. We are only saying that when the machine-produced wealth is so unevenly distributed between owners and workers that it results in the virtual impoverishment of a population, the fault is with the system of distribution, and not with the machine.

The writer is fully aware that it is one thing to point out what is wrong, and quite another thing to show how it may be corrected. Many plans have been advocated for removing the evils of our distributive system. However, before even the best of these plans may be put into effect it is necessary to understand clearly what is wrong, and that is all we are concerned with at the moment.

One of the chief obstacles to a clear understanding of our troubles is the very one we have just attempted, briefly, to isolate and examine: the misconception of the nature and functioning of machinery. We conclude, then, that when machinery brings poverty to great masses of people, the trouble lies not with the machine, but with the irresponsible leadership which permits the rapacity of the few to impose poverty on the many.

Jersey Fascism

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to be (it's a fad these days), death on "reds." And thereby hangs a tale.

Somebody Told Him

Jersey City is an important seaport. And when the strike was called the sailors, armed with their right to unionize, to strike and to picket, walked off their ships in that city. Somebody whispered to Mayor Hague that the strikers were Communists, or maybe he thought it up by himself. Or again, maybe, there's something deeper. Maybe the good burgomeister knows a shipowner or two. Anyway, he said that the strikers might not picket in Jersey City. Not near the docks, anyway. They must stay at least a third of a mile away.

Freedom of the Press

Not even reporters may go near the docks. Groups of them looking for their stories were threatened with violence by Acting Police Chief Harry Walsh, "If you don't get out I'll get four mounted patrolmen to come up on the sidewalk and drive you out. What's the idea of hanging around here in the center of activities?" We wonder if he really knew all the time why reporters should be hanging around the scene of activities.

Only a few days before this Charles Bauer, who operates a bar in Jersey City, served drinks to some striking seamen. Thereupon the guardians of law and order entered, ordered the place closed, and tore up

Bauer's liquor license. The charge was that he catered to strikers, to Communists. It's a mixed up business. The sailors weren't Communists, and even if they were, can't a Communist buy a drink? Secondly, the police had no right to revoke a license anyway. They gave him back his license (not the torn up one), which showed they were willing to be fair about the matter, and exacted a promise that he would not sell to "Reds." How Mr. Bauer is to tell a "Red" when he sees one is beyond us. Maybe Hearst will station one of his ferrets in the place.

Hitter Tactics

Hoboken is a Hague stronghold, too. As we go to press, Police Chief McFeely announces the arrest of two strike leaders on a "conspiracy to assault" warrant. According to the World-Telegram, the charges are based on the fact that credentials in the pockets of pickets arrested on the waterfront bore the signatures of strike officials. Strikers claim it to be police stratagem to remove their leaders from the scene, as no specific assault charges have been placed against the arrested men.

They also closed up the strikers' soup kitchen. A new gag. The floors are unsafe. A second place was also declared unfit, and even a third which had not, as yet, been occupied.

We mind the time that half a dozen Catholic Workers went to Jersey City to distribute papers at a Holy Name parade. The police loaded the bunch onto a patrol wagon, brought them to the Hudson tubes and told them to get out of the city.

Employers Admit Superiority of Men to Machines

Chicago Action Suggests Model for Checks on Edison Merger

The superiority of men over machines was recognized at Chicago last week in an amazing report by a joint employer-employee arbitration board that ended a seven months' dispute between the Utility Operators' Association of the Illinois Power and Light Corporation and the International Brotherhood of Electrical Workers.

The report ordered the company to reduce hours and increase wages to prevent unemployment whenever men would ordinarily be displaced by machines. This conscious move to reverse the customary policy of subordinating men to machines, wages to dividends, marked "the first concrete action taken in the United States to establish shorter hours and higher wages to balance labor-saving machinery."

Here in New York

Public utility employees here in New York see their jobs threatened by another labor-saving device—the merger, approved last month by the Public Service Commission in the case of Consolidated Edison Company and several of its operating subsidiaries including the New York Edison Company.

Our good friend, Martin Wersing, president of Utility Workers Local B752 of the International Brotherhood of Electrical Workers, tells us that 700 employees lost their jobs after the United Electric and Power Company was merged with the New York Edison Company (N. Y. Times 10-23-36).

Protestations that no unemployment will ensue have already been made by Consolidated Edison, but Wersing points out that in these cases the company employs a very neat device known as transferral of all unnecessary employees to "temporary" jobs, where they are forced to work at impossible wages and hours until they have the courtesy to take a hint and resign. He claims that 1,450 permanent employees lost their jobs in this way when changes were made in the Continuing Inventory Department.

Bad Record

Consolidated Edison, one of the strongest and richest public utilities in the country, has a bad record for anti-labor activity, including the employment of infamous labor-spy and strikebreaking agencies to prevent union organization by Wersing and his colleagues.

There is not much hope that Consolidated Edison will be decent enough, or that Wersing's union will be strong enough to force them to be decent enough to take a tip from this extraordinary, yet common-sense affirmation from Chicago that the rights of human beings are superior to the rights of dead mechanism or efficiency.

"Certain forms of property must be reserved to the state," says our Holy Father, Pius XI, "since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large."

It behooves "the community at large" to keep a watchful eye on Consolidated Edison. It also behooves the state to employ its present power to protect that portion of the community at large employed by Consolidated Edison, to safeguard their jobs, to ensure them their right to organize and bargain collectively; in a word, to equalize the chance.

Catholic Worker School

The Catholic Worker School functions three nights a week at the 115 Mott Street headquarters, Tuesday, Wednesday, and Thursday, starting at 8:30 o'clock.

Tuesday: Round Table Discussion of "The Labor Encyclicals," led by John Cort.

Wednesday: Lecture by selected speaker and General Discussion.

Thursday: Round Table Discussion of "Communism," led by Peter Maurin.

Father McKeon Writes of Splendid Work in Philly

St. Joseph's College, Phila.
School of Social Sciences.

Dear Editor:

I am convinced as you are convinced, that education comes first. To start action without reflection and knowledge will only end in disaster.

We are teaching a good cross-section of American people. We have many labor men in the school, we have teachers from the public schools and Catholic college students. No matter what walk of life they come from they return to that walk of life with a thoroughly Catholic viewpoint of the social order. They become apostles.

Sound Teaching

Many are learning correct social principles for the first time. All irrespective of their former beliefs are encouraged to express themselves. They know that there is one place in the city where they feel at home to present their difficulties and receive sound answers and guidance.

We have an organization and we have a reputation. As you say, to be connected with an accredited college is far better than to be an independent group. Laymen will find great difficulty in starting a similar movement without financial backing. We have the buildings and resources for such a project.

I have sent all necessary data to Loyola University in Chicago. If they begin there, it will mean other schools of the mid-west will follow.

Cooperation

Several of our students have started a cooperative branch in a nearby parish. We are aiding them in every way. We are also connected with the Central Cooperative. One week we had a full bulletin board display of co-op literature. Last week we had a panel discussion. Our courses cover the cooperative movement principles thoroughly.

Our students have been handing out literature at the various strikes in the city. In fact, two girls had some matter printed at their own expense and distributed it. Others cover all Communist meetings in Philadelphia and then report on what is going on. The new Workers' school in Philadelphia is boasting that they have 1,100 enrolled for the second term.

Our outside speakers include chaplains from the jails for criminology, doctors for public health problems, and social workers who explain their approach to social problems. If you can visit us at any time you will be most welcome.

Prayer

Our Eucharistic Committee has just reported the following:

In reparation for the outrages against the church—

Masses	519
Spiritual Communions	65
Aspirations	300
Offering to the Christ Child—	
Masses	216
Stations of the Cross	181
Rosaries	363
Aspirations	10,000

We are insisting that without prayer we cannot reform the social order.

We gave out over 150 Christmas baskets through our social service committee. We have plenty of old clothes which also go to the poor through the St. Vincent de Paul Society, the Little Sisters of the Poor, and other groups, as well as to individuals.

I fear, however, that I am wearing you with so many details. I shall hurry to close.

May the Infant Jesus bless you and your coworkers in every way. I need not stress the example you are setting for clergy and lay people. We distribute your paper to our students.

I remembered you in my Christmas masses and so with best wishes and love in Christ, I am

Very Sincerely,

REV. RICHARD M. McKEON, S.J.

"Therefore, these whom fortune favors are warned that freedom from sorrow and abundance of earthly riches, are no guarantee of that beatitude that shall never end, but rather to the contrary; that the rich shall tremble at the threatenings of Jesus Christ—threatenings so strange in the mouth of our Lord; and that a most strict account must be given to the Supreme Judge for all that we possess."

—From *Reverent Novarum*.

PLAYS

"Johnny Johnson" at 44th St. Theatre

Without resorting to bombast or piled-up horror, "Johnny Johnson," the current production of the Group Theatre, presents, through the person of its human and lovable hero, an indictment of the plague that is war.

Johnny sees war as "about the low-downest thing a man can indulge in," and refuses to join the army during the World War even at the cost of losing his girl. Only his discovery of Wilson's proclamation that this is to be a war to end war persuades him to enlist. Here are the "sure-fire reasons" he has been searching for, and he throws himself trustfully and zealously into the business of being a soldier.

Peaceomaniac

He is not the conventional good soldier, however, for he proves unable to learn the drill routines, shows up the foibles of his superiors, re-

PRAY and WORK



Ado Bethune

leases a German sniper whom he has volunteered to capture and sends back with a message of good will, and finally interrupts a council of war, threatens the generals with a tear gas bomb and forces them to sign an order ending hostilities.

After this last escapade in his earnest and artless struggle to end the war, Johnny is ordered back to America, diagnosed as a victim of "peaceomania" and confined in an asylum. Released as sane, he goes out to make his way selling toys, the strangely pathetic figure of a man who has suffered from an evil with which his decency and humanness will never allow him to compromise.

Strangely Convincing

As drama "Johnny Johnson" is a rather unusual and confusing mixture of types, going several times from straight exposition of events into highly fantastic and farcical scenes such as the one in which Johnny confronts the generals in council. Throughout the play, however, there is the strongly convincing character of Johnny Johnson, rich in its humor, bringing to this problem the common sense, understanding, and faith of which so many less simple, less natural men seem incapable.

The impersonation of Johnny Johnson is a splendid piece of acting; the settings are unusual and effective, and there are several excellent songs.

"Johnny Johnson" is not a highly finished piece of stage writing, but it is an interesting and moving play that has an all-important message for a world traveling too swiftly toward war. We prescribe a large dose of the Johnny Johnson variety of "peaceomania" as an antidote to the infinitely more insidious and disastrous disease of "waromania."

M. A. B.

**DON'T READ HEARST!
HE INCITES CLASS
WAR!**

BOOK REVIEWS

People of Reform

CHRISTIANITY AND RACE. By Johannes Pinski. Sheed and Ward, Essays in Order, New Series, No. 2, Nov., 1936. \$3.00.

Dr. Pinski is a German Catholic writing in Germany, and so is handling dangerous, as well as important, stuff when he writes, "The German Catholic . . . does not regard the distinctive nature of the German as the 100-percent fulfillment of his being, but must always insist that the German nature, too, needs to be completed through the fullness of the Divine Life in the Church of Christ."

Placed against a background of Nazi terror upholding a state religion of race-worship, this quotation takes on the color of courage and Truth triumphant.

Summed up briefly, Dr. Pinski's full thesis is this: Just as Christ entered the stream of history as a Jew in Palestine during the reign of Augustus, so the Catholic Church entered that stream when the Roman-Hellenic culture ruled the Western World.

Roman Law

Necessarily, or providentially perhaps, the Church had to crystallize its doctrine and organization in forms prescribed by that culture, the most typical of these being Roman Law.

Now the old Teutons were strong on tribal law and resisted violently the universality, the centralization of Roman Law. Just so later Germans (Anglo-Saxons) have resisted those elements in Catholic Christianity.

The Anglo-Saxon character, Dr. Pinski persuades us, is thoroughly unlike the Latin in that it waxes impatient with "objective universality" and tends toward "a dynamic self-sufficiency." Others might say that Latins are at once more rational and more easy-going, Anglo-Saxons more individual and intense.

Hard Converts

In short, you will have a much harder time making a Catholic out of an Anglo-Saxon than you will out of a Latin, but once you have him, there is a much better chance that he will be the kind to get out and do something about it.

"The Germans constitute the element of perpetual unrest in the Church; they are the people of reform." How well Latin Catholicism learned that lesson, to its cost, in the 16th Century! Now again Latin Catholicism in Spain, Mexico, France and Italy seems to be losing its grip. Perhaps it has been too "easy-going." Perhaps what the Church needs now is the intense, reforming zeal of the Anglo-Saxons—please God, the Catholic Anglo-Saxons.

"Everywhere we see how the ethical disposition of the German (Anglo-Saxon, and Irish too—Ed.), that sense of personal responsibility that is directly bound up with the principle of self-sufficiency, is always urging him on to evoke life, to activate life, to shape life, to make the content of the Church of Jesus Christ fruitful in some special way."

J.C.C.

Hitler

ADOLF HITLER. By Konrad Heiden; English Translation published by Alfred E. Knopf.

Although the writer is apparently no Catholic, I could discover only two mistakes arising from his non-familiarity with our faith and the inside history of the Catholic Church in Germany. He does not know that there could not have been a dispensation for Mr. Goebbels to marry a divorced woman, and he greatly underestimates the positive plans of Dr. Bruening.

The fact is that the Catholic Chancellor's program was far more extensive and far-reaching than any of Hitler's reforms, only it would have incorporated more intelligence and less brutality.

Full Limelight

This new edition shows the progress of the writer in finding the true facts on the Reichstag arson and the "blood purge" of June 30, 1934, but he apparently finds it impossible to give a full explanation of either.

Heiden places Hitler in full limelight, and no one who has read him can ever again pretend that Hitler is only a figurehead for secret powers. He is no more so than any great man in history who is carried along by some underlying force and profits from general and universal currents.

For us Catholics, however, this book makes it clear that Hitler wants the destruction of the Roman Catho-

Great Defender

"AUTOBIOGRAPHY OF G. K. CHESTERTON." Sheed & Ward, Nov., 1936. \$3.00.

To discuss this autobiography adequately would require the writing of another book. For, it is at once an account of a life of bounding vitality (and elephantine grace, G. K. would be quick to add), and a synthesis of philosophy equally vital and wholesome.

While in the "Autobiography" Chesterton is not so zestfully discursive as in many of his other works, he still retains sufficient of his manner to be truly Chestertonian. Perhaps his mode of writing can best be interpreted through his own words concerning his biography of Browning: "I will not say I wrote a book on Browning; but I wrote a book on love, liberty, poetry, my own views on God and religion (highly underdeveloped) and various opinions of my own about optimism and pessimism and the hope of the world; a book in which the name of Browning was introduced from time to time, I might almost say, with considerable art."

Controversy seemed inherent in the Chesterton family. "My brother, Cecil, was born when I was 5 years old; and after a brief pause began to argue . . . I am glad to think that through all the years we never stopped arguing; and we never once quarreled. Perhaps the principal objection to a quarrel is that it stops an argument." It took the chilly hand of death to stop this irrepressible controversialist.

Increasingly Sound

G. K.'s work in journalism led to dissatisfaction with the philosophies of his earlier coworkers, one might almost say cobattlers, in politics and literature. The increasingly sound development of his views of the world and of man resulted in his withdrawal from his earlier allegiances and his approach to a more and more Christian philosophy—even before he formally entered the Catholic Church. His books, "Heretics" and "Orthodoxy," belong to this period.

It was while advancing his fundamentally sound philosophy that he reduced the position of the attack upon free-will to a Chestertonian absurdity: "How could (a man) be praised for passing the mustard if he could not be blamed for not passing the mustard?" Blatchford, the vigorous exponent of Determinism against Chesterton's championing of Free Will, wound up, ironically enough, "fiercely nailing the arrogant Princes of Prussia with responsibility for the invasion of Belgium. So do paper sophistries go up in a great fire."

Mention of combat inevitably evokes the name of Chesterton's comrade-in-arms, Hilaire Belloc, "an English poet, but a French soldier." G. K. met Belloc "with the blend of nations in his blood" early in their public careers in a small London restaurant: "It was from a dingy little Soho cafe, as from a cave of witchcraft, that there emerged the quadruped, the two-formed monster Mr. Shaw has nicknamed the Chesterbelloc."

As They Are

Humility is the bed-rock of Chesterton's character both as a writer and as a man. It crops out especially in his consistent tendency to see things as they are, in proper relation and subordination. With it dances his characteristic humor, the favorite companion of humility. It brought him ultimately to the original of Father Brown, Rev. John O'Connor of Bradford; and through Father O'Connor into the Catholic Church. Humility rings in his reply to the question: "Why did you join the Church of Rome?" "To get rid of my sins. I had found the only religion which dared to go down with me into the depths of myself."

The "Autobiography" is to the older person a means, on the one hand, of recalling with mazy a chuckle flashing Chestertonian feats of earlier days and, on the other, of synthesizing G. K.'s wholesome philosophy. To the younger reader who, like a traveler approaching a new continent for the first time, is about to set foot upon the enchanted and cheery, but very solid, ground of Chestertonia, the book is Baedeker with a constant twinkle and, at times, a merry whoop. B. T. C.

lic Church in Germany and that he takes full responsibility for all that is done to the Church.

J. ANSCARSON.

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WE'RE BROKE AGAIN

We end the year 1936 in complete poverty, which is as it should be. Our strike headquarters, which costs \$50 a day to keep running, has exhausted what we had on hand, and we are now going to run up bills and give them to St. Joseph. Our mail today contained a quarter for a subscription, a suggestion from an insurance company to budget our expenses, a begging letter from some theatre guild asking us if we have \$500 to invest with them.

At Mass this morning the overwhelming thought came over me, Christ died for each individual amongst us! One drop of His blood was enough to redeem the whole world, but He recklessly gave Himself entirely in an abandonment of love. If we reach one person of the thousand men who are coming to us along the waterfront, what is \$50 a day compared to one drop of Christ's blood? Even to be making such a comparison seemed profanation. Why should we not be completely reckless? While we trade with our cooperative store, we have to pay cash, and by a daily miracle we have been able to keep going now this past month. Somehow or other, visitors dropped by and emptied their pockets. A truck driver came in and gave us several dollars, a group of the Fordham Alumni gave a bridge, and the results started off the Waterfront Branch. Some of the members of the Carroll Club gave generously to help along. If we can no longer pay cash, we will run up bills—somehow we will keep going—and trust to our readers to help relieve us of debt. After all, it is fitting that we should be burdened. Who of our poor readers are ever free from it, no matter how well they try to manage? Crises come, sickness, an emergency, a need to help out a friend, and there the debt piles up.

Epistle From Feast of St. Polycarp, Jan. 26

Most dearly beloved, whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life; because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren.

Catholic Worker Program of Action

I. Clarification of Thought through

- 1—The Catholic Worker; Pamphlets, Leaflets.
- 2—Round Table Discussions

II. Immediate Relief through

- 1—The Individual Practice of the Works of Mercy
- 2—Houses of Hospitality
- 3—Appeals, not demands, to existing groups.

III. Long-Range Action

Through Farming Communes providing people with work, but no wages and exemplifying production for use not for profits.

ALLIED MOVEMENTS

- 1—Cooperatives
- 2—Workers Associations (Unions)
- 3—Maternity Guilds
- 4—Legislation for the Common Good

Day After Day

For the last month THE CATHOLIC WORKER has occupied a large store at 181 Tenth Avenue, just around the corner from the headquarters of the striking seamen. From the first day the place has been thronged from 8 in the morning until midnight. Joe Hughes, one of the seamen who has for the last eight months been one of the Catholic Workers, both at Mott Street and the farm, is in charge, together with Bill Callahan. John Cort, Joe Gallo and Bill Evans have come to the rescue of our coffee squad and helped keep the three five-gallon pots boiling.

Right now we are using 125 loaves of bread a day, fifty pounds each of peanut butter, apple butter and cottage cheese, and we can't stop to count the pounds of coffee, sugar, and milk. St. Joseph is taking charge of the payment of bills to the Federal Co-operative, which is working night and day with us and begging on the side to keep us going.

One day a box of dried prunes came in, and having no extra burner on our gas stove, we put them out as they were and they went fast. For two months the men have been living on nothing but stew, and not much of it at that. They are worn with the long strike, but their courage is undiminished. They are prepared to stick it out for the winter, and we are prepared to stick it out with them. Not prepared with money, of course. Our grocery bill mounts gigantically, with 800 to 1,000 men to feed, but we always have the assurance that St. Joseph is our almoner. It is up to him.

Strategy Finance

Frank Jones is the member of the Strike Strategy Committee in charge of finance, and he came over to our branch on Tenth Avenue to be interviewed on how the strike is financed and how much it costs. He is a young fellow, very serious and burdened with the care of the thousands of seamen who need to be housed and fed.

"During November it cost \$550 a day," he said, "and I hate to tell you our deficit. We don't like to make it public because it disheartens the men. The other night at the Madison Square Garden meeting the ticket sales amounted to \$1,200 and the collection \$2,200. Only a third of those attending paid admissions. The unemployed and strikers got in free. There was about \$600 in pledges, and we don't count those until we've collected them."

"We make some money on the sale of the Pilot, the men who are out on the streets bringing in from 60 cents to \$6 a day."

"I don't know what the food costs or how they get it. Somebody else has charge of that. We put up about 200 men down in the neighborhood at South Street at 20 cents a night, 400 up around headquarters here, 100 in Harlem and 200 in Greenpoint. A lot of the men are staying with friends, or have some money left from their pay, although they donated to the strike fund as they came off ship."

Need Money

Since the strikers are in revolt against the corrupt union leaders who hold the money the men have been paying in for dues for years, the Strike Strategy Committee is always faced by a money shortage.

The rent of the headquarters on Eleventh Avenue, near 23d Street, comes to \$85 a month, although they used to pay \$50. Dominick Curzio is the agent for the building, and just last month he served a dispossession notice on the strategy committee. They had to pay \$300 down and sign a lease agreeing to pay \$85 a month hereafter, making all repairs themselves. When they were arranging the details of the lease, Dominick remarked that his lawyer was also Joseph P. Ryan's lawyer.

A Sick Guest

The days continue warm, flu weather, everybody calls it, and our doors at Tenth Avenue stand open a good part of the day. The hall is crowded all the time, all the benches occupied and many standing.

One fellow I noticed sleeping with his head on the long table in the middle of the room most of the afternoon. Later he came up to get a cup of coffee at the stand by the kitchen door and said he had a chill. (Continued on page 6)

Gradual for the Third Sunday After Epiphany

Ps. 101. The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. For the Lord hath built up Sion, and he shall be seen in his majesty.

Alleluia, alleluia. Ps. 96. The Lord has reigned: let the earth rejoice; let the many islands be glad. Alleluia.

Hotel New Yorker

A Short Story Based on Fact

By REV. PAUL BUSSARD

After dinner Nathan Bailey slowly swished the contents of his huge goblet; he then said to his uncle, "This is a fine cognac."

"No dinner is complete without it," said Uncle Philip as he allowed the butler to light his cigar. "I have sometimes thought, though this will sound banal to a writer, that a drink of brandy acts on the human body like a period of prosperity acts on society. It sends a glow throughout the entire structure."

"Very neatly said, Uncle Philip, you might have done things in poetry if you had not given all your time to real estate. The entire structure. By the way, Uncle Philip, did you not have something to do with that swanky hotel I'm staying at?"

Philip Bailey was as susceptible to flattery outside of office hours as a pretty woman is at all hours. He glowed the end of his cigar. "Only a little, Nathan, only a little. But it is a credit to New York, don't you think?"

"I daresay it is a credit to the town if you look at it from one angle; from another angle it reminds me of nothing so much as a tomb."

Uncle Philip said with disappointment, "I cannot see that it has any resemblance to a tomb."

"Perhaps I should have said sepulchre. At any rate it is an interesting story—one you should hear. We were sitting in our room this afternoon . . ."

"Who is 'we'?" demanded Philip Bailey.

"Only the plural of majesty. I thought I should use it—the structure is so majestic, Uncle. We were sitting in our room this afternoon when the maid came in, asked if she could make our bed. We said we had no objection. We watched her fix the bed in less time than it takes us to put on a shirt. We remarked she was rapid." She replied "I ought to be. I've been doing it long enough."

We said, "How long have you been doing it?"

She said, "Three and a half years."

"In this same hotel?"

"Yes."

"The maid was not pretty, Uncle Philip. I learned she had been married for eleven years, that all her children had died, that her husband had also died. I suppose there was not much left to encourage her to be careful of her appearance. We became inquisitive like a social worker, Uncle Philip. We asked her questions which she answered like this:

"How many hours do you work?"

"Eight hours a day."

"What do you get paid?"

"Not much."

"Fifteen dollars a week?"

"Not that much."

"Twelve and a half?"

"No."

"Ten?"

"Yes."

In Defense of Defense

I have a neighbor with whom I wish to be a friend. He also wants to be a friend of mine, and we both agree that we must get along peacefully together, doing everything possible to further mutual understanding and friendship. In order to show him my good intentions I built a high barbed-wire fence with steel pickets on top between his house and mine. He, in turn, to convince me of his friendship put a ferocious dog in his back yard. I then put bullet-proof glass in the window on his side and started to wear large pistols in my belt. The other day I saw him moving supplies of poison gas and hand grenades into his house. Now I have a machine gun mounted in the front yard, and for the life of me I can't understand why we don't get along better.

—From the New Mexico Lobo.

"What do you pay for rent?"
"Five a week."

"How much is your carfare?"

"Ten cents a day on six days. That's sixty cents."

"That leaves you four dollars and forty cents for food and clothes. How much do you pay for food?"

"I don't eat much. I cook at home."

"But you make something in tips, don't you?"

"No, nothing."

"Don't people ever leave money behind for you?"

"No never, this is a transient hotel. And the poor guests have to pay so much for their rooms."

"Uncle Philip, you must appreciate the pathos of that. This girl feeding, clothing herself on four dollars and forty cents a week, defends the guests of that hotel, calls them poor because they have to pay so much for their rooms. I felt I should get up, heave the chair I was in out the window. It would have been quite expressive."

"Well," said Philip Bailey, "ten dollars is not much, but then it is better than nothing, and she is probably incapable of doing anything else."

"My God, she is capable of bearing children; she can speak two languages; she has a body to clothe and a belly to fill; she is capable of feeling sorry for the poor guests because they have to pay so much for their rooms; she is capable even of feeling sorry for you, Uncle Philip; but you are not capable of feeling sorry for her."

Nathan poured himself some more brandy, lit another cigarette.

"There is a sequel to it. When she had gone, we sat down, having fortified ourselves with two quick drinks of whiskey, and thought of how many thousands of maids New York had making beds for poor guests, if they all got ten dollars a week, if some of them might get only five dollars a week and what they did with all that money."

Thus thinking, the maid returned. We were amazed to notice that she was frightened. She closed the door. Her voice trembled. She said, "Please don't tell anyone what I said, will you please?"

"Why not?" we said.

"Well, a maid on this floor answered questions like that only last week. The next day she got fired. They said to her, 'You're through here. You had your say yesterday.'"

We gasped, "Do you mean that this hotel hires stool pigeons to do that sort of thing?"

"Oh, yes," she said, and the fright in her eyes made us feel like a second-class earthworm. "Please don't tell."

"I'll have a lot more of that cognac, Uncle Philip. It sends a glow throughout the entire sepulchre."

"Why are thou a Christian with a timid spirit? Look upon the net abandoned by Peter; look back upon the publican rising from the tax office, and at once made an apostle. The Son of Man hath not where to lay His head; and thou measurest out ample porticos and great areas of buildings. Expecting the inheritance of the world, thou canst not be the co-heir of Christ."—St. Jerome, To the Monk Heliodorus.

FOR CHILDREN

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LETTERS FROM OUR READERS

Study Personalism

St. John's University,
Collegeville, Minnesota.

Dear Peter Maurin:

In behalf of the staff of the St. John's Record, student newspaper, I am going to ask a favor of you. On January 7 to 14 of the coming year, The Record is going to celebrate its 50th anniversary and we are busy planning an appropriate anniversary number. Whether you realize it or not, you endeared yourself to the student body during your visit here last year, and I can think of nothing which would be more fitting or pleasing to us than one of your *Easy Essays* written especially for us. I might suggest as a topic, modern journalism—the capitalistic press, et cetera—with a verse as to the function of true Catholic journalism.

You might be interested to know that in the sociology course in Catholic Backgrounds and Principles (of which I am fortunate enough to be a member) we are just beginning to study Personalism, and will continue as long as there is any available material to read and discuss. All of us who are members of the class are agreed it is the most interesting and valuable course we are taking.

Respectfully,
Emerson Hynes,
Editor.

Easton, Pa.

PAX, care THE CATHOLIC WORKER.

Dear Sir:

I heartily approve of your anti-war organization. War, in my opinion, is merely legalized murder, justified by the laws of states but never by the Law of God. If we follow Him we must obey His laws and try to change the laws of nations to conform with His.

The people must be educated against war. Anti-war propaganda should be freely spread by the medium of newspapers, radio, magazines, posters, lectures, etc. Moving pictures that show anything humorous or seemingly glorious about war should be prohibited. Pictures which show its tragic and evil side should be encouraged.

The youth of our country especially should be taught to hate war and to refuse to have anything to do with it. We must strike at the root of war by preaching tolerance and peace.

He who was called "The Prince of Peace" must be our leader. His followers cannot bear arms against their neighbors.

Sincerely yours,
(MRS.) THERESA SMITH.

La Crosse, Wis.

Dear Editor:

Thank you very much for your answer to my "protest" in re the Browder article. I sincerely appreciated getting an explanation of your point of view in his regard, and, as a result, I think more of your paper and your sound Catholic judgment than ever.

I am trying to advertise THE CATHOLIC WORKER all I can, by giving subscriptions to it as Christmas gifts, and I have secured permission from our pastor to sell the paper in the parish. Being prefect of the La Crosse CYO puts me in a position to introduce the idea to the other parishes, too; and also to all the towns and cities in the diocese, so I hope to advertise it considerably that way.

Thanking you again and wishing you a most blessed and happy Christmas, I am,

Sincerely yours in Christ,
HELEN GOHRES.

Ceylon

Punguduthivu P. O., Ceylon.

To My Dear Friend and Benefactor: My hearty greetings for a merry Christmas and a happy New Year, and many returns of same. My heartfelt thanks for all benefactions, little and great.

Commending my flock, with all its interests, to your earnest prayers and occasional remembrance in your charity. Offering our combined prayers at the Crib for all near and dear to you.

Sincerely yours in J. C. and M. I.
J. FRANCIS, O.M.I.

A Cry Arises

Brooklyn, N. Y.

Dear Editor:

According to the latest financial news, dividends and increased wages are being put into effect by the larger corporations. The tax policies of the Federal government are forcing the corporations to disgorge a mere pittance of their excess wealth.

Note that more emphasis is placed on dividends than wages. Why? It is the old mental groove in which the capitalistic mind moves. To the boards of directors, thinking of wages first is positive insanity. The investing class is considered first and investment in human beings last. Talk

On Property Rights

Hollywood, Calif.

My Dear Good People:

Your work is the most significant and encouraging Catholic work in my day.

Incidentally, why don't you begin a campaign to explode the generally accepted notion that Private Ownership is a real natural right. It isn't. It's really an "artificial right"—if the expression may be excused, although it's no more slipshod than the minds of those who speak so glibly of the "right of private property." It is usually a corruption (and a corruption with a purpose) of an opinion of St. Thomas that

Act Personalism

Brooklyn, N. Y.

To the Editor:

St. Paul was the first to point out to us the striking parallel between the human body and the Church. Indeed it was he who coined that splendid phrase, "you are the Body of Christ," which expresses so concisely the doctrine of the Mystical Body of Christ.

Somehow the findings of modern biology seem to bring further light to an understanding of this doctrine. The biological function of the cell as the unit of life suggests a whole world of thought in connection with the mystical body. Life originates

Reply to Reply

Commonwealth College,
Mena, Ark.

Dear Catholic Worker: Mr. Degnan's statement shows that he intended to be fair ("some . . . gave many things, but demanded . . . a chance to come in and preach class warfare"). I would ask him only this: Has he ever taken food to a worker without also wishing to teach something? And would any self-respecting worker want him to offer only material gifts? We "reds" may not have the right teaching, but we take it for granted that the worker has a soul as well as a body. Usually the soul has been stunted by Hearst and other capitalist propaganda. We believe that every worker is enough of a man to be trusted with the truth about economics and politics. We are glad to see that the Catholic Worker encourages freedom of discussion and stands up for Browder's right to speak.

Communists Agree

You have given a great deal of prominence to St. Thomas' teaching about violence, teaching with which Communists heartily agree. In Russia it was a case of self defense, as history has had time to show. In Republican Spain it is also defense. The Spaniards were so reluctant to take up arms that they failed to remove the Fascists from leadership in the army, on the ground that such removal might precipitate a conflict. Russia has carefully refrained from shipping arms to Spain (though she has every right to support a legitimate government, and the Fascist countries are shipping in arms by the ton), since aggressive action might provoke war.

You have given a great deal of space to St. Thomas' teaching about violence. Would it not be fair to print also his emphatic assertion of the right of a people to revolt against oppression?

Yours in Christ,
HAVEN PERKINS.

Texas Letter

St. Edward's University,
Austin, Texas.

Dear Editor,

Some time ago I received your appeal for money but at the time I could not do anything, but I am enclosing a check, which isn't much but it comes from one in circumstances like yourself—struggling to get a few dollars to help the cause of Christ.

I send you this small donation for 25 copies of THE CATHOLIC WORKER. I have given them to the Negro pastor in Austin and told him to try and get subscriptions for it. Recently I have given a few copies to the students here at the University. They have made it their aim this year to give talks in the high schools of Texas on Communism and your noble paper has been a big help to them. The students have a forum wherein they discuss current problems foremost of which is Communism. The priest moderator intends to use your paper as a reference in the discussions.

My work is chiefly devoted to the Mexicans who are very poor. At present we are trying to get some money to build a church as I have to say Mass in the open. Although I could use every cent I could not let such a noble cause as yours go without aiding you, for you have been very generous to me. May God bless you and your work a hundred fold.

Please accept this small donation and if I get more I shall be willing to help as much as I can.

Asking God to bless you and your fellow laborers, I remain
Sincerely yours,

Rev. Thomas J. Culhane, C.S.C.

"For the Holy See, the only system which is practical and which, further, could be applied easily with a little good will on both sides, would be the following: to suppress, by a common agreement, among civilized nations, compulsory military service." Cardinal Gaspari—Letter to Archbishop of Sens.

PRAY & WORK

ORA ET LABORA



Ade Bethune

God to these men and they laugh. They will tell you religion and business do not mix. This condition is normal for an economic system that is primarily selfish.

Half-Baked

They are Christians. Their Christianity consists of charity drives and Xmas baskets for the "deserving poor." This type of half-baked Christianity believes Christ is a fairy figure to keep the poor working and hoping.

Chesterton has said, "Christianity is not a failure because it has never been tried." Very true are his words.

"Back to Christ!" let the cry arise. Let us be true Christians after our Saviour. Then, you can start scrapping your Xmas baskets and charity drives for the "deserving poor."

Yours in Christ,
William Kemble.

England

From the Catholic Herald of London.
Sir:

I should like to point out that "Pax" does not "support any and every kind of conscientious objection," as you suggest in your editorial comment. Our leaflet states the reasons why modern wars between nations for national ends are morally unjustifiable. These reasons are (as you will readily recognize) those consistently stated by Catholic theologians. Conscientious objection to such wars (not all wars) is therefore the right of the Christian.

That we are not isolated eccentrics in this matter is shown in a note in the American CATHOLIC WORKER (written before "Pax" was formulated). This says: "It is obvious to us now, when we can examine disinterestedly the causes and results and conduct of wars, that a just war is impossible today."

J. ALBAN EVANS,
Press Secretary of "Pax."

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

—Christopher Dawson.

The daily practice of the Works of Mercy is the kind of apologetics people do not have to apologize for.

applied to different conditions. (There is, by the way, an indisputable natural right that allows a man in need to take by force what is necessary for his life. It is curious that those elegant and well-fed people who seem to know their Summa and their Encyclicals so well and who talk so sensitively of the right to private property never mention this primary right.) Any theologian or philosopher who believes the New Testament is more than a reference work for the Missal—and who reads it, can then furnish you with material for your campaign. As a starter, read the discussion of private ownership in Father Ross' ETHICS—A primer but a good one. I know you will have papal usage thrown at you, but you can take my word for it, papal usage or no papal usage, there is no natural right to private ownership in the sense it is almost universally employed.

Anyway, my best wishes for your continued good work. Maybe someday I can be of help to you here.
Myles Connolly.

Communists Communicate

A few days before Christmas we received the following telegram from the Daily Worker, Communist newspaper:

WOULD APPRECIATE RECEIVING FIFTY WORD CHRISTMAS MESSAGE BY WEDNESDAY EVENING COLLECT VIA WESTERN UNION DIRECTED AGAINST FASCIST BARBARISM, ASSAULT ON RELIGIOUS FREEDOM, AND THREAT TO WORLD PEACE. DAILY WORKER DESIRES TO CONTRIBUTE TOWARD A CHRISTMAS SPIRIT BUILT ON DEMOCRACY AND PEACE.

C. A. HATHAWAY, Editor.

Anxious to oblige, we sent back the following telegram, collect:

CATHOLIC WORKER JOINS IN APPEAL FOR DEMOCRACY AND PEACE, THEREFORE ASKS YOU TO JOIN PROTEST AGAINST ALL DICTATORSHIPS, FASCIST AND BOLSHEVIST, AGAINST ALL SUPPRESSION OF CIVIL LIBERTIES, FASCIST AND BOLSHEVIST, INCLUDING FREEDOM OF RELIGIOUS PROPAGANDA, EDUCATION, AND ORGANIZATION, AGAINST ALL WAR, WHETHER IMPERIALIST, CIVIL, OR CLASS. MERRY CHRISTMAS.

DOROTHY DAY, Editor.

in and radiates from the cell. The disease of a single cell, or its well-being, may determine whether death or life will prevail in the organism.

All this has been suggested to me by a very healthy and a very much "alive" cell here in Brooklyn. It is known as the Catholic Library Service, and is located on Court Street, near Wyckoff Street, in Brooklyn. A young convert from Judaism, Mr. Leon Paul, started the thing and directs and controls it.

Started on Faith

Some six months ago the library was opened with no other equipment than a few books and an enormous supply of magnificent faith. Time has shown that the faith was more than sufficient equipment. The beginning was not easy (nor is the present, for that matter). Evil rumors of a vicious nature were circulated, and for a long time the work was practically boycotted. With great confidence in God, Mr. Paul stuck it out and now great things are stirring.

The most important aspect of it all is the work that is being done for the young. Children are brought in from the street and are taught the faith. Each afternoon the Rosary is recited in common by the youngsters. Later Leon ambitions a real youth center with recreation facilities, gymnasium, workshop, house of hospitality, courses in public speaking, crafts, etc.

Fighting Communism

The whole thing operates on the idea that there is only one worthwhile way to fight Communism and that is to show in a concrete way the beauty of the Faith—i.e., by living it! Living it in its fullness and completeness!

Communists are leaving no stone unturned to gain the young to the third International. It is time that Catholics roll up their sleeves, abandon idle academic discussions and go out and bring the young to Christ. The work that Leon Paul is doing points the way. Everyone who loves Christ should get behind him and support him—at least by prayers.

Matthew J. O'Byrne.

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.

MILK CO-OPERATIVES FIGHT CAPITALISTS

New England Farmers in Struggle for Fair Price

Rutland, Vt.—That the farmers of Vermont are out to fight to the finish for their organizations in what they call a battle between big Boston companies and all cooperative milk organizations in New England, was the declaration made recently by B. F. Hall of Pawlet, representative of the Vermont Farm Bureau.

Hall said that he had just received word from Arthur H. Packard, Vermont Farm Bureau head now attending a California conference, and that Packard had said that he hoped a Christian spirit of co-operation would win out over any bitter price warfare.

The present milk crisis was precipitated here last month when word came from Boston that the Whiting Company and H. P. Hood & Son, New England's largest producers, refused to cooperate any longer with New England Dairies or the New England Milk Producers' Association. This has been called a signal for a milk war which directly affects every user of milk in New England and every producer, particularly in Vermont, from whence much of the supply for the New England states is derived.

Out to Fight

In speaking of the situation in this state, Hall recounted his work during the past five days during which, he said, he attended meetings in Burlington, Montpelier, Hardwick, Newport, St. Johnsbury and Sheldon. He said that he was pleased to see the way the farmers of northern Vermont are getting out to fight for their organizations.

"This is a crisis that has never existed before in Vermont," Hall said, "and it is not a row between milk cooperatives, but a real fight from the big companies to kill all cooperative milk organizations in New England and give them complete control, which can only result in a lower price to all. I am sure that at this time 500 farmers are hard at work and will save their organizations."

Not in the Open

Hall stated that the Hood company is offering the farmer 40 cents per 100 more for milk for one month, claiming that this is being paid now to New England Dairies and N. E. M. P. A. to support their organizations. "It is true," he added, "that about 40 cents has been paid out, 12 cents for N. E. M. P. A. and the rest to equalization. In other words, for the farmer to succeed every farmer must receive the same price and not have to compete in the open market."

The farm Bureau representative maintained that if New England Dairies broke, every dealer and every milk cooperative would still sell milk in Boston, every one trying to sell his share of the fluid milk. "We will either have equalization, a fair price, or equalization at the butter price level. As a Farm Bureau representative I want to say that the Vermont Farm Bureau stands for equalization and a fair price for all farmers and cooperatives."

Student Magazine Full Of Important Material

An American branch of Pax Romana, international organization for uniting all Catholic student groups, may soon be set up in this country, according to the January issue of *The Catholic Student*, vital new publication of Catholic opinion.

Following its plan for encouraging young Catholic writers, especially those still in college, *The Catholic Student* will feature this month its first article by an undergraduate of a Catholic college, "The Communists Steal the Show," by Martin J. Hillenbrand of the University of Dayton.

Other articles will include digests from *Colosseum*, *The Commonwealth*, *Pax*, *The American Review*, and other Catholic magazines and books. Subscriptions and copies can be obtained by writing to 317 West 56th Street, N. Y. C., or to *THE CATHOLIC WORKER*. We urge our readers to support a worthy publication.

THE CHICAGO LETTER

ARTHUR G. FALLS, M.D.
4655 Michigan Blvd.

Perhaps more so than ever before, Thanksgiving Day found the Chicago Catholic Workers with a deeper sense of gratitude to God, for we entered our own home, a store at 1841 West Taylor St., on the Sunday before. We truly started from the ground, for we began with two chairs and a stove belonging to our kindly landlords, Mr. and Mrs. Charles Fournier, two crates and some Catholic literature. Later in the day, Father Hayes brought some chairs, which enabled most of us to rise from the floor. John and Charles Beaumont contributed a bed and a large table and with Aleck and Peter Reser, much manual labor. Al also furnished us another stove, which enabled us to move out of the kitchen for our Sunday forums. Pete surprised us all not only by his ability as a window-dresser, but also by his ability as an artist; Ade Bethune has a collaborator in Chicago now.

We are fortunate in being in a parish (Holy Trinity) whose pastor, Father Michael Sesterhenn, and assistant, Father George Ballweber, are wholly in sympathy with the C. W. and are anxious to help us. The neighborhood is inhabited mainly by Italians, Negroes and Jews, although many other national groups are within a short distance. We are near the Hospital Center, which will make possible wide contacts. Already we have had visits from attendants of one hospital through the interest of Elizabeth Andrushes, R. N., of the University of Illinois Research Hospital. It is through the activity of this faithful worker that we have our home and the contact with Holy Trinity. She also has been distributing C. W.'s in the Hospital Center. We have begun the distribution of clothing with special emphasis upon children's clothing, since so many have to remain out of school because of inadequate clothing.

Street Library

One of our pet projects is our library and we have had the good fortune to secure the co-operation of Marie Foote, librarian of the Calvert Renting Library. She has installed an attractive Bulletin Board and arranged a table of current Catholic magazines and newspapers, as well as publications on co-ops, race-relations and similar topics. She likewise has compiled a list of books to be placed in the library and has secured numerous donations. The library, of course, is being developed with particular emphasis on its appeal to the man in the street. In connection with this, our window space allows a fine display. Our latest acquisition is a rack for pamphlets.

Al Reser has been spending a good deal of time at the store, but as yet we have not secured the key person who will live there and devote his or her time solely to the C. W. Several others have been aiding in making our home more habitable. Word has come that a piano is being given us, which should make our singing of Compline more effective, as well as giving us the opportunity of using some of the musical talent of our members.

Work for Order

Our Sunday forums, held at 3 o'clock, have been consistently interesting. As stated before, from the first to the fourth Sunday, each Section is responsible for the program. At the last meeting in November we had as our guest Mrs. Daisy Lampkin, of Pittsburgh, who is Field Agent of the National Association for the Advancement of Colored People. She gave a resume of the development and activity of this organization; it was with reluctance that we released her for her next engagement. These forums have been of value not only to those who were unfamiliar with the C. W., but also to the rest of us, for they have given us points of view and contacts which we otherwise would not have had. I think that all, priests, nuns and laymen, have grown closer together in our understanding of social and economic problems and of the application of Christian doctrine to those problems; and I believe that we feel a deeper sense of our obligation to work for a truly Christian order.

Our activity outside our home continues, however. William Sims continues to do a good job in the spread of the paper, as well as Father Hayes, Mary Carr, Monica Brophy and a few others. Mary Carr also has established contact with the Office Workers Union (carrying the

Vincent Pallotti

In 1835 Vincent Pallotti started the Catholic Apostolate. It was the beginning of Catholic Action. Pallotti was especially interested in the idea of Missions and of having Catholic laymen helping to send priests to all parts of the world.

Pallotti was the confessor of the students at the "Propaganda College" in Rome. Every year the students (coming from all countries of the world) held a feast of Languages. It was just a small and private affair in the college. But Pallotti wanted to make the celebration more important and open to the public. He had it in church, where everybody could come and he linked it with the Feast of the Epiphany (Jan. 6) when the three Wise Men came from their far apart countries to offer presents to the new-born child Jesus Christ in Bethlehem.

During the whole week after the Epiphany there are now great International celebrations in Rome. Every morning there is high mass in the Latin as well as the Greek, Chaldean, Armenian, Ruthenian and all other Oriental rites. Sermons are preached in all the modern languages. All foreigners feel at home in the universality of the church. It is a real International Octave of the Epiphany.



Vincent Pallotti

Ade Bethune

terrific title of the Stenographers, Typists, Bookkeepers and Assistants Union), so we have made another step in the labor field. We've given numerous talks at Y.M.C.A.'s, churches, both Catholic and non-Catholic; young people's clubs, etc. One of our most recent activities is in the field of special adoration, so that every hour of the day, somewhere in Chicago, a Catholic Worker is kneeling before the altar in an hour of special adoration. A number of study groups are being developed to be held during the week at our headquarters; information concerning these may be obtained from Mary Carr, 9029 South Laflin Street.

100% Santa Claus

Finally we wish to mention our first Christmas party for the children of the neighborhood on December 23rd. We issued our invitation to the first and second grade children of Holy Trinity Parochial School and to other children of the area, and almost 100 of them responded. It is difficult to state who contributed most to the rousing good time that the children had. We had not been going long before all of us were deeply thankful that Monica Brophy was a schoolteacher and knew how to handle the youngsters. Mary Carr did as effective a job handling us in the kitchen of Mrs. Fournier, who gave us free rein in her house. Jane Reilly and Regina Merritt kept the trays of cocoa, doughnuts, ice-cream and candy moving, with assistance from the rest of us. The key figure, however, was John Beaumont who made a 100% Santa Claus. The pandemonium which broke loose upon his entrance with his large sack of toys over his shoulder eliminated any doubt as to the success of the party. When the children left, their arms filled with toys, candy and a medal and Holy Card, so well prepared by Mary Carr, all of us felt that Chicago Catholics have at least made a start as real workers.

Stanley Reports on Steel Vineyards

I have spent three months in the Steel Vineyards of Christ. Three months have I spent among the Steel Workers of the Bethlehem Steel Mills. Three months have I lived with them, being one of them, acquiring their mentality, likes and dislikes.

And in this, my little article, I hope to convey my impressions and observations. Received my orders from Dorothy to go to the Steel Mills Sept. 1. And in so doing to follow out another of the Catholic Worker ideas, that of Social Missionaries of Labor.

Slightly nervous and apprehensive from reading Hearst and the reactionary press, I went expecting to find the mills swarming with Reds and Red propaganda. But in three months' time the only Red I came across was the blood sweated from the exploited Steel Workers. Probably it is this blood that they see when they scream, "Red!"

Instead of Reds I found the steel workers mostly good Catholics. Interviewing them, I found that none of them want anything to do with Communism. But when the strike comes, if it does, and we Catholics refuse them our support, the Communist as he inevitably does, will help and turn matters to his own advantage, and further his cause.

Whim and Mercy

Most of the steel workers are only working within the last few months, many suffering extreme privations during the depression. As many, though not an unusual case, as two or three families living together, with little or no privacy, stealing (?) scrap to weather the depression.

But with that behind and the mills working full schedule some of them are now well off. Though how long that will be is hard to tell, for unorganized as they are, they are at the whim and mercy of the company, that soulless machine.

There was a rumor in the mills, which I was unable to have officially verified, that a machine was to be installed that would displace hundreds of workers.

Many a trip did I take through the company town where the company is sole boss, and where even the churches are powerless to criticize the company. Where, in the schools, the children are taught loyalty to the company. Where the police force is paid by the company. Where free-speech is the bunk and the constitution a rag of paper. There is more freedom in Soviet Russia than in a company town, that cancerous growth on the face of this nation.

Hire and Fire

Besides propagandizing the steel mills I also managed to secure a job as a sheet metal worker with a firm making automobile and truck trail-

ers. This was a sweat shop, as I soon found out. Four other young fellows were hired the same day I was, and each was given privately the same instructions as were given me—not to tell anybody what our wages were. My salary as an experienced sheet metal worker was \$10 a week, some of the other young fellows making even less than that. However, we were expected to give \$45 worth of labor in exchange. We worked with the assurance of a raise in a very short time, as it was unbelievable that anyone would dare to work us for that little wage. But in a short while we were laid off. I soon found out this was the procedure of non-union firms. To hire young fellows paying practically nothing a week, with the promise of a raise. Then after exploiting this cheap labor, as long as they were able, to lay them off and exploit a new batch.

Also, through the medium of the paper, I wish to publicly thank Miss Branham for putting me up several nights. Miss Branham, whose address I shall not disclose, is hoping to turn her home into a house of hospitality and a center of C.W. activity in Baltimore. And in her quiet, unassuming way has been feeding whosoever God sends her way. Many a night as we were seated before the open fireplace discussing the Liturgy of the Church a knock would come at the door which invariably would be some poor fellow seeking hospitality. How inadequate all this was, we discussed over a cup of tea—just feeding a person. And then we discussed the need of farming communes all over the country where these men could go to regain their self-respect—the only cure for unemployment.

No Justice

I went to the steel mills a firm believer in industrialism and machinery, but after seeing the havoc that the machine is wreaking among its workers, I became prejudiced against this system of industrialism, where men are the slaves of the machine.

Forty-five years of age and the average steel worker is too old to continue working. So exhausted is he by the strenuous labor that the majority are short-lived.

On one of the churches of Baltimore I saw a motto which would be most appropriate for P.A.K., "CLASPED HANDS ARE OF MORE AVAIL THAN CLENCHED FISTS."

Arriving in New York, I knew I was back at the Catholic Worker when somebody handed me a pall and told me to wash the windows. And I was expecting a royal welcome home. Truly there is no justice among those who fight for the working class.

STANLEY VISHNEWSKY.

Day By Day

(Continued from page 4)

I noticed that his eyes were bleary and that he looked feverish, and recommended that he sleep on one of the two beds in the back room where Bill and Joe are sleeping now (their beds are already taken at Mott Street).

One of the seamen recommended eucalyptus oil on sugar and went out to get some, and we dosed him with that, but he continued to lie there, shivering under heavy quilts and coughing rackingly.

I got a thermometer later and took his temperature and it was one hundred and three. The only place he had to stay was a 20-cent lodging house in the neighborhood, so thinking a hospital the best place for him, I called a taxi and took him down to St. Vincent's.

Discussions

All day the place is packed, the men coming and going, on and off watch, and they sit around for hours at a time too, reading the Catholic magazines, papers and pamphlets that we have around the place. Many of the books we have on hand have been borrowed, and we need more literature on social questions. All the copies of the encyclicals which we had on hand have been taken and tomorrow we'll have to order a hundred more. Groups get together to discuss not only the strike, the probabilities of winning it, but all the questions of nationalism, war, pacifism, economics, the machine and unemployment, and again and again the question of the faith is brought up, and how, without a supernatural

outlook, unions cannot help but fail, how, without a fatherhood of God, there can be no brotherhood of man.

We are appealing to our readers not only for spiritual sustenance for these men in the way of books, but also for food in the shape of bread and jam and peanut butter and apple butter, or any such spread. We are sure our readers around New York have jars of preserves they could spare for these men who are going on short rations in a fight to achieve better conditions of labor for themselves and their brothers.

Another Fallen

News was just brought in of a young fellow on the picket line, ailing for days, who collapsed on the line and had to be taken over to Bellevue, where they found he had pneumonia. . . . It is eleven o'clock at night as I write this, and there are still about a score hanging around the hall, which Bill is trying to sweep up. Word was just brought in that a squad of terrorists patrolling the waterfront, the same as those who, with the assistance of guns, leaped on the running board of trucks this morning and forced the truck drivers to drive through the picket lines to the piers, is on the loose in the neighborhood. Six of the strikers were beaten up tonight with clubs. One of them has a broken shoulder. . . . Warning was brought from headquarters that they were liable to come in and break our place up. Such are the usual tactics in labor warfare. The testimony of the La Follette Committee has brought this out plainly. And yet, whenever there is violence, it is usually laid at the workers' door.

Threat of Eviction

(Continued from page 1)

ship and suffering involved, trying to cause it, in fact, in order to force the state or Federal government to give aid, they are heartlessly enforcing the multiple-dwelling act, passed in 1934, but not put into effect until 1936.

Langdon Post criticizes the banks and owners for not having given tenants warning earlier, when they did not intend to modernize their houses.

Mayor LaGuardia Thumps

"Something must be done," the Mayor declared, thumping the desk, according to the New York Times. And, he added rather obviously, "we can't build low-cost housing overnight."

Yes, everybody is shedding crocodile tears—everybody feels very sad, and the poor, the oppressed, the dispossessed, the downtrodden, with bitter despair in their hearts, are wondering where they are to go.

If it were not playing into the hands of politicians who, we are convinced, are pulling this slaughter of the innocents to force the hand of the government, we would on our part pull a demonstration.

It would be a pretty picture to have the Catholic Workers barricading themselves in their slum home at 115 Mott Street so that the city marshals were forced to batter down the doors and windows with axes to put us out into the street.

And it would be a prettier picture for us all to bivouac in the narrow street, building bonfires to keep warm, and just camp there, staging a sit-down strike until a few of us died of pneumonia.

It would not be the first time the Irish defended their own on Mott Street. Almost half a century ago the builder of the very house we are occupying defended old St. Patrick's Cathedral on Mott Street with a gun in his hands against the Know Nothings.

But this is a case where the owner

and the tenants are friends, and it is the owner who would be the sufferer and liable to jail for contempt of court.

So we cannot fight. We can only protest the stupid inefficiency of a city administration which has long permitted horrible housing conditions and, foreseeing these evictions, did not provide houses to take care of the poor.

Now they are making a Roman holiday and weeping crocodile tears. And where are the poor to go?

It would be a good trick on the city to turn over to it all those we are taking care of to be cared for on home relief. For years we have, in our desire to uphold the idea of personal responsibility and Christian teaching, relieved the city of the care of hundreds of people. We have housed them, fed them and clothed them, at a personal sacrifice, following the literal acceptance of the Gospel. We have saved the city many thousands of dollars.

But we cannot now sacrifice these principles by turning our charges over to the city.

House for Thirty Needed

We must find another house which complies with the provisions of the multiple housing law. Or we must appeal to our readers to help us find a home.

The House of Hospitality, the performance of the works of mercy, must go on.

We place ourselves in the hands of St. Joseph, who had no home to offer the Blessed Mother when she gave birth to the Child, who was forced to flee into Egypt and seek a home there.

We ask our Mother herself to intercede for us.

We ask St. John Bosco, who died only forty years ago and who also was driven from pillar to post when he tried to house his boys.

And we ask our readers to pray for us.

Fr. Drolet

(Continued from page 1)

Communist leadership — we are obliged to try to wean the boys away from bad leadership if any, and place their just demands under the much more strong auspices of God's Church. If we do not come up to the workers' just expectations of the church, in such cases as this present strike, we will have the Spanish horrors visited on our own shores for the same reasons as they. We will be far guiltier, for it seems that the church was tied down there, through state support; we haven't that alibi here.

Perfectly Peaceful

I am going to try to secure a record of a few of the most brutal assaults of the police on the seamen and send them on to you to print. Nothing like publicity to prevent a repetition of such satanic goings on.

It's really inspiring how the boys are standing up under it all. They've been perfectly peaceful, although God knows they would have been perfectly justified in thrashing the daylight out of some "goons" and policemen—I mean in self-defense.

We need to have an Apostolate of the Sea here, and I am sure the Archbishop, who is most interested in starting a real campaign for social justice down here, is anxious to have one. He has introduced about everything else in the line of Catholic action that was not already established when he became Archbishop.

Passing the Can

Besides publicity activity, writing to newspapers, and just visiting strike headquarters for cheering up, advising, etc., I got the boys some Christmas presents of tobacco, "roll your own"; announced from the altar at my mass that a strike can would be passed around after mass at church doors and then passed it around and thus secured some dollars; then I made the rounds of our parish beer parlors and had the drinkers and gamblers pitch in; finally on New Year's eve I celebrated by making the rounds of a few high-class bars and gambling palaces and succeeded in collecting a canful before the festivities became too furious and the hour too late. So far the farmers and others are taking care of the food.

Ever sincerely in Christ,

FR. JEROME DROLET.

Cardinal on Communism

"Practical Communism, as the world understands it, is bred in two kinds of soil. One, bad economic conditions, general unemployment, poor wages, injustice on the part of the ruling classes toward those ruled, resulting in hunger and destitution, together with rancor and hatred and rebellion against authority of every kind. The other is irreligion—denial of God and the existence of a life after this. After all, if one does not admit that there exists a just God who will reward and punish according to merit or blame, it is small wonder that man takes the law in his own hands when he thinks an emergency arises. And when such cases are no longer isolated but grow in numbers, then they gather around some rallying force, which is the smaller body of theoretical Communists, whether these come from the halls of the universities, or from agitators in industrial centers . . . and these, because they are organized, from the rallying force about which the others gather.

"One of the surest ways of accomplishing the safety and tranquility of our Church is to expand societies of men, societies of volunteer workers, volunteers in the field of charitable work, workers animated by the supernatural motive of the love of neighbor, societies like our St. Vincent de Paul parish conferences, in every part of the city and diocese. They supply a necessary ingredient in this process of immunity, which neither the state nor professional social workers can give.

"If we could multiply tenfold our army of Catholic men volunteer workers in the field of charity, if these were allowed to care for all the poor in their districts, I feel I could with assurance say 'it could not happen here.'"

George Cardinal Mundelein, Archbishop of Chicago.

Spanish War

Owing to lack of time and space we are not printing objections to and comments on last month's front-page story on Spain, nor our answers to objections until next month. Our friendly enemies will please bear with us until then.

Letter to Owner

(Continued from page 1)

But you said that you would not trust the men.

Then, too, we asked you why you did not confer with the leaders of the rank and file in this present seamen's strike, since you stated you held no brief for the present leaders. But you said you did not trust them either.

Do you not see that by not having this trust you are denying man's dignity as man, and the temple of the Holy Ghost? Man is made in God's image, and Christ in taking upon Himself our humanity has dignified and ennobled human nature.

And you are not recognizing that dignity when you refuse to accept the idea of organization which Leo XIII put forward forty-five years ago in his great encyclical on the condition of the working classes. You are refusing to recognize unions

Compline

We are reciting Compline in English every evening at 7 in the community room of the CATHOLIC WORKER headquarters at 115 Mott Street, and any guests coming in are invited to join.

when you carry on this labor struggle over that main issue, the union hiring hall. You say you wish to control hiring, and when you say that (regardless of the fact that you would have your choice of men through the hiring halls) you are looking upon labor as a commodity, something to buy and sell, and you are forcing the men to look upon their labor as a commodity. You are treating men as chattels, as the Holy Father said, not as men, as brothers.

Also when you speak of "your property" you have the wrong concept of property, because it is not something which you own unconditionally, but hold in trust. By not giving the men a voice in the management, a share in the profits, you are mismanaging that property which God entrusted to you.

We are appealing to you, and asking the Holy Spirit to enlighten you, to trust the workers, to come out as a Catholic and to lead the way in this recognition of the justities of this issue of hiring halls.

You have had more of the world's goods than these men you are dealing with. You have had greater opportunity to inform yourself in regard to Christian teaching. We expect more from you than the class war technique you use. What we say of union labor leaders who use Bolshevik tactics, we can say also of you.

We appeal to you, lest you, too, differing with your brother, "be delivered to the judge, and the judge deliver thee to the officer, and thou be cast into jail."

THE EDITORS.

Chinese Missionary

Wuchang, Hupeh, China.

Dear Miss Day:

I was indeed pleased with your letter, which arrived here on November 17. I have also received the copy of Peter Maurin's Essays, and enjoyed it immensely.

Just now I haven't the proper person here for the translation into Chinese. However, next week I'm going to Peiping, and shall discuss this job with the staff at the Catholic University. I'm sure that I can find a capable translator there. As soon as the Essays appear in Chinese I shall let you know, and send you a copy of our paper.

Propaganda

Due to financial difficulties I discontinued the English page of our paper. We are pushing another English Catholic Weekly, which is also printed here. In all, we have a Catholic English Weekly, a Chinese Weekly and a Chinese Monthly for Catholics.

I am mailing a copy of the Chinese Catholic monthly to you. You might give it to the Salesian Father who is in charge of the Chinese in your district. In case any of them would care to subscribe, we would be most happy to send them copies regularly. The price per year in U. S. money would be 50 cents.

Wishing you all blessings at Christmas and in the New Year, I remain Yours very sincerely in Christ,

REV. E. F. MINDORFF, O.F.M.

EASY ESSAYS

(Continued from page 1)

- The scholar must cooperate with the worker in the making of a path from the things as they are to the things as they should be.

HEL ON TO THE STREET

- Fr. Bede Jarrett says: "The truths of a generation become the platitudes of the next generation."
- Henrik Ibsen says: "Thought must be rewritten every twenty years."
- That is to say eternal principles must at all times be presented in the vernacular of the man on the street.
- Emerson says that the way to acquire the vernacular of the man of the street is to go to the street and listen to the man of the street.
- The way to become dynamic and cease to be academic is to rub shoulders with the men on the street.

IV. WHAT THE UNEMPLOYED NEED

- The unemployed need free rent; they can have that in an Outdoor University.
- The unemployed need free food; they can raise that in an Outdoor University.
- The unemployed need free fuel; they can cut that in an Outdoor University.
- The unemployed need to acquire skill; they can do that in an Outdoor University.
- The unemployed need to improve their minds; they can do that in an Outdoor University.
- The unemployed need spiritual guidance; they can have that in an Outdoor University.

V. PROFESSORS OF AN OUTDOOR UNIVERSITY

- Professors of an Outdoor University do not look for endowments; they look for manual labor.
- Professors of an Outdoor University do not tell their students what to do; they show them how to do it.
- Professors of an Outdoor University do not enable their students to master subjects; they enable them to master situations.
- Professors of an Outdoor University do not prepare their students for a position; they train them for a profession.
- Professors of an Outdoor University do not teach their students how to make profitable deals; they teach them how to realize worthy ideals.

VI. LABORERS OF AN OUTDOOR UNIVERSITY

- Laborers of an Outdoor University do not work for wages;

they leave that to the Outdoor University.

- Laborers of an Outdoor University do not look for a bank account; they leave that to the Outdoor University.
- Laborers of an Outdoor University do not look for an insurance policy; they leave that to the Outdoor University.
- Laborers of an Outdoor University do not look for an old age pension; they leave that to the Outdoor University.
- Laborers of an Outdoor University do not look for economic security; they leave that to the Outdoor University.

VII. HANDS AND HEADS

- Some one said that the Catholic Worker is a movement for down-and-outs.
- And it is a movement for down-and-outs, including down-and-out business men, down-and-out college graduates, and down-and-out college professors.
- In the Catholic Worker besides being fed, clothed and sheltered, people learn to use their hands as well as their heads.
- And while they learn to use their heads, the use of their hands, improves a great deal the working of their heads.

VIII. SILVER SPRINGS

- In Silver Springs a few miles from Washington, D. C., the Missionaries of Holy Trinity combine manual labor with intellectual pursuits.
- They go to the Catholic University in the morning, build their own campus or cultivate their land in the afternoon and do their homework in the evening.
- While they do manual labor their mind is taken off their studies, which is to the benefit both of their health and their studies.
- In Silver Springs scholars try to be workers and workers try to be scholars.

IX. THREE BOOKS

- The machine is not an improvement on man's skill; it is an imitation of man's skill.
- Read: "Post-Industrialism" by Arthur Penty.
- The best means are the pure means and the pure means are the heroic means.
- Read: "Freedom in the Modern World" by Jacques Maritain.
- The future of the Church is on the land, not in the city; for a child is an asset on the land and a liability in the city.
- Read: "The Church and the Land" by Fr. Vincent McNabb, O.P.

Voluntary Poverty

(A reader sends us this quotation from the Christian Family, a monthly published by the Fathers of the Divine Word, and asks us to re-print it.)

"We need more voluntary poverty of the kind chosen by Christ and His closest friends, less extensive churches, and more beautiful temples of the Holy Ghost, more holy, mendicants and 'fools of God' like St. Francis, and fewer or no 'barons of high finance' . . . If a true soul reform does not set in, a radical change in the attitude of human minds, Bolshevism may triumph and force abject poverty upon us."

Thank You, Fellow Workers!

To all our friends, priests and lay peoples who sent us the beautiful Christmas cards which decorated store and office and community room of THE CATHOLIC WORKER we extend our heartfelt thanks. And to the friends who sent gifts for those "littliest ones" of Christ, money, clothes, food or presents, we are deeply thankful. Please realize how boundless is our gratitude to all our good readers who have enabled us this month actually to feed thousands! And if we owe you letters, won't you excuse the delay? The holiday work has been heavy and our working hours have been from 8 a. m. to midnight often. Please bear with us! And continue your help!

There Is No Negro Problem!

There Is an Interracial Problem Which Concerns Every One of Us

Each month in this department will appear contributions by writers and students in the field of race relations. It is our hope that this column will prove interesting, enlightening and stimulating to those who have been indifferent to the spiritual, as well as to the material well-being of our colored brother in Christ.—Ed.

POSTULATES

We believe that:

1. "Nothing does more harm to the progress of Christianity and is more against its spirit than... race prejudice amongst Christians."—Jacques Maritain.
2. The Interracial problem is the greatest world problem of today. It is the major threat to international peace.
3. The spiritual aspect of the Catholic interracial problem flows from the common membership of all races in the Mystical Body of Christ, and a Catholic cannot justify an attitude of indifference.

We are a new column. Auspiciously enough, a New Year, the symbol of an attitude freed from the old year's accumulation of error and prejudice, marks our beginning. The reason for this column's existence is well stated in the postulates above. Were these postulates merely matters of economic or social moment we should feel justified in preparing a brief for them. But since two of them base their validity on the Catholic concept of man, we are in justice bound to uphold them. The dual unity of man we need not explain. We need only note that in the past it has been disregarded, and in the case of the Negro is still to a large extent overlooked. Today we do not have to cast about for the problem and seek it in hidden places; it is so tremendously apparent that we must wonder at its possible tragic outcome.

Injustice towards all classes in labor unions, in courts and in land ownership are not new to readers of THE CATHOLIC WORKER, thus, some may wonder why we are so aware of the injustice done to the Negro apart from other minorities. Precisely, we might say, because we are forced to. That the Negro has the same destiny and even greater physical handicaps to its attainment than we, does not seem to have occurred to us. Today he is gaining a place in the field of letters, in art, in the professions and in industry. He is knocking at the gates of our Catholic colleges and universities. Can we justify discrimination against him? On what grounds? On color?

Seamen's Strike

(Continued from page 1)

overtime performed, and union shipping halls for protection.

To prevent this the shipowners insist the American people must suffer from a complete paralysis of shipping, a loss of trade that the taxpayers spent millions of dollars to establish and some of which may never be regained.

The newly created Maritime Commission, created to investigate the merchant marine, submitted their findings yesterday.

In regard to the wages, working conditions, etc., they claimed their powers were limited and there was nothing they could do.

They forgot to mention their powers were limited when they went up against the Maritime Federation of the Pacific.

War Report Ready

A long, full and complete report on the ships available for war purposes, ship subsidies, ships to be constructed that could be quickly converted to warships, was there in detail.

No mention was made of the "galley peril" nor the peril of unventilated and unhealthy cramped sleeping quarters.

A democratic, rank and file controlled National Maritime Federation alone will eliminate those "perils," without the slightest damage to the American Merchant Marine.

EVERY CATHOLIC KNOWS

"Man is a creature composed of a body and soul," declares the First Catechism. No, it does not say "white man" or "black man." It simply says "man," meaning "all men." There is not a line in the Bible which would give any conceivable basis for contending that God thinks of men in terms of the pigment in their skins. It is entirely a modern interpretation, and is not based on our belief as followers of Christ. It is based on a purely human disregard for what man has at one time selfishly used for material profit, and then thoughtlessly put aside.

THE RIGHT TO WORK

We all know how difficult it is to obtain work today, but the white man has an equal opportunity with his fellows. The Negro can have no such hope. Ability does not count; his skin is brown.

HOUSING

Perhaps a district that was formerly known as a "good neighborhood" becomes run down. The white man, if he chooses, can move his family to any other part of the city where rents are within his means. But what of the Negro? No matter how much he may long to better his living quarters, he is forced always to live in the same restricted area. Is not the desire to better one's condition a human and praiseworthy ambition?

CIVIL RIGHTS

Or let us consider our courts. If through some unfortunate occurrence a white man finds himself involved in court proceedings, he is fairly certain of justice being accorded him. The Negro does not feel that assurance. He may be the only Negro in the court. The age-old race prejudice is more than likely to enter in, and lead to an unfair decision.

PROTECTION OF THE LAW

When a white man commits a crime all efforts are made to avoid the extreme penalty. Does a Negro get the same consideration? In many cases he is murdered by the mob before trial. Judging from the number of lynchings in the United States annually, justice for the Negro and justice for the white man appear to be different considerations. Why?

Ed. Note.—For those wishing a more comprehensive view of the Interracial Problem we recommend the "Interracial Review," 220 West 42d St., New York City. Sample copies will be sent on request.

Letter to Leaders

(Continued from page 1)

When the rank and file rise in revolt, then you hurl names, calling them Communist.

Why is it that we as Catholics reject Communism?

It is: 1. Because it rejects Christ; 2. Because it advocates the use of force; 3. Because it denies the right of private property.

We make a counter-accusation that the union leaders, while giving lip service to God, even while coming before His altar, are, in effect, Bolsheviks themselves. 1. In that they deny their brother, they are denying Christ; 2. In that they use armed guards and strong arm methods to maintain their rule, they are endorsing the use of force; 3. In that they are not trying to deproletarianize the worker, as the Holy Father advises, helping him to become an owner, to have a share in the management of the calling in which he is engaged—they are denying the right to private property.

We call upon union leaders to study the Catholic teaching in regard to labor:

Christ went on to say in His sermon:

"Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

THE EDITORS.

So-Called Communists

(Written for Bolshevik Socialists)

By PETER MAURIN

I. BOLSHEVIK SOCIALISTS

1. I am criticized for saying that there is nothing wrong with Communism, but that there is something wrong with Communists.
2. The wrong thing with Communists is that they are not Communists; they are State Socialists.
3. "Communism," according to the definition of the Communist Manifesto, "is a state of society where each one works according to his capacity and gets according to his needs."
4. According to this definition there is no Communism in Soviet Russia.
5. Communists do not deserve the name "Communists."
6. They should be called "Bolshevik Socialists."



II. IN BOLSHEVIK RUSSIA

1. The State withers away in a Communist society, but the State has not withered away in Bolshevik Russia.
2. There is no wage system in a Communist society, but there is a wage system in Bolshevik Russia.
3. There is no dictatorship in a Communist society, but there is a dictatorship in Bolshevik Russia.
4. There is no investing class in a Communist society, but they sell Government bonds in Bolshevik Russia.

III. ECONOMIC DETERMINISM

1. Bolshevik Socialists stand for economic determinism.
2. According to the theory of economic determinism, Bourgeois Capitalism creates Bourgeois ideology and Bolshevik Socialism creates Bolshevik ideology.
3. According to the same theory, Bolshevik ideology can never be the product of Bourgeois Capitalism.
4. But Marx and Lenin expressed Bolshevik ideology while living under Bourgeois Capitalism.
4. Marx and Lenin must be a mystery to Bolshevik Socialists.

IV. CLASS STRUGGLE

1. Bolshevik Socialists credit Bourgeois Capitalism with an historical mission.
2. If Bourgeois Capitalism fulfils an historical mission, it should not be interfered with in the fulfilling of that historical mission.
3. When Bolshevik Socialists foster the class-struggle, they delay the fulfilling of the historical mission which they credit to Bourgeois Capitalism.
4. There is no sense in delaying the fulfilling of the historical mission



FARMING COMMUNE

Easton was well decorated during the holidays and was quite a sight at night when the strings of lights were on. The bridge over the Delaware could be seen from the farm here. Some aviator was supposed to have remarked that Easton was the prettiest town, from the air, that he had seen. The weather, for us, was perfect with the sun out and no snow. For a couple of days we had the rain that we needed so badly last summer. That was all right with us, though, as we don't have to shovel the rain.

Paul Toner, his mother, Brother Joseph, and Dan McGlyn were up one afternoon for an hour or so. Paul brought us some clothes and groceries, which Father McKeon had sent up from St. Joseph's College in Philly. Dan McGlyn talked to us about unions in Philadelphia. McGlyn is a union man himself, and is on strike. The American stores in Philadelphia are still losing money, says McGlyn, and are feeling the strike. This strike has been on for sometime, and we hope will be won at an early date. The only cigarettes on the table that day were union-made Wings and Raleighs.

Father Deegan, C.M.

Father Deegan was up to see us the day after Christmas. Last spring Father Deegan came and was the first priest to visit the farm. This time his brother and some friends drove him out with more groceries. The ground hereabouts being quite muddy, it looked like our friends were going to remain for a good long while when their car got off the road. However, with prayers and muscle we managed to get it back where it belonged.

The farmer's life in the winter is

pretty well crowded with things to do. Not the least of the "must be done" is cutting wood for the kitchen stove. We couldn't say, off-hand, how much time is devoted to cutting wood, but it runs into hours for a day's supply. Next summer we will have a steady job open for those who desire exercise.

In this day of so many gadgets we can't think of anyone which cheers farm life as much as a radio. A friend, Dick Eichlin, who lives down the road a ways, presented us with a battery set and now we have entertainment when the day is done. The news reports are always welcome, too.

Rosie's Handout

Rosie, contributing about twenty quarts of milk per day, enables us to make plenty of butter for the house. The skim milk we use to feed the pigs and the calf. The calf has teeth now and enjoys alfalfa also. The noise she makes when eating the hay sounds like a cow with false teeth eating dry corn on the cob.

The best laugh we got this month was a letter written in to the editor of our local paper. The writer was indignant because the Bureau of Garbage in Easton has all of its trucks lettered the Bureau of Garbage. He thinks that this bureau should be called the Bureau of Sanitation or some other less descriptive name. We recall that quotation about a rose smelling just as sweet if called by some other name. We think the same thing about this garbage truck business. Boy and man we have passed many a garbage truck and they all smell the same regardless of what may be printed on the sides.

JAMES F. MONTAGUE.

of Bourgeois Capitalism by throwing the monkey-wrench of class-struggle into the economic machinery.

V. PROLETARIAN DICTATORSHIP

1. Bolshevik Socialists stand for proletarian dictatorship.
2. A bourgeois without money may be as bourgeois as a bourgeois with money.
3. The bourgeois minded proletarian and the bourgeois-minded capitalist are spiritually related.
4. The bourgeois minded proletarian is a chip off the old block—the bourgeois minded capitalist.
5. All the sins of the father—the bourgeois minded capitalist—are found in the son—the bourgeois minded proletarian.
6. The bourgeois minded proletarian is no more fit to rule than the bourgeois minded capitalist.
7. Proletarian dictatorship as well as capitalist dictatorship, are no substitutes for personalist leadership.

VI. PERSONALIST LEADERSHIP

1. A Leader is a fellow who follows a cause.
2. A Follower is a fellow who follows the Leader, because he sponsors the cause that the Leader follows.
3. Thought must be expressed in words and deeds, and deeds speak louder than words.
4. To be a Leader requires thought as well as technique.
5. The thought must appeal to reason, and the technique must be related to the thought.

VII. THE CATHOLIC WORKER

1. The Catholic Worker does not credit Bourgeois Capitalism with an historical mission.
2. It condemns it on the general principle that labor is a gift, not a commodity.

3. The Catholic Worker does not throw the monkey-wrench of class-struggle into the economic machinery.
 4. It aims to create a new society within the shell of the old with the philosophy of the new, which is not a new philosophy, but a very old philosophy, a philosophy so old that it looks like new.
 5. The Catholic Worker does not stand for proletarian dictatorship.
 6. It stands for personalist leadership.
- VIII. BOOKS TO READ**
1. The Future of Bolshevism by Waldemar Gurian.
 2. Soviet Man Now by Helen Iswolsky.
 3. The Bourgeois Mind by Nicholas Berdyaev.
 4. Religion and the Modern State by Christopher Dawson.
 5. The Two Nations by Christopher Hollis.
 6. Post-Industrialism by Arthur Pentz.
 7. Freedom in the Modern World by Jacques Maritain.
 8. Brotherhood Economics by Toyohiko Kagawa.
 9. Fire on the Earth by Paul Hanly Furfey.
 10. St. Francis of Assisi by G. K. Chesterton.

Easy Essays

By

PETER MAURIN

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