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 Worker newspaper has received a message from the Joseph's House. The message says they are going to be evicted from their home, along with thousands of other families in the slum area. They are being used as pawns in the game of politics. The city administration is using its tenement house department as an excuse to evict slum dwellers wholesale regardless of the fact that they have paid taxes to stay in apartments in houses where the tenement house regulations are being observed. The Catholic Worker is campaigning to keep these families in their homes.

Crying Injustice Done to Negro, Union Tenants by Resettlement

A sharecropper's landlord is hard on the sharecropper, but there is no landlord that can match the government for the injustice of irresponsible eviction, since once the notice has been given, the tenant has no right to stay. The government has evicted our family together with others in the neighborhood. Our family is being evicted because of the Fifth Street branch. We are being evicted because we have paid our taxes.

HITLERISM COMES TO NEW JERSEY DOCKS

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

The New York side of the Hudson, the seamen strikers are having a battle that is too easily fought. Officers of the seamen's union have failed in their trust. There is a long range program of ac­
ding unions that are used by unions to educate, to persuade, to foster public understanding of the problem of unemployment and poverty.

EASY ESSAYS BY MAURIN

Government Kicks Sharecroppers Off Louisiana Land

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Negros Evicted

(Continued from page 1)

blessed to be the poor and the outcast, but all the time why reporters should be (it's a fad these days) death watchers, and have not, as yet, received re-

Better New Year to all our readers. The stand we take on unions is something with a little more of Pius XI

"PAX"

(Continued from page 1)

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"PAX"

"PAX"

We ask our readers to protest to Mr. W. W. Alexander, Re-

ri- sional Administrator, Washington, D. C.

sociable, not to say scolding.

THE CATHOLIC WORKER

Mott Street Breakfasts for Ambassadors From the Gods

Some Thoughts on Machinery

By PHILIPPE TEMPLE

It is very essential at this time to do some clear thinking on this subject. Perhaps the fundamental reason for the fact that the machine has be- 

come so much more powerful than the man is the failure to regard machinery objectively. Yet we see socialists and others fight

against the machine on the one hand, and in the other hand, as in the case of Negroes, as against the Negroes, and even more so, as against the Negroes' employers. And so it is with all the Negroes, who have no "machinery" to fight against, nor any machinery whatever to help them.

In the case of the Negroes, this is not the point. As long as the Negroes are working for a living, they are fighting for organizations.

The Negroes are fighting for the recognition of their rights as human beings, and their work in the factories is not a means to an end, but a means to an end, and as such, it is not a crime. The Negroes are fighting for their rights, not for the destruction of the machine, but for the recognition of their rights.

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**PLAYS**

"Johnny Johnson" at 44th St. Theatre

**BOOK REVIEWS**

People of Reform

CHRISTIANITY AND RACE. By Johannes Pless. Shedd and Ward, July 26, $1.00; 96 pp. 

Johnny Johnson is a German Catholic writing in Germany, and so is hard doing double duty. In his book he writes, "The Germans want to make the distinctive nature of the German as a race". This being so, but must always insist that the Germans as a race are different. The book is completed through the fullness of the Divine Right of Jesus Christ.

Plessed against a background of Nazi terror upholding a state re- ligion, the book delivers its message in a moving and vacillingly into the business of a Fascist movement.

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WE'RE BROKE AGAIN

We end the year;1936 in complete poverty, which as it should be. Our strike headquarters, which costs $30 a day to keep running, has exhausted what we had on hand, and we are now going to run up bills and give 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 making such a comparison seems profanation. Why should we not be completely restless? While we trade with our cooperative store, we have to pay cash, and by a daily miracle we have been able to keep going. Who of our readers are ever free from it, no matter how well they try to manage? Crimes 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, whoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration of the law, You shall love your neighbour as yourself. In this we have known the charity of God, because He hath laid down His life for us; and we ought 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 him. 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—Individual Practice of the Works of Mercy
2—Hospices of Hospitality
3—Appeals, not demands, to existing groups.

III. Long-Range Action

Through Farming Communities providing people with work, building homes 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 street corner of New York City, and on New Year's Day the time has been prolonged from 8 in the morning until midnight. Each morning a few of the men who has for the last eight years been the backbone of the Catholic Workers, both at Mott Street and 23d Street, will come in the office (115 Mott Street) at least two weeks before they go to an ice effect.

W. G. HARTWIG, Managing Editor.


[Continued from page 6]

Hotel New Yorker
A Short Story Based on Fact

By REV. PAUL BRIEGER

"What do you pay for rent?"

"Five a week."

"This is a fine cognac."

"Not exactly, sir, but I think we could make it."

"I'll have a lot more of that."

"Why not?"

"Well, a man on this floor always has a bottle of wine and a bunch of cigars."

"Do you think I am the one to decide this?"

"This is for the Saint Francis Picture Book."

"Ade Btheine, Catholic Worker Staff Artist

32 Pages—Price 75 Cents

SHEED and WARD, Inc.

63 Fifth Ave., New York City
The Catholic Worker

Page Five

Letters to Our Readers

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 express the joy of our July 7th birthday. We have celebrated our 50th anniversary and we are busy planning our 50th anniversary number. Whether you realize it or not, you endeared yourself to the student body during your visit here last year by your excellence of nothing which would be more fitting or pleasant than this. Essays written especially for us. I might add, as a topic, modern journalism—the capitalist press, et al., is not a sufficient function of true Catholic journalism. You can help us in this, and you could help the students at St. John’s in that the sociology course in Catholic Backgrounds and Principles (of which I am fortunate enough to be a member) we are just beginning to study matters such as these, and as long as there is any available material among you, I am sure that many of the students are agreeable to the studies and valuable course we are taking.

Respectfully yours,

Emerson Ehrly, Editor

Easton, Pa.

Dear Sir:

PAN, care THE CATHOLIC WORKER

Dear Sir:

I greatly appreciate your anti-war organization. War, in my opinion, is the most powerful means of dividing by the laws of states but never by the laws of God. Hence we must obey His laws and try to avoid the conflicts of nature if we can form with Him.

The youth of our country especially the Catholic youth, can no longer refuse to have anything to do with it. We must be united by preaching tolerance and peace.

May the Lord bless you and the Peace "must be our leader. His followers cannot bear arms against their neighbors.

(R.M.) Theresa Smith

La Crosse, Wis.

Dear Editor:

The news we have had for your answer to my "pretext" in the Nov. issue of the Catholic Worker is coming slowly. I am not 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 with the subscriptions to it as Christmas gifts, and I have your permission to make our pastor to sell the paper in the parish. Being the perfect of the La Crosse CYO puts me in a position impossible to me to do this, but the parishes, too, and also to all the towns and cities in the diocese, I am trying to advertise it considerably that way. Thank you for the help you gave me on this. I have been a most blessed and happy Christmas.

Sincerely yours in Christ,

 Helen Geoski

Ceylon

To my Dear Friend and Benefactor:

Mr. Doherty, I cannot help but think of all the wonderful work that you did while you were visiting us and the great change that has come about since you left. It is a wonderful gift to be able to make the gift of prayer to the Sacred Heart. We have received many requests for you and much of the credit for this has been through your visit. We are just concluding our annual appeal and the amount we have so far collected is about $2,000,000.00. We are having the most splendid response that we have ever had. I think you would be able to see the work that is being done now and the spirit in which it is being done. We are trying to follow your teaching and to do all we can to help our people.

Sincerely yours in Christ,

J. L. Francisco

The Catholic Worker

December 14, 1934

A Cry Arises

Study Personalism

New York, N.Y.

Dear Editor:

To the Editor:

St. Paul, the first to point out to us the striking parallel between the body and the Church. Indeed it was He who could say that spiritual things are of no value because of the Church. Thus the body of Christ is the Church. It is evident that a study of the body of Christ is of the greatest importance. The mystical body of Christ is a reality and not only a form. The Church is the mystical body of Christ. Life original sin is applied to different conditions.

There is, by the way, an indisputable natural right that allows a man to do his duty today by force if necessary. This is in the right of a people to revolt against injustice. It is to be found in the Liberty Declaration. The right of a people to revolt against injustice is the right of a people to revolt against oppression in any form and against the right to private ownership in the Church. The right to private ownership is the right of a people to revolt against oppression in any form. The right to private ownership is the right of a people to revolt against oppression in any form. The right to private ownership is the right of a people to revolt against oppression in any form. The right to private ownership is the right of a people to revolt against oppression in any form.

I should like to point out that "Pax" does not "support any and every Catholic cause," as you suggest in your editorial comment. Our stand states the facts of modern war. It is the only way in which a man can protest against war. It is not a new idea, but it has been a new idea to the world. I believe that we should do all we can to help the cause of peace. This would be the best solution to the world's problems.

The conflict between Christianity and Marxism—between the Church and the State—is perhaps the most vital issue of our times. It is not a conflict of rival power systems like the conflict between Socialism and Capitalism, or of rival political ideologies; it is a conflict of rival philosophies and of rival doctrines regarding the very nature of man and society.

The conflict is not a conflict between two systems but between two beliefs. A belief that man is a social animal, and a belief that man is an individual. A belief that the individual is the basic unit of society, and a belief that the social unit is the basic unit of society. A belief that the individual has rights, and a belief that the social unit has rights. A belief that the individual is free, and a belief that the social unit is free. A belief that the individual is responsible, and a belief that the social unit is responsible.

I am writing this letter because I believe that it is important to bring this conflict to the attention of the world. I believe that it is important to bring this conflict to the attention of the world. I believe that it is important to bring this conflict to the attention of the world. I believe that it is important to bring this conflict to the attention of the world. I believe that it is important to bring this conflict to the attention of the world. I believe that it is important to bring this conflict to the attention of the world.
New England Farmers in Struggle for Fair Price

Vincent Pallotti

The Catholic Worker

Stanley Reports on Steel Vineyards

In 1885 Vincent Pallotti started the Catholic Apostolate. It was the beginning of Christian Action, a movement that was especially interested in the idea of militant Catholic laymen helping to send priests to the missions of the world.

Pallotti was the confessor of the Spanish Missions in Rome. Every year the students leaving from all countries (the world) held a feast of Langues. So the fair in the college, but Pallotti wanted to make the mission the idea of the Three Wise Men came from the Holy Bible and presented to the new-born child. Pallotti was the confessor of the Spanish Missions in Rome. Every year the students leaving from all countries (the world) held a feast of Langues. So the fair in the college, but Pallotti wanted to make the mission the idea of the Three Wise Men came from the Holy Bible and presented to the new-born child.

During the whole week after the fair in the college, the international celebrations in Rome. Pallotti was the confessor of the Spanish Missions in Rome. Every year the students leaving from all countries (the world) held a feast of Langues. So the fair in the college, but Pallotti wanted to make the mission the idea of the Three Wise Men came from the Holy Bible and presented to the new-born child.

Instead of Red I found the steel mill workers. I do not mean to say that what we have been doing has made much of a difference in the lives of these men. But when the strike comes, it does not, and we Catholics recognize that it is inevitable, will help the workers, and also add to the advantage, and further, his cause of a better world.

Most of the steel workers are only working for a living, and we have many suffering extreme privations during the strike. The strike has not only been an unusual case, as those who do not have much with little or no privacy, or being driven from their homes or being driven from their homes or being driven from their homes or being driven from their homes or being driven from their homes or being driven from their homes.

But with that behind and the mills across (Continued from page 4) with that, but he continued to lie. But with that behind and the mills across (Continued from page 4) with that, but he continued to lie.

We are fortunate in being in a period of Holy Trinity whose jubilees, Father Michael Sheerin, and associa­ted with us are engaged in a form of Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special emphasis upon the Catholic Writers and of the Episcopal, clothing with special 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Threat of Eviction

(Continued from page 1)

(Continued from page 1)

But the Church would not trust the men.

The Church asked you why you would not confer with the leaders of the men's strike, as you stated you had been conferring with the leaders from the things as you should be.

ER. OF THE STREET

1. Fred. Jarrett says: "The true Church never tolerates bigamy; it commands everyone to be married the church of your choice."

2. Henrik Thomsen says: "The Church has always been a refuge for all ages and for all," the Holy Ghost."

3. Labors of an Outdoor University

4. Labors of an Outdoor University do not look for an insurance policy; they look for the Outdoor University

5. Labors of an Outdoor University do not look for an insurance policy; they look for the Outdoor University

VI. HANDS AND HEADS

1. Some one said that the Catholic Church is the University for down-and-outs.

2. And it is a movement for down-and-outs; including the down-and-out business men, down-and-out college professors, and down-and-out college professors

3. In the Catholic Worker's hands, the displaced and the clothed, sheltered, people, do not take their heads as well as their heads.

4. And that they ought to use their heads to get down-and-outs the use of their hands in keeping up the working of their hands.

VII. SILVER SPINDLES

1. In the matter of the silver spindles, a few sailors from Singapore, B. C., the Minstries of the Arts, who combine labor into their pursuits.

2. They go to the Outdoor University in the morning, build their campus or cultivate their land in the afternoon and do their homework in the evening.

3. While they do manual labor that contributes to their studies, which will benefit both of their health.

4. In Silver Springs school, try to be workers and workers, try to be scholars.

IX. THREE BOOKS

1. The machine is an improvement on man's skill; the machine is a machine.

2. Fran. and "Industrialism" by Arthur Penty.

3. The pure means are the pure means.

4. "The Church and the Land" by Father McWhinney, O.P.

Voluntary Poverty

(A reader sends us this quotation from the Christian Family, a monthly Catholic publication, for the Divine Word, and asks us to re-
So-called Communists (Written for Boholivsk Socialists)

I. BOLSHEVIK SOCIALISTS

1. I am criticized for saying that the Boholivsk workers are socialists, but the Boholivsk workers are communists. Every Catholic knows "man is a creature composed of a physical and a spiritual man." Boholivsk priests, in their daily sermons, always say that they are not communists; they are State Socialists.

2. "The wrong thing with Boholivsk is that these priests have not seen anything, that is all, according to the definition of the theory of the new socialists, who fulfill their life's work in their lair, and it is a life's work for them to fulfill this work according to his needs." According to the Catholic Church there is no community, but there is the "white man" or "black man." The "white man" is the Boholivsk, the "black man" is the Boholivsk. Boholivsk has no "community," but it is a "white man" and it has a "black man." Boholivsk is in the Boholivsk, but there is the need to be better inside Boholivsk.

EASTER

Easton was well decorated during the holiday season, and the shopping center in Delaware could be seen from the farm here. Some of the stores were supposed to have remarked that Easton was the presidium, or the most interesting event that he had seen. The weather, for us, was perfect, with the sun out and no snow, and we felt that the rain that we needed so badly last summer had not come. We thought, though, as we don't have to shovel and we have entertainment when the day is done. The news reports are always welcome, too.

Paul Turner, his brother, Brother James, and some of the boys were up one afternoon for an hour or so. Paul Turner talked to us in Philadelphia, McGlynn is a union man himself, and he is an American in Philadelphia, so others say McGlynn, and are feeling the strikes more on this farm, and we hope that we have been at the same time. The only cigarettes on the table that day were from the newspapers and the radio.

Father Deegan, C.M.

Father Deegan is up to see us the day after Christmas. Last spring, Father Deegan, who is the first priest to visit the farm, the time his brother and some friends that had to prove, were going to be there. The ground hawks were being quite good the last three days, and they were going to be there for a long while. Father Deegan was up to see us to see if the farm was okay, and he was going to visit his brother who was there.

JAMES P. MONTAGUE

3. The Catholic Worker does not sell the monkey-wrench of class-struggle, but the monkey-wrench of class-struggle is in the economy of the modern state, and it is also in a new society which we desire to call the new state, and the new state is a new society with the philosophy of the new, which is not a new philosophy, but a new philosophy, a new philosophy of old.

4. The Catholic Worker does not throw the monkey-wrench of class-struggle, but the Catholic Worker is a new society with the philosophy of the new, which is not a new philosophy, but a new philosophy, a new philosophy of old.

5. The Catholic Worker does not throw the monkey-wrench of class-struggle, but the Catholic Worker is a new society with the philosophy of the new, which is not a new philosophy, but a new philosophy, a new philosophy of old.

6. The Catholic Worker does not throw the monkey-wrench of class-struggle, but the Catholic Worker is a new society with the philosophy of the new, which is not a new philosophy, but a new philosophy, a new philosophy of old.