



The Catholic Worker



Entered as Second Class Matter, December 5, 1934, at the Post Office of New York, N. Y., Under the Act of March 3, 1879

Vol. II. No. 11

APRIL, 1935

Price One Cent

A LETTER TO JOHN STRACHEY AND HIS READERS

Order Pamphlet!

The Catholic Pamphlet No. 1 is now off the press and orders for five thousand have been received and filled. Already we have received many letters of congratulation. One head of a school writes:

"Pamphlet No. 1 is better than many volumes."

"We urge schools and organizations to send in their order for bundles at once before the supply is exhausted. The pamphlet contains thirty-two pages and the price is two cents each. The cost of printing was \$.0185 each so the price we charge does not cover the cost of mailing. We urge those who can to take note of the postage on their bundle orders and help us make up the difference."

The booklet contains a history of the beginnings and progress of THE CATHOLIC WORKER, editorials and essays by Peter Maurin and others of the staff of the paper.

Communism, Fascism, Catholicism, the Interracial question, A Program of Immediate Needs—these are some of the subjects of articles.

National Biscuit Sweats Workers to Swell Dividends

Strikers Appeal to Catholic Worker Readers for Food Aid

Working in a bake room the temperature of which was from 450 to 500 degrees, three feet from the mouth of the ovens, overtime work with no pay—these are some of the answers of the National Biscuit Company strikers to the advertisements of the company in regard to "good working conditions."

Yesterday a Committee of the strikers, made up of James Anderson, Elizabeth England, Frank Fitzgerald, Edward McKenna and Claude Cabutto called at the office of THE CATHOLIC WORKER to ask for the continued co-operation of the paper in their appeals for justice.

The March issue of the paper carried a story of the formation of the union after the employees had worked for long periods twelve to eighteen years unorganized; the low wages established under the code; the farce of the pension system which made a man wait until he was fit for the undertaker before he was taken off duty and put on a pension.

The strike has been going on for three months now, and in addition to the 3,000 workers in New York, there are 6,000 other National Biscuit Company workers on strike in other cities.

Help Fellow Workers!

"We came to ask you to appeal to your readers for aid," Miss England said. "We are picketing the factories and chain groceries which handle NBC products, and we have to feed about 2,000 a day. There is a great need of food such as coffee,

Peter Maurin Answers English Communist's Defense of His Beliefs After Immigration Officers Charge Author Entered United States Under False Pretenses

By PETER MAURIN

You say that "no Communist believes in or favors the use of force and violence." But the Communists believe in class war in the same way that the Capitalists believe in class war. The Capitalists believe in keeping what they have and in getting what other Capitalists have. The Communists believe in getting what the Capitalists have. To keep what they have the Capitalists use all the means that the modern State allows them to use. To get what the Capitalists have the Communists are not afraid to use all the means that the Capitalists are allowed to use.

TAKING OVER

The aim of the Communists is to take over the control of the means of production and distribution. The means of production and distribution are now in the hands of Capitalists. The class war is a war between Communists

and Capitalists over the control of the means of production and distribution. Patriots believe that the way to peace is to prepare for war. Communists believe that the way to bring about a classless society is a class war between the Capitalist class and the working class. WHAT IS COMMUNISM? Communists believe in capturing the State so as to be able to use it as a club to prevent anybody from becoming a Capitalist. The Communist Manifesto defines Communism "a state of society where each one works according to his capacity and gets according to his needs." Using the power of the State will enable Communists to prevent anybody from becoming a successful Capitalist but it will not make anybody Communist at heart. To be a Communist according to the definition of the Communist Manifesto is to be willing

to give ones labor for the benefit of a Communist Community. WHAT LABOR NEEDS A Communist Community is a Community with a common unity. A common belief is what makes the unity of a community. Norman Thomas says that "Ramsay MacDonald has failed to give to Labor a philosophy of labor." What Labor needs is not higher wages, shorter hours, sickness insurance, unemployment insurance, old age pensions. What Labor needs is not economic security. What Labor needs is a philosophy of labor. ACCUMULATORS OF LABOR "Capital, says Karl Marx, is accumulated labor," not for the benefit of the laborers, but for the benefit of the accumulators. And the Capitalists or accumulators of labor succeed in accumulating labor for their own benefit by treating labor not as a gift

(Continued on page 8)

Prepare for May Day!

May Day will mark the beginning of the third year of THE CATHOLIC WORKER. On that day, as we have done on the past two May Days, the editors and staff of the paper, and the members of the Campion Propaganda Committee, will go out into the highways and byways (Union Square, Madison Square, etc) and distribute thousands of copies of the only Catholic labor paper in the United States.

On that day hundreds of thousands of Communists, Socialists and Marxists in general will take possession of the city for their annual celebration and we need the help and cooperation of our youth groups to bring the thought of the Church to the man in the street.

Call THE CATHOLIC WORKER office and let us know if you can help us. Note our new address, 144 Charles Street. Telephone Watkins 9-0653.

In other cities we are asking CATHOLIC WORKER groups to form a committee of action and order additional bundles of the paper for free distribution.

St. Paul went into the marketplace to bring the doctrine of the Mystical Body to the rank and file. Help us to bring the teachings of Christ to the man in the street.

C.W. Sympathizers Protect Quarters In Harlem Riot

Story of Night of Watching Told by Manager of Harlem Branch

By H. HERGENHAN

Many an old friend of THE CATHOLIC WORKER walked into the office of its Harlem branch since its establishment; many were concerned with its welfare and progress; the nature of work it carries on. Some were doubtful of the usefulness of the work; others were convinced that it was just wasted effort. Teaching a few small children a few small things, they reasoned, would not remove the stench of race discrimination; handing out a few free copies of THE CATHOLIC WORKER would not, they held, convince an oppressed people of the efficacy of Catholic Worker philosophy.

The recent deplorable incident in Harlem, which has attracted wide attention and caused much anxiety, has given us of the Harlem branch the occasion to record at least one point to the good.

Concrete details of the incident were supplied by the daily press; opinions, pro and con, were bandied about. Class and race prejudice seemed to reign supreme. Broken plate glass windows, demolished shops, economic ill-treatment of our people and kindred topics occupied the minds of most people.

Reviewing News

Now that the tenseness of the situation is relieved, let it be said, to the everlasting credit of Har-

(Continued on page 6)

Catholic Worker Has Entire House On Charles Street

New Center Has Room for Girls' Shelter, Offices and Meeting Rooms

The Catholic Worker is now situated at 144 Charles St., New York. We call to the attention of our readers and correspondents this change of address.

St. Joseph had to find a home for his sacred charges, both on the night of the birth of Christ and when he was forced to flee into Egypt. So this brave Saint has long been considered a home finder, and it was to him that we entrusted the job of finding our farming commune which we wish to have this summer. But this month, however, he had other plans for us. He found us instead, a house which we had long been seeking.

On quite a few occasions we had an appeal in the paper for a house where we would have more room to carry on our varied activities. Before we had been so crowded at supper for instance that the meal had to be served in two shifts. At that the little kitchen was jammed, some of the workers being baked by the coal stove and it being impossible to budge after you had been jammed in at the table. In fact, if the telephone rang during the meal the whole tableful of guests had to rise in unison to answer it. And one had to leap over stoves, chairs and fellow-workers like a mountain goat in order to get out of the room, once in it.

The circulation room always

looked like a sweat shop and the office next door had two or three discussion groups going on at the same time. And, as for sleeping quarters—they do not bear speaking of.

Now that we are no longer living there, we can recall the holes in the floor which endangered life and limb, the windows which did not shut properly, the bathtub which was really a slate wash tub (haunted by centipedes who came and went like a scourge). Indeed, there were occasionally so many varieties that Teresa remarked one time that we might as well call the place a museum of specimens and be done with it. The cat especially liked the little silver bugs which zigzagged across the floor.

Well, we found a house, suddenly, on a Monday. And on the following Friday we had packed our tents and not silently but with great furore and confusion, removed ourselves to the other side of town.

It was through the co-operation of the priests at St. Veronica's parish that we were enabled to make this move. They came across the house and helped us to secure it for less rent than we had been paying for our two stores on the other side of town. Now we have four floors, three of them for offices, meeting rooms, dining quarters, and the top floor for the House of Hospitality.

It took two trips of a van to get all the luggage over. Fortunately we had the use of a car to bring over such valuables as the statues of our Blessed Mother, St. Anthony, the cat, (confined in a bird cage), the gold fish, and a few plants. St. Anthony was in the company that he liked.

The most precious flower pot was

(Continued on page 8)

canned milk, sugar, bread and sandwich fillings of all kinds. The savings of all these workers have been used up and it is necessary for us to have constant supplies of groceries. Will you ask your readers to send food to the union headquarters where we have fixed up a kitchen at 245 West Fourteenth Street?

"We would also like to have the women who read the paper refuse to buy at stores which handle NBC products. If they personally will tell their storekeepers not to order these products—if the women shoppers of the country will stand behind us—then we will win the strike.

"Out in Toledo the League of Women Shoppers, 15,000 of them, have boycotted the stores which handle Nabisco, Uneeda Biscuit and other products of this company."

Police Negligence

The Committee a few days before had gone to interview First Deputy Commissioner of Police Fowler in regard to the negligence of the police in protecting the strikers.

"He said he could do nothing for us," Miss England said. "He said that he could not verify our charges—that the police had seen nothing."

What they had not seen, Mr. Anderson recounted:

"One of the pickets was on his way to duty on Ninth Avenue between Fourteenth and Fifteenth," he said. "Four thugs in the pay of the company" (see story on this issue) "leaped out on him—in full view of the police. There was a mounted policeman and one on foot. The mounted policeman rode into the group and started striking our

on page 7)

LABOR GUILD

Machinery

It is agreed on all sides that man is the most important thing on this earth, and that all things should be for his benefit. Why then do we act contrary to our universal belief? The answer is simple. Morals come from religion; religion from the Church; the Church from God. Modern capitalism grew up with Protestantism. Protestantism is false religion; false religion teaches faulty and weak morals; false morals make business practices chaotic and contradictory.

One of the most glaring examples of this chaotic mess, is the misuse of scientific discovery. If a man invents a machine that will do the work of eight men, seven are laid-off and one man is kept to work the machine. As the man becomes more proficient the machine is tuned up to a higher pitch and the workman must keep up with it. Thus his metallic creation becomes his taskmaster and the man becomes the slave of the machine.

Man becomes the victim of his own ingenuity. Was there ever such a travesty of justice or such a contradiction of common sense.

Machine-Made Unemployment

Unemployment figures are alarming and the machine gets a great share of the blame. Different suggestions are put forward, "Forbid any further development for ten years," and so forth. Such suggestions are futile as well as foolish. There is more work to be done than all the people of the world will ever accomplish. There never was a time, there is not now, and there never will be a time when there is not enough work to do.

The machine is a monument to man's industry. We are proud of our progress. We do not desire to cross the continent in a covered

wagon, nor to cross the ocean in a wind-jammer. We desire the comfort and speed of the modern train or the turbine steamer, and we look forward to the speedy transit of the aeroplane. We want the conveniences of electric light, heat and power; we enjoy the radio and we hope for great things from television.

The machine only causes unemployment because labor accepts a position equal with the machine, instead of claiming equality with the owner of the machine. When we sell our labor to the capitalist we forfeit our power to treat with capital as our natural partner. We commence with selling our labor for wages and we end as wage or machine slaves.

The Solution

Labor must first assert its rightful position as capital's partner, and secondly, form vocational groups as our Holy Father proposes.

A practical example could be demonstrated here in New York City. Our new subway train is so equipped with mirrors that the engineer can see, open and close all the doors in the train, the trainman is eliminated. If the trainman was taught to drive the train and the 8 hour day was divided into 4 hours for each of them, no one would be laid-off and the weekly wage would remain the same because the cost would not have altered.

If all the subway workers were in one vocational group, one working hour less per day would be sufficient to absorb all the men from the annihilated occupation. As there would be no reduction in the weekly wage, every scientific improvement would be a welcome friend to all.

Michael Gunn, 30 Madison St., Brooklyn, N. Y.

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



By Ade Bethune

Vultures of Peace

"Let us have peace," the general said, As he looked around at the fields of his dead.

"My men have been shot to bits by war, We've got to have peace. . . and grow some more."

"Let us have peace," the bankers cried, "And put up a statue for those who died; We've made the profits that war could yield, And Peace is now our lucrative field."

"Let us have peace," the communist roared. "It's due to the system that blood has poured, The workers will govern the world, and thus Only those will be shot who differ with us."

"Let us have peace," the statesman urged. "This terrible slaughter has surely purged The world of further desire for strife; Kill war!—if it won't my political life."

"Let us have peace!" The nations met To have their armament quotas set: "We must have three if you have two; We'll starve our people to out-arm you."

"Let us have peace!" A mother moans Over his blackened and battered bones, Over the baby she raised. . . for what? To sacrifice in the grisly pot

Of war? Then wrench a ghastly grin At guileful words of men of sin: Let us have peace! The letters squirm. Fangs of a snake in the mouth of a worm.

And peace, it will never come to pass By swinging a censer of poison gas Before an altar where greed and graft Are the cloven hoofs of the golden calf.

ARNOTT J. WHITE.

25,000 Handbills . Are Distributed by Catholic Workers

St. Patrick's Day Agitation Followed by Picketing the Next Saturday

During the St. Patrick's Day procession we distributed 25,000 leaflets along the line of march protesting against the persecution of our brothers in Mexico. On our leaflet we displayed two pictures—one depicting the Irish faithful offering the Mass with the priest on the mountain-side during the Irish persecution—the other picture was a reprint of an actual photograph of the martyrdom of Fr. Miguel Pro in Mexico.

Every St. Patrick's Day the great Apostle is honored by the race to whom he brought the Faith, and so firmly implanted, that the Irish became the torch-bearers of Christianity all over Europe in the middle ages. At that time the Irish scholars reconstructed the social order by expressing themselves through the spirit which emanated from the light of God. They made the synthesis of mind and heart. They were truly products of "the sod," but alas—the Irish are now raised on the "side-walks."

Chased

However, St. Patrick saw to it that the procession would be favored with ideal weather and the dozen or so who volunteered to distribute our leaflets scattered along both sides of Fifth Avenue. Most of us were chased by the "cops" but fortunately there are still some "pillars of authority" who carry with them the remnants of "the old sod" and were more or less sympathetic. Walter, our far too efficient trojan of irrepressible energy lost a "tug-o-war" match with an officious "cop" who marshalled to his aid a number of his bluebedecked brothers. They succeeded in wresting from him his bundle of leaflets in spite of his plea that they cost money to print. We are happy to say that the next morning's mail brought a check which almost covered the cost of printing by a friend who was impressed by our efforts to help our helpless brothers in Mexico. Another man after reading our leaflet presented us with a quarter which at least covered the carfare for three of our workers.

An excellent example has been brought to our attention of the confusion and contradictions that follow the materialistic philosophies of those who propound the insane creed of Atheism in Mexico. We quote literally from a statement by Pres. Cardenas.

"The socialistic school, far from pretending to do away with the family ties, the dissolution of the Mexican home and the propagation of hatred between sons and fathers, tries to consolidate those family relationships and to establish more cordiality between them."

And by contrast we quote from publication of the Red Shirts—

"BOYS AND YOUNG MEN: If your tyrannical parents prohibit you to go to our revolutionary schools which were built for you, THEN REPUDIATE YOUR PARENTS. You and your brothers owe neither love nor respect to your parents for bringing you into this world, since they did not do it by a painful act, but simply and purely by an act of physical pleasure. DESPISE THEM!"

They want to hold you within their narrow and superstitious influence; they wish you to continue enslaved to their stupidity. Go to our schools and you will find in them many children who have achieved their liberation from what they once called their "parents." HATE THEM!

Follow our example and destroy forever the superiority of your fathers and mothers, who have exploited you in connivance with the priests and preachers.

The priests and preachers have oppressed and exploited you. Take advice of the socialistic teachers,

Sea Apostolate Work Increasing in United States

More than 163,000 visits were paid to the Apostleship of the Sea Centre at San Francisco last year. During the seamen's strike at that port the Seaboard Hotel, in which the A. S. Club is situated, was taken over by the Federal Government authorities, at the instance of Father J. O'Kelly, port chaplain, and relief was administered from there to the seamen, more than 150,000 free meals being served by the Ladies' Auxiliary of the Apostleship of the Sea. As a result of this public service the Apostleship of the Sea is now firmly founded as a vitally important civic institution in the great Pacific port.

Father Keyes has been appointed port chaplain at Mobile, Ala., by His Excellency Bishop Toolen. At Mobile the Vincentian brothers have for the past two years carried out most fruitful ship-visiting work and they hope, with the new port chaplain's help, to establish a club for the sailors. At Galveston, Tex., the Catholic Action Club of St. Mary's Cathedral have established an Apostolatus Maris service centre, which is operating with success. Brooklyn and Philadelphia have also Seamen's Institutes, Fr. A. M. Rickert being port chaplain at Brooklyn. Officers and men of the French naval cadet training ship, *Jeanne d'Arc*, in the course of a recent cruise—heralded by advance notification to Apostolatus Maris workers from the A. M. I. C. office in London—visited Seattle, San Francisco, San Diego and other ports and received special services and hospitality from A. M. port organizers.

400 Ports Unprovided With Apostolatus Services

In a survey of the world position of Catholic Sea Services just issued by the Apostolatus Maris Headquarters Administration, London, it is estimated that there are over 400 ports in which A. M. services are required. Directions and the necessary material for establishing an A. M. Service Centre in English, French, Dutch, German, Italian or Spanish, can be obtained from the A. M. I. C. office, 39 Ecleston Square, London.

"There is a very grave and subtle danger of infection from Communism. Special efforts are being made to win the Negroes, who are the victims of injustice. The Communists have world vision. They have as their objective a world war on God and the complete destruction of all supernatural and even natural religion."

The Bishops' Statement on the Present Crisis.

for they will teach you how to liberate you from your home.

Don't get behind. Be through with your fathers and mothers forever and run together with the few thinking companions, who are the real sons of the Revolution. Make a common cause with the socialistic teachers because they are your only protectors.

Expression

Our demonstration last Saturday outside the Mexican Consul offices was very well supported. After a misty—cloudy morning the bright warm afternoon showed to best advantage our imposing array of descriptive picket signs. We also distributed over 2,000 leaflets protesting against our government's recognition of the Mexican tyrants.

Many Catholics fail to understand the significance of a public expression of our communion in suffering with our brothers in Mexico. It is evident that many Catholics are not conscious of the Doctrine of the Mystical Body of Christ. Even the pagan humanists are conscious of a universal brotherhood and realize the fact that an injury to one of our fellow-men is the concern of all.

THE INTERRACIAL REVIEW

To Father Coughlin

The last issue of the Interracial Review carries an open letter to Father Coughlin, asking him to "appeal to his huge radio audience, advocating the passage of the Costigan-Wagner Anti-Lynching Bill, which is now awaiting the action of Congress."

"We recognize that you have awakened and stimulated the interest and zeal of millions in America, very many of whom had been apathetic and indifferent to public affairs and seeming oblivious to the problems confronting the structure of society.

"We refer to this particular phase of your remarkable accomplishment, because to a very great extent the injustices confronting the Negro in America are due to the apathy and indifference of millions of our citizens whose attitude would be just and fair if they were interested in this grave national problem.

"The establishment of an era of social justice to which you have dedicated your splendid talents can hardly be reposed upon a sound foundation so long as one-tenth of our population is denied the fundamental rights specifically guaranteed by our constitution and decreed by Almighty God as the heritage of all mankind.

"The crime of lynching is a violation and an outrage against the entire colored race, our common humanity and civilization. It is indeed a matter of national shame that mob murder has even today the sanction of many communities and counties in America.

"The Costigan-Wagner Bill is regarded by the best students of the subject as the most effective remedy thus far proposed to stamp out this terrible outrage.

"The Bill is pending now and this is the time for those who approve

of its enactment to lend their support.

"We conclude by stating that perhaps no other single influence could do more to arouse the interest of millions of Americans with which it is possible to secure the passage of this excellent law."

The editors of THE CATHOLIC WORKER heartily second this appeal to Father Coughlin and beg of him to point out to his listeners the Catholic principles in regard to interracial justice.

Negro Speakers

The Catholic Interracial Council, the officers of which are the Hon. James J. Hoey, Elmo M. Anderson, Dorothy Day, George K. Hunton and Nicholas A. Donnelly, publishes monthly the Interracial Review from the office of which, schools and colleges can receive material and information on all interracial questions. The Council also sends out speakers, Negro and white, to Newman Clubs, communion breakfasts, Holy Names meetings, K. of C. meetings and to all other organizations which request their services.

Read the Review

We urge all our readers to help the interracial cause by subscribing to the review, the office of which is at 11 West 42nd Street, New York City. The price of the magazine is ten cents a copy and a sample will be sent on request.

Students

A group of Catholic college graduates are assisting the review, editing a youth section to which Catholic students all over the country are invited to write.

Remember, Negroes form one tenth of the population of America and only two percent of them are Catholic. There is a great work to be done here, in combatting the Communist influence which is making itself felt in Negro communities.

English Catholic Transport Guilds

About five years ago Catholics in England first began to obey the Pope's wishes that, where trade unions are neutral on religious questions, organizations should be founded to care for the Catholic members. The bus workers formed the first Transport Guild in London soon after a similar organization had been founded for Catholic policemen.

Now London has three transport guilds, and six others exist in the main towns. To secure united action these guilds have formed a Federation. This Federation was born in London just before Christmas when delegates representing some 1,800 organized Catholic workers met under Mgr. Myers, Auxiliary Bishop to the late Cardinal Bourne. Mr. Lundy, J.P., of Manchester, was elected the first chairman, and Mr. Waters of London the first secretary.

These Transport Guilds encourage their members to take an active part in their unions and so offer a positive opposition to the communists. They do a great work in spreading Catholic social teaching throughout the English Trade Union movement.

PREPARE FOR MAY DAY!

We are urging the students and youth groups amongst our readers—and all those members of the Campion Committee who helped us so valiantly last May first, August first and September first—to get in touch with us this coming month in order that we may plan our May Day demonstration.

The May Day edition of THE CATHOLIC WORKER will be off the press a week before May Day in order that our readers who wish to aid us in distribution in other cities may write us to order additional copies. We are going to send out an appeal for help in this which our readers will receive during the coming month.

"BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKETH YOU A REASON OF THE HOPE THAT IS IN YOU," St. Peter says.

It is to give this answer to the workers who wish to know the position of the Church on social questions that we go out into the public squares and on the street corners with THE CATHOLIC WORKER.

On May Day the Communists turn out 200,000 strong and parade from all parts of the city to display their faith in the Communist solution to the havoc which exists today.

It is up to us to circulate as widely as possible, throughout the industrial centers of the country as well as in the farming districts, the viewpoint of the Catholic Church. We are opposing the materialist philosophy of the Communist with the Catholic philosophy. We are not attacking Communists, who are our brothers, who are created and loved by God, but we are opposing their materialist philosophy and their teaching of class war and anti-religion.

Help us distribute THE CATHOLIC WORKER on May Day! Order additional copies for the organizations to which you belong! Volunteer to distribute in other cities such as Chicago, St. Louis, Detroit, Boston—wherever there is a demonstration billed for this holiday of the workers of the world.

Write the office with your plans and suggestions, 144 Charles St.

USURY

"We are sometimes willing to congratulate ourselves that our age has outgrown all superstitions. But, the historian of the future will, I fancy, reckon in the same class as number-worship and astrology and the study of the gizzards of birds the strange superstition that, whenever money is invested, a percentage must be paid forever afterwards as a propitiation to a banker. It is on that superstition that the whole empire of Mammon is built....

From "The Breakdown of Money," by Christopher Hollis.

Day After Day

On the Riviera the munition makers made merry in their serious way last month. Agents of Krupp and Schneider, Humbert de Wendel and others were present. Says *Time*, the weekly news magazine, "Ostensibly the 107 delegates of Europe's munitioners were meeting as the International Rail-makers' Association, and on the Riviera was that blithe international railmaker, Charles M. Schwab. Explained he: 'My doctors say I react favorably to the excitement of roulette.'"

We suppose the foregoing paragraph contains the pungent material desired by one of our correspondents last month. There's plenty of it to fill the paper, but we, too, "retreat" from such current events to recall occurrences of the month in a more cheerful vein.

There was Teresa's birthday party for instance. She was nine years old on the fourth of March, and there was a party, of course, up in the Harlem quarters with twenty-one of the little children who have been attending the classes there. First, there was a show and everyone sang with great willingness and afterwards there was a feast when tremendous quantities of cake and candy were consumed. The boxes of ice cream were like the widow's' cruze in that they kept replenishing plates so that there were even some third helpings. One little girl got slightly ill, but otherwise there were no casualties. Little Lizzie, who was more discreet, took part of the cake home for her "poor old mother." Lizzie, who started off the singing of the afternoon was overcome with giggles at first, but she ended up gayly, singing all the popular songs with much verve.

The names of the children who attended the party were, as far as Ade Bethune can remember, Dorothy, Hattie, Bernard and Rudy Charles; Louise Jemmett; Lizzie; Alice Mabin; Alice Foster; Aurora Foster; Bernice and Elinore Thomas; another little girl by the name of Elinor; a Bobby; a William, and Mary, Helen, Catherine, Christina, Georgia and Rosie Glogas.

Teresa, this Sunday afternoon, was full of the excitement of counting up her mortifications for Lent. She was beginning well, with zest and enthusiasm. What were her mortifications? Eggs and candy and silence. The first you eat, the second you don't eat (but you are allowed cookies even with icing on them), and the third—well, silent periods one must learn to enjoy because of offering them up. These mortifications were for the convent life in general. During school hours there were sacrifices such as not looking out the window—and that is a tremendous one considering the forty days of Lent and spring on its way, and maple trees budding and starlings calling and two friendly old crows cheering the spring together.

Only yesterday, too, she looked out and soldiers were going down the country road and sacrifices and mortifications were forgotten in the joy of watching the marchers.

But in general, in the first flush of Lent, the struggle is undertaken bravely.

What if during the long weeks the fervor lessens and the work of accumulating graces was continued with many lapses, but by effort of will.

That time when will has to be brought into play is perhaps the most important of all, despite failures and the total lack of a sense of accomplishment, of growth.

Fervor comes again with Holy Week, joy comes on the day of resurrection, with all nature singing exultantly God's praises.

To keep united to God through the suffering Humanity of His son—that is the aim of Lent.

"JUSTIFIABLE" WAR

By WILLIAM M. CALLAHAN

War, we are told, may be justified only as a defensive measure, and then only if the value of the thing defended is reasonably proportional to sacrifices incurred. Altogether a fine and high sounding statement, at first glance.

As Catholics, we believe that every man is endowed with an immortal soul; that when the body ceases to function, this soul will be transported to another world; that, if this soul is not prepared at the moment of death, if it is not free from the taint of mortal sin, it will be irrevocably and eternally lost.

We also believe that this soul is made in "the image and likeness of God"; that to Him it is a precious thing, so precious indeed, that He sent His Only Begotten Son down to our earth to suffer and die for its redemption; that our every thought, our every act, here on earth, should have as its motives, obedience to the will of the Creator, and the attainment of a place with Him in Heaven. In other words, a man's soul is his most sacred and precious possession, and when he loses it, he loses all.

War carries with it the certainty of thousands of souls being plunged into eternity. We can be reasonably certain that a number of these souls will be unprepared. The more certain, when we realize the loose moral standards existent in wartime camps; the inevitable popularity of the brothel; the prevalence of sexual perversion; the wild, desperate attempt of the doomed to get one last "fling at life," to bury their terror in the hectic pleasures that only a war-crazed world can devise. Yes, I think we can say, without fear of contradiction, that some souls will be sure to perish. We can say, with absolute certainty, that a great many will run the gravest risk of doing so.

Yet we are told that a defensive war may be justified when a reasonable proportion exists between the value of the thing defended and the sacrifice incurred. Can you, as a Catholic, conceive, even by the wildest flight of imagination, of anything material, anything of this world, whose value might reasonably be compared with the value of even a single immortal soul? Can you conceive of anything mundane whose value is worth the RISK of damning for eternity even one immortal soul?

I submit this thought for what it is worth, to the consciences of CATHOLIC WORKER readers. Mull over it when you feel yourself being swayed by "yellow press" nationalism, or the "patriotism" being hawked by politicians who fancy themselves statesmen.

CHRIST'S HUMANITY

Christ had the same flesh as we, the same loving, tender, precious delicate, beautiful flesh as our own sweet selves, and it was cruelly pierced, torn, hung on a Cross; reviled, insulted, mocked, jeered and spit upon by a cruel and ignorant mob. So why should we complain?

Oh men! Men! Men! How frail, weak, vain and conceited you are! When will you learn the great lesson of the Cross? Christ died that you may live; that you may do so more splendidly, more nobly, more beautifully and more heroically. He came that you may have life and have it more abundantly—and not this miserable thing you call physical existence. He came to open up the doors of heaven to let you in; but for the most part you stand there gaping, afraid, too cowardly to enter. You dread the Cross, you



FARMING COMMUNE

During the month we made a few excursions to Staten Island in search of a small farm, about four or five acres of tillable soil would be sufficient to make a beginning. To date we have had no success. Most of the owners are anxious to sell their idle property outright, and do not care to rent it. One of our friends from Staten Island came into the office after reading our appeal in the March C. W. and promised to co-operate with us in our search. She has informed many of the real estate dealers on the Island of our needs. We must find some place convenient to the city as we will have to travel back and forth from the office during the summer to meet the deluge of visitors who come to see us during their annual vacation. We plan to take our visitors out to our commune where Peter will conduct a school of social studies.

Those of the staff who sell the C. W. on the streets during the month will have to divide their time with the farm so the car-fare must be reasonably low. We have amongst us two ambitious carpenters who have been fitting up our new home with tables and bookshelves and when we have our farm the immediate need will be suitable

lumber for the construction of ample sleeping quarters—an original House of Hospitality to accommodate our guests.

We are happy to say that our appeal for an organist brought two capable workers who volunteered their services, and so we were able to supply the Holy Name Mission on the Bowery where they were in need of an organist for some time.

The Carroll Club generously donated the *Catholic Encyclopedia* we requested to our fellow-workers at Friendship House, Toronto. We trust all will join us in prayerful hope that soon we will find a little farm, not too far from the city, and it must be near a Church.

As we walk through the city parks these bright Spring days—and watch the scanty vegetation triumph over every ounce of exposed soil, it makes us sad to think that we have not yet the opportunity to minister with our hands to the soil we love, and so we resignedly parade the pavements (which appear to us much like tombstones barring us from nature) and increase our "picket" of prayer to St. Joseph who always finds such things as groceries, furniture, houses and (please God) maybe a farm.

L. G. D.

WE MOVE!

(Continued from page 1)

one which Teresa has nicknamed the farming commune. It is a terrarium which we collected one Sunday afternoon down in Staten Island, and is made up of the first tiny plants that sought the sun in late February.

Let us not recall those horrible days of moving in, rearranging furniture, trying to keep warm. We gave up trying to keep clean. We wore layers of clothes. We ate out of cans. We went to early mass in the morning still thick with grime, after trying to wash with cold water. We had no gas or electric for days and now though we have gas, and the fires are working, we have no electric. We have to use lamp light, waiting for wiring to be done. One good thing—our Wednesday night attendants at the worker school, who increase in number, cannot see how grimy the place as yet is. There is still painting to be done, but that can wait a while.

Best to recall is the splendid co-operation all the girls of the House of Hospitality gave us in the way of cleaning. With heads bound up and their skirts girded about them, they swished through the tomb-cold place with brooms and mops and, now despite the rather dilapidated walls, we are really clean. A boy from the parish came in and washed the windows. Everyone co-operated with a will.

This year we shall miss our petunias, our fig tree, our feathery

are afraid of sorrow, suffering and death. You will not pay the admission fee to everlasting happiness.

When will you become strong; when will you become men; when will you become the true children of God—Joyous, Fearless, Hearty, Daring, Loving, Hoping co-heirs of His Immortal Son. When will you love, when will you hope, yearn, aspire and follow in the same footsteps of that Great, Good, Beautiful God that once walked the earth? When will you enter heaven? Let us ascend the heights, let us storm the gates of our Father's City, let us ask to be taken in. Let us ask Him to do this by the merits of His Most Worthy Son—the merits of the Cross, sorrow, suffering and death.

Charles Rich.

asparagus plant, just as we shall miss our good neighbors the Rubinos and the Riedels.

Here for neighbors we have a tailoring shop on the corner, an empty tank supply yard and storehouse next door, and across the street a police station. Storehouses and warehouses abound, and trucks rumble by on Washington Street on the one hand, and Greenwich Street on the other. On the one hand there is the Ninth Avenue Elevated, and on the other there is the New York Central. And in between a short sunny street leading another short block down to the river.

Our neighbors and fellow parishioners are Spanish and Irish, and they are workers all—or would be if they had jobs. It is not Greenwich Village—it is far west of Greenwich Village. We met some of our fellow workers this morning when four of us went out for an hour or so to help with the Census ordered by the Cardinal. Big Dan Orr, of course, being under the patronage of St. John of the Cross, immediately found a work of mercy, a family badly in need of clothes. Fortunately there was still a supply, in spite of a steady call for help along those lines, and he was able to pass some on. (But we are badly in need of children's and men's things always.)

Every morning as we are leaving the house for early mass we are refreshed by the sight of the river sparkling in the early spring sunlight. Tugs chug by, whistles blow, people are thronging the streets on their way to work—we are a populous neighborhood then.

But in the evening after dark, all these noises die down—there is only the occasional passing of a train and the steady musical organ notes of the river traffic.

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—POPE PIUS XI (Forty Years After).

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



THE CATHOLIC WORKER

A monthly, published and edited in New York City by
DOROTHY DAY and DOROTHY WESTON

Circulation
MARTIN F. O'DONNELL
144 Charles Street, New York, N. Y.
Subscription, 25 Cents Yearly
Telephone Watkins 9-0653

PETER MAURIN
A. H. CODDINGTON

STAFF
LAWRENCE G. DOYLE, Jr.
ADE BETHUNE



THE PASSION IN THE GARDEN

And they came to a farm called Gethsemane. . . . And Jesus said to them, "My soul is sorrowful even unto death; stay you here and watch.

And when He had gone forward a little He fell flat on the ground. And He prayed that if it might be, the hour might pass from Him. . . . And being in an agony, He prayed the longer. And his sweat became as drops of blood trickling down upon the ground.

Because THE CATHOLIC WORKER reaches so many outside the church we have to voice here, though it is hard to have to do so, the objections and criticisms made by unbelievers in regard to the sufferings of Christ. There are some of course who believe that it is pathological and morbid to dwell on the agony of our Lord. There are others who go to the other extreme and say that there have been other martyrs who have suffered greater torments, and they cite cruel sufferings, sufferings that were prolonged for hours and even days, as in the case of the Jesuit martyrs here in New York state.

They cite the sufferings of little children, beaten, starved, crying in a premature and horrible despair, and they say with Ivan Karamazov that "the whole world of knowledge is not worth that child's prayer to 'dear kind God,'" who does not seem to hear it.

They lose sight of the fact that in the agony in the garden, Christ took upon Himself the sins of the world and the sufferings due to those sins.

He withdrew from His friends and disciples. The three He had with Him slept (for their eyes were heavy). But even if they had been with Him, He would have suffered the desolation and the loneliness and the utter desertion that anyone has ever suffered in all the ages. He suffered not only the despair of one but of countless millions. The accumulated woe of all the world, through all the centuries, He took upon Himself. Every sin that was ever committed, that ever was to be committed, He endured the guilt of. In His humanity, He was the I. W. W. who was tortured and lynched out in Centralia and Everett, and He likewise bore the guilt of the mob who perpetrated the horrors on their victim. There was never a Negro fleeing, cringing screaming away from a maniacal mob, whose fear and agony and suffering Christ did not feel. He Himself, in the person of the least of His children, has been hanged, tortured, afflicted to death itself, and He has at the same time been the one who has borne the guilt of the evil done. "Him, that knew no sin, for us He hath made sin." He has suffered long years of imprisonment in jail, innocent and guilty; he has suffered the woe of a mother bereft of her child, and of a child bereft of all solace.

"Who does not suffer and we do not suffer," St. Paul cried, voicing the dogma of the Mystical Body.

Who can measure the sufferings of Him who died for our sins, in that hour He spent in Gethsemane, bent to the ground in His agony. His sweat becoming as drops of blood trickling down upon the ground, crying out, "Father, if Thou wilt, let this cup pass from me!"

It is Christ in His humanity who suffered, and since then suffering and death can no longer be victorious. "For we are saved by hope," and even the natural man without faith can understand and realize hope.

MEDITATION ON THE LOVE OF GOD

St. Teresa talks of the necessity of not thinking of our love of God, but of His for us. His love is so vast, so permeating it is like sunlight. We must open our hearts to it. Contemplating the love of God, our hearts are filled with, not our own, but His love. It is His love which irradiates our hearts. We cannot by ourselves love Him or our neighbor. We can only abandon ourselves to His love.

"Thou knowest we are but dust." "God so loved us that He gave his only begotten son."

If the heart is clear, a warm sunshiny day brings joy and health to the body. We do not think of the sun, we feel the warmth of the sun all about us, we feel it in the air, we see it reflected in people's faces, we can feel the buds bursting on the trees in the parks.

It is like that to sit in the presence of the Blessed Sacrament in Church. We do nothing, we don't think, or we have distractions, perhaps. The memory and understanding are feeble but our good will has brought us there—our will to love and be loved.

Christ there in the tabernacle, in His humanity and divinity, is like the sun acting on us, warming us, healing us of our infirmities. We bathe ourselves in this sunlight which warms and heals us.

"Lord, take away my heart of stone and give me a heart of flesh," a warm heart that beats with Thy love.

One of the saints says that we can only measure our love of

THE PREFACE FOR EASTER SUNDAY



Truly is it fitting and just, right and salutary indeed to praise Thee, O Lord, at all times, but more specially on this most mighty day, should we extol Thee, when Christ our Pasch is sacrificed. For He indeed is the true Lamb that hath taken away the sins of the world; who by dying overcame death, and by rising again restored life. And therefore with Angels and Archangels, with Thrones and Dominions, and with the whole host of the heavenly army we sing the hymn of Thy glory, saying without end:

"Holy! Holy! Holy! Lord God of the multitudes! The heavens and the earth are filled with Thy glory! Hosanna in the highest! Blessed is He who cometh in the name of the Lord! Hosanna in the highest!"

OBJECTIONS

Recall the Early Christians

The Editors of THE CATHOLIC WORKER:

May I differ with the views of Dr. Paul Hanly Furley, as expressed in the article called "Christ and the Patriot" in THE CATHOLIC WORKER for March, that Our Lord condemned war in all circumstances? I hesitate to set up as a commentator on the Gospels, but Our Lord seemed to think that the centurion understood His message as well as some of the priests and levites did, and certainly the Church has never generally condemned the appeal to arms, and has sometimes encouraged it.

Those who draw the sword have always realized that they might feel its edge, but all Christians, and all pagans who ever amounted to anything, have been taught that there are things more dreadful than the body's violent end. St. Peter probably was not much of a swordsman, and stood in particular need of the warning.

Our Lord said to turn the other cheek, but he was pretty obviously not referring to situations where deadly weapons were involved. He did not tell the high priest's servant to turn the other ear.

As for hating your enemies, I have known soldiers who hated generals and mess sergeants and others, but I never knew any who hated the enemy. It was the civil-

ians, particularly those who write articles in newspapers, who did that.

"Resist not evil" could, if taken too literally, be stretched to a point where it would be a sin to shoot a mad dog, or go to the doctor. Our Lord, of course, was talking to individuals about their private behavior, not about the things that are Caesars.

Louis IX and Joan of Arc, the last lay saints that I can remember, both did a good deal of fighting; St. Bernard preached a Crusade; Saints Michael, Maurice, George and others, armed at all points, are held up by the Church to reverence. So neither fighting a just war, nor preparing for it, can be, as Dr. Furley suggests, almost a mortal sin.

If the Spartans had not stood at Thermopylae, the Romans and Goths at Chalons, Spaniards and Italians (and Knights of Malta, who were almost in Holy Orders) at Lepanto, and Germans and Poles on a hundred fields, the world would be different, and almost certainly worse. Nor can I see that letting Germany overrun France would have improved it. Mr. Hitler cannot be held up as a liberator of the workingman, nor can any Turkish or Moorish ruler.

The Christians of Asia and Africa could not, or would not, defend themselves, and have disappeared; the Christians of Western Europe could and did, and we live in comparative freedom and security.

Yours respectfully,

PAUL G. DALY,
Late Major, 18th Infantry.

Father Lord's Objection

DEAR EDITOR:

I noticed that in your last issue you had an editorial "Go to Mexico." The *Sodality* on the other hand has been taking the consistent attitude of "Lovers of Liberty Stay Out of Mexico." While I quite agree that the boycott of Mexican products might hurt the small merchant and the small farmer I am convinced that the tourist who goes to Mexico has almost no money to spend on either farmer or peasant or small merchant. His money will go to the gambling resorts, the state subsidized railroads and into the pockets and coffers of the tyrant rulers of the land and the weak-kneed group who have complacently sold out their Catholicity to an atheistic government.

Your suggestion that the tourist take pamphlets and copies of THE CATHOLIC WORKER and leave them in Mexico strikes me as being al-



By Ade Bethune

God by our love of our neighbor. If we love him we wish to serve him, protect him, we wish him to feel our love.

Think of the love of a mother for her child. Is there anything that she would not forgive that child? Is there anything that God will not forgive us? We are His children.

St. Francis of Assisi used to say every day, "Come, let us begin to love God."

"Now I have begun," is the motto of another religious order. Every morning or at any time during the day we can lift our hearts and say, "Now I have begun."

Is not this faithfulness, Lord, to turn and turn again to Thee and say, "Fill the hearts of Thy faithful with Divine love"? In regard to this faithfulness, "We have been faithful to Thee in our fashion," we say wryly, paraphrasing Dowson.

But after all, Thou knowest that we are but dust.

"Prayer is the desire of the heart, and the heart knows well how to desire." So we will not count our prayers on beads, nor try to gauge our love in measuring cups, but only open our hearts to God's love which we feel and know and believe in with every breath we draw.

most as impractical as if Spanish pamphlets and newspapers were being spread through the New York subway. What possible good could American pamphlets have among the Spanish speaking inhabitants of Mexico?

On the other hand staying out of Mexico when Mexico is so deadly in earnest about bringing Americans to Mexico and showing them the proper stage sets and feeding them the proper propaganda, seems to me far more effective. We boycott not the peasant but the government. We express emphatically disapproval by refusing to enter a tyrant-enslaved land. We cut off an important source of profit and governmental graft. We indicate effectively America's distrust for a land that is anti-American, anti-democratic, anti-freedom, anti-religious and anti-God.

You may be right in your policy, but I feel that the policy of keeping all lovers of liberty out of a liberty-hating country is certainly more effective.

Sincerely yours in Christ,

DANIEL A. LORD, S. J.

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

Rev. Joseph McSorley, C.S.P.

MEXICAN PROTEST

Niagara University.

We wish to inform you that the student body of Niagara University, embracing both the Collegiate and Seminary Mission Units of this Institution, are still actively engaged in their drive against the present conditions in Mexico.

Besides constantly praying for the persecuted Christians in that country, the students have drawn up a written protest against the present conditions in Mexico, a copy of which protest was mailed to the President of the United States. They have also, both individually and as a body, mailed copies of this protest to their respective senators and representatives in Washington.

In addition to this, they have joined with many other Catholic high schools and colleges throughout the country in the observance of "Prayer and Protest Week for Mexico," during the first week of Lent.

Also, a second Public Triduum to Our Lady of Guadalupe, Patroness of Mexico, and a Solemn High Mass have been offered up for the intentions of the persecuted Christians in Mexico, as well as for an immediate cessation of the present diabolical persecution.

We ask of you to kindly bring these activities to the attention of your readers.

Thanking you in advance, and asking God's blessings upon your work, we beg to remain,

Seminary Mission Unit,

WALTER A. FRENCH,
Secretary.

To Our Readers

Kindly notify us of change of address.

Send both the old and the new address.

Print or write plainly.

Subscription, 25c yearly, U. S. and Canada. 30c yearly foreign.

CLASS WAR ATTITUDE HELD BY C. W. CORRESPONDENT OPPOSED

Catholic Reader Decries Our Paper's Condemnation of "Impure Means"

Dear Editor:

Enclosed find one dollar. Please use it for ham-and-egg money rather than for publishing expenses, unless the "C. W." has turned farther left than it was when I saw it last.

A paper such as yours carries with it the possibility either of great good or of abetting a great evil—Fascism. It is right that you should recognize fully the responsibility that is yours in assuming the leadership of a Catholic revolutionary movement. To my knowledge, your venture is the only obvious and decent attempt on the part of Catholics anywhere to organize workers and to labor for their cause. It is important, therefore, that you do not so lose your way as to founder in futility and indecision and end by a desperate plunge to Fascism. Nor is Fascism an always-apparent evil which all well-meaning people can avoid; it is (as you know) insidious by nature—a pseudo-revolution, a "compromise" between the combatants, always glittering and attractive to fatalists and quietists, and invariably murderous in its realization under whatever guise. The Italian socialists who traded in their consciences on new black shirts in 1919-20 are now discovering that, and the British ex-Laborites will in the near future discover it.

Arcadian?

Finally, convinced as I am of your sincerity and your real desire to avoid anything in the nature of Fascism, I must tell you that in my opinion, as in that of many others, your advocacy of passivity and non-violence is the surest road to destruction and futility. You cannot live on 15th Street and fail to see evidence of the class-struggle; nor can you talk of peace with a war raging about you. The Catholic will see this and will strive to resolve it in the only possible way: the complete and unequivocal overthrow of the existing order. There are these alternatives: a Fascist state (itself but a subdivision of the dying order) or a Workers' Republic. If you choose the Workers' Republic, as you do, you may have no pretty illusions of the controlling interest handing the country on a silver tray to the humbly grateful worker. Such an Arcadian fantasy is by its unreality un-Catholic; we must fight for justice if we desire it. And if a war can be just (the Church teaches us it may), what is more just than this war against ignorance, hate, greed, animality and death? You may believe in "education" and slow—but sure—progress; if so, you might well study Maritain's remarks upon progress in *Theonas*. While you are "educating" the world, the economic forces now everywhere at work, will have swept us into imperialistic wars which will undo a thousand years of your teaching.

Urges United Front

There is, finally, no middle ground for us to take. And if we choose, as we must, the revolutionary course, we have the further choice of remaining an ineffectual parochial group or of combining our strength with that group which is beyond doubt the vanguard of the workers' struggle. If we take the latter course (as, I believe, again we must) we shall be under no necessity to embrace Dialectical Materialism or to remain silent before whatever injustice we may see there.

The point has been raised that if we offer to work with communists they will merely use us for their own purposes. Rather let us say we will use the communists as the

Popes once used the vitality of the barbarians, and as St. Thomas used Aristotle. In having the truth, in understanding man's true nature, in having the knowledge of man's end, we are unquestionably stronger. Though we may appear for a time to be mere tools in another's hands, yet we may learn humility in this; certainly our activity, though silent as yeast, ultimately will be felt.

We Are a Sausage

Above all, let us not clutch at rags of respectability; let us learn not to blush at the epithet, "Red." I have known far too many Tories and smugglers pleased with the "reasonable" attitude of THE CATHOLIC WORKER. These are the people who apparently do not mind a decent and sober starving of the workers, so long as "peace" remains and no stray shots disturb the small-shells of their own little lives. This sort of thing must be stopped; learn to make yourself and your paper a scourge to such as these. It seems that a fair test of any workers' movement today must lie in the intensity with which it is hated by the spokesmen of capitalism and its thugs.

Finally, remember that this is not a matter for the initiative and leadership of the clergy. The responsibility rests with us, members of the social and material body to which you and I and all men belong. Let us not fuss with trifles; if the name Catholic means anything, it means that our concern must be with the masses who knowingly or not are God's children, and therefore the children of the Church. We must not at any cost allow ourselves to be led into the quietist morass of Gandhi-ism; we are Catholics, and not Christian Scientists.

I know many of your readers who are in entire agreement with me in these matters. Meanwhile you have my prayers.

Sincerely in Christ,

MERLIN BOWEN.

1232 East 57th Street,
Chicago, Illinois.

Dear Mr. Bowen:

Your letter is extremely interesting, and I almost hesitate to answer it by mail—it would be so much more satisfactory and so much less open to misinterpretation if we could talk it over in person. However I'll make a stab at it.

The whole point is that our program is not a negative one of fighting injustice, of attacking the existing system, any more than it is one of passively accepting things as they are. To confuse the battle with the end sought is certainly a very narrow view. We fight injustice, yes—but we consider it far more important to start forming—now—the just society which is our aim. We don't feel that it's either necessary or possible to convert the rest of the world to it before we start, or to kill off those who don't agree with us.

We Oppose Fascism

Fascism is any form means state absolutism, which would be com-

A PRIMER OF PRAYER

By Father McSorley

Is a best seller on the Religious book list of
LONGMANS, GREEN and CO.,
114 Fifth Ave.

The Commonweal says:

"This rarest of all types of spiritual book—a book written so clearly, so directly and so simply that it is immediately understandable to the very ordinary intelligence, and yet so rich in spiritual intuition, so full of exact and tested knowledge of what concerns the soul in its relation with God, that it may truly be called, though modest, a basic work on prayer."

pletely out of harmony with our aims. We don't believe in appealing to the state or to any political power for help, nor in trying to get control of it for our purposes. The less government there is the better, in our view. So that, although we may reluctantly support measures of state control such as the Child Labor Amendment, we do so only because it seems necessary as a temporary expedient, and not with any idea of furthering our own program by so doing. We support strikes and labor unions in the same way—because we see in them a barrier against existing injustice, but not in any way a solution to the basic social problem.

We don't believe that much improvement will have been gained by overthrowing capitalism, unless you substitute a Christian social ethic in its place. Bullets are no more effective than ballots in removing the causes of social injustice. So, although it goes without saying that we oppose capitalism as anti-Christian, we consider that opposition merely a minor and negative point in our program.

Pluralist State

In other words, our program is essentially one of Catholic action, aimed at the founding of a Catholic society within a pluralist state, such as Maritain proposes. You are, by the way, sadly misinterpreting Jacques Maritain if you think that he proposes to bring about a Catholic society by the use of armed force. The point is, not that social revolution is morally wrong, but merely that it is a roundabout and ineffective technique in comparison with immediate Catholic action, based on personal responsibility and using a Catholic technique. Incidentally, on this point you might read Maritain's *The Temporal Regime and Liberty* if you can read French. It isn't translated yet, but I suppose you've seen the sections of it we've been using in the paper under the title *On The Use of Pure Means*.

Easy to Hate

Direct and violent action—destructive action—is of course, far more appealing to the simple mind, and it's much easier to gain followers by advocating such action. But we still maintain that, although it might satisfy primitive instincts to shoot a few capitalists, it would hardly help to bring about a society of brotherly love. That result can't be achieved by teaching people hatred. There is, of course, a constant temptation to brush aside these distinctions, this philosophy of society, and proceed to what you would term revolutionary action—but that really isn't very radical when you come right down to it. Peter Maurin is always deploring the lack of a philosophy of labor in Communism; and we feel that we would indeed be unfaithful to our trust and unworthy of the responsibility of the "leadership of a Catholic revolutionary movement" if we too neglected the philosophy for the sake of immediate aims.

Another Technique

We are content to live by these principles ourselves, to educate the workers to them—for the worker is, of course, as bourgeois as the capitalist, and as much a materialist; distributing the wealth of capitalists among the workers in itself will only create more bourgeois—and to form our own society, along with anyone else who wants to join with us in this. That is why the farming commune, or more exactly, the agronomic university, is the central point of our program. Catholic action to produce a Catholic society in a pluralist state, with the minimum amount of state regulation—that is our ideal. Catholicism has its own system, independent of capitalism, communism, fascism or any other, and able to exist under any of them is a matter of performing the works of mercy—trying to save the victims of their injustice, but unimportant in the broad views to our final aims of social reconstruction.

Write some more if I've been too brief for clarity. And study Maritain some more, and some of the Fathers of the Church. And pray for us, as we will pray for you.

LETTERS and COMMENT

Likes Adé

Rochester, N. Y.

I have delayed sending in my subscription for a long time simply because I wanted to write you at the same time to tell you what a wonderful work I think you are doing in editing the CATHOLIC WORKER. The matter of your paper is excellent and very timely. The modern art cuts by Ade Bethune are also excellent and are done with an understanding of the spirit of this form of art.

I have one suggestion to make which I hope you will take in the spirit of constructive criticism. It is this. Always keep clearly before your readers that we are enemies of socialism—not socialists. We are enemies of no man.

Wishing you every blessing for the New Year, I am,

Rev. G. Stuart Hogan, Chaplain
Academy of the Sacred Heart.

HELP WANTED

St. Paul's Indian Mission,
Marty, So. Dak.,

My dear Friend:

Please don't forget our three hundred little Indians during these troubled days. They are hoping and praying that you won't. The worries of a father for his family are multiplied in our case. I am gripped with sorrow at the sad plight of so many people, and that of the Indian children in particular. It is now the case of the faithful few, helping me to save the Mission and carry on the work. I can no longer borrow money as in the past and yet we must provide somehow for our little ones. It is painful for me to write this letter to you during this period, when you, too, have enough to worry about. But if I didn't, three hundred Indian children would go hungry, and the work that took ten years to establish—would stop. God will treasure your sacrifice. Our little Indian children will pray earnestly for you.

Sincerely yours in Christ,

FR. SYLVESTER, O.S.B.

P. S. Three hundred Indian children are cared for in this Mission School entirely by random donations.

OPPOSITION

Folcroft, Pa.

"I am whole heartedly in favor of your journal and of your policies, especially the race question. But in the March issue of THE CATHOLIC WORKER there was an article that was misleading, and to my understanding, at variance with the tradition and beliefs of the Church. I refer to the article by Paul Hanly Furfey, entitled 'Christ and the Patriot.'

"First of all, there is a deliberate perversion of Scripture in its application to war. The Catholic Church teaches that there may be a just war and that killing in such a war is not murder. True, the Church advocates peace always and by all means, but if these means fail and a country is plunged into war, is the Christian supposed to calmly see his country, his native land despoiled, without resistance? Mr. Furfey's article would imply such.

"In 'The Question Box,' Father Conway, C.S.P., says, 'While recognizing that war is one of the greatest evils that can confront a nation, the Catholic Church has always held that a just war is licit and moral. She condemns the pacifism of the Quaker who declares all war incompatible with Christianity, as well as the pagan view that modern aggressive wars are a nation's right and duty.' (Von Bernhardi, 'L'Allemagne et la Prochaine Guerre'; Jones, 'The Later Period of Quakerism.')"

"Ending his article, Mr. Furfey

says in a prayer, 'that we may suffer injury rather than protect our rights by violence.' He would seem to indicate that the rights of man should be relinquished to an oppressor without a struggle. Was not such a defense of man's rights the cause of the American Revolution? Were the American rebels hateful to God for their action? Charles Carroll, of Carrollton, did not think so, nor do any red blooded patriotic American Catholics.

"Though I do not blame you for such a gross misrepresentation of Catholic thought, it would be well to look more carefully into such extreme pacifistic articles.

"May your paper continue to enjoy its wonderful increase in circulation and continue its defense of labor."

(Mr.) JEAN R. VAN TRIESTE.

LETTER FROM A MINER

I am writing to you to find out about your paper THE CATHOLIC WORKER. The first copy I saw of it was in the coal mine that I work in. I was going through the place one day and I picked it up and read it and sure liked it and would like to know how I could get another copy of it. The coal mine I work in is over sixty-five years old. Where I found the paper is about four and a half miles underground.

CALEDONIA MINER,

Cape Breton, Nova Scotia.

MARTIN dePorres



By Ade Bethune

A friend sent us a little leaflet about Blessed Martin de Porres, a saintly Negro who worked for the poor of Lima about the end of the sixteenth century. He was a barber by trade but studied medicine in order to be able to take care of the sick.

Martin must have been a second St. Francis for he loved the poor and the humble as his brothers and he also loved all animals even rats.

When the rats were going to be destroyed in the convent where he was a Brother, he came to their rescue, gathered them in the garden and fed them there, happy to have prevented the suffering of the least of God's creatures.

One sometimes like to think about an ideal society where rats would not be considered a nuisance, because human beings would not be interested in storing (for illusory profits) useless amounts of merchandise for whose "protection" the poor beasts must be destroyed. There the rats would get their food together with the other family pets.

After all isn't this the idea that Peter goes around preaching; that we must take care one of another—except, of course, that he means for men to be fed in preference to rats,

ADE BETHUNE.

Don Bosco and the Social Question

The following is an excerpt from a book by Mons. Francesco Olgiati, of the Catholic University of Milan, translated by one of our correspondents who is a Salesian seminarian.

From Liberalism which was then holding sway, was born Socialism. The masses were incited and aroused to revolt. On the one hand the workers were benefited; on the other the utopian and revolutionary flags were being waved. And in the midst of the sufferings of the people and the exasperated cry of the proletariat, amidst reactionary currents and anarchical movements, the labor problem seemed to dominate the whole nineteenth century. The century of capitalism and of communism, of the Internationale and of class organizations, of Karl Marx and of Lassalle, of Ketteler and of the Pope of the Rerum Novarum.

Pre-Socialist

Don Bosco was acquainted with the problem, even before Socialism shouted its wallings and its first threat amongst us, and provided for it.

How strange! A great truth, already taught by St. Paul, that was ever on the lips of Don Bosco, had then to be taken as the program of Russian Communism by Lenin: "Who does not work, shall not eat!" But with what a different meaning! For Don Bosco that truth brought to the mind of all the obligation of working; for Lenin it expressed aversion toward the possessors of wealth. Don Bosco initiated the solution of the social question, emphasizing duties; Lenin immediately appealed to rights. On account of this divergence of views, Lenin's Russia gave the factories to the workers who immediately ruined them; Don Bosco's Italy opened the Salesian art and trade schools to train the workers and educate them.

Industrial Schools

Shoemakers, tailors, mechanics, carpenters, blacksmiths, lithographers, printers, bookbinders, and an innumerable army of laborers found in these industrial schools the help, the preparation, the foundation of a happy economic future. The cul-

ture of the people had in Don Bosco an enlightened defender and a precursor that no one knew how to surpass. The influence of Don Bosco (and of the Salesians) upon the lower classes became indescribable throughout the world; and it is above a grateful people which vibrates with enthusiasm at every feast in his honor. He, although benefactor of souls, yet did not forget the economic necessities of life. And into his apostolate in this double field of action he wished to carry Christian love.

Internationale

When I consider how Don Bosco always loved music; when I travel in thought to Cardinal Cagliero (one of Don Bosco's first missionaries and an illustrious musician); when I remember the first orchestra and the first band of Valdocco (suburb of Turin where Don Bosco opened his first oratory in 1846); I have a feeling as it were of two diverse methods in the solution of the social question. Some preferred to talk idly of the Internationale; they hastened the struggle between classes, and never succeeded to bring harmony. I do not mean among the democratic currents of one country or much less among the socialistic tendencies of the various nations, but not even among the various extreme factions of one province or state. Not only did they fail to arrive at international agreement, but they even failed to achieve interstate peace. Don Bosco, instead, with his generous heart, embraced different people, in Europe and in America, civilized and savage. From Italy to the tribes of Patagonia and to the Islands of Fuego, I see a real Internationale which the spirit of a saint was able to conceive and to actuate. Some were intoning the music of class hatred; Don Bosco spread abroad another sort of music; that is he wanted harmony of hearts and mutual collaboration of brothers in Christ. And if amongst the precursors of the Rerum Novarum, we justly salute the Bishop of Mainz or the students of Freiburg, we may place there also the saint of Turin, because he also opened the way for the immortal Leonine Encyclical.

MONS. FRANCESCO OLGIATI,
Catholic University of Milan.

Germany Well Organized For Catholic Sea Action

The German branch of Apostolatus Maris continues with the work of consolidation and extension. At present, Hamburg, Bremerhaven and Stettin have fully equipped clubs, with hostels attached, while it is anticipated that a new club and hotel will be erected in Bremen during the course of the present year.

In other ports, where no club exists, seamen are given the privilege of using the Catholic Social Club which will invariably be found close to the church nearest the harbor. A chaplain is appointed in every port as seamen's chaplain. Bremen, Luebeck, Kiel, Rostock and Danzig can therefore, at least, claim to be active service centres.

Owing to the continuation of the depression in trade and shipping, the number of ships of foreign countries visiting Germany is much less than in former times, with the consequence that the large majority of club users are German, which situation will, of course, change

with any large increase in foreign shipping. However, we have entertained many foreign seamen, including English, American, Dutch, Irish, French, Italian, Austrian, Polish and Czechoslovakian.

Statistics show that Hamburg, our headquarters, had 10,440 visitors during the year. Ships visited, 1,067, of which 188 were foreign. We should here mention that these figures will probably be doubled this year; 842 seamen attended Mass in our chapel during the year, about 100 of whom received Holy Communion. Discussion, lantern and other lectures, etc., numbered 66; social evenings, including the weekly dance, 85; excursions to the country around Hamburg, 26; 508 books were lent from our library, mostly German and English.

Bremerhaven suffers severely from shipping depression, only the two German ships, *Europa* and *Bremen*, being regular traders there at present. However, the club is well used by the few men who are employed, and by the majority who are not. Ships visited, 258; club users, 7,100. Stettin had 1,100 visitors, and 1,020 ships, including river traffic visited.

The Bremen ship visitor was active, 630 ships were visited there, and 5,500 books and papers distributed. Kiel, Rostock and Luebeck also have honorary ship visitors, who do useful work.

In concluding this report, we wish to thank all those who have assisted us by remitting books and papers, by their prayers, and material help, all of which makes our work possible. We look to the future with optimism, and are confident of a great increase in our activities in the near future.

HOLY THURSDAY



Antiphon for the Benedictus:

Then the traitor gave them a sign, saying: "He whom I shall kiss, that one is He, hold Him fast!"

Antiphon for the Magnificat:

As they were at supper Jesus took bread, and blessed and broke it and gave it to His disciples.

C. W. AND HARLEM

(Continued from page 1)

lem's population, that while a few of them dared—but failed—a vast majority of them had not lost their common sense, despite their suffering during recent years.

Now, here is a bit of news that was not in the daily papers, and its value will probably be underestimated by many, after we get through telling it.

Those removed from the "scene of battle," and not familiar with the origin and development of the trouble, will find it difficult to gauge its seriousness and import. Well, the situation was tense, indescribably tense, bordering on "terrible furor." That night our concern was not so much the interest of plate glass insurance companies, but rather, it seemed, human life. White human life wasn't worth much. As our evening class drew to a close the clatter of falling glass was heard. Some of us became more fully aware of what it all meant; others were visibly frightened, vaguely sensing the imminent danger. It all reached its climax at midnight. Window after window fell to the sidewalk at intervals of a few minutes. The maddened crowd—some with hellish curses, others with devilish laughter, came nearer. Our own block was finally invaded and our neighbors' windows demolished. We heard shouts of "He is a white man; give him the works!" We had locked the door and sat in the rear of the store, not daring to show that we were members of a race that for so long had oppressed them. Now a handsome young black face raised itself above the display board in our window. Did he spy on us? Were we to be singled as possible victims?

Silent Waiting

Nothing was to be done but to be calm and patient, and be prepared for the assault. We recalled the entrance into our place, the day before, of a man who could not reconcile himself to the inconsistency of Christian teaching and economic slavery. He began to speak of the Pope and the war-making by a Catholic country against his racial brothers in Africa. He was intelligent, voluble and vehement, ready to wreak vengeance upon the hypocritical white man. We had no difficulty, however, in setting him right with a few of our choice philosophical selections. He was not too disconsolate to think that we were more than the ordinary sort—and felt benefited. Upon leaving, his fighting ardor had cooled down by a good many degrees.

But now, during that fearful night of our imprisonment, the appearance of this apostle of hate we considered as an omen of what had become a stark reality. Did he deceive us the day before? Was mob action planned before a boy stole a ten-cent knife? Was it coincidence?

An ominous group of Harlemites posted themselves earlier in the evening directly in front of our window. Their presence for many hours was irritating. Are they waiting for us to try to escape? Did they wish to provoke us to a rash deed? We were never certain of anything.

"Leave 'Em Alone"

The glass in our block broke. Hordes of angry men rushed past

our window. Nerve-tension reached breaking point. We buried ourselves in our bunks, building up fortitude. Confused shouts from without; a sudden glow, but emphatic voice: "Leave 'em alone, he is all right." We did not know what it meant.

Police sirens shrieked. Shots were fired. The mob fled. The little group in front of our window went its way. The lock of the store door rattled; could it be the beginning of our end? No, a white friend of the C. W. sought entrance to bring us gossip news; he narrowly escaped an assault.

The noise died down and our front was still intact. We tried to close our eyes, longing to sleep—but sleep would not come. We contemplated the immensity of the night. Was it a miracle? Was it divine providence that left us unscathed? Who knows but He that commanded us?

Many Friends

Next day, when the smoke of the battle had cleared away, as window panes were reset, the dense mystery was revealed to us in glaring colors. Friends of the C. W. began to pour in. Yes, indeed, we have friends in Harlem—black and white. Came then a few white friends from neighboring parishes, anxious, to inquire of us about our well being, and bringing congratulations and giving thanks for our miraculous escape to Him that had sent them. And many were our black friends—men and women—bringing good will and wishing us God-speed.

Did God protect us? Why, most certainly! Ah! Yes, and the ominous little group in front of our store the night before were the instruments of God. It was they who warned off the evil—and protected us—in God's name. Why did God choose them to do that? Because we let it be known to them in word and deed that good will towards all men is His will.

Regional Board Charges Grocery Chain Violation

NEW YORK (FP).—The New York Regional Labor Board has found the James Butler Grocery Co. guilty of violating Section 7a and has given the company five days to comply with the law before being cited before the Natl. Labor Relations Board at Washington.

The company was charged by the RLB with failure to bargain collectively with duly chosen representatives of its employees and with attempting to destroy their union. Reviewing the case, the board pointed out that by an election under its auspices in November, 1934, Butler employees had voted in favor of the union by a large majority and that the company had violated its promise to abide by the election results.

About 600 of the company's 800 workers are striking, officials of the Grocery Chain Store Executives & Employees Assn. estimated. Though the company is operating most of its stores with strikebreakers, strikers, canvassing customers house-to-house, claim drastic curtailment of the company's business.

Arkansas Sharecroppers Tell of Misery Back Home

A Negro and a white sharecropper from Poinsett county, Arkansas, speaking under auspices of the Friends Peace Committee, told in homely language, but with the eloquence of stark reality, a story of "misery back home" brought to a head by the government's cotton-reduction program.

"It's reducing not only cotton but human lives," said Walter Moskop.

"We're not 'evicted'...that's a legal word...a polite word," said E. B. McKinney. "We're thrown off the land. We've got no other way of earning a living. People eat their dogs to keep from starving... They die of 'anemia.'"

Both men, representatives of the Southern Tenant Farmers' Union, have been warned by legal and extra-legal upholders of the law never to return to their homes because they have brought their living and working conditions before the public.

"Wholesale violations of cotton reduction contracts...living conditions worse than in Belgium during the war..." is how Mary Connor Meyers, investigator for the U. S. Dept. of Agriculture, described what she found in this region upon her return. She was sent out upon insistence of sharecroppers who had hitch-hiked from Arkansas to Washington to get help. Her report has not been made public.

Under terms of cotton reduction contracts, planters are paid to reduce 40 percent of acreage and the land is given to sharecroppers to raise food for their own needs. McKinney adds:

Starvation Wages

"Planters have their own commissions enforcing these contracts. They take the land themselves... hire us as day laborers for 15c to 75c a day to work it for them. Six-year-old children work for 15c a day."

The governor of Arkansas, when asked to enforce the law, replied, "These fellows are elected to their jobs...I can't interfere."

McKinney told how evicted tenant-farmers, moving out to the road with their household goods, are accused of stealing furniture bought on installment and the articles are taken away from them; how sharecroppers sheltering evicted tenants are ordered to turn them out on threat of gunfire if they refuse.

He stated that sharecroppers, paid between \$2 and \$4 a week per family before the crop is harvested, must spend it at plantation stores where they are sold only certain items with an additional 10 percent "credit charge."

On one plantation when the store management found the poor farmers were making clothing out of flour and sugar sacks, they promptly began dispensing those products in paper bags and selling the needed sacks at 10c and 15c apiece.

"Only thing for us is for white and black slaves to fight together," Moskop and McKinney concluded.

The Southern Tenant Farmers Union, now numbering 10,000 members, of whom 65 percent are Negroes, demands repeal of the Bankhead bill and pay of 20c per hour on a 10-hour day.

Rep. Thomas R. Amlie (Prog., Wis.), who introduced the speakers, called attention to widespread poverty of farmers in various parts of the United States.

SEEMA RYNN, *Federated Press*.

The antitheses with which Christianity is concerned are not of this world. It is not concerned with the contrast of sensual and spiritual, flesh and spirit, sensible and spiritual world; but rather with the contrast of this world and the next, of time and eternity, of the kingdom of the world and the kingdom of God. So we have not to avoid the corporal and the sensible because they are such, but to avoid the misuse of sense and spirit alike.

—Karl Adam.



By Ade Bethune

BACK TO EARTH

By Donald Powell

For about nine years, Dictator Mussolini has been carrying on a campaign in Italy to increase the birth rate. He has taxed bachelors and given preference to married men who seek positions in government service. But despite this encouragement, which is something like trying to cure a cancer by rubbing vaseline on it, the birth rate has decreased from 28 to 23 per thousand. Doctor Mussolini seems to have had better luck curing communism with castor oil. His remedy is, however, before him, because Italy's birth rate is highest in agricultural environments and lowest among the lower middle class families in the cities.

Now what has happened in Italy, regardless of the remedies of the almost omnipotent Mussolini, is what is happening to the Catholics in America; and, moreover, it is happening for the same reason: the city and the child do not go together.

In every city of America is written the tragedy of the Irish. I speak of the Irish particularly because the Irish immigrant was generally a peasant and because the Irish peasantry is unsurpassed anywhere in Europe. Even after years of absentee landlordism, the Irish peasant retained his love for the soil. Hence he made (and makes) an excellent farmer, how excellent I shall let Professor Ellsworth Huntington, of Yale University, certainly an unprejudiced judge, testify. Said this student of social and population problems at the annual meeting of the Population Association of America at the Town Hall in New York last year: "In analyzing the success of foreign-born farmers in this country, I made a discovery that amazed me. The most universally successful farmer is the Irishman. His results stood out everywhere. I can't decide what the significance of the discovery is, save that a large proportion of able and competent Irishmen are attracted to farming."

And here, in one short paragraph, is the tragedy of the Irish, the tragedy of a simple people led into a middle class morass, the tragedy of a country people being sold city standards, and the ultimate tragedy of the third generation Irish accepting those standards as its own, and not only accepting them, but glorying in their adjustment to them, glorying in their ability to out-scheme scheming scoundrels. There is for some one an epistle theme on what America has done to the Irish, and I commend it to him.

But what has been done does not concern us here. What I am interested in is telling the Irish (and all Catholics, for that matter) to get back to earth. I want a man to become a natural man once

more, with the virtues of a natural man; and I want him in an environment where those virtues will flower. Rousseau had part of the truth. His truth was that the natural man is corrupted by civilization. But there is more than that. The natural man's tendency to good is balanced by his tendency to evil. Rousseau need not have looked any further than the nearest group of children for his evidence. But Catholicism builds on the natural man, just as Calvinism builds on the unnatural man: the non-creative man, the trader.

So man flourishes and the family flourishes when they get back to earth; and man decays and the family decays when they get away from the earth. And the State and Church suffer along with them. Else Greek and Roman history is a tale told by an idiot and unfraught with any meaning for us.

Yet I do not urge that each individual and each family get back to earth by nine o'clock tomorrow morning. What I am urging is that getting back to the soil be held up to all Catholics as a goal, an ideal; and what I am urging further is that each individual and each family be aided in achieving that goal. Catholic leadership, faced with mounting starvation and homelessness in the cities, need look no further than the Province of Quebec in Canada for a model upon which a farm economy can be formulated.

I am interested in a farm economy, not only for the physical and spiritual stimulation derived from contact with the soil, but also because it is the most stable of all economies. Certainly the small diversified farm has weathered the current depression better than any other economic unit, regardless of the cards stacked against it. The farm has suffered in the proportion that it has grown larger and therefore more dependent upon the market. In short, it has suffered so far as it ceased to be a means of subsistence and became a business.

There seems still to be some work in the country. On the same date that a column in the *New York Herald-Tribune* was headed with "Middle Class Relief Deluge Seen with 37% of City Idle," and sub-headed with "Mayor's Committee Cites 39% Rise in Families Added to Rolls Here in Last Six Months," still another column told of the story of a young man who had advertised for a job in the *Rural New-Yorker*, a farm publication, and received over 280 answers to his advertisement. True enough, the youngster was modest in his wage demands, but when one considers the fees charged by agricultural schools, his bargaining seems fair enough to himself. At least, our advertiser is preparing

BISCUIT STRIKE

(Continued from page 1)

man who was being attacked. Actually, while he was being stabbed by the thugs, the policeman beat him with his club. As though the thugs were not doing a thorough job of it! Then they left him staggering, and our men had to go to his rescue and get him back to union headquarters where they found his clothes soaked with blood from knife wounds. He had to be taken in an ambulance to St. Vincent's Hospital."

Injunction Sought

Recently the company through its lawyer, Morgan O'Brien, applied to Judge Dore for an injunction against the picketing and publicizing of the strike, and also for damages of \$100,000 from the union officials for wrecking property and damaging business.

In view of continued hearings before the National Labor Board this coming week, Judge Dore reserved decision. At the last hearing, transferred from Washington to Philadelphia, there were deliberations for three days, after which the representatives of the biscuit company told the union men that they did not have the authority to settle or come to an agreement. The Biscuit company netted a profit of \$11,597,573 for 1934.

PLEASE HELP WITH FOOD

We add our request to that of Miss England that food be sent to the strikers at their headquarters. So far the Communists have not been able to bore from within on this strike, but they are putting appeals in their paper for food. Let us not let them outdo us in works of mercy. These strikers are our own people and we must help them. Send supplies, a little or a lot, but send something, and let these workers know that their Catholic fellow workers are behind them in their struggle for decent hours, conditions and wages.

himself for self-subsistence, which is better than thumb-twiddling under the callous eye of a relief worker. Unemployed Catholics, at loose ends, might well prepare themselves in a like manner, to fit into a niche in a farm economy.

But having started with Mr. Mussolini, let's get back to him. If the experience of the Premier Pug of Europe means anything, it means that Catholics must get back to earth. It means that Catholic leadership (and this is one thing that can be done at nine o'clock tomorrow morning) must think in terms of future generations, that it must think in terms of an economy in which a man is a man, and not a machine, and, finally, in terms of an economy in which a baby is a blessing and not a burden.

Let's put first things first; let's get back to first principles; in fine, let's get back to earth.

Without Christ, our Geometry will serve to build us houses and to plant vineyards, to make ships and aircraft, to open new highways and to make war; but without Him we can neither rightly dwell in our houses nor offer hospitality, nor rightly drink our wine nor break our bread, nor direct as men and as sons of God those machines invented by our genius and put to such ill use of our passions. With out Christ we shall wage our accursed wars and win victories that bring no peace; our prosperity will turn to misfortune and the misfortune will be profitless and bring no blessing.

Fr. E. M. Lajeunesse, O.P.

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

GOOD FRIDAY

Responsory for the fifth lesson at Matins:

Darkness covered the earth, while the Jews crucified Christ: and about the ninth hour Jesus cried with a loud voice, "My God, why hast thou forsaken me?"

And bowing his head he gave up the ghost.

Jesus, crying with a loud voice, said, "Father, into thy hands I commend my spirit!"

And bowing his head he gave up the ghost.



COMMENT FROM A PRIEST

Reader Scores Apathy and Lack of Catholic Leadership

One of the greatest causes contributing to the continuance of greedy individualism and the spread of Communism is the Catholic Church. Possessed of a divine right to teach, equipped with an organization far superior to any communistic agency of propaganda, having for her use the very flower of the Catholic people as her leaders, glorying in the fact that she has the sole solution for present injustices, the Church remains ineffective, seemingly effete, too impotent to cope with the social problem.

As a sick and weary body capable only of speech, the mystical Body of Christ finds few to fight for Justice save the voice of her chief pastor. The members are pathetically apathetic. The poor sick church, whose brilliant mind still functions, finds it a problem to concentrate her various members in the battle for Social Justice. And although sure of final success, the members by their pointless energy, if any at all, delay the very desired victory.

Thoughts run through one's mind. Hungry men marching. Mothers soothing their starving children. Virgins sullied by brutish poverty. Churches burning. Christians hooting at their Mother. Passion playing the lord of the manor, with reason the degraded lawyer for the furies of injustice. All this because Catholics will not wake up! Who can estimate the damage of silence? Who can imagine the strength of an aroused Catholic opinion against the forces of greed, privilege, and wealth? Who is there capable of envisioning the effect of a Catholic laity practicing a "brotherhood" with the poor, the hungry, the thirsty, the homeless, realizing that Christ, our brother, is in the face of each of the oppressed?

If each Catholic would deal bread to the hungry, and bring the needy and harborless into his house; if when he saw one in the nakedness of want, he would cover him with the clothes of liberality; then would the light break forth as the morning, and the Justice of the Lord go before the face of the Church. Christians are set upon the walls of the world to be the watchmen of God. They must never hold their peace till the little ones of the Master enjoy the bounty of the common Father of all. Injustice must be denounced from the house tops. "And those that are mindful of the Lord shall not hold their peace."

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

LETTER FROM NOME

ARTHUR HANSIN EIDE

It is now five months since that disastrous day in September, last year, when the city of Nome went up in smoke. I was in Seattle at the time, but when I heard about the fire I ran away from the madness and confusion of civilization, thinking that here in the Far North I would get away from it all.

I, a former Protestant missionary, now make my home with a Catholic priest, Father B. LaFortune, a small man with a large heart, who has been around these parts for the last 31 years, ministering to the poor, the sick, the ailing, mentally, physically and spiritually. Thirty-one years of unselfish service; up at 5 a.m., in bed at 10 p.m.; Masses, sermons, teaching; cooking his own meals; washing his own clothes, mending shirts and darning socks; priest one minute, janitor the next; but through it all—serene and happy. Seeing everybody—Catholic, Protestant, savage and civilized, and he still wears the same pants he wore 10 years ago, but that don't make any difference. I can hear him singing now....

I thought I ran away from it all; the uncertainty, the confusion, but the mails have arrived, and it brings news of the continual unrest in the world. It is as a great tidal wave which is coming nearer and nearer, and as it comes I climb higher and higher upon the mountain. From here I look upon a frantic sea of humanity. I see down through the ages, nowhere is peace.

Here and there I see the people taking control of their national affairs, but everywhere there is more unrest than before. The tidal wave is coming closer, and now I see that it is the people of the earth, all with anxious, upturned faces, asking that man, Mussolini; that man, Stalin; that man, Hitler; that man, Roosevelt: "Are you the leader that shall lead us out of this economic slavery which holds us in bondage?" But above the wave of unrestful humanity I see the countenance of Him who hung on the Cross, and I see in Him peace greater than all the unrest in the world, and I hear a voice saying: "A New Commandment Give I Unto You—That Ye Love One Another!"

As I sit here in the Arctic night, watching the wonderful display of the aurora borealis I review what I have seen and heard, and this comes to mind. "The heavens declare the wonders of God, and the firmament His handiwork." And I also see the tools which that evil force has used so successfully to create this terrible confusion among men. They must be destroyed if civilization is to survive. The greatest of these tools is usury, and his bedfellow is known as greed.

Catholic friends, it's time for us to roll up our sleeves and go to work to preach the Gospel of Truth to an ignorant world, for He who said, "On this rock will I build My Church," is with us today, as He was with us yesterday, and He will be with us when the wave of confusion overtakes the world. It's coming sooner than we expect, but in the meantime I am going down and help the Little Father wash the dishes.

HOLY SATURDAY



From the blessing of the Paschal Candle:

The Deacon: "The Light of Christ!"

People: "Thanks be to God!"

Deacon: "Let now the Angelic hosts of heaven, let the Divine Mysteries

exult! And let the trumpet of salvation sound forth the victory of so great a King! Let the earth also, illuminated by rays of such brilliancy, be glad; and feel that the splendor of the Eternal King in which she is flooded, hath chased away darkness from the whole world! Let the Church also, our Mother, rejoice, adorned with the brightness of so great a light; and let this temple resound with the triumphant voices of the people! Wherefore, most dear brethren, that stand by in the wondrous clearness of this holy light, join with me, I beseech you, in calling upon the mercy of God Almighty: that He who hath been pleased, without any merit of mine, to admit me into the company of His Levites, may by imparting to me some of the brightness of His light, enable me to sing fittingly the praises of this Candle. Through our Lord, Jesus Christ, His Son, who with Him lives and reigns in the unity of the Holy Spirit, God, for ever and ever."

Response: Amen.



OUR HARLEM BRANCH

The class has been growing to huge proportions in the last month. This Wednesday there were no less than twenty-five of us. It was very hard on everybody. We were fairly walking on each other's heads and bumping our elbows into each other's bellies, all of which produced the confusion and noise that you can readily imagine.

We will have to reduce the size of the class and keep only the smaller kids and those who have been with us the longest. Perhaps another class can be started for the older children on another day. Let's hope so. Because everybody really wants to work, and there are even more kids standing outside, looking through the window with big, pleading, brown eyes.

Dorothy made this month's drawing. She is a little colored girl—Bernard's older sister. She draws very well and does some fine sewing, too. The picture shows a boy with a lovely checkered shirt working hard in the garden. The sun shines on good and warm. It makes the plants grow from little ones up in front to big, healthy blossoms further down. Is this a prophecy of the way plants will grow on the farming commune in Staten Island?

Sharing

The other night I went to see a friend. She is very poor, and yet, as I was going home, she gave me a dollar. She insisted that it had been given to her as a present and that she didn't know what on earth she could ever do with it. She wanted me to buy something for the Harlem class. Well, it came very handy; we got ourselves some good, big brushes with fine points.

And how do you suppose we ever got paints? This was a real surprise. Last Wednesday Steve, in his usual quiet manner, showed me a box that had come for me, at 2070 Seventh Avenue. We all wondered: Who could have sent it? What could there be inside? First, we found jars of paint—blue, white, red, yellow and black. Then a box

with two brushes. And then a whole big package of drawing paper. The paper came just in the nick of time because there wasn't hardly any left in our paper box and we hadn't as much as seen good Manila drawing paper for several weeks. We sang a great hymn of thanks, wrote a fine letter to our kind friend and proceeded to paint just as fast as we could.

A Gay House

Rudy drew a house first. When he had painted it red, and the windows were red, too, he painted the roof red. Then—the red was so beautiful, so bright, and clear, and pure—he painted the whole rest of the piece of paper red also. You really don't know how much fun it is to paint!

Hattie made a picture of a birthday party. Of course, the scene takes place just before the coming of the children. But there is a



door at the right through which they will enter. Everything else is ready, though. There is a table in the middle of the room with chairs all around it. And on the table the cake with candles is gaily awaiting its doom. Two more candles shine brightly at either end of the table. And there are wonderful decorations hanging from wall to wall.

A Jesuit Father wrote to us. He promised to send us pictures from Japan "if" only we will pray that he be sent there as a Missionary. Sure we'll pray. We'll pray real hard, too. And we hope he will go very soon and bring Christ to many poor Japanese people. We also hope he will come to see us on his way through New York.

ADE BETHUNE.

Big Sisters Uphold Housemaid's Code Against Exploiters

Woman Offers One Meal for Four Hours' Work and Is Rebuked

Yesterday, at the office of the Brooklyn Catholic Big Sisters, Inc., 23 Flatbush Avenue, a well-dressed prosperous appearing young woman requested a maid for work daily from 3 to 7 p. m. at her home for the munificent return of getting a free dinner daily.

When the girl in our employment office (which, by the way, is free to employer and employee) explained that we, under our Big Sister Houseworker's Code do not send any one out unless the terms of our Code are met, this same woman became very indignant and advised us that she understood that there were many women in these hard times that would be glad to get a good dinner in exchange for four hours' work a day. Mary Antoinette had nothing on this Brooklyn housewife, in her attitude toward the social rights of her fellow women, compelled to work in the household field, if the poor much maligned Mary Antoinette ever did utter her famous "We have no bread—how annoying! Well, give them cake."

No thought was given by this so-called humanitarian who was ready to give the woman who served her for four hours in her home, a meal in return for such labor, how this woman would get her room and the other two meals

that the American standard of living presumably implies for our American workers—men and women.

The reason the Big Sisters publish this story, which, by the way, is a true one, is that there is a recurrence of the demand by employers of household help, for opportunity workers. In other words, girls to do housework for no pay. In other words, economic slavery. The question that presents itself to the mind of the woman not ready to take advantage of their fellow woman's economic difficulties is, "Would not the prevalence of such unpaid work for women mean in the future the cutting off of women generally from gainful employment?" and the further question, "Should not the housewife who cannot afford a living wage for the houseworker do her own work?"

The Big Sister Houseworkers' Code requires that employers securing houseworkers through our office comply with the following:

Wages—The employer is required to pay a minimum wage of \$30 a month for a general houseworker, without cooking; and a minimum wage of \$35 a month to a girl doing housework and plain cooking.

Hours of labor—60 hours a week. Day off—Six-day week.

Sleeping arrangements—Separate room for girl or separate bed in children's room.

Visitors—Some place to see her visitors (within reason).

For part-time workers, such as this employer sought to employ, the minimum wage is \$8 a week for a six-day week.

The Big Sisters plead with the women of Brooklyn not to allow our unemployed women to be exploited in the household or any other field of woman's work.

Peter Maurin Answers Strachey

(Continued from page 1)

but as a commodity, buying it as any other commodity at the lowest possible price.

SELLERS OF LABOR

And organized Labor plays into the hands of the Capitalists or accumulators of labor by treating their own labor not as a gift but as a commodity, selling it as any other commodity at the highest possible price. But the buyers of labor at the lowest possible price, and the sellers of labor at the highest possible price, are nothing but commercializers of labor.

GETTING LEFT

And when the Capitalists or accumulators of labor have accumulated so much of the laborers' labor that they do no longer find it profitable to buy the laborers' labor, then the laborers can no longer sell their labor to the Capitalists or accumulators of labor.

And when the laborers can no longer sell their labor to the Capitalists or accumulators of labor they can no longer buy the products of their labor.

So the laborers get left when they sell their labor to the Capitalists or accumulators of labor.

WHAT MAKES MEN HUMAN

To give and not to take, that is what makes man human.

To serve and not to rule, that is what makes man human.

To help and not to crush, that is what makes man human.

To nourish and not to devour, that is what makes man human.

Ideals and not deals, that is what makes man human.

Creed and not greed, that is what makes man human.

CHRISTIANITY, CAPITALISM, COMMUNISM

Christianity has nothing to do with either modern Capitalism or modern Communism, for Christianity has a capitalism of its own and a communism of its own.

Modern Capitalism is based on property without responsibility.

Christian Capitalism is based on property with responsibility.

Modern Communism is based on poverty through force.

Christian Communism is based on poverty through choice.

For a Christian, voluntary poverty is the ideal as exemplified by Saint Francis of Assisi while private property is not an absolute right but "a trust" which must be administered for the benefit of God's children.

WHAT SAINT FRANCIS DESIRED

According to Johannes Jorgensen, a Danish convert living in Assisi.

Saint Francis desired that men should give up superfluous possessions.

Saint Francis desired that men should work with their hands.

Saint Francis desired that men should ask other people for help

when work failed them.

Saint Francis desired that men should live as free as birds.

Saint Francis desired that men should go through life

giving things to God for His gifts.

AN OLD PHILOSOPHY

Norman Thomas as well as Ramsay MacDonald have failed to give to Labor a philosophy of labor.

While the Communist Party carries on a class war, it is not giving to Labor a philosophy of labor.

THE CATHOLIC WORKER is trying to give to Labor a philosophy of labor and a technique in harmony with the philosophy.

For we believe that we can create a new society within the shell of the old with the philosophy of the new which is not a new philosophy but an old philosophy a philosophy so old that it looks like new.

GOING BACK

You realize as Robert Briffault realizes that the British Empire is breaking down.

Not only the British Empire, but all the other empires are breaking down.

You realize as we realize that modern society "is parked in a blind-alley."

And when one is parked in a blind-alley the only thing to do is to turn back.

By giving to Labor a philosophy of labor we can go back to the time when people tried to be gentle personalists and refused to be rugged individualists, when gentlemen tried to be gentle living on the sweat of their own brow and not living on the sweat of somebody else's brow.

"ESPRIT"

The French magazine "Esprit" carried on a campaign for Communitarianism.

In the January issue Emmanuel Mounier has a 32-page article on "Communitarian Revolution."

Other articles are entitled:

"Russian Communitarian Tradition," "German Communitarian Tradition,"

"French Communitarian Tradition."

The last article is entitled:

"Christian Communities."

The magazine "Esprit" is not a Catholic magazine. It is a magazine

where Catholics, Protestants, Jews and Humanists are trying to promote a kind of society where man will be human to man.

COMMUNIST IDEAL

1. Communism is an ideal but the Russian brand of Communism is not the ideal of Communism.
2. The ideal of Communism is Irish Communism.
3. Through Round-Table Discussions

the Irish scholars brought thought to the people.

Through Houses of Hospitality the Irish scholars emphasized Christian charity.

Through Farming Communes the Irish scholars made scholars out of workers and workers out of scholars.

You are trying to make a case for Russian Communism which is not Communism but Socialism.

I am trying to make a case for Irish Communism which is the Communism of Christian communities.

THE HOPE OF THE PEOPLE

We believe that religion is the hope of the people not the dope of the people.

We believe that the world would be better off if people tried to become better and that people would become better if they stopped trying to become better off.

We believe that the best way to be is to be what we want the other fellow to be.

We believe that to be what we want the other fellow to be is to be what St. Francis wants us to be.

We believe that to be what St. Francis wants us to be is to be real Christians.

Your fellow worker in Christ's Kingdom,

PETER MAURIN.

FOR MEXICO

Lilium Regis

O Lily of the King! Low lies thy silver wing,
And long has been the hour of thine unqueening;
And thy scent of Paradise on the night-wind spills its sighs,
Nor any take the secrets of its meaning.
O Lily of the King! I speak a heavy thing,
O patience, most sorrowful of daughters!
Lo, the hour is at hand for the troubling of the land,
And red shall be the breaking of the waters.

Sit fast upon thy stalk, when the blast shall with thee talk,
With the mercies of the King for thine awning;
And the just understand that thine hour is at hand,
Thine hour at hand with power in the dawning.
When the nations lie in blood, and their kings a broken brood,
Look up, O most sorrowful of daughters!
Lift up thy head and hark what sounds are in the dark,
For His feet are coming to thee on the waters!

O Lily of the King! I shall not see, that sing,
I shall not see the hour of thy queening!
But my Song shall see, and wake like a flower that dawn-winds shake,
And sigh with joy the odours of its meaning.
O Lily of the King, remember then the thing
That this dead mouth sang; and thy daughters,
As they dance before His way, sing there on the Day
What I sang when the Night was on the waters!
Francis Thompson.