



The Catholic Worker



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Price One Cent

Capital's Last Stand Shown by Lockout Tactic

Unions and Employers Must Recognize Chris- tian Moral Principles in Settlements

As we go to press, more news of strikes from all over the world fill the newspapers. Last minute news this afternoon is of a riot in Denver, Colorado, where all available police were called against a parade of 400 men and women who were demonstrating against the cutting down of work relief and trying to enforce a general strike of workers for the FERA. When the police tried to disperse the marchers, violence followed. One man was shot in the stomach, and nine leaders of the marchers were arrested.

Over in Hungary, a few weeks ago, 1,200 miners went on a hunger strike underground, saying that they would rather die protesting against injustice than be starved to death by their employers who paid them about three dollars a week.

Today coal miners in Poland are following their example to protest the dismissal of 300 men.

A. & P. Lockout
Conferences are taking place in Washington to attempt to settle the Atlantic and Pacific chain store lockout and strike, all local attempts to bring about an agreement having failed, the situation taking on national proportions and threatening to involve other chain stores throughout the country.

The controversy, as usual, is over section 7a of the NIRA, the right of labor to organize. Caught between union labor and the employers in their dispute are the majority of the workers who have been locked out.

The trouble began when the Federation of Labor refused to allow their truckmen to deliver food to the A. & P. because they hired non-union help and called the men out on strike. A lockout of 2,200 men followed, the A. & P. closing all their stores and announcing that they were withdrawing from Cleveland.

If this strike gets under way it will involve all chain stores and any number of unions, truckmen, butchers (union meat cutters are already on strike in Milwaukee and Racine, Wis.) all over the United States.

100% Unionized

For the last week there has been a silk strike on in Paterson, New Jersey, involving 25,000 workers, with additional 10,000 called out today. Paterson is 100% unionized and the battle there is over a living wage and the elimination of the stretchout system.

One of the companies employing 700 men is moving to Allentown.

Bridge and Dance

A bridge and dance will be given Friday evening, November 2, by the Ladies of Charity of the Immaculate Conception Parish, East 14th street, at the school hall. All are invited to attend.

A MESSAGE TO OUR READERS

During the past month subscriptions and donations to the paper came in so steadily that all bills were paid and the deficit due to the lean summer months was made up. We wish to thank our very generous friends all over the country for making our work so much easier for us. For the first time in months we have enough money as the paper comes out to cover the mail and express bill, God be thanked. The single subscriptions have increased by 625 and the bundle orders have jumped from 392 to 413 in the last thirty days. More and more seminarians, high school and college students all over the country are sending for the paper and using it in their economics and sociology classes.

We hope, too, that our friends will excuse us for delays in answering their encouraging and interesting letters. We received so many letters of commendation that we could not keep up with the mail that came in, especially since callers interrupted the editorial work so that often it was impossible to write more than two letters in the course of a morning. We keep no hours at the CATHOLIC WORKER office, because visitors start coming at eight thirty and don't stop until eleven. And inasmuch as they come from such distant parts as Utah and Nova Scotia, Minnesota, Germany and Mexico, we feel the necessity of keeping our doors open always.

Friendship House Is New Catholic Front in Toronto

Apostolic Works Against Bolshevism Bring Re- lief to Distressed

In the April number of THE CATHOLIC WORKER Baroness de Hueck urged the formation of centers of Catholic Action in large cities to form a front against the menace of Bolshevism and Atheism. This has now been done in Toronto.

Today Friendship House is a reality. It stands between two Communist halls, humble and small.

What do we do? Our motto is to try and be all things to all men in order to bring them back to Christ. We take care of 100 children after school hours, giving a chance to the tired mothers to rest awhile, counteracting to the best of our ability the many red Sunday schools of the district; we have study groups for the unemployed at night when we discuss Christian social reconstruction based on the encyclicals of the Popes, opposing the atheistical social (destruction) reconstruction of the Communist study groups. We feed the hungry, we clothe the naked, we visit the sick, we talk to the lonely, we go to court and arrange for lawyers to straighten out the many difficulties the foreigners get into because of lack of understanding of the languages and customs of the country.

Last week we served 100 meals to friends. We teach English to foreigners. We have started a

newspaper modelled on THE CATHOLIC WORKER, which we call *Friendship House News* for the present but soon hope to call *Catholic Canadian Worker*. We have a reading room for which we are in great need of books. We have 20 foreign newspapers and periodicals already but would like about 10 more. Our reading room is also our meeting room and study group room. It is the main meeting place of the House. Here men and women drop in for a chat with us, read their papers, and with what joy they see the familiar letters of their respective languages.

We have organized catechism classes for public school children, and a class of religious instruction for converts.

Our doors are wide open to anyone needing a night's sleep; reading THE CATHOLIC WORKER we have been sorry that we had no place for the single foreign girls to find shelter with us for a while. But since last week we will have no need of envying it, for although we have been open officially only five weeks, the needs were so great, the children, study groups and other activities expanding so quickly that we have been obliged to rent the house next door, which Provisionally became vacant at that time. We hesitated in doing so because we have absolutely no money, but then we thought what lack of faith! and tried quickly to repair it by going ahead and renting it. Just as we were speaking to the owner, the first months rent was donated, and now we already in two days received wall-papers for it and a nice warm looking Quebec heater, four tons of coal and furniture. How quickly Our Lord seems to respond to our trust. Our friends who are accepting our

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German Priest Tells of Seamen's Work in Europe

Catholic Sailors Union Organized by Aposto- late in France

Our Hamburg, Germany, correspondent, Father H. A. Reinhold, paid a visit to THE CATHOLIC WORKER office last week just before he returned to Germany, to tell of the work of the Apostolate of the Sea. He is the leader of this movement in Hamburg, and distributes THE CATHOLIC WORKER to American and English sailors who stop at that port.

"France is leading in this work," he told us, "because they have a well-organized plan of Catholic Action. They have organized the seamen themselves into study groups, and they conduct retreats, distribute literature and publish a monthly paper for the rank and file, the leaders, the officers and the chaplains. The seamen themselves officer their own groups and publish their own paper, and they link up liturgy and sociology, realizing that nothing is outside the sphere of Catholic Action."

Ignorance

"They have a great deal to say in regard to wages and hours and working conditions."

"One of the things that the Morro Castle disaster showed clearly is the need of an apostolate of the sea here. The work to be done here in America is to fight for the vocational training of seamen and build up their morale."

"There is a tremendous turnover in labor among U. S. seamen. They work for a few months here, and a few months there, and the stewards know nothing about seaman-ship and there is general disorganization. On a European liner you will find men who have worked for years for the company and every man is trained for emergency work as well as for his own. There is, in other words, a tradition of seaman-ship."

Father Reinhold pointed out the splendid work that had been done in San Francisco during the longshoremen's strike by Father O'Kelly and groups of men and women under his direction. This work took the form of relief and meals served to the strikers.

During the eighty-three days of the water-front strike, the Women's Auxiliary of the Apostleship of the Sea in that city abandoned all

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Sheriffs Protect Property Not Life In United States

Mob in Florida Mutilates, Shoots and Hangs Negro

Another lynching down in Florida. A negro is accused of attacking and killing a white girl, and before there can be a trial a mob of thousands gathers, forms a committee and demands their victim, who is tamely given over to them. The usual scene of horror is on, with thousands participating in the crime.

The Negro in this case was taken out into the woods, shot and mutilated with knives. Whether the wounds were inflicted first and the Negro died of the torture of his body riddled with shots afterward, is not known, according to the papers.

Whether or not the Negro committed the murder with which he was charged, the fact remains that now in the sight of God many thousands more have that stain of murder on their souls.

Who Are Guilty?

Most guilty of all are those officers who do not defend their prisoners from mobs. According to law all men are considered innocent until they have been found guilty by a judge or jury. Sheriffs are supposed to defend with their lives the prisoners left in their care. But when has any officer fired into such a mob, used tear gas or machine guns?

No, it is only in protection of property not of human life, that such means are used. Week after week you may read of machine guns and gas bombs directed against crowds of unarmed workers. *Property is being protected.*

Human life is cheap. The life of Claude Neal, Negro, shot and mutilated by a mob, was adjudged precious by Jesus Christ, who laid down His own life for him. If that Negro were indeed guilty of the crime with which he was charged, then it was that very crime too for which Christ Himself atoned. And it was because He was willing to atone for the sins of man that He could give them that commandment—that they love one another.

"Inasmuch as ye have done it unto one of the least of these My children, you have done it unto Me."

Once more Christ has not only been tortured and put to death, but He has been forced to endure the sin and lustful cruelty of that sad lost mob.

Catholic Workers' School

Beginning next Wednesday, November 7, we will begin once again the series of lectures at the office which proved of such interest to our audiences last winter. The lectures during the following month will take place on Wednesday evenings at 8 o'clock at the office of THE CATHOLIC WORKER, 436 East 15th Street, near Avenue A.

Among the speakers will be Father Gerard Donnelly, S.J., one of the editors of "America"; Professor James Vaughan of Fordham University, and later in the season Professor Carlton J. Hayes of Columbia and Rev. Jeremiah Toomey of St. Joseph's Seminary, Dunwoodie.

THE SOWER



Adm. Bethune

Negro Group Pickets A. F. of L. for Jim Crow Labor Policies

Organized Labor Exposed as
Fomentor of Race Hatred
on Labor Front

San Francisco.—Hundreds of labor delegates entering the convention hall of the American Federation of Labor recently were astounded to find the entrance picketed by members of the National Association for the Advancement of Colored People carrying huge placards denouncing the Jim Crow policies of organized labor.

This dramatic action, unprecedented in the history of A. F. of L. conventions aroused wide comment and became the topic of discussion inside and outside of the auditorium.

The picketers, colored men and women connected with the San Francisco branch of the association and led by Attorney Leland S. Hawkins, the branch president, carried placards reading:

SMASH COLOR LINE IN LABOR!

"WHITE" UNIONS MAKE BLACK "SCABS."

WHY DOES THE A. F. of L. SPONSOR JIM CROW UNIONS?

ONLY 100,000 NEGRO WORKERS

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ST. MARTIN



By CHARLES J. CONNICK

November 11th is the feast day of St. Martin of Tours, and so we are happy to print a picture of him as he met a poor man on the road, shivering with the cold. He immediately cut half of his big coat off for the poor man. The same night Martin had a dream wherein he saw Christ wearing the coat that he had so enthusiastically given away. What he gladly shared with a poor member of Christ's Mystical Body, he had in reality shared with Christ Himself.

LABOR GUILD

Schedule of Lectures at 30 Madison
St., Brooklyn

Every Tuesday, 8 P. M. "The Encyclicals on Labor." Father J. Fleckner.

Every Wednesday, 8 P. M. Public Speaking Class. Mr. C. O'Reilly.

Every Thursday. Open Forum. Prominent Speakers.

The Forum schedule is divided into three parts, viz.: 7.30 P. M., Discussion led from the floor. 8.15 P. M., Lecture. 9 P. M. to 9.45 P. M., Questions and Discussion.

The forty-five minutes' discussion led from the floor gives everyone the opportunity to offer his own solution, to ask a question or to discuss a problem.

The miserable conditions existing in our modern social system are the logical outcome of the 16th century "reformation." At that time foreign trade was assuming proportions that the local village market had never before dreamed of. Middlemen began to make their appearance between the producer and the consumer. These and other changing conditions were problems that the Guilds were trying to adjust themselves to, when they found themselves powerless because a state church "as by law established" had supplanted the Church of Christ, the only real champion the working man had ever known. The "reformers" repudiated the authority of the Church; they plundered the monasteries that had been the poor man's greatest friend; Guild property was seized; the Guilds themselves were disbanded and the road was open for the complete separation of the rich from the poor.

Small farms gradually gave way to large estates; the people were driven into the towns; small employers combined and became highly industrialized; machinery developed rapidly and women and children took their place in the workshop with the men in a slavish

worship of production.

"Dead matter leaves the factory, ennobled and transformed where men are corrupted and degraded."—Pope Leo XIII.

Whatever remained of the Guilds was no longer a vital force, because their protector, the Church, was now an outcast fighting for Her existence against the world, the flesh and the devil.

The Adam Smith school developed the separation of capital and labor by advocating the system of unrestricted freedom in business. Take away all restrictions, they said, and we will develop machines that will produce in such abundance that poverty will no longer be heard of. But alas for the frailties of human nature when divorced from religion, the abundance was produced alright, but not for those who produced it.

The power of the Church lessened as the power of materialism gained. The Pope himself became a "prisoner in the Vatican." The gulf between rich and poor widened, until today 2 per cent of the people in the United States own 60 per cent of the wealth, and 35 per cent of the people own nothing at all. Luxury abounds where millions starve.

Communists and Fascists today, are simply following the trend of the "reformers." The "reformers" rejected the Church; the Communists reject God. The "reformers" produced abundance and capital dictated the distribution; the Communists promise an abundance of production with labor as the dictator of the distribution.

Capital and labor are natural partners, not irreconcilable enemies; each have their rights and neither is entitled to be the dictator of the other.

By its abuses, capitalism has dug its own grave. Fascism is only a stop-gap between capitalism and Communism. Only militant Catholic Action can reconstruct the social order.

Michael Gunn.

The Forgotten Man—Carl Schmitt

By D. POWELL

If, as James Joyce suggests, the supreme question about a work of art is out of how deep a life it has sprung, then Carl Schmitt is a great artist. He may or may not be; but of this I am certain: he is a great man.

The artist is, of course, a crazy fellow. He seeks perfection even while his reason tells him that his powers are finite and that he cannot achieve it. Perhaps he realizes part of his vision, but he wants it all. He is a mystic who never sees his God—Truth, Beauty and Goodness—whole. The only reason that society does not segregate him in asylums, along with other anti-social humans, is that he is not immediately dangerous to life or property.

The Artist

Here and there I note an exception, chiefly during civilizations which were pagan or Catholic, but the artist is the true forgotten man. Society remembers him only after he dies. For the artist must be in constant revolt against civilization, and particularly an industrial civilization. The atrophied emotional content of the bourgeois is not for him. He breaks his lances against it, and starves.

I recall the first time I saw Schmitt. Several of us had gathered to discuss social justice. I remember his stating that social justice could be obtained only by starting with the individual; that is, when the individual was just, society was just, and that the Catholic could do most by example. Which means, in effect, that Catholics must be converted to Catholicism before attempting to convert non-Catholics to it.

The Last Catholic

Since our initial meeting, there have been innumerable discussions, during which his Bergsonian emphasis on the intuition and my intellectual skepticism have resulted in much juicy argument. But I have no place for the argument here. I am interested only in presenting a picture of Carl Schmitt: artist, forgotten man, Catholic, almost, in truth, the last Catholic.

This crazy fellow is a man of medium height, with a shock of dark brown hair, light brown eyes (Pan's eyes) and a deeply lined face. He looks, and is, ill-nourished. When painting he gets pains in the back of his neck and in his back and becomes so keyed up that he cannot eat. But he still worries the canvas with his brushes and

fingers until at least part of his vision is realized. He is just that crazy.

Worse: he has a crazy wife. Proof: she has ten children, "Carlo," I said, "you are not so much, the woods are full of artists, but your wife is a miracle." She is just that: a natural woman in an unnatural world, a woman of charm, unflinching tact and fine sensibilities. Schmitt, of coarser mold, a man, must make great demands upon her, but I have never found her wanting. The answer, naturally, is that even after sixteen years of married life and ten children, she is still in love with her husband. She is a miracle all right, but perhaps her husband is a miracle worker.

Of her ten youngsters, the first nine were boys and the last a girl, the "witch."

Real Children

I have told several of my respectable friends about these children and have watched the expressions of wonder, amazement, and even horror come to their faces. The more respectable they are, the more horrified they are.

I have eaten with the Schmitts and seen the youngsters in their bunks, one on top of the other, shipwise. I have seen them at play. I envy and love the whole flock of them: Carlo, Gertrude, the boys and the "witch," dirty faces, dirty diapers and all. There is love within this family; it was built on love and survives through love.

Preaching

Carlo once told me that I had a well developed sense of injustice but a not so well developed sense of justice, and I agree with him. Like all the Celts, I may not know what justice is, but injustice makes me see red and want to do battle. Which is probably why I can go along with Schmitt and Peter Maurin on their theories of the class war. Perhaps with another heredity, I should enjoy preaching the corporal works of mercy to a capitalist with an idea of converting him to elementary decency; but, as it is, I can see him only as a candidate for hanging. Christ, historically, did understand the uselessness of preaching to the money changers in the temple.

And there it is, and in what I am about to say, I am unjust to my fellow-Catholics, it is because my sense of injustice overwhelms my sense of justice.

(Continued in December)

Spirit of True Christian Brotherhood Shown in Don Bosco Institutes

Social Questions Vanish in
Catholic International Work-
ing Community

I saw the Social Question solved in a particular community only a short time ago. Rather, it was the lack of a Social Question. I saw nothing but Christian charity in that community. It was made up of about 150 poor boys, 50 young students of philosophy, and about 30 masters, professors, and superiors. You have already surmised no doubt, that it was a religious community. It was the Istituto Conti Rebaudengo at Turin, one of Don Bosco's several hundred such institutes.

There was no Social Question there, for there was no class distinction. The masters in the shops not only instructed the boys well, but did it lovingly. During meals, all ate together, and all ate the same. During recreation all played together.

Outside the modern, up-to-the-minute shops, there was no distinction between carpenters or shoemakers, mechanics or tailors, blacksmiths or machinists. Masters mixed with their workers. Professors with their students, superiors with their subjects.

The stimulus for this mutual love of high and low, of more learned and less learned, of superior and subject, was gained early in the morning when the 200 assembled closely together in their chapel—like a strange congregation of early Christian patricians and plebs in the catacombs—and there all became Communists, Christian Communists, by partaking of the Body and Blood of Christ. There, all distinctions of art, skill, knowledge, superiority, etc., disappeared. In the eyes of Christ they were all equal. They were all brothers. No class distinctions. No Social Question.

This community was no theoretical, up-in-the-air sort of business. It was a hard working, but paying

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POSITIONS

We believe that: "Men in our time are summoned to an integral restoration of Christian values, to a universal reinvention of order. They must expel from their minds all the barbarism, both Capitalist and Communist, of the naturalist and the atheist world."

To the LIBERALS we say: The age of compromise is over and done with. It is a war a l'outrance between integral materialism, Marxism, and integral Christianity, Catholicism—take your choice.

To the COMMUNISTS we say: Be honest and don't be sentimental—work out your integral materialism to its logical conclusion or chuck it. Read Leon Bloy if you can stomach him—His *Exegese des Livres Communs* makes good reading with *Das Capital*.

To the CHRISTIANS we say: Be Christians, apply the Gospels uncompromisingly to social injustice and you will have secretly achieved the second Christian revolution.

—The Colosseum, Sept., 1934.

"For four hundred years . . . the secularized masses had on the one hand been turning away from Christ, but on the other hand, under various cloaks, so that they should not recognize their origin, adopted typically Catholic lines of thoughts again . . . trades-unionism, or the idea of guilds; opposition to the Superman-complex of the individualistic, Nietzschean school . . . in a word, it (Boishevism) amounts to a Catholic heresy, that accept the circumference of the Faith and denies its centre."—Erik R. V. Kuehn - Leddihn (Gates of Hell).



Ada Bethune

Corporal Works of Mercy VIII
Burying the Dead

Workers Give Labor To Church Project

A novel instance of workers who find they cannot sell their labor and have therefore decided to give it freely is found at Kattowitz, Poland, where the Silesian cathedral is under construction. Anyone in the surrounding country who is out of work and wishes to join in this enterprise has only to inform his pastor, who will arrange for his transportation to Kattowitz. Transportation, food and lodging are charged against the parish from which the worker comes, and the necessary funds are provided by local subscriptions.

At present there are about 100 volunteer workers engaged in building the cathedral, under conditions reminiscent of the construction of the mediaeval cathedrals. Living quarters and meals for the men are provided on the cathedral site, and large numbers of the men attend the morning and evening offices in the episcopal chapel in a body.



Necessities of Life Must Be as Free As Water to All

900 Canadian Study Clubs Fight to Change Cor- rupt Social System

Bread, milk, fuel and other necessities to life should be provided in this age of abundance as freely as water, Father J. J. Tompkins of Antigonish, Nova Scotia, pointed out in an interview in THE CATHOLIC WORKER office last week.

Father Tompkins has long been associated with the co-operative movement in Canada, which is flourishing especially in the maritime provinces of Nova Scotia under the tutelage of St. Francis Xavier University.

Father Coady, also from Antigonish, had lectured the preceding night before the Co-operative League of America and told how through study clubs and educational work carried on in 900 communities, the idea of co-operation had grown and flourished.

The Extension Bulletin has from the first been on THE CATHOLIC WORKER exchanges and the work not only of co-operation, but of the growth in handicrafts has been our admiration.

Study Plus Action

Study clubs are essential, both Father Coady and Father Tompkins pointed out. "But the first fact to bear in mind is that dry subjects must be avoided," Father Tompkins said. "Discussion of abstract economics serves no purpose, but if you start out with the idea that this age is one of abundance, and why is it that this abundance is not being shared, then people are going to be interested and pretty soon find a way to get at some of these essentials." If there are those who stand in the way, then they must be removed from the path of progress. And there are many other ways of doing this besides liquidating them in the Russian sense.

For instance, Father Coady told of how the lobster fishermen in a small community wanted to take over the business of canning. The local factory would not sell out to them, so they went out into the woods for lumber, built their own cannery and the next year the recalcitrant had to go out of business.

"What we've got to learn is that it is useless to begin at the top," Father Tompkins said. "We have to begin right at the very bottom. We have to admit that there is not enough work—or the drudgery that people consider work—to go around. So the necessities of life must be provided for the unemployed, and they will soon find ways of serving their fellow man, working for the common good."

"It is not people who are crooked, it is the system itself. So the only thing to do is to change the system."

HOLY POVERTY

New Bern, North Carolina.

Dear Workers:

I am desperately poor myself, having labored as a missionary priest in this diocese for nearly 35 years, building up churches and schools. I know your tribulations and praise your Apostolic spirit. Everything you write rings true. You will not fail if you continue in your simplicity and spirit of personal poverty. Just now I am conducting a parish school with four Sisters and about 90 children. Income from school less than \$35 per month. Expenses over \$100. You see my fix, but God has not deserted me these 35 years, nor will He desert you. Call all you can on Him, for He has care of you. May St. Joseph guard you. Do not surrender to the world's vile ways.

Yours,

M. A. IRWIN.

HUMAN REHABILITATION

By PETER MAURIN

1. LISTENING TO THE POPE

1. Lincoln Steffens says: "The political problem is not a political problem; it is an economic problem."
2. Peter Kropotkin says: "The economic problem is not an economic problem; it is an ethical problem."
3. Thorstein Veblen says: "There are no ethics in modern society."
4. R. H. Tawney says: "There were high ethics in society when the Canon Law was the law of the land."
5. The high ethics of the Canon Law are at the base of the Pope's Encyclicals.
6. So as George N. Shuster says: "It is a case of listening to the Pope or listening to nobody."
7. For nobody but the Pope dares to talk ethics in terms of economics.

2. ROBERTSON'S BOOK

1. When in 1891, the Pope Leo XIII, sent out his famous encyclical on "The Condition of Labor," the rugged individualists of bourgeois capitalism paid little attention to what he had to say.
2. When the year after, in 1892, a wealthy Englishman, John M. Robertson, published his book on "The Fallacy of Saving," he received still less attention.
3. Whether they be financial magnates or captains of industry, or distinguished economists, or plain college professors, they are perfectly willing to let disturbing prophets talk in the wilderness.

3. BEFORE THE CRASH

1. Two years before the crash, in 1927, I spoke to a Rotary Club on "The Fallacy of Saving," the same subject that John M. Robertson expounded in his book thirty-five years before.
2. Like John M. Robertson, thirty-five years before I told business men that if they continued to put money into business

they would put business out of business.

3. But business men thought that America had found the secret of mass distribution as well as the secret of mass production and that the day had come of a two-car garage, a chicken in every pot and a sign "To Let" in front of every poorhouse.

4. THE GREAT FOLLY

1. While John M. Robertson and I were telling people: "If you want prosperity don't save your money," nobody paid any attention.
2. People preferred to listen to President Coolidge who was telling them just the opposite.
3. On the fallacy of saving a great boon was promoted which was bound to be followed by a great depression as, was pointed out by a Minneapolis business man as far back as 1926.
4. On the wave of the great boom people got crazy for stocks and stock promoters stocked people with stocks till they got stuck.
5. So in October, 1929, stocks ceased to go up and went down with a bang.

5. WE WERE TOLD

1. We were told in 1929 that "business would go on as usual."
2. We were told in 1930 that "the economic system was fundamentally sound."
3. We were told in 1931 that "prosperity was around the corner."
4. We were told in 1932 that "the depression was fought on one hundred fronts."
5. We were told in 1933 that "most of the unemployed would be employed by Labor Day."
6. And now we are told that "it is not a question of bringing back prosperity," that "it is not a question of economic recovery," that "it is not a question of emergency relief," that "it is a question of human rehabilitation."

6. WHAT IS NEEDED

1. Our experienced business men, our clever politicians, our distinguished college professors, had to have the experiments of the NRA, AAA, CCC, PWA, CWA, and what not before they were able to learn that "it is not a question of economic recovery," that "it is a question of human rehabilitation."
2. I am saying now to our experienced business men, our clever politicians, our distinguished college professors, that the way to make an impression on the depression is self-expression.
3. I am saying now that the best thing to give to labor is a philosophy of labor.

7. A PHILOSOPHY OF LABOR

1. The world would be better off, if people tried to become better.
2. And people would become better, if they stopped trying to become better off.
3. For when everybody tries to become better off, nobody is better off.
4. But when everybody tries to become better, everybody is better off.
5. Everybody would be rich, if nobody tried to become richer.
6. And nobody would be poor, if everybody tried

to be the poorest.

7. And everybody would be, what he ought to be, if everybody tried to be what he wants the other fellow to be.

8. CAPITAL AND LABOR

1. "Capital," says Karl Marx, is accumulated labor not for the benefit of the laborers, but for the benefit of the accumulators.
2. And capitalists succeed in accumulating labor, by treating labor, not as a gift, but as a commodity buying it, as any other commodity at the lowest possible price.
3. And organized labor plays in 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.

9. SELLING THEIR LABOR

1. When the laborers place their labor on the bargain counter, they allow the capitalists or accumulators of labor to accumulate their labor.
2. And when the capitalists or accumulators of labor, have accumulated so much of the laborers' labor that they do no longer find profitable to buy the laborers' labor, then the laborers can no longer sell their labor to the capitalists or accumulators of labor.
3. 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.

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Fascism or Communism Nearer Than in 1933, Says Priest-Educator

Greed of Bankers Sets Ex- ample to Criminals and Racketeers

Declaring that "greed in high places" has set an example for crime in "low places," the Rev. Dr. Edmund A. Walsh, S.J., vice-president of Georgetown University, in an address before an assembly of students at American University, Washington, D. C., warned that if the minority possessing most of the nation's wealth avoids the "clear social responsibility attaching to property" either its wealth will be "conscripted" by the government or "mobs will rudely confiscate it."

These two things, Dr. Walsh said, have "happened elsewhere, even within our own memory. I believe that danger is one step nearer than it was a year ago."

"The public greed of licensed money-changers, of unscrupulous bankers and legally incorporated buccaneers," Dr. Walsh continued, "has provided, alas, evil example for the criminal whose methods lacked only legality and the comfort of a respectable name," declared Dr. Walsh.—N. C. W. C. News Service.

Convert's Story Of Exploitation In Housework Job

Women Workers Enslaved by Greedy and Unscrupulous Employers

(The following story is but a sample of those we hear from the girls who come to us for shelter in the Teresa-Joseph cooperative. We are printing the story just as it came to us.)

Factory workers are protected by the Industrial Labor laws placarded on the walls of the workshops, but domestic workers are sadly in need of such protection. . . .

Many cheap people maintain a "maid" on scraps (pieces of food left over on the family plates after dinner, transferred again to the platter, and the bell sounded for "Marilyn" to have her repast in the kitchen from the remnants). For luncheon an egg, pot cheese or sardines are in order for a worker doing heavy manual work. The hours of labor are usually from 6:00 a.m. until late at night and sleep is oftentimes broken with children crying.

These cheap people use profanity and are ungodly and immodest to live with, keeping their bedroom doors open all night to watch the refrigerator.

A day off with cheap madams is a week day one week and a Sunday the next, usually around 3:00 p.m. At times a girl is kept indoors for days at a time, which is unhealthy.

Sleep in the Bathtub!

In many homes the sleeping arrangement affords no privacy whatsoever, as on the couch in the foyer, on a cot in the kitchen or parlor, or with the children, and often daddy comes in to help quiet them. Girls are requested in some homes to sleep on a board across the bathtub. In such cases where no modest quarter can be afforded in the home of these strangers, only sleep-out help should be permissible.

When a girl does not work over a week, the customer can receive three-fifths of his fee back from an agency (\$3.00 usually). Any number of people live in filth until it becomes an eyesore, then go to an agency and pretend they have a permanent position and hire a girl for about \$25 a month, work her like a team of horses until she digs out the place, then discharge her on about the sixth day, pay 87 cents a day for her toll of long hours and demand a refund from the agency, saying the girl was incompetent. There is a great rush of such customers, particularly before the holiday seasons. It would cost them about 50 cents an hour for the same work by a day-worker and they could not manage to get so much work done in a day for they could not think of paying for 16 hours work at that rate.

—L. M. W.

Editor's Note: One of the girls at the Teresa-Joseph gets \$1 a day for ten hours of drudgery.

Troy, N. Y. (FP).—Workers of the Troy, Albany, Kingston plants of the Artistic Shirt Co. have struck for higher wages and union recognition. Strikers charge they are unable to earn even the minimum wage of \$13 a week for 40 hours' work since all have been put on piece work.

New York (FP).—So that no more investigators for the Textile Labor Relations Board may be jailed as revolutionists—as one was in the South—the *Daily News Record*, textile industry paper, has listed the investigators and examiners being used.

THE CATHOLIC WORKER

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Dividing the Workers

By addressing ourselves to "Catholic Workers" we are often accused of dividing the workers. It is most assuredly not our intention to do this, and the fact that we emphasize the dogma of the Mystical Body of Christ, that we are members one of another, proves this point.

We do not feel that we are dividing the workers when we urge Catholics to learn more about the social teachings of the Church. They are divided because they do not know these social teachings. The Holy Father in his great encyclical "Forty Years After" speaks of the organization of Christian Working Men in Catholic Action. In referring back to Pope Leo XIII he writes, "He attributed prime importance to societies consisting either of workmen alone, or of workmen and employers together." In the case of "certain established economic institutions" making the formation of truly Catholic unions difficult as in this country, then the Pope says that "side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct."

There was an example of this in the industrial section of Lille, France, when Catholic unions were set up side by side with Socialist unions which were much the stronger, and the two worked together for social justice. In this case the bishop, who headed the work, was condemned by the industrialists (even the Catholic industrialists) but approved by the Holy Father.

A more recent instance of it is the work of the Apostolate of the Sea in France where unions have been formed where only Communist unions existed before, for the education and recreation of seamen, and in addition to religious work there is much work done for social justice such as inquiries into such matters as wages and working conditions.

There is real need for work of this kind in America. Existing organizations such as the Holy Name Society or the Knights of Columbus, by taking up the study of social justice, forming groups within their own organizations, of men belonging to the same union or industry, would make a great impression on the depression, as Peter Maurin says.

The Dignity of Labor

Another criticism directed at the paper is this: that we air too much the grievances of labor and do not point out its duties. Here is a letter, for instance, that came in this morning:

"I do wish you would stress a little more in your article the duties of the worker towards the employer. The guilt is not all on the side of the employer. But the attitude of the average Catholic worker is far from correct. Largely because he is always hearing of the exploiting of labor by the monied classes and never hearing of his duty as a worker. Your paper always impresses me as taking sides with labor regardless of conditions and always ranting against the employer..."

We try to stress the duty of the workers towards God and himself first of all. And the Catholic neglects those duties when he does not work for social justice. There has been nothing but talk about duty to the employer.

I agree that the guilt is not all on the side of the employer. The Pope advises us to champion always the weaker side. The attitude, we will agree, of the Catholic worker is far from correct, not only in regard to social justice but in regard to his work. There is greed here, too. One of the difficulties of the labor movement in the United States is that there has been an aristocracy of labor, union men getting high wages in various trades, and ignoring their poorer comrades who have not had the benefits of unionization such as in the textile and mining fields. There is graft and racketeering in labor organizations which has justly prejudiced not only the employer but the poorer worker against them so that they are more willing very often to accept the radical trade unions than they are the old established ones. There is always a rank and file fight going on against existing trade unions and their technique.

I agree too that the attitude of the worker towards his labor is not correct. There is a loss of pride in craftsmanship which is due to the mechanization of industry. Pride in doing to the best of one's ability the work that God has given him to do, is a lesson which the American worker will have to relearn.

I saw a Communist movie over on Fourteenth street last year which exemplifies what I mean. The name of the film was "The Return of Nathan Becker" and it was the story of a Russian Jew going back to Soviet Russia and working there at his trade of bricklaying. He has an intense pride in his work and there is a rivalry at once between him and a Russian worker as to the best way of laying bricks. So they have a contest to see whose work is the best. This is the entire theme of the picture, and the attitude towards the work of one's hands was a truly Catholic one. Without the captions and the lauding of the Soviet Union the picture could have been put on before any Catholic audience as a fine moral film exemplifying the nobility of attitude of the workers, who stressed the doctrine of the common good and took pride in their little part in working towards it.

Preface for Masses of the Dead

Truly is it right and just, meet and availing to salvation that we should always and in all places, give thanks to Thee, O Holy Lord, Father Almighty, Everlasting God: through Christ Our Lord.

In Whom the hope of a blessed resurrection hath shone out upon us, that those, troubled by the thought of dying, may be consoled by the promise of future immortality.

For to us, Thy faithful, O Lord, life is changed, not taken away, an eternal dwelling is prepared in heaven when the abode of this earthly stay has been dissolved.

And therefore with the Angels and Archangels, with thrones and dominions, with the whole host of the heavenly army, we sing again and again, the hymn of Thy glory:

Holy! Holy! Holy, Lord God of the multitudes! The heavens and the earth are filled with the majesty of Thy glory! Hosanna in the highest! Blessed be He Who cometh in the name of the Lord! Hosanna in the highest!

Not Pacifism

Recently THE CATHOLIC WORKER printed a leaflet opposing IMPERIALIST as well as CLASS WAR, and headed that leaflet—THE CATHOLIC CHURCH IS ANTI-WAR. We issued this leaflet to show the principles of the church in regard to imperialist war, to show the man on the street that it was not only the Communists who were opposing imperialist war. We showed that the church went further and opposed class war as being anti-Christian. We quote again Pope St. Clement of Rome:

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

We are writing this to try to answer the objection of many of the rank and file who put their question thus:

"If there are 331,500,000 Catholics in the world and they are opposed to war, why do not wars cease? If they acknowledge spiritual authority, why cannot the Pope use his tremendous force to stop war by excommunicating leaders and whole countries for participating in war. If he had done that in the last war, and the Catholics had had to stop fighting, the war would have ended. Instead of that he talked a great deal about peace and did nothing."

This is an objection to the church which has been made again and again. And the question can only be answered by bringing in that answer which answers so many objections—free will.

Our leader is Christ the King but He demands from his followers and subjects "willing" love and obedience. If He is all powerful He could easily have had, by depriving us of free will, our allegiance.

The greatest and most terrible gift—the gift that has made man littler lower than the angels is this gift of free will.

And should the Pope set himself up as something more than Christ by excommunicating whole bodies of people?

Everyone knows the tremendous value of propaganda and knows how people are brought to war by propaganda. It is inconceivable that masses of men are mobilized, allow themselves to be led to certain slaughter, if they were not convinced first that they were doing their duty to their country. They are convinced they are fighting in a just cause, they are mobilized by necessity. Every force has been brought to bear to make them believe this. If they have this belief in the rightness of what they are doing, the Pope would be exercising a tyrannous power to enforce obedience to him. Such an act of wholesale excommunication would be contrary to liberty of Catholicism.

In regard to war, the church recognizes that there can be a just war if four conditions are fulfilled.

These four conditions are as follows:

A State can rightly declare war only when it is morally certain that its rights are being actually violated, or are in certain and imminent danger; when the cause of war is in proportion to the evils incidental to war; when every peaceful method of settlement has proved inadequate; when there is a well grounded hope of bettering conditions by the conflict. If these conditions were fulfilled—they rarely have been in history—wars would rarely happen. (See Father Stratman—The Church and War; Father Conway, in The Question Box.)

Memoirs of a Newsboy

By STANLEY VISHNEWSKI

1. "Were they not all Communists who all turned Catholic."

2. "I am a Catholic myself—But has not the Church always stood for Capitalism."

3. "I have been a Catholic all my life, supported the church, but when I lost my position, I went to my pastor and he refused to help me. That is why I won't support your paper."

Note: I met this man down at the Battery. I gave him a copy of the paper and he promised to read it.

4. "What kind of a paper is it? Who prints it?"

Answering this man, I replied: It is a Catholic Radical paper devoted to bringing the Social Teachings of the Church to the man in the street. "Are you sure it's radical? Give me a copy—It's time the Catholics were waking up."

Note: The above occurred on 23rd street. Questions like the above mentioned are shot at me in rapid fire order. The people evidently can hardly believe that the Catholic Church would ever approve of a paper like this. They also believe that the Church is for Capitalism and that only Communists stick up for the workers. The Communists have stolen the Church's thunder by advocating those principles which the Church should in reality advocate. But though the thunder has been stolen we still have the lightning. Let us use it before they steal that off us too.

Many people ask me, "Is that (Catholic Worker) something new?" Showing that many people (not surprising as there are 7,000,000 in New York City alone) have not heard of the paper.

The poor "Catholic Worker" also it appears to me is being persecuted wrongly by many classes of people who have never even read a copy so it seems.

The Communists hate us for being anti-Communist. While the anti-Reds accuse us of being Communist.

By Radicals we are hated for being alien and hostile to their movement. While the anti-Radicals and Conservatives hate us for being Radical.

Pro-this and Pro-that and Pro-everything hate us for being anti-this, that and everything.

You would think that this silly farce would end here. But the tragedy of it is that it don't. For the anti-this, that and everything hate for being pro-this, that and everything.

A Protestant woman said to me: "Protestants and Catholics ought to get together to combat Communism and Atheism. After all we are here to save our souls. And they (Communists) only believe in having a good time and killing each other."

5. "You think you are a swell bunch down there." (An Atheist.)

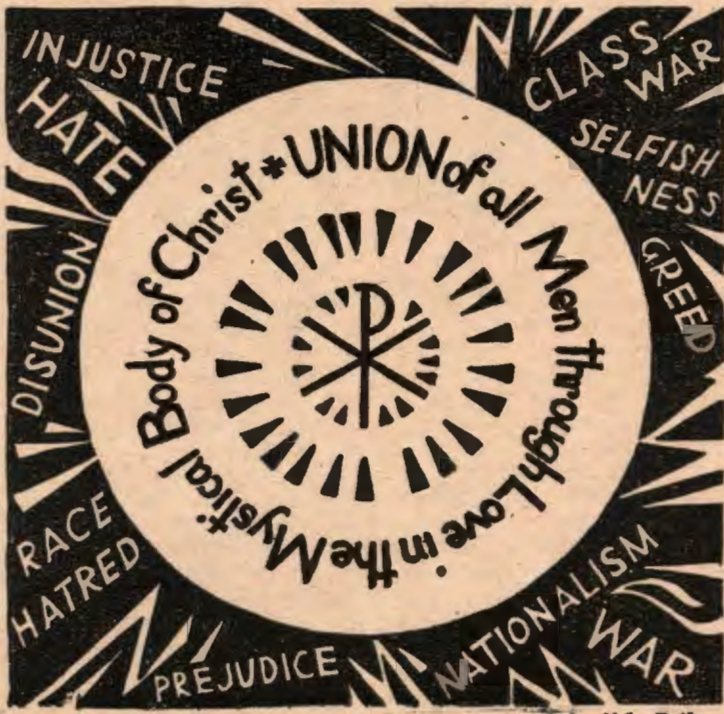
6. "Bunch of Facists." (A Communist.)

7. "It's nice, it's pretty, it's good." (A young girl about eleven years of age.)

8. "O. K. Nothing wrong about it." (A modern girl.)

9. "As long as it is not for Hitler it is O. K." ("By a Jewish young man.")

10. "What kind of a paper is it? Communist, anti-Communist, Social- (Continued on page 6)



Adm. Reithaus

LETTERS AND COMMENT

In the south we are more smug; perhaps most of us are "better class" or conservative in politics—and then, being English, say: "No religion in politics!"

But I am really writing this to ask you to send me THE CATHOLIC WORKER regularly every month, starting with the August number. Lastly, if you want a London correspondent, I shall be delighted to help you in any way.

OSCAR A. SPENCER.

RACIAL JUSTICE

Denton, Texas.

THE CATHOLIC WORKER September issue on the front page carries this headline, "Justice for Negro Is Catholic Duty, Urges Priest; Condemns Drift From Spirit of Christ by Highest Catholic Types." That headline should be seriously pondered. Can those who oppose the spirit of Christ be classed as Catholics of the highest type? It is a great blessing that THE CATHOLIC WORKER gives so much attention to the Negro group, which has so long been neglected by Catholics. Indeed, we Catholics, clergy and laity, should hang our heads in shame for our negligence toward that oppressed group. May bishops and priests and Catholic educators and Catholic editors soon understand that they are in duty bound to assist the persecuted Negro group. It is difficult to understand how Catholics can receive Holy Communion and at the same time hate Negroes, who are the children of God.

Rev. RAYMOND VERIMONT.

MORE READERS

Brooklyn, New York.

Enclosed you will find a money order for \$8.60. This includes payment for 100 copies of THE CATHOLIC WORKER which you have sent us and an order for 760 more copies which we hope you will send as soon as possible.

The Catholic Action Society of Bishop McDonnell is doing its best to help you succeed in your work.

MARY E. LEMM,
Secretary of
Catholic Action.

CANADIAN C. W.

Toronto, Ont., Canada.

Acting on your advice, I visited Friendship House, 122 Portland St., Toronto, and received a hearty welcome. While I was there I subscribed for the *Canadian Catholic Worker*, which will be issued for the first time during the month of October, which I consider is a very appropriate month, as it is the month of the Holy Rosary. If our Heavenly Queen assists the editor's efforts, all will be well. I am very grateful to you for having directed me as you have done, for I am greatly interested in what is called Catholic Action. I think the paper should have a great future in store, for it is something really original. Trusting that God will inspire men and women of good-will to come to the aid of both the American and Canadian *Catholic Worker*,

FRANCIS J. MURPHY.

REPORTER WRITES

Buffalo, New York.

Thank you for the sample copy of THE CATHOLIC WORKER. I have been borrowing a copy of the paper from a fellow-worker, John H. Smith, who is a subscriber.

But the sample was sent to my house and my family was enthusiastic about the paper and your work. They accused me of keeping a good thing from them. Enclosed please find \$1. I want to subscribe for a year.

Mr. Smith and I are reporters for the *Courier-Express* and cover the labor beat. If we can cover any

Buffalo angles on stories you want we will do so gladly. We know most of the laissez-fairers, Socialists, Communists and NRA outfit, so call on us any time. Of course, we offer this service gratis.

STEPHEN V. FEELEY.

Challenge to Seminaries

"When I read your last editorial I could not help recalling the words of Peter Wust in his essay, 'Crisis in the West' (2d of three in one volume, entitled *Essays in Order*, by Maritain, Wust, and Dawson—MacMillan, 1931).

"What are we to do? What am I to do, what are you to do? (to hasten the dawn of the new age of Christendom)... Believe and do what you will; love and do what you will; pray and do what you will... Make yourself Christian; completely Christian. Then look around you and perform the work that has been given you, according to your capacity. But wait in patience. (Christian patience — 'the long, deep breath of eternity.') For it is only the sowing that is your business. Leave, with childlike trust, the gathering of the harvest to the generations that God has called to that magnificent task."

"You should read that book if your work gives you time. It opens up perspectives of Catholic thought, magnificent, humbling, inviting."

"Your request for prayers reminded me that if I have not much money to offer I can at least offer holy Mass for your work. As long as I get THE CATHOLIC WORKER I'll try to make place for one Mass each first Saturday in the month (Saturday is her day) for the success of your work."

"I'm delighted to note the letters from London and Australia. God's works are always wonderful, but especially when they come as a surprise."

"Pray for a poor philosophy teacher who hopes to sell some live Christian thought to his pupils."

"The subscriptions I am sending amount to 57 percent of the student body here and we challenge any major seminary to even come near this mark. Print this part of my letter and thereby arouse more interest in your noble work on the part of the seminarians the country over. Until other seminaries elsewhere approach our mark we shall continue to count ourselves more progressive and liberal (in the sound sense) and the 'extra-South' Seminaries more reactionary than pseudo-history has striven to show."

J. DROLET,
New Orleans, La.

Mexican News

Guadalajara, Mexico.

Dear Friends:

Thank you very much for the fifteen copies of THE CATHOLIC WORKER, which I am distributing among English-reading Mexican friends.

You may be surprised to learn that I am in Mexico in the capacity of a Protestant missionary—though not as a proselytizer in any sense of the term. My aim has been to try to realize more of the spirit of Christ through working for mutual understanding and appreciation on the part of both Catholics and Protestants, and co-operation wherever possible in community service. My approach has been rather that of the Fellowship of Reconciliation, of which some of you also may be members.

Since Mexico is still overwhelmingly Catholic, I should think that one of the greatest hopes for her regeneration would be the type of movement such as you represent within the Church itself. For that reason I welcome especially the circulation of your paper here, and only wish there might be an edition of it in Spanish. I first learned of it through our Congregational "Advance" which carried an article highly recommending yourselves and your publication—an attitude which I heartily share since reading it.

I am enclosing a copy of the

newsletter which we send out to our constituency—also a translation of the principal clauses of the proposed amendment to the Mexican Constitution which is the center of the present controversy. Just within the past week all the priests have been expelled from the state of Colima, and the churches closed in Chihuahua, making a total of five the number of states in which the clergy are not allowed to function. Naturally there is agitation elsewhere to extend this movement, but whether it will go much farther it is difficult to say. Some sort of a reaction would seem to be due sooner or later. Our local governor seems to prefer a policy of moderation.

To understand this situation, one needs to continually keep in mind the peculiar character of Mexican Catholicism, which has historically been more Spanish-Aztec than Roman. During colonial times the church was practically a function of the Spanish government, and it was only natural that after independence there should be an intermittent struggle between church and state over possessions and prerogatives, engendering bitterness on both sides. A very fair and penetrating exposition of this conflict may be found in the chapters 4, 5 and 6 of Tannenbaum's *Peace by Revolution* (Columbia University Press).

Name withheld.

P.S. You may publish anything you may care to from this or the enclosures, though I would prefer that my name should not be used.

Daily Mass

The Pro Cathedral,
Dublin, Ireland.

Dear Ladies:

I am deeply touched by the Christian splendor of your valuable paper. It's the kind of work that's wanted the world over. Your courage is magnificent in facing the difficulties you must experience in carrying on the noble work. I shall remember you both, and all your workers in the good cause in daily Holy Mass.

(Rev.) Thomas J. Farrell.

Peter Maurin Says:—

(Continued from page 3)

- men's economic problems.
- Thomas Jefferson says: "The least government there is, the better it is."
- If the least government there is, the better it is, then the best kind of government, is self-government.
- If the best kind of government is self-government, then the best kind of organization, is self-organization.
- For when the organizers try to organize the unorganized, then the organizers do not organize themselves.
- And when the organizers do not organize themselves, nobody organizes himself.

11. FARMING COMMUNES

- The unemployed need free rent; they can have that on a Farming Commune.
- The unemployed need free fuel; they can cut that on a Farming Commune.
- The unemployed need free food; they can raise that on a Farming Commune.
- The unemployed need to acquire skill; they can do that on a Farming Commune.
- The unemployed need to improve their minds; they can do that

on a Farming Commune.

12. PROFESSORS OF A FARMING COMMUNE

- Professors of a Farming Commune do not look for endowments; they leave that to the Farming Commune.
- Professors of a Farming Commune do not tell their students what to do; they show them how to do it.
- Professors of a Farming Commune do not enable their students to master subjects; they enable them to master situations.
- Professors of a Farming Commune do not prepare their students for a position where they will have to play somebody else's game; they train them for a profession, where they will be able to play their own game.
- Professors of a Farming Commune do not teach their students how to make profitable deals; they teach them how to realize worthy ideals.

13. LABORERS OF A FARMING COMMUNE

- Laborers of a Farming Commune do not work for wages; they leave that to the Farming Commune.
- Laborers of a Farming Commune do not look for a bank account; they leave that to the Farming Commune.
- Laborers of a Farming Commune do not look for an insurance policy; they leave that to the Farming Commune.
- Laborers of a Farming Commune do not look for unemployment insurance; they leave that to the Farming Commune.
- Laborers of a Farming Commune do not look for an old age pension; they leave that to the Farming Commune.
- Laborers of a Farming Commune do not look for economic security; they leave that to the Farming Commune.

14. THE COMMON GOOD

Helen Keller says: "Dazzled by inventions and exploitation of the vast resources in which this country abounded, the people lost the vision of the Kingdom of God."

The time came when every American was afraid to be poor, despised anyone who elected to remain poor in order to simplify his life and save his conscience. They lost even the power of imagining what their forefathers' ideal of a nation of God-fearing men had been. We begin to realize that there is only one true kind of national greatness and that is to hold fast to and conscientiously work for the ideal of the Common Good which is mightier than any man and worthy of all men.



Ado Bethune

Negro Friends

Jamaica, Long Island.

I am enclosing twenty-five cents for a subscription to THE CATHOLIC WORKER for a colored friend, of mine. His name is Allen Edmund, residing at 103-15 168th Place, Jamaica. I showed him the articles in the September issue about the Negroes and he became interested and asked where I get the paper and how much does it cost. I had given him several previous issues of the paper.

Mr. Edmund has a colored friend, Mrs. Davis, by name, who is Catholic. I told him to show the paper to her, and if he desired to obtain subscriptions for it amongst his circle of friends in and around New York Boulevard and South Street, Jamaica. He said he'd do that. You see, in Jamaica below South Street, and perhaps a little above there is a colored belt, mixed with Italians, Poles, Germans, etc.

Below Jamaica section is St. Joseph's Church for Polish folks on Sutphin Boulevard. On Liverpool Street is St. Pius for Italians, and on New York Avenue is St. Benedict the Moor for Colored Catholics. Father McCabe is in charge.

Mr. Edmund became interested in the church when I told him the Catholic papers carried lists of approved motion pictures which he could peruse before allowing his two young daughters to attend. So I handed him my WORKER, *Our Sunday Visitor* and *Tablet*.

I feel certain if you opened an office in South Jamaica that quite a few of the poorer classes now either irreligious or Protestant would become interested in the church. The Communists have an office and clubrooms. They hold street corner meetings twice weekly.

ENGLAND HELPS

London, England.

In today's *Universe* I read of your great effort for Catholic Social Reform and your paper, THE CATHOLIC WORKER—may God bless it and its staff.

I am the secretary of the Catholic Society at the London School of Economics, London University, so I have met Socialism at close quarters, for the L.S.E. is a hotbed of it.

We in England have little support in your line of work. Our Catholic Social Guild, with its Workers' College at Oxford University, is really only strong in the north, in industrial areas where many of the workers are Catholics.

Catholic Worker Leaflets

(Mimeographed)

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

Day After Day

During Sunday I read the Life of Mother Seton. The first years of her work in founding the Sisters of Charity in America held much hardship for her little community. The sisters subsisted on carrot-coffee, salt pork and butter-milk during one winter. For Christmas they had smoked sardines. Their first community was housed in a four-room shack in the country, in Maryland, and it was so cold a winter that they had to sweep the snow out of their rooms which had drifted through crevasses by the barrel full. They went outside to get their water from the pump.

The most extraordinary donation received during the course of the month was a crate of eggs, thirty dozen, shipped from Indiana by a Pullman conductor as a donation to the cause. God bless you, Mr. Greenen! The eggs we had been eating were all right scrambled, but would not bear eating soft-boiled. They were rather sulphurous. Our friend, Mr. Minas, made them palatable by sprinkling red pepper over them plentifully, but we have not his oriental tastes. Fresh eggs! What a panygeric we could write on the subject! Soft-boiled for breakfast, with the morning paper and a symphony on the radio, preferably the first Brahms!

The Teresa-Joseph Co-operative enjoyed them and some unemployed friends enjoyed the unexpected luxury. A christening feast which took place in THE CATHOLIC WORKER office was positively an egg orgy to be alliterative. Dozens were consumed, with gusto, the guests coming from Brooklyn, the Bronx and Manhattan, New Jersey and Long Island City, representing eight nationalities. Indeed if there had not been eggs there would have been no feast.

Again, thank you, Mr. Greenen!

To pass from the jovial to the tragic. George Issoski, Aliquippa steel worker, a union man, was arrested for distributing union literature and was sent to a lunatic asylum by a lunacy commission appointed by the sheriff of Beaver county. Investigation by the state labor department into the terrorism in Aliquippa, resulted in the worker's release. Jones & Laughlin are the bitter anti-union steel employers in this Pittsburgh district.

Here's another horror story. Three boys were killed as they dug stray lumps of coal in a colliery near Wilkes-Barre and an avalanche of 1,000 tons of debris buried them alive. The boys were 12, 14 and 16. Two other boys, 10 and 15 were taken to the hospital with possible skull fractures. They were trying to help out their impoverished families.

Shallowest book of the month: V. F. Calverton's THE PASSING OF THE GODS. There is much talk of the "unverifiable promises of religion." At least he realizes that it is Protestantism that is allied with Capitalism. "Today, with capitalism visibly tottering, religion may be expected to perish with it," he says. Ernest Sutherland Bates reviews it very approvingly. "The postponement of the religious triumph to the future life...turned out in the long run to be of inestimable service to religion by in-

surging its dogma against any possible disproof through experience."

The Daily News in its correspondence column had a threatening letter in regard to radical agitation, signed "Castor Oil." The Tribune the same day carried a first page little feature about how they are enforcing discipline in a little Pennsylvania town which makes the curfew effective for youngsters by punishing stayouts with castor oil.

These stories are like straws showing which way the wind blows. Lawlessness to be curbed by fascist tactics learned from Mussolini. First we train our children to be free and untrammelled and set them an example of lawlessness; then we try to check them by more lawlessness, by technique opposed to the true spirit of liberty.

There is great need of a nursery school for children under one year of age. We heard a sad story from a social service worker last month about a young girl whose twins were taken from her and put in an institution, because she had no money and no husband. She is supported by Home Relief and the necessity to care for her own children, whom she wished to keep with her, would have done much for her rehabilitation. A young woman with twin babies to care for is not going to have much time for men or parties, and on the other hand, no man is going to go out of his way to try to lead her astray. If there were a nursery where the young mother could leave her children days while she looked for work, the nuns with whom she came in contact, and her own feeling of responsibility would help her. In this case the girl is mourning the loss of her children.

And it will be hard for her to get those children back. They will be boarded out and she will be allowed to visit them once a month for one hour; she will not be allowed to bring them candy or toys, nor will she ever be able to take them home with her until she can prove she has a home for them.

It seems to me that some attempt should be made to keep a mother and child together and only after she had proved herself utterly incapable, should they be separated. There is too much readiness to separate mother and child for the sake of slight material benefit.

Will the Sister Mary Helena who offered us back numbers of the Commonweal and The Catholic World please send them to us? We will be very glad to have them, but lost her address and could not write.

Attention, Columbia!

Ridgewood, New Jersey.

There is no reason why we cannot do something up at Columbia. I notice a fellow outside of the School of Business every morning selling the Daily Worker and the New Masses. Why cannot I distribute THE CATHOLIC WORKER and Leaflets some morning? We can talk about that when I drop in to see you. DICK DEVERALL.

Patent for Sale
Combination Kitchen Tool. Opens screw caps on preserve jars (any size). Opens jelly glasses, cans, cocoa cans, milk and beer bottle cap lifters and cork screw. Apply J. F., 36 Madison Street, Brooklyn, N. Y.

Primer of Prayer, by Father McSorley

Prayer is the first duty of everyone who is working for social justice. All that we do is of no worth if it is not for Christ and with Christ. Read Primer of Prayer, by Father Joseph McSorley, Paulist; published by Longmans, Green and Company, 114 Fifth Avenue. Price, \$1.25.

Father McSorley has from the first given his friendship to THE CATHOLIC WORKER. Last winter he spoke at THE CATHOLIC WORKER School. What we have learned from him has been of inestimable help to us in our work.

Here is a little sample of the way he explains things. Recollection, he writes, "remembers what we experience in the church on a First Friday, when in our mental background looms up incessantly that Sacramental Presence ever on the altar. We may call it recollection, or sense of the presence of God, or contemplation, or silent prayer. Whatever its name, it is one of God's greatest gifts to the soul."

HARLEM KIDS LEARN LITURGY AND DRAWING

Our Art Class in Harlem is coming along beautifully. It is lots of fun. This last Wednesday afternoon we were twelve children and we had such a good time that we are all going to come back regularly.

We have been drawing various things up to now: Chalices and hosts (that all those who are Catholics and who made their first Communion know very well), roses and lilies for the Blessed Virgin, crosses, etc.

A very popular design is a rosary made into a flower, with the large beads at the center, each decade forming a petal. The cross and beginning of the rosary make a fitting stem. Constance Welsh made a beautiful design of the Sacred Heart with a crown of green, living thorns and surmounted with a cross.

We are working with pencils and crayons. The colors are lovely to draw with and we are all learning to be responsible and also thoughtful about the other fellow.

Suppose, for instance, that I am using the light green crayon when somebody says: "I need light green." I say: "I am using light green right now, but I have got only a little bit to do and I shall give it to you right away."

Or else, if I don't really need the light green, I say: "I was going to use it, but I can wait and do my orange piece first."

Zeal

We are all so good at thinking about the other fellow and giving him a chance that, whenever somebody at one table asks for blue, why, immediately the whole other table rushes out to hand him the blue. That is what I call real Christian spirit, don't you? And I suspect our Lord is happy when He sees it.

The only sad thing about the class is when five o'clock comes and we have to stop, clear up and go home. Wednesday before last we were having so much fun that we kept on drawing and drawing overtime till it got so dark that we could hardly tell one color from another.

And with winter coming it is going to get dark earlier all the time. Needless to say, Peter has no electricity but, thanks be to God, he has two big kerosene lamps that will be very good as long as we shall not be too many.

ADE BETHUNE.

Memoirs of a Newsboy

(Continued from page 4)
1st. Hitler, Paper. What kind is it? ("By a Jewish young man.")

11. "THE CATHOLIC WORKER, though not one able (in size and more frequent issue) to compete with the Daily Worker, yet I find it cheerful and inspiring.

"Reading the Daily Worker I remain in a morbid mood and think of the fatality of the present America.

"THE CATHOLIC WORKER cheers me up—gives a longer life to my ever diminishing faith in our country and gives me the ability to go my never ending job of looking for a job more cheerfully.

"I have read and re-read each copy that is in my possession and I am eagerly looking forward—now to the next one.—Good luck to its staff."

Note: (Above written for me by a friend of mine who has been roaming the country in quest of work. Although a Catholic at birth he has fallen away and is now an Atheist.)

I have been also approached by many Communists. Some the intelligentists of the Communist Party ask questions about the Church and the paper which I am hard put to find a suitable intelligent answer. They really are curious about the paper and sense the threat in it.

If looks could kill the paper, the

staff and the news boys would have been laid to eternal rest long, long, long ago.

I especially remember one man on 23rd street, who as he passed thumbed his nose at me.

Another case which I distinctly remember also occurred on 23rd street.

I was selling the paper and contemplating the scenery. When I was rudely awakened out of my reverie by a portly man. Who stuck his fist under my nose and shouted in tones loud enough to awaken the nearly dead:

"Get off the streets with that Bolshevik paper. I am an American and I don't want to see you selling any Communist papers here." I told him, "Mister you got me wrong, this is a Catholic paper, not a Communist paper." He refused to listen to reason but continued to yell in a loud voice disclaiming the paper and attesting its origin to Moscow.

He then started to walk off still shaking his fist at me. When a young fellow stepped to my side and said: "Did that fellow insult THE CATHOLIC WORKER? Why! I'll go over and break his head, that guy is nothing but a Communist himself. Don't mind him."

Note: Many people come to my rescue when I am selling the paper, if a Communist tries to attack the paper or gives me a dirty look people then start given me moral support.

Another incident happened while selling the paper on Fourth avenue.

I was stopped by a man who inquired, "What paper is that?" Answering, "THE CATHOLIC WORKER." "Who prints it?" "Is it Communist?" Answering him, he continues, "What nationality are you?" Suspicions were entering my mind that this man was either a Communist or a 76er, so I replied, "I am a Catholic." He gave a snort of impatience. "Not that, what nationality are you?" "Why Lithuanian," I said. "How much is it?" "One cent," I said. "What?" "One cent," I again said. With a disgusted look on his face he gave me 5c and walked away.

The only reason I have to offer that I do not sell more copies of THE CATHOLIC WORKER than I usually do, is that most people believe that THE CATHOLIC WORKER is Communist.

The trouble lies in the fact that Worker and Bolshevism, as it seems now-a-days, go hand and hand together in the minds of the present day generation.

If they believe that, then how about the thousands of people who pass by hourly on the busy street. They, too, must believe it is a Communist publication and thus pass up a perfect gem.

I sincerely believe that if THE CATHOLIC WORKER can find 100 boys to sell the paper on the street the paper would increase its circulation to 100,000 inside of a year.

And if at least one boy in every city and town in these United States would try to get subscribers and sell the paper on the streets the circulation would increase to one million inside of a year.

These are the most common questions and comments.

1. Is it Communist?
2. Who prints it? Where?
3. What is its purpose?
4. Is it something new?
5. Bunch of faker's. (Laughs and snorts and wicked looks.)
6. Bunch of Fascists.
7. Time the Church was awakening up.

Note: Mostly all people who buy the paper hate Communists as

Mexican Woman Teacher Tells of Brave Struggle And Personal Sacrifice

Families Move Into Cheaper Quarters, Give Up Jobs to Work with Poor

How Mexican women are sacrificing their time and most especially material comforts in their work for "Catholic Action" was stressed by Miss Sophie Del Valle in an interview last month. Miss Del Valle is making a lecture tour through the country.

"Those who engage in this work realize that the first step is to change their own manner of living," she pointed out. "They engage cheaper quarters, cut down their expenses in every possible way and use what surplus they have from their own pockets to further the cause they are working for. They do this rather than go around and solicit from others, the need is so great. Another thing they do is live with their work. Girls take factory jobs rather than those which are better paid in order to reach those to whom they wish to bring their message. Or if they can subsist without the work, they live as cheaply as possible in order that others may have the jobs."

Sacrifice Needed

We would like to print a great many other things she told us but do not for tactical reasons. This one message, however, we consider of such importance that we wish to stress it. We know of too many people, women especially, who are holding down jobs needed by others who can well afford to live at home and share what the family has. There are a great many people who feel that they are humiliating themselves unless they are self-supporting, even though many other members of the family are working. There is one principal of a high school for instance, who holds down a day job, a night job, a summer job and a lecturing job as well, and his daughter and son are also teaching, in spite of the number of unemployed teachers there are waiting in line for work, and enduring great hardship.

A great many women work with the excuse that they can do so much good with the money they earn. They should realize that they are depriving someone else of bread and also that if they had the time to give, they could do much more for Catholic Action.

Miss Del Valle was here in New York to attend the International Federation of Catholic Alumnae.

NEW MILITANT

Catholic University, Washington, D. C.

By the most fortunate chance I saw a copy of your militant little paper. I would be most pleased if you will enroll me as one of your subscribers. I am enclosing the subscription fee in stamps. If there are further charges to cover mailing let me know. With every best wish for the success of your work.

PERCY A. ROBERT,
Dept. of Sociology.

ardently as I did before you explained to me, that it is the sin we must hate, not the sinner. And that they are our brothers and sisters through the mystical body of Christ. So I really thought it would be not amiss to comment on this fact in THE CATHOLIC WORKER.

MONSIGNOR JOHN A. RYAN

Will speak on

The Catholic Church and the New Deal

Sunday, Nov. 4, 8:30 P. M.

K. of C. Auditorium, 1 Prospect Park W., Brooklyn

This address opens second season of the Catholic Social Action Conference. Rev. E. E. Swanstrom, Spiritual Director.

S. FRANCIS



Ade Bethune

The highest manifestation of life consists in this: that a being governs its own actions. A thing which is always subject to the direction of another is somewhat of a dead thing. Now a slave does not govern his own actions, but rather are they governed for him. Hence a man, in so far as he is a slave, is a veritable image of death. St. Thomas Aquinas, Opus xvi, cap 14.

Negro Street Plays in U.S. Bring Church to Pagans

Vienna, whose street plays by a Catholic theatre group were described in our last issue, is not the only city to make use of this form of propaganda. Here in our own country, in Washington, D. C., the parishioners of the church of Our Lady of Perpetual Help have for several years been staging an annual mystery play in their open-air theatre, under the direction of their pastor, Rev. Franz Schneeweiss. It is a Negro parish, and the inclusion of Negro spirituals in the play this year won high praise from audiences.

The play, to quote a letter from Father Schneeweiss to THE CATHOLIC WORKER, consists of "twelve tableaux, from the Garden of Eden to the Assumption of Our Lady. They are hardly tableaux, as there is some acting and speaking, in order to make them clear to the audience... About a hundred and fifty took part, and each scene was accompanied by Negro spirituals. The scene of the carrying of the cross and the crucifixion with the touching spirituals 'See How They Done My Lord' and 'Were You There When They Crucified My Lord?' brings tears to the eyes.

"With us it is an act of devotion and not an entertainment. It is followed immediately by Benediction of the Most Blessed Sacrament.

"My hope is that in time we can give some play in the street and so reach the 'pagans.' Once we intended to give a Passion Play, but that night a cold storm came and prevented us. But we, too, are only laying a foundation and so must go slowly."

"We are glad to see the Negroes showing other Catholics the way in this as in many other matters in this country."

SEMINARIAN REPORTS ON COMMUNISTS' ZEAL

"During my last summer at home in Syracuse, New York, I was very much surprised to see all about me the Communist propaganda that was going on. I would go to the grocer and the Communist handbills were being circulated, or to the shoemaker and he too had some. I inquired why they kept such handbills on their counters. They told me that a friend had left them there with them. At the filling station where I worked part time I could look down the street a way and see Communist rallies and hear their speakers harangue for hours groups of Italian workers. Communist supporters approached me every week to buy a ticket for this or that raffle to raise money. One day I was driving through the country and came on a Communist camp. There were boys and girls who were playing together, of all nationalities. I chatted with them for a while, they were amiable, told me the purpose of their camp and a few things about workers and their rights. They are taught that the Church is their deadliest enemy and that there is no compromising with it.

"We can fight Communism most effectively by example, by meekness and by love. Jesus is our model; violence will never do. And here is where THE CATHOLIC WORKER fills a big gap in our Catholic periodicals; it is a paper entirely devoted to workers and a true boon to Catholic Action."

A SEMINARIAN.

City Unemployment Sends Many Back to Farms

WASHINGTON (FP).—The 1935 farm census is expected to show a back-to-the-farm movement since 1930, according to the U. S. Dept. of Commerce announcement of the beginning of this census on Jan. 1.

"The movements in population since 1930 have been so great that the census of that year no longer furnishes a satisfactory base," it says. "Many thousands are thought to have returned to the farms, while the usual flow of young people from farms to cities has been greatly reduced."

Director Wm. L. Austin of the Bureau of the Census claims that 25,000 will be given temporary employment as supervisors, clerks and enumerators in making the farm canvass. But the field work will last only 30 days.

SEAMEN'S WORK

(Continued from page 1)

other work in order to solicit food, which was served daily to seamen at the Apostleship headquarters. More than seventy thousand men were fed during that time, an average of seventeen hundred daily.

There is also work being done in Brooklyn and New York, Baltimore and Philadelphia, but it is not co-ordinated and there is not enough propaganda about it. Communist propaganda for seamen is so well organized, as we have pointed out in back issues of the paper, and the international character of the work so stressed, that the seamen as they go from port to port are kept informed as to where to go for recreation and educational facilities. Here in America there is not any publicity about this work, and an additional difficulty is the many nationalities involved.

American seamen who wish to learn more about this work are advised to get in touch with THE CATHOLIC WORKER in New York or with Father Reinhold, 93, Hafenstrasse, when they land in Hamburg and learn of the centers that are opened for seamen in Holland, Belgium, France, England and Spain.

Religious Educator Leaves to Control Investor's League

Magill Lauds Sanctity of Investors' Dollar and All Its Works

The American Federation of Utility Investors, we note according to the Chicago Journal of Commerce, has a new president. He is not a banker or an industrialist, strangely enough. In fact he is none other than Mr. Hugh S. Magill, who has resigned his position as general secretary of the International Council of Religious Education in order to accept the new post.

"The transition may at first seem strange," says the Journal of Commerce, a bit apologetically. But Mr. Magill has explained it all in a letter to Dr. Harold Robinson, chairman of the executive committee of the International Council. His reasons "are worthy of thoughtful consideration by all," continues that magazine.

"The Federation is strictly an organization of investors," says Mr. Magill. "It seeks to correct any abuses that may exist within or without the industry, and to bring about a change in public policies that are unjust and unfair to the investor."

Lest the reader think, however, that the abuses which the Federation seeks to correct might be those of low wages, excessive profits, company unionism and the like, he goes on to emphasize the importance of conserving the millions upon millions that have been invested in the securities of utility companies, and concludes with these words:

"There is need at this time for an organization to appeal to fair-minded men in support of the human rights established by divine law, and re-stated in our Federal constitution. If, in the providence of God, I can be of some help in preserving these basic principles, I am willing to devote to this cause my best thoughts and energies."

The Journal of Commerce comments:

"Utilities, as Mr. Magill points out, must fight—and fight hard—for the human rights established by divine law and restated in our Federal constitution. The American Federation of Utility Investors is to be congratulated in having found a man of Mr. Magill's capacities and fighting qualities to take the leadership in a work of this kind."

Let's start an International Council for the Education of Mr. Magill in Social Justice! Or would it be any use?

"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.

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith..."

Rev. Edward F. Murphy, S.S.J.



U. S. Priest Is Named A Member of Select International Group

In recognition of his writings and activities for the promotion of international justice and world peace, the Rev. Dr. Donald Alexander MacLean, associate professor of Philosophy, specializing in Politics and Social Ethics at the Catholic University of America, and professor of International Relations at Trinity College, has been elected to titular membership in the Académie Diplomatique Internationale, it has just been announced by the general secretary of the organization, M.A.F. Grangulis from the headquarters of the society in Paris.

Titular membership is limited to 200, and is conferred only on diplomats, foreign ministers of state and eminent scholars in the field of international relations. Founded with the approval of a large number of governments, the Academy devotes itself to the study of international problems through its diplomatic members in service and those who are considered "technicians in diplomacy." With its associate membership group, the Academy now includes 512 ambassadors and ministers, representing 73 countries, of which 47 are ministers of foreign affairs.

Father MacLean has been a member of the faculty of the Catholic University since 1923 and has been active in international affairs both in this country and in Europe. He has studied at the Geneva Institute of International Relations and has been a member of many conferences throughout Europe. He has defended Catholic principles and emphasized the need for their inclusion in all matters of international import. He has served on committees of the American Peace Society, and International Justice and is chairman of the Disarmament Committee of the Catholic Association for International Peace.—N. C. W. C. News Service.

JUSTICE FOR WORKERS, NOT BIRTH-CONTROL

Mr. Stephen V. Duffy, president of the J. P. Duffy Company, building material supply concern, of Brooklyn, long ago adopted for his firm the policy of presenting a check for one hundred dollars to an employee whenever a child is born in the family. If twins arrived the check is increased to two hundred and fifty dollars.

The newspapers recently uncovered the policy and asked Mr. Duffy about it. Mr. Duffy, himself the father of seven children, as quoted in the Brooklyn Tablet, said: "We figure that at child birth every family has extra and unusual expenses. So on such a happy occasion as the arrival of a new son or daughter we send the proud parents a little note of congratulation and a check for one hundred dollars as a token of our good wishes."

New York "birth controllers" are denouncing this as "an ill-advised effort to encourage children in the families of laborers and truck drivers who have a hard struggle, especially in these days, to support themselves."

Laborers and truck-drivers and other workers do have a hard time, Mr. Duffy agrees, but he asserts that "these misguided birth-controllers should busy themselves demanding justice for the workers, decent wages and working conditions, and then every home could be blessed with the happy laughter of healthy children."—The Buffalo Echo.

Your duty is to be our agents, and to pay less attention to the material gain of the Church than to the relief and amelioration of misery. —St. Gregory.

Chicago Mayor Promises To Uphold Constitution In Jim Crow School Fight

Mayor Edward J. Kelly has promised that "the Constitution of the United States will be recognized in its entirety" in dealing with the strike of 1,700 white pupils of the Morgan Park high school who demand that Negro students be ousted from the school. His telegram to the National Association for the Advancement of Colored People was in response to a previous telegram from Mr. White, which stated that:

"National Association for the Advancement of Colored People is certain that responsible authorities of the city of Chicago will in no wise yield to anarchy and racial bigotry of this sort and will remember that Negroes are citizens with all rights guaranteed to others. We are wiring our Chicago branch today pledging the support of the National Office and its 378 other branches to take every means necessary to prevent an injustice to or segregation of Negro students."

A. C. MacNeal, president of the Association's Chicago Branch, is aiding the fight of the Negro students against exclusion from the Morgan Park high school.

ST. ELISABETH



TAKES CARE OF THE SICK

Ade Bethune

Liturgical Arts

On September 25 and October 23, two Catholic Workers had the pleasure of hearing two speakers of the Liturgical Arts series of lectures on the Liturgy of the Catholic Church, given at the Centre Club, 120 Central Park South. A season ticket for the whole series of six lectures was donated by the Liturgical Arts Society.

Dom Virgil Michel, O.S.B., of St. John's Abbey, spoke in September on the "Theological and Philosophical Bases of the Liturgical Movement," treating of the foundation of the Sacramental principle in natural and in supernatural life, with the Mystical Body of Christ exemplifying these principles. In November Fr. Gerald Ellard, S.J., of St. Louis University, treated the need for Christian (Catholic) solidarity, and the growth of this through the liturgical movement.

A list of the subsequent lectures follows:

November 20, Dom Anselm Strittmatter, O.S.B., of St. Anselm's Priory, Washington, on "The Formation of the Christian Liturgy."

January 15, Fr. Francis McGarrigle, S.J., on "The Spirit of the Eastern Rites."

February 20, Fr. Thomas Dennehy on "Music in the Liturgy."

March 20, Fr. C. C. Clifford, "The Spirit of the Liturgy."

SHORT SHORT SERMON

THE MORE YOU—

Pray the more your thoughts will be the thoughts of God. Worry the more you rob yourself of health and happiness. Give the more you will receive. Humble yourself the stronger will be your foundation in sanctity.

Laugh at difficulties the easier it will be to overcome them.

Practice your religion the more you will love and value it.

Study the lives of the Saints the more you will come to realize that they were simply ordinary men and women who did the ordinary every day things of life with extraordinary enthusiasm, and with continuous reference to the Will of God.

Joseph J. Forbes.

LOCKOUT TACTICS

(Continued from page 1)

Pennsylvania on account of the labor trouble.

The Weirton case continues to figure in the news as it is slowly being fought out in the courts. It will be remembered that the Government contends that the company union was forced on the Weirton steel workers, as it is in the Bethlehem steel mills. It is said that when a union organizer was run out of Bethlehem, the mayor said blasphemously: "Jesus Christ Himself would be run out of town if he came here as a labor organizer".

While the case drags along, statistics show that there is more unemployment in the steel industry and lower wages, than last year, while the steel companies have made enormous profits.

"Strikes and lockouts have become in recent months a serious menace to the welfare of society," according to the Catholic Central Verein of America. "Let the employer remember the words of Pope Leo XIII that 'their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian...' In particular should capital and labor be mindful of the fact that both the strike and the lockout are also subject to the moral law.

"Neither the one nor the other may be inaugurated without just and grave reason and without good grounds for the assurance that they will achieve their rightful purpose. Furthermore, no means of violence, such as rioting, the destruction of property, or the outraging of persons, may be employed in the conduct of a strike or lockout. No words of condemnation are strong enough in denunciation of unscrupulous industrialists or labor leaders who engage agitators, racketeers and gangsters to foment trouble in order to gain their ends.

"Catholic labor leaders and unionists face a grave obligation to attend their meetings and there give voice to the true principles that underlie the morality of the strike. To the extent of their failing to do so they retard the reconstruction of the social order."

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 by our passions. Without 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. LAJEUNIE, O.P.

BOOK REVIEWS

The Colosseum, a quarterly review of Action (not a polite review, its editors anxiously remind us) was received from a kind friend at Brentano's, and well deserves to be better known in America. People like Berdyaeff, Maritain, Francois Mauriac, Christopher Dawson, Eric Gill, Father Victor White, O.P., write for it, and a group of courageous young editors who are not afraid to attack bourgeois society and bourgeois-mindedness, headed by Bernard Wall.

The particular mission of this impolite review is action on two fronts; the atheist-Marxist-Leninist-Stalinist-Bolshevik hodgepodge commonly called (but wrongly) Communist, and the Calvinist-Capitalist-Individualist-Laissez-faire-Industrialist front—if either of the two heresies of bourgeois-ism can be called fronts, so intricate are their morbid meanderings. Probably it would be better to call it the Bourgeois Front.

The attack of Mr. Middleton Murray, a disgruntled "liberal" who made the mistake of sneering "all the Colosseum means or desires to do is to throw over the capitalist society the aegis of religious morality—" brought back the retort from Mr. Bernard Wall:

"Reading this, I felt tempted to wonder whether it is really any use writing anything at all. Either Mr. Middleton Murray has not read *The Colosseum* or he has muddled it up with something else... Any baby of ten which could spell out the word capitalism would have had hammered into it by boring repetition in *The Colosseum* that we are utterly opposed to the present capitalist organization of society. So that there will be no error I will repeat it again. THE COLOSSEUM DOES NOT BELIEVE IN CAPITALISM."

Two splendid articles by Nicholas Berdyaeff are well worth preserving, called "The Destiny of Culture" in the March and June issues along with "The Real Issue" by Christopher Dawson in the September number. The last points out very stirringly that "though Communism is the enemy of both Catholicism and Capitalism, it stands far nearer to Capitalism than to Catholicism... And the conflict is a three-cornered one. It is not a straight fight between Communism and Catholicism or between Communism and Capitalism. It is a fight of each against all."

In the June and September issues are "Positions" and "Positions II," which outline the position taken by the editorial writers. The price is 8 shillings a year, and it is published at John Miles, Publisher, Ltd., Amen Corner, London, EC 4, England.

IN DEFENCE OF PURITY, by Dietrich von Hildebrand (*Sheed and Ward*, 1931) is a book which we often think is wrongly reviewed. As its sub-title plainly states, it is "An analysis of the Catholic ideals of purity and virginity," not a pretty-pretty piece of sugar for some deliciously shocked Jansenist. Those who want and need to know about these things (and who does not?) can find them here—the only book in English which presents the CATHOLIC ideals.

The second part on Purity is specially interesting, giving the meaning of purity, the attitude of the pure and its value in true perception. The second book deals with virginity and the virginal consecration of religious, pointing out the nuptial relationship with Christ of all the members of the Mystical Body, religious or lay. The attitude of the Pure in Marriage in the third part of Book I, makes clear many things which, sad to say, seem obscure even to Catholics at the present time.

It is interesting to note that Fr. von Hildebrand, who formerly was a professor of philosophy at the University of Munich, is an exile as a result of his plain-spoken denunciation of Fascism.

THE BREAKDOWN OF MONEY (By Christopher Hollis; New York,

Sheed and Ward, 1934; \$1.50). Mr. Hollis in this new and already very popular book points out strongly that the historians have erred in that they wrote from a political and not an economic angle; for history, he says, is not a question of politics, but a question of money and those who handle it—the bankers and money-lenders. This is not a particularly new revelation to the historical world, but there are still probably many people whose historical knowledge was obtained by the old political method. Certainly every historian of any reputation whatever has abandoned this ancient and false viewpoint.

Textbooks record how a war was fought, but singularly enough forget to mention the men who paid for it, and how after all, those who conducted it were merely pawns in the hands of those who took the money risks. The movie "House of Rothschild" for all of its obvious propaganda, was a good illustration of the action of the man-with-the-money behind the scenes, though no one can be so naive as to believe that the Rothschilds were so lily-like in their money dealings. The exaggerations of pro-Semites are just as absurd as the mouthings of the anti-Semites. Catholics often get the same way.

Mr. Hollis points out interestingly that the Bourbon and Hohenzollern may pass away, but a Morgan will always succeed a Morgan—the surviving example of the son succeeding to the sovereignty of his father. This is, of course, the logical result of the good old laissez-faire system (which means—"leave ME alone") in which the State keeps the ring and enforces the contracts, while the combatants may use any rules they like—even shooting at long range.

The freedom of contract offered is rather amusing when one looks at it abstractly. John, the capitalist, offers Robert, the unpossessed proletarian, a job. Robert needs a job, and takes it at any terms, which friend John will not only dictate, but enforce. Freedom of contract? And we still have well meaning imbeciles who tell the laborer to save his money and so become a Capitalist, pointing out the freedom of opportunity thereby, but fail to recognize the absence of a living wage in the first place. He cannot, then, save money without starving himself, or his wife and family.

Perhaps if it were found that he was saving money, his employers would discover that the true subsistence wage was lower than had hitherto been supposed, and that all wages might be reduced to lower what is ironically called the "costs."

Here is a piece of news for you: While you work you can pray, and not even be aware of it. And you who do your trade well and honestly, all the time you work, you pray. Do you make shoes? Do you weave? Are you a carpenter, or a mason? Are you a smith, or what is it that you make? Whatever it is, if you make it well, you are praying all the time.

ST. BERNARDINE OF SIENNA.

Don Bosco Institute

(Continued from page 2)

affair. Not paying huge dividends but giving all its members, a decent Christian living and education.

Many nationalities were represented there. In one evening I spoke with a Siamese theologian, a native Australian artisan, a Chinese cleric, a Dutch priest, a Czech-Slovak boy who had just arrived to learn a trade, and several Italian mechanics. How many other nationalities were there I don't know. But I do know that they all lived like brothers—brothers of Christ. There was no exaggerated nationalism. There was no class distinction or race distinction. Consequently there was no Social Question.

J. O'LOUGHLIN.

House of Friendship

(Continued from Page 1)

hospitality at present have volunteered to redecorate "Next Door" and we expect at the end of a week or ten days to transfer our children into the three lower rooms, where we hope to have a regular lending library for them.

Perhaps your readers would like to spend a day with us at Friendship House: We start early, the staff goes to 7 o'clock Mass, on return breakfast is made and shared with anyone that might chance in, the housework which becomes more heavy as the days go on is done by all, my day starts almost at once for our neighbors or friends have so many problems. Peter comes in, he has just been in an accident of some sort and needs a lawyer, we get in touch with one of our friends who does the legal work free of charge and send Peter to him, attending with one ear while we were doing so, the quiet tearful voice of Olga, whose little Ivan is worse again and has not slept all night, Ivan is a cripple and soon when his turn comes (if it ever comes, the waiting list is so long), will be in the incurable children's home. We slip quickly over, Ivan is glad to see us. A bed bath, a fresh bed, an alcohol rub, a warm glass of milk and Ivan dozes off content, Olga's tired face lights up and with a little livelier step she goes about her daily duties—but we have to hurry back for sure enough a line has formed. "All things to all men to bring all back to Christ," and nothing is too small or too big when done for His sake. But already it is noon. The Angelus bell is ringing from the nearby Church, it is also our dinner bell. Since eleven "friends" have been coming in; the back room and the kitchen is fully prepared to receive them and we all sit to whatsoever God in His mercy has seen fit to send us. On Wednesdays and Fridays we have spiritual reading during the meals, after lunch a visit to the Blessed Sacrament is the order of the day, at first the staff alone was doing it but now little children come with us and women join us so it is everyday like a little procession in His honor.

Two o'clock back to the desk armed with His blessing, to listen again to the unending stream of human sorrow and try to lighten and share their burden.

Begging Day

Or perhaps it is a begging day, for we live as St. Francis did by asking for our needs if so, then taking a figurative staff we repair to shops and factories, department stores, chain stores, all kinds of stores, and ask for our needs, sometimes God anticipates our desires and we get things given to us. Evening comes before we even know it is here and the time for study-groups, discussions, English lessons is at hand. These last far into the night.

What Is a Parish?

"Every parish presents a miniature of the mystical body of Christ. Christ is its Head, Lord and King. This fact imposes a serious obligation on the parish priest. It demands that he master the profound concept of the Church as announced in the New Testament and in the teaching and tradition of the Church, and that he earnestly strive to fashion his parish after this pattern. For as a miniature of the body of Christ, the parish is to be animated, dominated, and transformed in all its departments of life by the spirit of Christ. Its associational process is to realize in its territory the idea that all the faithful are the members of the family of God, and constitute a people, a spiritual edifice."

Father John J. Harbrecht.

Negro Group

(Continued from page 2)

ORGANIZED OUT OF 5,000,000! SHAME ON A. F. OF L.!

TWENTY-ONE INTERNATIONAL AND NATIONAL LABOR UNIONS EXCLUDE NEGRO WORKERS! WHAT IS THE A. F. OF L. DOING ABOUT IT?

1,400 NEGRO ELECTRICIANS! WHY DOES THE ELECTRICAL WORKERS' UNION BAR THEM?

6,000 NEGRO PLASTERERS! LESS THAN 100 IN THE PLASTERERS' UNION! WHY?

3,500 NEGRO PLUMBERS AND STEAM FITTERS! THEY CAN'T GET IN THE UNION BECAUSE OF RACE PREJUDICE!

34,217 NEGRO CARPENTERS! LESS THAN 300 UNION MEMBERS! WHY, A. F. OF L.?

WHY ARE WHITE UNION MEMBERS GIVEN PREFERENCE OVER NEGRO MEMBERS IN ASSIGNMENT OF JOBS, A. F. OF L.?

1,100,000 NEGRO WORKERS IN MANUFACTURING AND MECHANICAL JOBS! THEY MUST BE ORGANIZED!

YOU BAR US FROM UNIONS; THEN DENOUNCE US FOR SCAB-BING! MEANWHILE OUR WIVES AND CHILDREN STARVE.

WHY DID CERTAIN A. F. OF L. OFFICIALS FIGHT TO ELIMINATE FROM THE WAGNER LABOR DISPUTES BILL A CLAUSE FORBIDDING RACE DISCRIMINATION BY LABOR UNIONS?

WHITE LABOR MUST SMASH THE COLOR LINE IN ITS OWN INTERESTS!

PRESENT-DAY CONDITIONS DEMAND INDUSTRIAL UNIONS!

A. F. OF L. UNIONS RUN JIM CROW BRANCHES: Musicians, Hotel and Restaurant Employees, Journeymen Barbers, Laundry Workers, Tobacco Workers, United Textile Workers, and Cooks and Waiters. A. F. of L. END THE COLOR LINE!

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6. Technique of Catholic Action; ready by November 1.
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10. Race; ready in November.
11. Easy Essays IV by Peter Maurin; 10 pages.
12. The Seven Ages of the Church by Peter Maurin; 8 pages.
13. Communism; ready at the end of November.
14. The Doctrine of the Common Good; end of November.
15. The Doctrine of the Mystical Body of Christ; for the end of November.

Price, one cent each, plus postage. Order singly or in quantity. Due to lack of time and supplies we must ask once again those who have ordered Pamphlets and Leaflets to be patient. During November most of them will at last be run off, so that those who have ordered Nos. 1, 2, 3, 4, 5, 6, 9, 11, and 12, will receive them by the end of the month.