



The Catholic Worker



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PIN ON THE BOLSHEVIK IDEA SAY PANICKY UTILITIES AS GOV'T OWNERSHIP LOOMS

**Propaganda War in Bible
Classes and Women's
Clubs to Save Exploiters
Pockets**

The utilities boys are at it again—in fact, they sound as if they're getting a bit panicky. What with the prospect of a publicly owned power plant for New York City, the increased activities of the TVA, and Montana electing an anti-power interests judge, the public all over the country is being deluged with clever propaganda against the government's cruelty to the poor utilities.

The Federal Trade Commission's report on utilities' propaganda, transmitted to the Senate on December 5th, can hardly hope to compete with the million dollar ads, radio programs, etc., by which the privately owned power companies try to dupe the public; but it contains some points of interest.

Statesmanship

For instance, there is the famous piece of advice from a utility man to B. J. Mullaney, who wanted to know how to deal with a rival candidate for the U. S. Senate who was advocating government ownership. "My idea would be not to try logic or reason," replied the power trust man, "But to try to pin the bolshevik idea on my opponent." A glance at the monthly magazine published by the Associated Gas and Electric System shows how well this advice has been heeded:

"Why should we be silent when our Constitution, our flag, our liberties and our property rights, won through a thousand years of human development, are attacked?" it asks dramatically. And "Mr. Norman Thomas, the presidential candidate of the Socialist party, said 'The Tennessee Valley Authority is the only genuinely socialistic project in the New Deal.' Surely Mr. Thomas ought to know what is genuinely socialistic when he sees it!"

"Nationalization . . . would constitute nothing short of socialization of the whole state."

But along with "pinning the bolshevik idea," the power trust hasn't neglected other means of propaganda, such as ministers, schools, women's clubs, etc. The Federal Trade Commission's report shows that over a period of nine months, the National Electric Light Association paid \$20,000 to the General Federation of Women's Clubs to spread its propaganda among women, in addition

(Continued on page 7)

**"Our Country,"
Say Du Pont Boys
In Senate Hearing**

**War Profits of J. P. Morgan
Exposed—How He Forced
America Into World War**

In case you have overlooked the matter, the Senate munitions hearings are still going on. Senator Nye says that Financier J. P. Morgan's part was considerable in urging this country to make war on Germany. One can imagine a little Morgan asking J. P.:

"Daddy, what did you do in the Great War?"

"My son, I lent 400 million dollars to Great Britain, so the allies could buy war-materials from my companies. Why, without me there might not have been a war, and you, my son, could not have your gold-plated airplane!"

Anyway, when Great Britain and France could not pay, Ambassador W. H. Page telegraphed in a hurry to President Wilson, saying: "It is not improbable that the only way of maintaining our prominent trade position and averting a panic is by declaring war on Germany." The committee plans to investigate very fully Financier Morgan's part, and should produce some very interesting information.

Whose Country?

As well, the complaints of the Du Pont boys rose above the din. "This is our country, and not the country of Congress," they wailed in a memorandum tucked away in the Company's files, "Congress is too short-sighted to see the necessity of appropriating funds to keep private

(Continued on page 2)



By Ade Bethune

Commemoration of the Conversion of St. Paul

Antiphon: Holy Paul, the Apostle, Preacher of Truth and Doctor of the Gentiles, intercede for us to God who chose thee.

Versicle: Thou art a vessel of election, Holy Paul the Apostle!

Response: The Preacher of the Truth to the whole world!

Prayer: O God, who taught the whole world by the preaching of Blessed Paul the Apostle: grant to us, we beseech Thee, that we who keep today the feast of his Conversion, may be drawn to Thee by his example. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, forever and ever. Amen.

RACE MIXTURE FORCED ON NEGRO BY WHITE MASTERS IN SLAVE SYSTEM, SAYS FR. LORD

**Slight Gains on
Industrial Front
Is 1934 Analysis**

**Strikes Coercive but Comparatively Non-Violent, Says
Commentator in "Human
Exploitation"**

Strikes during the year 1934 involved 1,500,000 workers in almost every form of trade, industry and agriculture, according to a summary of labor conditions sent out by the Federated Press.

During these strikes there were fifty-two workers killed.

The strike which cost the most lives was the September textile walkout which reached 600,000 operatives. Troops numbering 40,000 were called out (we had a story in the last issue on the readiness of the government to protect property rather than workers) and sixteen strikers were killed. The strike ended with the establishment of another labor board and subordinate boards to study the stretchout evil. The 30,000 silk and rayon dyers, the only United Textile affiliate not in the September strike went out later, refused arbitration and won a 15 percent wage rise, a 38-hour week and a closed shop.

West Coast

The west coast longshoremen strike included a general strike in July, paralyzing the city of San Francisco. The militia killed two workers and took control but a "board" was established and arbitration gave workers a 30-hour week, 95c an hour and partial control of the hiring halls.

In regard to the propaganda of the capitalist press which tried to

(Continued on page 6)

**Laws of God or Nature Do
Not Oppose Inter-Marriage,
Says Fr. Gillis**

(The following article appears this month in *The Queen's Work*, which goes to Catholic students all over the United States. We are reprinting it in full. A discussion of this same question recently agitated readers of *The Daily Worker*, communist organ, who, it seems, bring up the same arguments in their discussion of racial equality, that intermarriage will result from the association of two races.—Editor's note.)

By JOHN LaFARGE, S.J.

Inevitably the first and most frequently recurring question that confronts anyone asking for interracial justice is: Does interracial justice imply that whites and blacks will intermarry? The question is seldom ever asked about intermarriage between whites and reds or whites and yellows. It constantly recurs about the whites and the Negroes.

The answer is that first of all intermarriage so seldom happens that it is negligible. But illicit relations do exist and have existed on a somewhat terrifying scale. The vast majority of mulattoes are descendants of an original illicit relation—a relation, however, forced upon the Negroes by their white associates, not by the aggression of the Negroes.

Forced Upon Them

Slavery, in all history, has never helped that situation to any extent. It did not help the situation when it existed in America. A suppressed race is always at the mercy of the oppressing race, economically and socially, with the result that illicit intercourse becomes pretty much the custom.

But that illicit intercourse is largely dying down. As racial groups become better satisfied with the granting of their rights and just claims, as their economic and social conditions are raised and they begin to live as people should live, decently, independently, with proper regard for their persons and property, they are not subjected to the demands of the dominant class. Illicit intercourse has largely disappeared where the Negro has been given his rights and his opportunities.

Marriage Rate Falls

You will find that as the Negro becomes independent and educated, illicit intercourse drops to a minimum. In slavery and semi-slavery

(Continued on page 8)

A Program for Immediate Needs

By Peter Maurin

1. SCHOOL OF SOCIAL STUDIES

1. "When a social system fails to feed the poor, it is time to look out for one that does," said Archbishop Keating.
2. And because Archbishop Keating realized that our social system fails to feed the poor, he founded at Oxford a Catholic Labor College.
3. At its last general meeting Cardinal Bourne declared that we are badly in need of Catholic social research.
4. If there had been more Catholic social research, Catholics would not now pass the buck to the politicians.
5. Catholic social research ought to be carried out in a School of Social Studies.
6. A School of Social Studies—such was the dream of Father Patrick Sheely, S.J.

2. SOCIAL MISSIONARIES

1. A School of Social Studies would be the training ground for Social Missionaries, priests, laymen and women.
2. As Al Smith says: "The social problem is not a problem for politicians,

business men and lawyers."

3. The social problem is a problem for Social Missionaries.
4. The task of Social Missionaries is not to help people to adjust themselves to the existing environment.
5. The task of Social Missionaries is to teach people the difficult art of creating order out of chaos.
6. To be a Social Missionary requires social-mindedness, historical-mindedness and practical idealism.

3. STUDY CLUBS

1. Social Missionaries would be official leaders of Study Clubs.
2. The conduct of a Study Club does not require a fluent speaker.
3. As Bishop O'Hara says: "The purpose of Study Clubs is to make people articulate; and lectures do not help to make people articulate."
4. Social Missionaries would be able to impart their knowledge through easy conversations.
5. Easy conversations

about things that matter would keep people from going to the movies, from talking politics, from cheap wisecracking.

6. Easy conversation about things that matter would enable Catholics to understand Catholicism, to give an account of their Faith, and to make non-Catholics curious about Catholicism.

4. WORKS OF MERCY

1. The best kind of apologetics is the kind of apologetics people do not have to apologize for.
2. In the first centuries of Christianity pagans said about Christians: "See how they love each other."
3. The love for God and neighbor was the characteristic of the first Christians.
4. This love was expressed through the daily practice of the Works of Mercy.
5. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant at a personal sacrifice was considered

(Continued on page 7)

THANK YOU!

Our fellow workers around the CATHOLIC WORKER Office, the Harlem group and the women at the Teresa-Joseph co-operative apartment, wish to thank Mrs. Ella Montgomery of Washington for the turkeys she sent for Christmas. They are also very grateful to Father McKeon of Ridge, Maryland, for the oysters (they lasted a week) and for the Christmas greens. May God bless these good friends.

Demand recall of Ambassador Daniels who misrepresents the United States in Mexico.

CATHOLIC WORKER READERS: Write to the President, to the Foreign Relations Committee, to the State Department, to your representative in Congress! Demand that Daniels, who pats the Dictator Calles on the back for his atheistic program, be removed from his position as Ambassador to Mexico.

MANUFACTURERS' RESOLUTIONS SHOW OPEN DEFIANCE OF HUMAN RIGHTS

A program that would be funny if it were not so tragic, so bold and brazen is it in its advocacy of rugged individualism in its cruellest sense, was drawn up recently at the joint convention of the National Association of Manufacturers and the Congress of American Industry in New York. Here are some of the points in their platform:

Relief

To be met by private and local funds, and to be granted "on the basis of need, not right."

No work relief that will compete with private industry. (Which means, keep work relief wages below even the lowest of those paid by private industry.)

No "financing of strikes through relief funds." (Meaning that relief is to be refused to strikers—if they won't work, let 'em starve.)

No federal unemployment insurance; instead, let the President appoint a commission to study the problem. (Excellent method of relegating a subject to limbo.)

Labor and Business

No centralized control over industry, commerce, finance, labor or agriculture. (Perhaps the government will be allowed to control the weather, however?)

Restoration of a balanced budget "by policies that stimulate business." (But we thought the government was not supposed to interfere in business?)

"Removal of all possibility of government control" of banking.

Guarding of the integrity of con-

tract by the repeal of the Frazier-Lemke Act.

Protection of men in the right to work. (Which means, no picketing or other means of dissuasion to be used on scabs and strike-breakers.)

Avoidance of policies tending to force men into labor organizations. (That is, no closed shops, and the forbidding of union "agitators.")

No arbitrary determination of hours and wages. (Except, of course, by employers.)

Recognition of rights of minorities and individuals to bargain with employers. (Meaning, split up the labor movement before it gets too strong.)

Rights?

Banning of sympathetic and general strikes.

No government competition in business, which "as examples, threaten industry and thwart private initiative." (The "government yardstick" idea for the measure of electricity costs was characterized by Paul S. Clapp, vice president of the Columbia Gas and Electric Corporation, who addressed the convention, as "thoroughly unfair"—probably by the same reasoning by which the Montana utilities are accusing a judge there of violation of the corrupt practices act because he refused to accept unconstitutional laws.)

NRA codes to be written by the industries and adopted voluntarily by them.

Well, they're honest about their intentions, anyway!

Philosophy of Society Discussed at American Catholic Phil. Meeting

Communism Shown to Both Coincide and Conflict with Christianity

At the Ninth Annual Meeting of the American Catholic Philosophical Association, held December 28 and 29, 1933, at Duquesne University, Pittsburgh, the subject of discussion was the Philosophy of Society.

The results of these seminars and conferences, which are now available to the public in book form, should serve to acquaint both Catholics and non-Catholics with the fundamental social point of view of the Church.

Theory of Communism

Particularly interesting was the discussion of Communism by Father La Farge. For as Nicholas Berdyaev has so often emphasized, Russian Communism is not merely a social revolutionary movement or purely a great attempt at improving the material welfare of the masses.

To quote Father La Farge, it assumes "an absolute evolutionary principle which is the adequate explanation of the world of human phenomena. This principle is given unqualified blind faith. From this principle is derived a certain kind of morality; party morality, it is true, but as exacting in its prescriptions and sanctions as the morality imposed by any of the great historic religions."

Leninism

"Finally, the religion has a missionary character. . . . Lenin is fighting not only against industrial oppression, as a social philosopher; not only against political might, as an anti-tsarist revolutionist, and against political seduction, as an opponent of mere humanitarianism. He is fighting against the Christian Absolute; the idea of a Transcendent God; not merely against the established Church, but against even the most inward religion of the spirit."

Although there is an irreconcilable contradiction between Communism and Christianity on the fundamental questions of religion and life, they yet agree in judging material things by the degree to which they enable us to participate in a fuller life; they agree that such things as health and culture, music, literature and so on, contribute to the fuller life; they agree that hard work is a requisite of life here and now and they both detest exploitation of the poor.

In presenting his paper on the Philosophy of Capitalism, Monsignor John A. Ryan concluded that "The Philosophy of capitalism comprises psychological, ethical, political, economic and religious elements or concepts. They are all either false, exaggerated or misleading." The philosophy of Fascism was generally agreed to be a mere opportunism.

Dictatorships

In view of the universal tendency towards dictatorships, whether of Fascist or Communist inspiration, with their usual suppression of human liberties, it is important as one philosopher remarked at the meeting "that we emphasize . . . the teachings of Christian philosophy concerning human personality, and the origin, nature and destiny of the human soul. Greater economic equality will, without doubt, mean more contentment, more security, less fear and less suffering for the masses of mankind. But unless vigilance is exercised, it is also liable to mean more and more regimentation, more submersion, less freedom, less opportunity for self-development for the individual."

F. L. BURKE

"By these principles of social justice one class is forbidden to exclude the other from a share in the profits."—Pius XI, Forty Years After.

LABOR GUILD

Fight For Your Own

With the beginning of each New Year we hear much talk about new and fresh resolutions and I have been wondering when Catholics are going to make a resolution to stop fighting for "reformation" principles and start constructing the social order according to Catholic ideals.

The contrast between the constructed order of the Middle Ages under the Guild system, and our modern commercial system is seen in every branch of our social system. If you put the corresponding number of the "Middle Ages" with the corresponding number of "Today" the contrast will be clear and plain.

Money

In the Middle Ages: (1) Money was a means of exchange. (2) Money-lending (solely for interest) was called usury. (3) Such a money-lender was called a usurer. (4) A borrower was a man in need, and it was immoral to take advantage of a man's need. (5) To loan money was charity, and charity seeks no reward.

Today: (1) Money is a commodity. (2) Money-lending is called business. (3) The money-lender is wealthy; he is called a "gentleman." (4) It is "bad business" to loan to a needy man without sufficient security, and "good business" to take advantage of "an opportunity." (5) To loan money is business and business demands interest.

Contract in Industry

In the Middle Ages: (1) The employer worked with his workmen. (2) The employer was a master of his craft. (3) The worker co-operated with his employer. (4) The employer had a limited number of workmen. (5) Middlemen were discouraged. (6) Private owners accepted personal and social responsibility.

Today: (1) Employers don't know their workmen. (2) The employes are a master of men, he sometimes knows nothing about the trade. (3) The worker sells his labor to the employer. (4) The employer is un-

limited. (5) Middlemen receive special prices for large orders. (6) Private owners claim rights, but shirk responsibility.

Guilds and Trade Organizations

In the Middle Ages: (1) The employer and the workman were in the same guild; their aims were identical. (2) The guild was a social organization and had the protection of Church and State. (3) The guilds considered the common good.

Today: (1) Employers and workmen are in separate organizations, their aims are antagonistic. (2) Unions are materialistic organizations, sometimes without even State protection. (3) The representatives of capital and labor think only of themselves.

The principle on which our social system is built makes chaos and conflict inevitable. Catholics are to be found in every phase of this economic conflict. Some are fighting for the capitalist system that continues to make millionaires while people starve. The unfortunate poor are thrown back to the Church for charity, while the people are told that the Church is the cause of their poverty. Other Catholics are to be found flirting with Marxist Communism, or with its dictatorial brother, Fascism. Priests and leading Catholic laymen are imprisoned and murdered in Russia, Spain, Germany and Mexico, but Catholics are so wrapped up in the chaotic mess of selfishness and greed that they have no initiative, energy or time to fight against the anti-Christ, whose victims are our brothers in the Mystical Body of Christ.

Popes Leo XIII and Pius XI have pointed the way to social reconstruction. Let others try to patch up their own system, but let us work under the banner of Catholic Action to "Restore all things in Christ."

Public Speaking Class every Monday night at 8 P.M.

Guild Forum every Thursday night at 8 P.M.

Michael Guinn, 30 Madison Street, Brooklyn.

Catholics Murdered After Mass by Red Shirt Atheists

Demonstrations in U. S. A. Prelude to New Organization

As we go to press the story is published of five more Catholic workers in Mexico City killed at the church door as they were coming from mass, Sunday, December 30, by the Red Shirts; an organization formed by the Secretary of Agriculture, Tomas Canabal, former governor of Tabasco, where as a result of his rule, there is not a single priest left.

Red Shirts

The particular activity of the Red Shirts is to hold anti-religious services outside those churches where services are still being held. And it was when there were protests of the parishioners coming from mass that the wholesale murders took place.

Catholic students and workers, including several seminarians, picketed the Mexican consulate again on December 31 to protest this new outbreak of violence against practicing Catholics in Mexico's capital.

The Picketing

The picketing on December 12, feast of Our Lady of Guadalupe, was a great success in that 3,000 students and workers, Americans and Mexicans alike, picketed for three hours before the consulate on Thirty-fourth street, bearing hundreds of placards protesting tyrannical conditions down in Mexico and the sufferings of our fellow Catholics.

The capitalist press minimized the size of the demonstration, saying in some cases that 750 or 1,000 picketed. They also left out the fact that Mexicans from the parish of Our Lady of Guadalupe were in

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the line, men, women and even children. One Mexican carried a child over one shoulder and a banner over the other.

Demonstrations

During the month there have been other activities of note. Father Coughlin's speech on Mexico was listened to by millions. Students of St. Francis College, Brooklyn, who co-operated in the picket line on December 12, were active in organizing a mass meeting of protest, held at the Bishop McDonnell auditorium. Students of Manhattan College held a protest meeting on the campus. And students from all over the United States also held meetings on December 12.

We urge our readers also to join the newly formed organization, the Friends of Catholic Mexico, which is now in the process of organization. The staff and a large number of friends of THE CATHOLIC WORKER are enrolling and are going to do all in their power to assist in the distribution of literature and to disseminate information about Mexican affairs. This is one of the works of mercy—to instruct the ignorant, and we would be neglecting our duty if we failed to co-operate in this movement, which has the approval of the Apostolic delegate to Mexico, Monsignor Ruiz. Write for information and literature, care Robert R. Hull, secretary of the organization, Huntington, Indiana.

Munitions

(Continued from page 1)

the manufacturing of military materials."

According to press reports this brought roars of laughter. "Their country! This would be funny enough if it were not such a grim truth. Join the Du Ponts to the other big individualist corporations and financial interests, and that sentence sums up the entire hearing."

Cause

Profit-grabbing of any kind is the direct cause of a war. The profit-system makes a war—is, in fact, a war. Don't forget it—this is not your country—it belongs to the war-makers.

By the way, Du Pont makes cellophane.

Copper, according to the Wall Street Journal, "is moving into consumption abroad at a pace never before attained in the history of the industry." One of the reasons for this, as the journal says, is "military preparedness."

Business Practices

"It is the practice of our American corporations to arm both warring nations," said Father Coughlin last month in one of his radio broadcasts, "to arm revolutionary factions in case of peace and to encourage war for military and naval supremacy between friendly nations."

"The Senate Committee discovered that every effort Congress made to regulate the shipment of arms; every treaty respecting the traffic in arms, in munitions and in powder has been defied by these manufacturers."

"What wonder then that Pius XI



By Bill Radtke

"What natural law does say as its most basic principle is, that the material goods are for the benefit of mankind; that is of all men to the exclusion of none. Whatever tends to hinder goods from serving all men; or makes it impossible for some men to have this service of material goods, offends fundamentally against the law of nature."—From "St. Thomas and Today," by Dom Virgil Michel, O.S.B.

writes: 'The whole economic life has become hard, cruel and relentless in a ghastly measure. Furthermore the intermingling and scandalous confusing of the duties and offices of civil authority and of economics has gone as far as to degrade the majesty of the State. The State, which should be the supreme arbiter, ruling in kingly fashion, far above party contention, intent only on the common good, has become instead a slave—bound over to the services of human passion and greed.'

DAY BY DAY

Teresa was home for the holidays, perched like a little sparrow right at my elbow as I typed on stories for this issue of the paper. She got a microscope set for Christmas and the best place to be engaging in scientific pursuits was usually right at the typewriter table by my side.

"Perhaps," she would murmur to herself, "There'll be bugs in the ice-box water....Here is a slide with some of Tom's blood on it....It's not much good....Don't you want to look at a butterfly scale? And don't forget to write in the paper that I went picketing with you on December 31....That's a hot one! Why don't you want me to say 'That's a hot one.' I like to say 'It....You won't let me say 'Come over and see me some time.' So I'm going to say 'that's a hot one.'"

Going on the ferry over to Staten Island to take Teresa back to St. Patrick's where she is going to school, the gulls stood out white against the grey sky. They swept and glided, swooping down into the water now and then after a fish. Their cries and the sound of the water as the boat churned through it were the only sounds in the winter stillness. Then there was the walk with Teresa up the country road, past a thicket of birches with the blue green twilight sky behind them. To one side of the ground was a field of yellow grass, bent by a soft wind. Across one of the fields alongside a path through the cold-baked fields, there was a little brook gurgling cheerfully beneath the ice that caked it. There are still green things showing under the stubble of the fields, bits of wild carrot, the green of vines, even some wild geranium. And as the earth lost its color and darkened, there was still the radiance of a sunset flushing the sky.

The work continues back in the office until late in the evening. Visitors from Chicago, from Maryland, from New Hampshire, from Buffalo. A worker from one of the chain stores who tells us about his long day—he gets up at five-thirty to assist at early mass, and he is never through with his work until seven-thirty in the evening. He wants to help us by distributing the paper on Sundays....A man comes in from East Eleventh street to tell us how the paper has reinforced his faith, and to bring us some clothes for those that are poorer than he, and he is poor enough....All day there are the unemployed, starting at eight-thirty. They want underwear, shoes, coats, information about home relief....Or they just want to talk to us. There are the unemployed all day, and in the evening there are those who work and have no other time to come. So if the paper is rather disjointed and unfinished in its writing, it is because there is so much to do for twelve hours, and only a few of the left over hours to write about the work and the thought behind the work.

As for our immediate assistants and co-workers—they continue faithfully in their voluntary co-operation. Two or three are always picketing, running errands, addressing envelopes, going to the post office, paying calls in the neighborhood, taking care of the needs of those that come in. The girls from the House of Hospitality helped us picket on the Feast of Our Lady of Guadalupe, and when they came in that morning to go with us to the high mass which started the day's work, they told us how four of them said the rosary aloud together the night before for our persecuted fellow-workers in Mexico City.

During the month there was a call of distress from a man whose wife had just gone to the hospital to have her sixth child. His mother was to have taken care of the other five children, but the very next day she fell off a chair and broke her arm, so the little ones were left to the care of the nine-year-old girl. The father found it impossible to

get any help so an appeal was made to the CATHOLIC WORKER. One of the girls co-operating with us volunteered for the job and took charge of the little household. It meant ten days of good hard work, what with one of the little ones, two years old, being sick. There was washing and ironing and cleaning to do, besides the marketing and cooking. A few of the afternoons some of the boys from the office went up to take care of the kids while she did the shopping. One of those who volunteered for this work was a seminarian on his vacation. He will make a good Franciscan, that boy. The girl had gone out on the job as an errand of mercy, not expecting any pay, but both the man and his wife insisted that she be paid and paid generously. She had been jobless for some time, so it came in handy. He had been out of work for quite a time, too, and money was hard-earned in that big family, but it is the poor who are the most generous and the most appreciative. "I had not been able to find anyone to help us for love nor money," he told us.

The young man who is studying to be a Franciscan came in almost every day to get papers to sell in Union Square and he disposed of about a hundred and fifty a day. Other volunteers who help in the office also sold papers every day during the Christmas rush, and one of them got rid of as many as four hundred an afternoon and evening.

Let us say here that any unemployed men or girls, either, for that matter (for one of the girls from the co-operative apartment sold a good many), who wish to sell the CATHOLIC WORKER may call at the office for copies.

In case any of those kind friends who were good Samaritans and sent in clothes were not thanked this month, lay it to the fact that the need was so great that the packages were opened, the contents distributed and the wrappings disposed of by zealous workers before the editors had a chance to grab the return address in order to write letters of thanksgiving. We are very sorry, indeed, at our seeming negligence, but believe us that we are not ungrateful, and from the bottom of our hearts we beg God to bless those kind and thoughtful ones who are helping us so much.

Someone wrote to us that they were always interested in hearing how the printing bill got paid—how we made out during the month. Well, it was a good month and we look back to last Christmas when we were so poor that we had to skip our January edition, and we praise the Lord and all His saints for the abundance this year. Christmas cards came to us enclosing money and little by little the bills were paid. The telephone was almost shut off, but wasn't, the electric man came around to deprive us of light, but didn't (there had been an offering through the mail), there were a few meals of beans, and then a basket of food came in; and we were preparing to put off the January edition until late in the month when a generous check came in from a priest whom we would name except that we are afraid he would get sore, and so that bill was paid off and there was still twenty-five dollars in the bank.

This morning our dentist who has been taking care of everybody for nothing for the last year called up and said the marshal was on his door step, and miraculously enough there was twenty dollars for him. He had pulled a dozen teeth and filled another dozen and still he said his bill was only fifteen. We gave him what we had, however, and we are sure that somehow or other there will be enough money to pay for the mailing of the paper. It's true that only seventy-five cents came in today, but we have absolute faith in God's bounty. He scatters

Wage Slavery Grows On American Farms

MENA, Arkansas. — That the share-cropping system, a survival of the semi-feudalism of the old South, is slowly giving way to agricultural wage-slavery, is the conclusion reached by the students attending the special three-week farm school at Commonwealth College, Mena, Arkansas.

Bob Reed, Arkansas farm organizer, who is directing the course, explained the condition existing at Russellville, Arkansas: "The cotton plantation owners find it cheaper to turn their tenants off the land and to hire them at low wages during the busy cotton-picking and cotton-picking seasons. During the remainder of the year the former tenants must live as best they can off the government relief."

Farm Courses

Commonwealth College is planning to make the farm course a regular feature in its curriculum. After farm students have grasped the fundamentals of economics and know something of labor history they will attend the farm lectures in order to prepare for active organizational work in the Middle West and South.

Some observations made by the students enrolled in the Commonwealth farm course are that the economic interests of all farmers are not the same, and that the different classes of farmers have evolved different organizations. There are capitalist farmers who are absentee owners; middle farmers who hire some labor; poor farmers who work their own farms, and, at the bottom of the economic scale, there are tenants who are semi-proletarians, and agricultural laborers—propertyless and dependent upon wages.—From A. R. of L. News Service.

Materialists

[Commonwealth College is not affiliated with the Communist Party, but nevertheless the students and instructors are all students of dialectic materialism, and their philosophy is a materialist one. We can agree with their criticisms, and we find their statistics trustworthy, but their remedies are not Christian ones, nor do they believe in "pure" means to change conditions.—Editorial note.]

ST. FRANCIS & SALES



By Ade Bethune.

His gifts so lavishly that He will supply our wants, we know.

We're so sure of it in fact that this is not even being written in the form of an appeal, but just by way of comment as to how we're making out. If we were behind hand, and we felt we had to be importunate (as our Lord bids us be when there is need) we would put this in ten-point type and run it at the top of the editorial page. As it is, this is only a modest accounting, and a thanksgiving.

Having been given a bottle of perfume for Christmas and thus

(Continued on page 6)

THE SOWER



By Ade Bethune.

The Sower

My sole endeavor is to sow and sow deep.

To look not behind to see the shoots. Taking thought only to sow—with all my mind and with all my heart.

To take no account of harvest—for harvest is no account of mine.

Lawrence G. Doyle, Jr.

"AN OLD FELLOW"

By DOSTOIEVSKY

Anyone who attacks individual charity, attacks human nature and casts contempt on personal dignity. But the organization of "public charity" and the problem of individual freedom are two distinct questions, and not mutually exclusive.

Individual kindness will always remain, because it's an individual impulse, the living impulse of one personality to exert a direct influence upon another.

Charity

There was an old fellow at Moscow, a "General"—that is, an actual state councillor, with a German name. He spent his whole life visiting prisons and prisoners; every party of exiles to Siberia knew beforehand that the "old General" would visit them of the Sparrow Hills. He carried out this good work with the greatest earnestness and devotion. He would turn up, walk through the rows of prisoners, who surrounded him, stop before each, questioning each as to his needs, calling each of them "my dear," and hardly ever preaching to anyone. He used to give them money, send them the most necessary articles—leg-wrappers, under garments, linen, and sometimes took them books of devotion, which he distributed among those who could read, firmly persuaded that they would read them on the way, and that those who could read would read them to those who could not. He rarely asked a prisoner about his crime; he simply listened if the criminal began speaking of it. All the criminals were on an equal footing with him, he made no distinction between them. He talked to them as though they were brothers, and they came in the end to look on him as a father. If he saw a woman with a baby among the prisoners, he would go up, fondle the child, and snap his fingers to make it laugh. He visited the prisoners

Relief and Birth Control

Now that the FWA has failed to make any appreciable dent in the number on government doles, the next step seems to be to see that such "social undesirables" at least don't reproduce their kind. Out in Detroit, a rabbi makes an impassioned plea that relief workers be permitted to send their clients to birth control clinics. In Springfield, Missouri, the director of FERA case work, Mrs. Crest Morris, admits that assistance in getting birth control information is one of the services supplied to families on relief rolls.

"We have no right, of course," she said, "to suggest birth control to any of our relief families. I wish we did."

Human Rights

But New York City has quietly stepped in and taken the lead in the matter, lightly brushing aside such minor things as human rights. In at least one of the city Board of Health Pre-Natal Clinics, patients are ordered by the doctor in charge to present themselves at a birth control clinic, the address of which is given to them on a slip of paper (incidentally, it is under the supervision of an Episcopalian minister and run by his church), to be sure that they will not again have to present themselves as city maternity cases!

So that now, not content with a system which makes it impossible for large numbers of people to support children, our government attempts to make it impossible even for them to have children—and calls it a "welfare plan."

like this for many years, up to the time of his death, so much so that he was known all over Russia and Siberia—that is, by all the criminals. A man who had been in Siberia told me that he had seen himself how the most hardened criminals remembered the general; yet the latter could rarely give more than twenty farthings to each prisoner on his visits. It's true they spoke of him without any great warmth, or even earnestness.

But how can you tell what seed may have been dropped in a man's soul for ever by that old general? How can you tell what significance such an association of one personality with another may have on the destiny of those associated? . . .

Scatterings

You know it's a matter of a whole lifetime, an infinite multitude of ramifications hidden from us. The most skillful chess-player, the clearest of them, can only look a few moves ahead; a French player who could reckon out ten moves ahead was written about as a marvel. How many moves there are in this, and how much that is unknown to us! In scattering the seed, scattering your "charity," your kind deeds, you are giving away, in one form or another, part of your personality, and taking into yourself part of another; you are in mutual communion with one another, a little more attention and you will be rewarded with the knowledge of the most unexpected discoveries. You will come at last to look upon your work as a science; it will lay hold of all your thoughts, all the seeds scattered by you, perhaps forgotten by you, will grow up and take form. He who has received them from you will hand them on to another. And how can you tell what part you may have in the future determination of the destinies of humanity?

From Ippolit's Confession in "The Idiot," by Dostoevsky.

Catholic Workers' School

(The following lectures are announced for the month of January.)
Wednesday, January 9—Father Benedict Bradley, O. S. B. of Newark, on THE MYSTICAL BODY.
Wednesday, January 16—Prof. Robert H. Connery of Columbia on PROPORTIONAL REPRESENTATION.
Wednesday, January 23—Father Gerard Donnelly, S. J., on ETHICS.
Wednesday, January 30—Open to any one of a number of speakers.
Discussion from 7 to 8 o'clock before the lecture. Questions from 9 to 10.

THE CATHOLIC WORKER

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REDISTRIBUTION

(From the Gospel of St. Luke)

And one of the multitude said to Him: "Master, speak to my brother that he divide the inheritance with me."

But He said to him: "Man, who hath appointed me judge or divider over you?"

And He said to them: "Take heed and beware of all covetousness: for a man's life does not consist in the abundance of things which he possesseth."

And He spoke a similitude to them, saying: "The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: 'What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do: I will pull down my barns and will build greater. And into them I will gather all things that are grown to me, and my goods. And I will say to my soul: "Soul, thou hast much goods laid up for many years. Take thy rest, eat, drink, make good cheer"."

"But God said to him: 'Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich towards God."

And He said to his disciples: "Therefore I say to you, be not solicitous for your life what you shall eat; nor for your body, what you shall put on. The life is more than meat and the body is more than raiment. Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them."

"How much are you more valuable than they?... Consider the lilies how they grow; they labor not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now if God clothe in this manner the grass that is today in the field and tomorrow is cast into the oven; how much more you, O ye of little faith?"

"Seek not what you shall eat, or what you shall drink; and be not lifted up on high. For all these things do the nations of the world seek."

"Your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you."

MID-WINTER

It is a cold night and we are writing in the kitchen where there are no draughts. Barbara, our co-operative apartment baby, sits on her mother's lap by the table and she, too, is writing an editorial though she is only five months old. In her zeal she tries first to eat the pencil her fond mother has given her, and then the paper.

On the wall there are three pictures which attract her attention. She calls out to them, trying to crow. There is a Polish Madonna, a Negro Madonna and a picture of a Madonna and a worker by Ade Bethune. She likes that best of all.

Teresa is drawing pictures, too, and when she shows them to the baby, Barbara laughs and makes bubbles. The black cat lies in restful abandon in front of the stove.

It is one of those rare evenings when there are no visitors, when the work of the day seems to be over, though it is only seven-thirty. It is a good time to sit and write editorials. An editorial, for instance, on charity. St. Saviour's High School and Cathedral High School sent down so many baskets of food, including hams and canned goods, potatoes and all the trimmings for Christmas dinners, that the office was piled high for at least three hours until they were all distributed.

It is true it did not take long to distribute them, there is such need around here.

There were toys, too, dolls for the girls, and other toys for the boys, all beautifully wrapped and be-ribboned.

Bundles of clothes came in, including many overcoats, and they went out as fast as they came in. They came in response to the story of the man who had to accept a woman's woolen sweater in lieu of underwear or overcoat. I hope they keep on coming in.

I'd like to have everyone see the poor worn feet, clad in shoes that are falling apart, which find their way to THE CATHOLIC WORKER office. A man came in this rainy morning and when he took off one dilapidated rag of footwear, his sock had huge holes in the heel and was soaking wet at that. We made him put on a dry sock before trying on the pair of shoes we found for him, and he changed diffidently, there under the eye of the Blessed Virgin on the bookcase, looking down from her shrine of Christmas greens. But his poor, red feet were clean. Most of the men and women who come in from the lodging houses and from the streets manage cleanliness, what with the public baths. I heard of one man who washed his underwear in the public baths, and sat there as long as he could in that steam-laden, enervating atmosphere until it was not quite too wet to put on. For the rest, it could dry on his skin. Not a pleasant thought in bitter weather.

Our prayer for the new year is that "the members might be mutually careful one for another. And if one member suffers

LETTERS and COMMENT

A NEW TRILOGY

Flushing, New York.

Some one has said that between capital and labor it is idle appealing to either side on any other ground than that of expediency. That there is no room here for altruistic ideals, no community ground where humanity may sit awhile and dream. There is a common ground and it is well defined in the doctrine of the Catholic Church as exposed in a certain well-known encyclical. It is time to spread this doctrine to the four corners of the earth. Yesterday we had the idle rich; today we have the idle poor. Both create stagnation, for when work ceases it is death. In the new social order in process of formation, what a wonderful trilogy, could be made of Capital, Labor—and God!

PAUL M. ROBERTS.

A POTENT FORCE

St. Mary's, Kansas.

I am exceedingly grateful for the free copy of THE CATHOLIC WORKER which I have been receiving the past several months. It is filling a great need in the Holy Father's program of Catholic Action. You and your associates are to be congratulated and encouraged in this splendid work which you are carrying on against tremendous odds. The financial aid, so necessary if your work is to continue, will surely be forthcoming as soon as people realize the great good to be derived from the spread of the glorious principles for which THE CATHOLIC WORKER stands. Those who are aware of conditions in Russia, Spain, Mexico, and even France, are cognizant of the necessity of a potent force to combat the evils of Communism. THE CATHOLIC WORKER has modestly assumed a portion of this task. It has accomplished much already, and it will achieve even more as soon as people become aware of the importance of its mission.

The folks at home look forward to the acceptance of my copy each month and pass it on to others when they have read it through. During the next few months I hope to secure some subscriptions for you.

Rev. GERALD B. GARVEY, S. J.

HARMONY

New York City.

If your place, ideal and aims are truly what you claim in the few issues I read, then I feel at home at your place. Without being there physically, I feel at home where there is poverty, humility and harmony. From birth I've lived in poverty and restriction, with but little soul satisfying environment and harmony. Had I earth's possessions I might not have shared your humble place. Neither would you be doing the noble work you

anything, all the members suffer with it; or if one member glory, all the members rejoice with it."

It would seem, however, that the glory comes only through suffering this present day when we look upon the Mystical Body reviled and assaulted in Mexico, Spain, Russia, not to speak of the physical suffering of the poor all over the world.

WE REPEAT—

The only immediate remedy is the practice of the corporal and spiritual works of mercy. When asked what is the program of THE CATHOLIC WORKER by those who are interested in political action, legislation, lobbying, class war, we reply—It is the program set forth by Christ in the Gospels. The Catholic Manifesto is The Sermon on the Mount. And when we bring THE CATHOLIC WORKER into the streets and public squares, and when we picket the Mexican consulate, it is to practice the spiritual works of mercy—to instruct the ignorant and to comfort the afflicted.

Unless the Lord build the house, they labor in vain that build it. There is no use looking for a revival in business, a return of prosperity, until the hearts and minds of men be changed. If we wish for a program, let us look into our own hearts. The beginning is there.

THE CANTICLE ANTIPHONS FEAST OF THE EPIPHANY

First Vespers: The Magi seeing the STAR said to one another: "This sign is of a great King; let us go and seek him out; let us offer him gifts—gold, frankincense and myrrh. Alleluia!

Lauds: Today the Church is joined to her heavenly spouse, for Christ in the Jordan has washed away her sins; the Magi run with gifts to the royal nuptials; the merry-makers exult with the wine made from water! Alleluia!

Second Vespers: We keep this day holy in honor of three miracles: today, a star led the Magi to the manger; today wine was made from water at the marriage feast; today in the Jordan Christ, that He might save us, chose to be baptized by John. Alleluia!

do now, had material wealth been your blessing.

I feel that when we criticize the wealthy, we should consider that we would do equal, were we in their circumstances. Our purpose is work where we are and where circumstances bring us, however humble. If we do the best with the amount of knowledge, wisdom, skill possessed, then we follow close the path of our purpose. Mistakes and trials bring the fruit of new lessons learned and thereby give more wisdom for better application of our qualities.

A peculiarity is that the very time of greatest need hindering circumstances seem to meet one everywhere (temporarily); not being able to be of help with money I will try to be of help some other way.

Perhaps you have some mechanics among your friends who do some fixing here and there when needed but if and when you need additional aid, I'd be willing to do my part. When several minds co-operate harmony results and things become possible. It's worth trying.

KARL HERRMAN.

AWAKENED

Lincoln, Nebr.

It would seem as if the Lord has provided me the \$1.00 to send you at last; and perhaps sending it in stamps may not embarrass you unless you have too much sent to you in this way. It saves the cost of a money order for me and for you. And we have to count the pennies. I rejoice in your way of living in faith, which has been my way ever since I became a Catholic 15 years ago. And I have been in the Mexican work ever since. I understand Mexican Catholicism and through them Spanish Catholicism better than any other I believe; and their spirit is really communistic in the Christian sense I think.

I was glad for the second paper containing the excerpts from Karl Adams. I marked them and took the paper over to the chancery office for the Bishop, since the back yard of the chancery office joins the back yard of the old school-house where I live. I have not heard whether he read them or what he thought of them... I am sure that he is very right in his attitude toward social questions.

It is time that Catholics should awaken. And perhaps our beginnings that seem so simple and unpretentious may reach out to great things. It is as you say a great consolation just to do always the

work in hand and let the consequences take care of themselves.

I was about ready to start out when the mail carrier brought the last number of THE WORKER, and I took time to read the Peter Maurin article. That man is certainly a genius and inspired. It is good all through. We often go over the Acts of Mercy in the Mexican Rosary, and it will be a good thing for other Catholics to know them.

OLIVE B. MARPLE.

A TALL ORDER

"I've just read your paper for the first time. Yes, I'm a Communist and I'm cheering for you. The Catholic Church has always been a symbol of reaction and it is sure pleasing to find here of all places a sign of healthy protest against our present social order."

"I want to see you do good work. I want to see your influence grow. Yet, as a Communist, I find wars in your program, your theories, and of course in your criticism of socialists and communists."

"The points which we'll have to fight out (in earnest friendly debate) seem to be, 'Does Communism crush individual personality? Is the Dictatorship of the Proletariat justifiable? Is Communism incompatible with religious ideals? Is Soviet Russia working toward Communism or toward State Socialism? Can we solve the evils of our present social system by co-operation with the Bourgeoisie? Are communist tactics sound?'"

"These and possibly many more important issues must be dealt with by both of us. By all means let us beware of using catchwords, of appealing to authority, rather than to the logic of arguments."

"I do not wish to present my case till I have read more of your literature. Will you send me some back issues of your excellent paper? Also a few pamphlets which present your case more fully on the points mentioned above?"

"I look forward to meeting you, when we'll be able to talk matters over in more detail. I should be glad to help you, (write, debate, et al.) Best wishes for the new year."

Morris Engels.

"The wage paid to the workingman must be sufficient for the support of himself and of his family."
—Pope Pius XI, Forty Years After.

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.



By Bill Cladek.

On the Use of "Pure" Means

By JACQUES MARITAIN
(A free translation by P. Maurin
from a chapter in the untranslated
volume of Maritain—*The Temporal
Regime and Liberty*.)

1. GOING TO THE ROOTS

In trying to bring the spirit of the Gospel, the spirit of integral humanism into the cultural and temporal order, people fail to realize the absolute necessity of going to the roots.

2. THE TWO ORDERS

1. It is not a question of changing the system; it is a question of changing the man who makes the system.
2. It is not the temporal that creates the spiritual, it is the spiritual that creates temporal environment.

3. TRUE RADICALISM

1. There is no social revolution without a spiritual revolution.
2. The trouble with radicals is not that they are too radical but not radical enough.
3. External radicalism is not radical enough because it is external.
4. Inner radicalism is true radicalism.

4. A RADICAL CHANGE

1. That there must be a change and a radical change is realized today not only by radicals, but by most conservatives.
2. And the change will come not from the masses, but from a few individuals that will make up their minds to give up old habits and start to contract new habits.

5. NO COMPLETE FAILURE

1. This radical change will not be a perfect change.
2. While it will not be a perfect change, it will be a change in the right direction.
3. While it may fail it will not be a complete failure, for it will be a precedent for future generations.

6. ENGAGED AND DETACHED

1. A radical change requires human personalities, devoted to the cause, thinking about the cause, not the success of the cause.
2. It requires detached personalities, not indifferent personalities, generous personalities, not self-seeking personalities, engaged and detached, not engaged and attached.

7. BETRAYING CHRISTIANITY

1. To be detached from visible success makes a life of action a crucified life.
2. But to be engaged in Christian reconstruction and not to do it in a Christian manner would misrepresent it for the sake of making it prevail.
3. To so misrepresent it would be the most treacherous way to betray Christianity.

8. PURE MEANS

1. People trying to bring about a Christian reconstruction of the social order, must be made aware of the great temptation to use unchristian means.
2. Social revolutions cease to be revolutions when social revolutionaries cease to use pure means.
3. As Emile Zola says: "The pure means are the strongest means."

9. WORK OF THE FEW

1. It is not true to say that all men must be changed before the social system can be changed.
2. Revolutions are the work of a group of men generally few

Who throw all their energies in the work of revolution.

10. RIGOROUS DISCIPLINE

1. Russian Bolsheviks saw it clearly.
2. They made of their Party a kind of brotherhood imposing on their members a rigorous discipline.
3. They tried in their way to renew the basis of the moral life of the people.

11. APPEALING APPEAL

1. What impresses us most in the Russian Revolution is not the appeal to pride and violence.
2. It is the appeal to poverty and suffering willingly accepted for the sake of an ideal.

12. FREEDOM AND RESPONSIBILITY

1. The general tendency of dialectic materialism is to conceive matter as the source from which flow such qualities as freedom and spontaneity.
2. Freedom and spontaneity we recognized as necessary concepts in the building up of the revolutionary spirit.

13. AN HEROIC IDEAL

1. The weakness of such a conception is to destroy in the souls of men the notion of truth.
2. While they try to present it as a scientific conception it is an admission that no social transformation can be brought about without the fostering of an heroic ideal.

14. CHRISTIAN HEROISMS

1. But the greatest heroism is the heroism of love.
2. The heroism of the cross must be expressed in the social field besides the heroism of Bolshevism and Fascism.
3. But Christian heroism must remain Christian heroism even when expressed in the social field.

15. FROM THE HEART OF GOD

1. Christian heroism must be exercised not only in private life but also in social life.
2. Christian heroism comes from the heart of a God made man, scorned by men, crucified by men.

16. TRANSFORMING SOCIETY

1. As during the Middle Age Christians must again transform society.
2. But the strength and greatness of this transformation must spring from elsewhere.
3. Great social undertakings must not be the monopoly of Fascists and Bolsheviks.

17. PROTECTING SOULS

1. The protection of souls is the work of the Church.
2. To assure this protection the Church is sometimes obliged to deal with temporal powers which are far from being as they should be.
3. Blind is the one who blames the Church for doing so.
4. Christ was not asked to change water into wine or multiply the loaves when nailed to the Cross.

18. BELIEVING BEFORE SEEING

1. Greater things than miracles are happening on this occasion.
2. Resurrection will come but after three days.
3. Asking for miracles on those occasions is to reverse the order of things.
4. One cannot see before believing but one must believe before one can see.

19. CHRISTIAN TRANSFORMATION

1. Will a Christian transformation of the social order come to realization in this century?

Suffering for Old People Seen in Hopkins Order

WASHINGTON (FP).—The removal of 4,000,000 unemployable persons from federal relief rolls ordered by Federal Relief Administrator Hopkins will result in terrible suffering among these people, Sen. Borah stated Dec. 28. He declared that most of them are destitute old people for whom the states have not adequate provisions, and that a great demand for old age pension legislation would result.

Pres. Roosevelt declared that the order was the result of the relief administration finding that many now on federal relief rolls were formerly cared for by local poor funds, charity, etc.; and that it was a matter of putting them back where they were before.



By Ade Bethuna.

Just Enough Food For Life, Says "Welfare" Man

Cabbage Comedy and Meat Masquerade for Unemployed

In order to prevent interference with private trade, enough food is given to persons on the relief rolls "to keep them alive and in reasonable health, but not what they would have under normal circumstances," says New York Welfare Commissioner Hodson. And in line with this we read that when the city requested 300,000 pounds of cabbage from the FERA recently, they received 9,000,000 pounds instead, by mistake! Earlier in the week, Massachusetts state officials were sent 6,000,000 instead of the few thousand they requested. Well, it's one way to get rid of the surplus crop!

Very Bad

Another item of interest: out in Toledo, the jobless complained that the canned meat given to them by the relief office was bad, and their children had been made ill by it. The local authorities tried it on mice, with such dire results that they immediately reported to Washington, from whence the meat came, that it was, indeed, very bad. The U. S. Department of Agriculture then re-tested the meat, this time on cats. The cats ate the meat and lived, so Toledo was ordered to continue using it on relief families. Moreover, the Federal investigators who visited the children made sick by the meat found that it really wasn't the meat, so much as the fact that the children were undernourished anyway. So why blame the relief?

1. A Christian transformation cannot come about in the same way that other transformations come about.
2. A Christian transformation will be the product of Christian heroism.

Criticizing the Clergy

Under the above title, the Editor of the Ecclesiastical Review, himself a priest, contributes an article to the December issue of his magazine which should be in the hands of every Catholic Actionist in the country. Everyone who has ever had anything to do with Protestants—however free from religious bigotry, or Communists, who are as a rule religious bigots, knows that all criticism of the Church centers about the life of its clergy.

Stupidities

Many times Catholics of a certain type will be found running about with a stupid anti-clerical legend—how Father Flanagan did so-and-so to them, and that they'll never enter a church again. Obviously, that is not the reason!

Clearly, as Cardinal Newman says, the ministers of the Gospel are men and not angels. Even Canon Law recognizes this fact from Canon 2147 to 2194. The faults of a priest, a monsignor, a Bishop or even the Pope are the faults of a man, and qualify the owner for punishment as much as the faults of a layman. The faults of a cleric are not the faults of the Church—who in fact, as the spotless Bride of Christ has no sin and cannot sin. Though the Church (the visible aspect) were torn across with heresy, though almost the entire Hierarchy were dissolute and abandoned, the Church would be untouched.

Unjust Criticism

To quote from the article mentioned above: "Criticism is so often unjust and mistaken that when it is well-founded it is not welcomed.... Whatever the frequency or rarity of clerical faults, our chief concern is that by the magic of gossip no fault can do the work of a thousand faults and cause hurt to the good name of the priesthood."

Another type of clerical criticism is that directed towards the clergy in general.... "In relation to the excessive patience with political graft and indifference to industrial justice. It is not unreasonable to ask the priesthood to represent the standards of Christian honesty in politics. When we meet Catholic leaders who are indifferent to political integrity, or Catholic groups which display a dwarfed social conscience, criticism of the Catholic name is invited and questions are asked about the spiritual leadership of such groups. If priests in general are indifferent to political graft, if they make no protest against it, if they cherish friendly relations with men who are known as grafters, the efficiency of our social and moral teachings is brought into question."

Indifference

"Indifference to political integrity is a national fault by no means confined to Catholics. When any citizen is elected to public office there should be some kind of provision for his instruction in what we call 'the duties of one's state in life.' One may well doubt if it ordinarily occurs to any public official to seek such instruction from a spiritual and moral standpoint."

The Editor of the Ecclesiastical Review is inclined to blame the seminary for the lack of active interest in social justice on the part of the clergy. Although there is an impressive literature on the subject, though the Supreme Pontiffs, Bishops the world over and many lay organizations have been constant in the appeal, only in recent years has the response been worthy.

PLEASE EXCUSE DELAYS

In sending out the pamphlets advertised in our last three issues. We assure our readers that the pamphlets, when finished, will have achieved almost book size, what with the researching zeal of our Catholic Worker pamphleteer who is not satisfied with journalistic leaflets but insists on scholarly thoroughness.

"Cheap and Contented Labor Here," Says C. of C.

The poor garment manufacturers of San Antonio, Texas, whose starvation wages were described in our September issue, are now complaining that they can not compete under the code with garment workers in Puerto Rico. They received short shrift from N. P. Drought, state NRA compliance director, who pointed out in refusing to lower code rates, that factories in other parts of the country paying higher wages are managing to meet all competition.

The brutal program of the San Antonio Chamber of Commerce in inviting industries to come there and exploit cheap labor, taking their profits from the pay envelopes of their workers, Drought asserted, has worked directly against the city's prosperity, because it ignored the most important element of prosperity—the buying power of the workers. He showed that according to a 1933 census, business was much better in Dallas and in Houston, where wages are comparatively high, than in San Antonio.

"Obviously," Drought declared, "our low wages have very definitely affected the interests of merchants who want to sell to our workers the goods on their shelves."

The wages of sin, perhaps?

Montreal Seamen's Retreats Successful

MONTREAL, Nov. 29.—Last year the Retreat Movement among seamen was inaugurated here. The seamen were immediately interested and responded heartily, spreading the news of the "Mission" in the ships.

At a recent week-end retreat in the Catholic Sailors' Club Chapel, from two ships alone, 61 seamen were at Sunday Mass, 21 at Communion, and 43 at Benediction. On the Tuesday morning when the retreat ended, 54 were at Mass and 46 at Communion.

Retreats for seamen are being organized also by the *Jeunesse Maritime Crétienne* organization in French ports and the success of the Montreal venture will lead, it is hoped, to a great extension of the Seamen's Retreat Movement in all countries where there are chaplains and clubs available at the ports.—N.C.W.C. News Service.

Find out how much God has given you, and from it take what you need; the remainder which you do not require is needed by others. The superfluities of the rich are the necessities of the poor. Those who retain what is superfluous possess the goods of others.—St. Augustine.

Laymen's Guilt

We cannot blame the Clergy altogether. Catholic lay leaders of industry or labor have not shown a willingness to cooperate, have even resented the "interference" of interested priests, have developed a technique which many-times is the antithesis of Catholic Action. Catholics have been apathetic, slow to learn, laissez-faire, have winked at political graft and have been too ready to divorce religion from daily life.

About Us

The CATHOLIC WORKER has sometimes been accused of criticizing the clergy. Let anyone read the previous issues with ordinary care, and he will find this untrue. Hundreds of priests and seminarians have come to the CATHOLIC WORKER office, given proof of their championing of social justice in a hundred ways, offered their Masses and their prayers for the work—letters by the score come from all over the world, pledging their writers to the cause of justice and Catholic Action. This alone, if we were priest-baiters, would give us the lie direct.

A. H. Coddington.

Workers and Scholars Unite

It is a Monday morning toward the end of the month and our mail is representative and therefore worth analyzing for our readers.

From a financial standpoint it is typical—a most generous donation from a priest upstate which will pay not only for his copies for his parish and study groups, but for many poor missions for the colored in the South. I said a few prayers when I opened that letter for the generous priest who sent it.

Then there was a letter from a Pullman conductor from Indiana who encloses money for subscriptions to four of his friends and a dollar "for the good of the order."

Spreading Our Papers

A book store in Minnesota orders a number of copies for every month, a priest having introduced the paper to them, and an ice man from New Jersey writes for copies to send out to the school teachers he used to know. He has also distributed papers on the streets, outside convention halls and to friends in his own parish.

Another friend from upstate tells in his letter of distributing *THE CATHOLIC WORKER* with some high school socialists "among the workers leaving the collar factory and also among the strikers of a shirt factory. Your paper has everything, for it preaches Christ, and that is why it is such an effective weapon. May it be long lived."

A Capuchin father, who sells the paper to the Third Order of St. Francis of his church. They always pay more than the penny

asked, the amount sent us usually averaging three cents a paper.

There is an anonymous contribution of five dollars which will go to pay for free copies distributed by our young reporter, Stanley Vishnewski, to barber shops and shoe shining parlors.

Fine Co-operation

Another letter reads, "I wish to thank you for having sent me editions ever since I wrote to inquire about it a year ago, even after I did not place an order. Your paper has enlightened me on various topics of which I was heretofore ignorant. I sincerely hope you may continue your good work of keeping the worker informed."

This worker subscribes now for himself and for another friend, and pays for the copies he has been receiving.

It is from such letters as these that we receive courage and strength as well as the money necessary to pay the printing bill and other expenses of our work. We feel that we are immensely privileged in that we are permitted by God to do this work and we are grateful to all our friends who write to us from all over the country telling of the work and co-operation in behalf of *THE CATHOLIC WORKER*.

We thought this morning as we read some of these letters that for every worker who writes to us there are countless others who are inarticulate when it comes to setting their thoughts on paper, and we ask God to bless these untold hundreds too who are cooperating with us.

Strikes

(Continued from page 1)

discredit the strikes by shouting about reds, some comments of Norman Thomas in his book *Human Exploitation* are in order. (Reader please note: In quoting from this book we by no means endorse the political views of Mr. Thomas to which we are as strongly opposed as we are to the Dictatorship of the Proletariat. The book itself is just a very good analysis of human exploitation. Ed.'s note.)

Causes

"Agitators have their uses and perhaps their abuses, but no agitator or group of agitators of any color from the blue of the NRA eagle which so perturbs the *Chicago Tribune*, to the pink or red of far more radical organizations, could have produced or supported the wave of strikes which in 1934 swept along with it fruit pickers in California; the wretched onion pickers of Hardin county, Ohio; dairy farmers in Wisconsin and New York; longshoremen and marine workers in Texas and the west coast; truckmen in Minneapolis; street car employees in Milwaukee; the auto-lite factory workers in Toledo and a half million textile workers all over the country.

No Fun

"Strikes aren't fun. They are grim work. They require an endurance and heroism of men and women and even children far nobler than the heroism of war. Their heroes are not individuals but the mass of workers."

In regard to violence in labor tactics, Mr. Thomas says: "Even the old I. W. W. in the days of its greatest militancy, probably won more by unarmed mass demonstrations, leading to wholesale arrests which crowded the jails, than by more violent tactics. Oftentimes it has been proved that the way to keep strikers from getting out of hand and acting as a mob is not to denounce violence but to organize meetings and non violent demonstrations."

"Unquestionably the strike is a form of coercion. But even in America with our tradition of violence—the violence of Indian wars, of the frontier, of lynchings, of the underworld rackets, and of the third degree habitually used

by the police—the strike deserves to be classified as a comparatively non-violent form of coercion, which on the whole has won more victories for justice, at less cost of human bloodshed, than the patriotic wars which clutter up the pages of history."

A Forecast

The forecast for the year 1935 is not a very cheerful one. Kiplinger Service declares: "For 1935, as a whole, government technical advisers are figuring on business only slightly better than in 1934 as a whole."

Strikes, according to *Nations Business*, official organ of the Chamber of Commerce of the United States, "will continue a serious drag on business for the next year." This organ of the capitalists admits that "strikes are the most effective weapons of labor in the fight for unionization."

Pearl L. Bergoff, head of the Bergoff Detective Agency of New York City, who sent out thousands of men to "protect the mills" during the textile strike in other words to act as strong arm men and deputy sheriffs (hired by the employers), is reported to have said:

"There'll be more strikes in 1935 than ever in history, and it don't make me mad."

70 Hours' Toil for \$1.50 Imposed on Orphan Boys

OTTAWA, Nov. 21. (CP).—The employment of homeless boys, inmates of the Montreal Boys' Home, by chain stores for as long as seventy hours a week and for wages ranging from \$1.50 to \$4 was disclosed to the Royal Commission on Mass-Buying here today. J. F. McAdam, an official of the Montreal institution, gave instances of thirty-seven cases.

"What is the effect on a boy of these tremendously long hours?" asked H. H. Stevens, former chairman of the commission.

"Very poor. He goes out before the others are out of bed and returns late at night. He has no recreation and is simply a slave," replied McAdam.



By Ade Bethune.

A Miracle?

St. Francis of Sales had a valet working for him who was born so it seems just to set off the kindness and patience of his good master. One night he went drinking, and, when he came home, found the door closed. It was the Bishop himself who opened for him. And, as he could not stand on his legs, His Eminence carried him to his room, took his clothes off and put him to bed. Instead of scolding he received nothing but kindness and gentleness so that he never was drunk again in his life.

29 STATES HAVE OLD-AGE PENSIONS

Eleven Adopt Statutes During Past Two Years; Many Too Stringent

CHICAGO.—An interesting survey of old-age pension legislation, released here by Dr. Marietta Stevenson, assistant director of the American Public Welfare Association, shows that 29 states have some kind of legislation on old-age pensions. Many of the pension laws are so stringent as to be almost inoperative. Eleven states have adopted old-age pension laws during the past two years, as compared with only 18 in previous years.

Wide Interest; Varied Results

Dr. Stevenson said she believed laws which required pensioners to have lived 15 to 35 years in a state and 15 years in the community will be liberalized if Congress adopts a national old-age pension plan.

Pension applicants in Pennsylvania and Virginia must be totally indigent. In nine states pensions are granted only to persons whose capital assets do not exceed \$3,000. Among these states are California, Michigan and Wisconsin.

The survey revealed that 15 states set 70 as the age for the beginning of pension payments; 11 set it at 65; and one, North Dakota, set it at 68. Maximum pensions range from \$150 a year in North Dakota to \$1 a day in nine other states. Massachusetts has no maximum limit, while Arkansas prorates its fund among pensioners. By A. T. of L. News Service.



A PHILOSOPHY OF REVOLT

To revolt simply against impoverished circumstances is to revolt against the providence of our Creator. This is the criterion of the best-intentioned materialist and since he is concerned only with the materials of a transitory world—his superficial efforts are doomed to failure. The pagan revolutionist—if he is logical—is in the final analysis revolting against humanity.

Better a counter revolt—against the lack of human expression. We must even revolt against prosperity if in its wake it brings a famine in human expression.

The spirituality of man is his cardinal attribute—otherwise there's no point in the least conception of man. A being without a spirit cannot be called human—such a being could be but an organism subjected to the laws of nature, and naturalism has no relation to human nature.

Modern society reflects the facade of a false foundation since it is generated through perverted principles, hence it can never be stable.

Balance

Modern material progress has been hastened at the expense of humanity. It is well known that all modern utilities in the social sphere tend to disintegrate the foundations and pervert the true purpose of humanity.

This can be better understood when we realize that the personality of man can never be absorbed in the political body. Nevertheless we may incorporate each spiritual unit—united to a single purpose, that is to say, a unity of orientation. Such a state has never been tried because mortal man has contented himself with the utility of circumstances.

So far as Catholics are concerned there can be but one spiritual affinity, and that in the Mystical Body of Christ.

Humanity

Our one possibility of creating a new society within the shell of the old is by teaching man this human aspect of his nature. There is little purpose in trying to eliminate the temporal maladjustment unless in doing so we keep in mind the perversion of principles that make the rich satisfied to be rich and the poor dissatisfied to be poor.

Even if it were possible to build a perfect economic state it would be futile if it fails to satisfy the expression of man.

St. Paul says: "If I were to distribute all my goods to feed the poor and delivered my body to be burned and have not charity, it profits me nothing."

However conclusive a temporal economy may appear, of what advantage can it be if it fails to embrace the needs of man.

Our concern lies in the dignity of man and not just in a collection of mortal beings.

LAWRENCE DOYLE, JR.

Discrimination, Evictions Rampant in Textile Towns

WASHINGTON — (FP) — Six weeks after the ending of the national textile strike, the Textile Labor Relations Board is "still receiving numerous complaints that strikers are not being rehired and that many are being evicted from company homes," the board reported Nov. 6.

"The strike cannot be satisfactorily ended and peace restored to the textile industry until all workers who left the plant during the strike, and who did not engage in lawless violence, are returned to their former positions," says the board statement, signed by Judge Walter P. Stacey and Admiral Henry A. Wiley.

"If the rich do not work they steal."—Bishop de la Rive.

More Millionaires

Business is on the upturn—for the millionaires. We have forty-six of them in the country this year, compared with only twenty last year, according to a recent survey by the Bureau of Internal Revenue.

Corporations are doing well too, their net incomes increasing by 654 and a half million dollars, or more than 35% over 1933. The net income of individuals, however, decreased by almost 340 millions. A striking feature of the survey was that the total income of those receiving under \$25,000 dropped, while the number and total net income of those getting over \$25,000 increased. So that's where the money goes.

DAY BY DAY

(Continued from page 3)

indulged one of our senses, which is accustomed to being mortified, we predicted that we would be tormented in other fashions, the devil being busy around these parts in many little ways. Not because there are any idle hands but because the Lord's work goes on so busily.

Sure enough, an epidemic of ideas smote us (we hasten to assure our visitors that they are gone now) and mortification abounded.

A Spanish friend who delights in St. Teresa, brought us for our solace, a poem written by the great saint for her sisters to sing in such afflictions. We hope it helped them as much as it helped us. Please excuse the rough translation.

Daughters who take up the cross
Have valor,
And of Jesus, who is your light,
Ask for help.
He will be your defender in such a pass.

Refrain:

Free from the evil tribe
This robe.

These bad cattle disquiet
In prayer,

The soul badly grounded
In devotion,

But keep your heart set
On God.

Refrain:

Free from the evil tribe
This robe.

As you are born to die
Do not dismay,

And for such uncivil ones
Have no fear.

A help in God you will find
In so great an evil.

Refrain:

Free from this evil tribe
This robe.

Since you gave us a new gown,
Celestial King,

Free from the evil tribe
This robe.

Speculation is probably the greatest curse of modern capitalism. It keeps thousands of parasites batten- ing on workers of all classes. Four-fifths of the transactions in stock exchanges are immoral. It is not ethically wrong for a person to spend his own money buying actual goods, or buying potential goods in advance in order to keep up a regular supply. But it is morally wrong for people who cannot pay and who do not intend to pay, to purchase options on goods which do not exist, merely to sell these options to other persons in similar circumstances who gamble on rises and falls in the stock market. It is highly probable that the present world-wide depression can be attributed to this evil more than to any other.

Catholic Press, Sydney, Australia.

Catholic Press Please Note!

Any of the Catholic papers are at liberty to use the drawings of Ade Bethune which have been appearing in *THE CATHOLIC WORKER*. Miss Bethune has had mats made of her work, which can be had for fifty cents apiece.

Capitalism Is Not Even Step-Child Of the Roman Catholic Church

Father Gillis Broadcasts Message of "Hands Off" to Plutocratic Thugs

"The Church is no mere philosophical society... No, the Church is of the people and for the people. She is governed by rulers from the people who can never forget their origin amongst the people. When, therefore, the people, her own flesh and blood, are persecuted, she goes in boldly to the tyrant, as Moses went in to Pharaoh—the modern Pharaoh may be king, premier, dictator or financial grand mogul—and she cries, 'Let my people go!'"

"The Church, furthermore, makes no pretense of philosophical calm. She is aflame with enthusiasm for humanity."

"The Church is neither capitalistic nor communistic. She has creative genius enough to devise her own system of economics and ethics, and initiative enough to propose it to the world in her own idiom."

"To assert that the Church does not consider the present economic system all-perfect and sacrosanct, and that she is not concerned with maintaining in its present form with all its imperfections and multiple injustices, the commercial-industrial-financial systems called, roughly, Capitalism. The Church was here before Capitalism, and she will be here when Capitalism has been either modified or abrogated. ... Capitalism, is not her child; not even her step-child. To use the Catholic Church as a support to Capitalism would be like asking a mother whose own child had been stolen and a changeling substituted, to accept it and protect it as her own.—Father J. M. Gillis in a Catholic Hour broadcast."



By Ade Bethune.

"We hope in the living God, who is the Saviour of ALL men, especially of the faithful." 1 Timothy 1:10.

St. Thomas' comment on this is "Christ is the Head of all men, but in different degrees. Primarily and principally He is Head of those who are actually united to Him in glory; secondly of those actually united to Him by charity; thirdly of those actually united to Him by faith; fourthly of those potentially though not yet actually united to Him, but who will be so later by Divine predestination; fifthly of those potentially though never actually to be united to Him; these are they who are living in the world but are not predestined; when they quit this world they will wholly cease to be members of Christ; then they will be not even potentially united to Him."

UTILITY WAR

(Continued from page 1)

to paying the president of the G. F. W. C. \$800 a month to write power trust articles.

Ministers' Pockets

A. W. Robertson of the Philadelphia Co. at Pittsburgh is quoted as saying that "ministers, who are generally unfairly critical of corporations, including public service companies, should, like educators, be better paid. It would certainly help to cure some of their mental bias." So as many as were amenable had their salaries supplemented and some of the mental bias cured by making paid speeches for the power trust. In Denver, a public utility official is reported as speaking on a utility subject before a Bible class—probably to teach them that Edison made light and God helped him.

Easy Meat

As for the state commissions, supposed to regulate the utilities, they were easy meat. "In some instances the utilities advised and even drafted regulations and forms for state commissions," says the F. T. C.'s report. "Commissioners were paid fees and expenses for making addresses before utility conventions or other meetings." And the bankers? They "have never failed us," says President A. F. Hockenbeamer of the Pacific Gas & Electric Co. "During our two big campaigns against the so-called water and power act . . . they literally sent out hundreds of thousands of personal letters and pieces of literature to their depositors and stockholders, as well as campaigning against the act personally."

But unfortunately for the efforts of the power trust, just as they entered an application with the Public Service Commission for a new rate schedule, in order to pass on to the consumers New York City's 3% utility tax, the New York Power Authority released its report on the cost of the distribution of electricity there. Here are some of the things it showed:

Rates

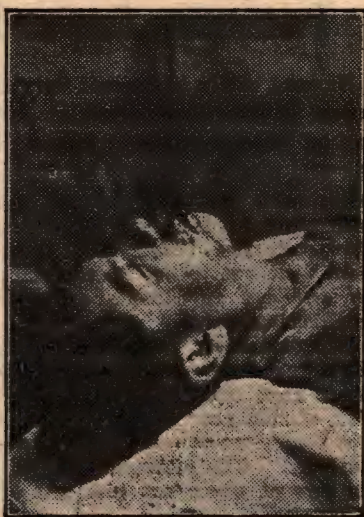
Rates can be reduced about 40% and still cover all legitimate expenses plus a 6% return on fixed capital plus 5% to cover depreciation, insurance and taxes. This would save more than \$63,000,000 annually to residential and commercial users, which pittance is now going for high salaries and huge profits to private companies. With this reduction, residential consumers could use nearly twice as much electricity, so that with the increase in consumption, costs would fall still further and there would be no decrease in revenue.

Talks between New York City officials and the federal administration on the subject of a municipally-owned plant revealed that the federal authorities, too, like so many of the rest of us, have a little bone to pick with the New York utilities, and hasn't paid any power bills since last July. (Only a Roosevelt could get away with that!) So the PWA will be glad to supply funds for a city plant.

Technique

An amusing note has crept into the utility propaganda in Montana, where the Anaconda Copper and Montana power interests are fighting to keep anti-utilities Judge Walter D. Sands from assuming the office of chief justice of the state supreme court, after his election by a 22,000 majority. He violated the corrupt practices act, say the utilities boys, by stating during his campaign that he would accept only the regular annual salary of \$6,000 and refuse the extra \$1,500 received by other justices for reporting de-

MEXICO



(From a Mexican Correspondent)

I am sending you a picture of a Catholic worker, a boy 19 years old, who was wounded by brutal policemen of Gen. Juan Mendez in Mexico City, during a silent and orderly demonstration of almost 50,000 Catholics against socialistic education. Policemen shot very near the faces of many with tear gas, burning many, and then knocking them down and hitting them with their gun breaches, like this boy. About 100 workers were so wounded and many of them with saber blows. This boy was cured but many others died in the hospital from bullet wounds and gangrene.

Publish these mistreatments of proletarians by "the redeemers of proletarians" in Mexico. This is a mere sample of too many cases. For instance in Pueblo recently a Catholic manifestation of the kind was dissolved with bullets and with machine guns by Federal soldiers. These are the redeemers of the poor, these men who have made millions out of demagoguery.

Convert from Judaism

Of all things in this world the Catholic faith alone is and remains the pearl of great price of which our divine Lord spoke. Is there any other religion on the face of this whole earth today that can so comfort a man on his way out of this world? What is there that can follow him into the grave? Is it his father, mother, wife, brother and sister? Is it his friends, relatives and kin? Is it the honors he has in his lifetime accumulated? Is it learning, dignity, respect, the arts, sciences and philosophy? None of these can follow him into the naked grave into which he is being lowered. Nothing can do this but faith, faith in the supernatural. And what is the Catholic religion, but the religion of the supernatural. The Catholic faith opens up to us vistas of another world. It adds another dimension to this dreary life and leads us into another one of those mansions in our Father's house.

Endlessness

One can go talking endlessly of the Catholic religion—for it is endless. It has neither beginning nor end. Emerson said that life is a stream whose source is hidden. The same thing exactly can be said of Catholicism. Its source, too, is hidden—hidden in God whence it has its origin. Catholicism never began hence it will never cease. Its principles are eternal and have existed before time. "Before Abraham was I am," says Our Lord. That is Catholicism.

We bless God for the beautiful flowers in the field, for the starry heavens, the beautiful earth and the many fine and noble men and women that are on it, so let us also bless God for the beautiful Catholic faith. What would the world today be

without this? This is the work of a court reporter, says Sands, and the payment to judges is unconstitutional. To which the virtuous utilities reply this is no honest move, but a vile way of bribing the voters to support him. And so they are prosecuting to preserve the integrity of the supreme court—for the utilities.

A SOCIAL PROGRAM

By PETER MAURIN

(Continued from page 1)

by the first Christian as the right thing to do.

3. Superfluous goods were considered to be superfluous, and therefore to be used to help the needy members of the Mystical Body.

5. HOUSES OF HOSPITALITY

1. We read in the Catholic Encyclopedia that during the early days of Christianity, the Hospice or House of Hospitality was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind.

2. Originally the Hospices or Houses of Hospitality were under the supervision of the bishops who designated priests to administer the spiritual and temporal affairs of these charitable institutions.

3. The fourteenth statute of the so-called Council of Carthage held about 436 enjoins upon the bishops to have Hospices or Houses of Hospitality in connection with their churches.

6. SELF-EMPLOYING CENTERS

1. The remedy for unemployment is employment, and there is no better employment than self-employment.

2. Self-employing Centers are small shops where repairs can be made and workers can be found to do work outside.

3. With the Self-employing Centers could be connected Houses of Hospitality where the self-employing workers could find shelter.

4. This complicated world is too complicated to be dealt with in an efficient manner by specialized technicians.

5. Specialized technicians knowing more and more about less and less do not know how to simplify a complicated world.

6. We need less specialists and more encyclopedists, less masters of one trade and more jacks-of-all trades.

were it not for the Catholic religion? It would cease to exist, said a great French intellect. Let us, therefore, offer up a perpetual praise of thanks for that greatest of all God's gifts to his children.

Whenever I think of the Catholic religion I am often reminded of Christopher Columbus in his boyhood days. Like him I sit on this great wharf of time and dream of uncharted seas and undiscovered lands in that vast region which comprises the Catholic Faith. It is there which the future ages will disclose to man.

CHARLES RICH.

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.

7. FARMING COMMUNES

1. The unemployed need free rent; they can have that on a Farming Commune.

2. The unemployed need free food; they can raise that on a Farming Commune.

3. The unemployed need free fuel; they can cut that on a Farming Commune.

4. The unemployed need to acquire skill; they can do that on a Farming Commune.

5. The unemployed need to improve their minds; they can do that on a Farming Commune.

6. The unemployed need spiritual guidance; they can have that on a Farming Commune.

10. BOOKS TO READ

1. *The Journey of Mind* by Nicholas Berdyaev (To come out soon) (Sheed & Ward)

2. *The Making of Europe* by Christopher Dawson (Sheed & Ward)

3. *Society and Liberty* by Jacques Maritain (Not translated) (Desclee de Brouwer)

4. *The Great Commandment of the Gospel* by His Excellency Giovanni Cioognani Apostolic Delegate (McVey)

5. *Social Principles of the Gospel* by Alphonse Lugan (Macmillan)

6. *The Franciscan Message to the World* by Fr. Agostina Gemelli, F.M. (Burns Oates)

7. *Nazareth or Social Chaos* by Fr. Vincent McNabb, O.P. (Brown & Nolan)

8. *Fields, Factories, Workshops* by Peter Kropotkin (out of print)

F.E.R.A. Defends Surrender To Slave Scale Wages

The Federal Emergency Relief Administration at Washington considers its recent surrender to the South's fight for local determination of prevailing rates of wages "to be a thoroughly satisfactory method," according to Jacob Baker, assistant administrator, who replied to a telegram of protest sent by the National Association for the Advancement of Colored People on November 23.

"Because of the fact that the determination of prevailing rates of wages by County Wage Rate Committees has turned out to be a thoroughly satisfactory method for skilled labor, it seemed the part of consistency to apply it to all labor," Mr. Baker wrote.

According to N.A.A.C.P. officials, this statement would be humorous if it were not so tragic. When the F.E.R.A. administration set the minimum wage at 30 cents an hour, the South violated this provision wholesale, especially in the case of Negroes, many of whom received as low as 50 cents a day. Now that the determination of wage rates is to be exclusively in the hands of local committees, the Negroes are likely to receive even less, says the association, thus forcing them into a condition worse than chattel slavery.



By Ade Bethune.

BOOK REVIEWS

ACTES DE SS. PIE XI. *Encycliques, Moto Proprio, Breves, Allocutions, Actes des Dicasteres, etc.*, Latin or Italian text with a French translation; Volume V—first part of 1929; Maison de la Bonne Presse, 5 rue Bayard, Paris—8; 4 fr., about 30 cents.

This is volume five of the Acts of Pius XI bringing the Papal Documents down to 1929. Others in this series are Actes de Leon XIII—7 volumes; Actes de Pie X—8 volumes; and Actes de Benoit XV—3 volumes. They are a veritable treasure store of most important documents almost impossible to obtain in any other form.

For example, in vol. V of the Actes de Pie XI, is the letter to Mgr. Lienart, Bishop of Lille, about the conflict between the silk mill owners and the workers, in which it is stated very clearly the fact that the Church "recognizes and affirms the right of employers and workers to form syndicalist associations, whether mixed or separate, and sees in them a real way for the solution of the social problem." Not only that, but the Church, considering the present state of things, considers the formation of these unions "morally necessary." It mentions the Missionaries of Labor—a group of priests living in industrial sections who protect the population against the evil of indifference and the socialist and communist peril.

Unlike American publishers who must charge a good price and bind their books expensively, La Bonne Presse publishes a 700-page paper-bound book for 30 cents. The complete set—Leo XIII, Pius X, Benedict XV and Pius XI—23 volumes in all cost only \$6.00. Every college library, every priest able to read French should have a complete set. How about an English edition?

THE CHRISTIAN ATTITUDE TOWARD PRIVATE PROPERTY. by Vida D. Scudder; New Tracts for New Times, No. 11; Morehouse Publ. Co., Milwaukee; 1934; 10 cents.

This is a Protestant pamphlet by a High Episcopalian. It is an excellent pamphlet, but we wish that the distinguished authoress might have informed herself a little more carefully about that tricky subject—private property. She condemns the Church for its sanction of private property, cannot understand how the Franciscans and Blessed Thomas More fitted in—though that might have given her a hint—and more especially the Church Fathers. She is thankful that "the dead hand of authority" has not been laid upon Anglicans! Then the little screed past, on page 4 she outlines the Church's doctrine regarding private property very well, indeed! But, of course, she doesn't suspect anything.

Yes, Miss Scudder, STEWARD-SHIP. Read your St. Thomas, and see if we aren't right! PROPERTY FOR USE, not property for power, exploitation, usury, etc. That same "dead hand of authority"—perhaps not so dead—has laid down those very principles.

MEDIEVAL RELIGION AND OTHER ESSAYS (The Forwood Lectures, 1934), by Christopher Dawson; Sheed and Ward, New York; \$2.00; pp. 195.

The first four essays are the Forwood Lectures given at the University of Liverpool during the early part of 1934 and are on the general subject of Religion and Medieval Culture. 120 pages is a trifle small for such a vast and controversial subject, though probably Christopher Dawson's audience were dazzled and swept away by the brilliancy of his style. But at the same time it is doubtful whether or not after reading the first two essays the reader will have a very clear idea about the sociological foundations of the medieval period and the theological development. The other two on medieval science and medieval literature are splendid short sketches.

The "Other Essays" consist of "The Origins of the Romantic Tra-

dition" which is an expansion of the last lecture in the first part of the book, and "The Vision of Piers Plowman."

The fourteenth century was an age much like our own, and a study of William Langland and his sociological-Christological poem Piers Plowman can give us much food for thought. It was an age of "profound social and spiritual changes; an age of ruin and rebirth, of apocalyptic fears and mystical hopes. It was the age of the Great Schism and the Black Death and the Hundred Years' War, but it was also the age of Dante and Petrarch, of St. Catherine and St. Bridget, of Tauler and Suso and Ruysbroeck, an age of mystics and saints." It was an age in which an old order was passing and a new order was arising. It was an age of bitter class warfare and social unrest. New countries were finding themselves.

Could we not learn a few things from this wildly exciting period? Langland judged the world and found it wanting; we can judge, too.

But isn't \$2.00 too much?

A. H. CODDINGTON.

Speaking of College Newspapers

"The student opinion they are forming is something to be highly prized. Their influence is restricted to the campus, it is true, but this is choice territory."

"No group realizes this better than the university 'reds' in secular seats of learning. This is amply evidenced by their propaganda in every sort of student publication. Our young Catholic publicists have something to learn from their agitator contemporaries. It is an incessant purposefulness in driving ahead the cause. Take up any school paper. Study the Communist or free speech columns. They contrast glaringly with the frivolous accounts of frat proms and the like, but it is in their quality of bitter seriousness. On the whole it seems to be that our Catholic scholastic press could become more militant and more in earnest about the big issues."

One of the chief offices of a newspaper should be to battle for the truth; to initiate and to direct action for justice's sake; because it is not only well but necessary for youth to realize its own importance."

OWEN P. MACKAY, in America.

The dreadnaught is just as much a symbol of the modern world as the Cathedral is of the Middle Ages.—Arthur Pentty in "Post Industrialism."



By Ade Bethune.

Defense of Illinois Sedition Prosecutions Supported

Support of the movement for the repeal of the Illinois Sedition Act and of the defense at Hillsboro of the first persons charged in fifteen years with violating the act has been announced by the American Civil Liberties Union in a pamphlet sent out to one thousand of its members in Illinois and the neighboring states.

The pamphlet, "Sedition" in Illinois," charged that the indictments grew out of protests late in May of this year "against scandalous conditions of relief for the unemployed." The fourteen men, "all but two of whom are residents of Montgomery County and coal miners," will be tried at Hillsboro in the circuit court on January 5.

"So corrupt was the local relief administration," the pamphlet said, "that names were copied from tombstones and put on the relief lists so that officials could pocket the money . . . the Unemployed Councils exposed the corruption; they demanded adequate relief; they agitated for federal employment insurance. Picketing of relief stations was started and public demonstrations were organized."

Vigilante groups were formed, ordinances were passed against demonstrations, but the protests of the unemployed continued. Arrests were made, and after eleven of the defendants had been held in jail for two months the indictments were handed down against fifteen leaders of the unemployed.

Race Mixture

(Continued from page 1)

conditions it is frequent. With the elevation of the race it diminishes.

On the other hand intermarriage does not mount. The Negroes have as little desire for marriage with the whites as the whites have for marriage with the Negroes. There is the difference of taste in the matter of beauty. There are the distinctions of taste that separate groups even among those of a single race and color. And in public pronouncements as well as in their private conduct you will find the Negro who is educated and alive to the well-being of his race opposed to intermarriage between the races.

Growing Education

In fact, with education, the Negro seems to develop a race pride and consciousness that is a safeguard against any possibility of intermarriage. And the American Negro is getting an education despite all the obstacles placed in his way. He is improving his condition and helping to lift his race.

Each year in America some 3,000 Negroes take college degrees. Ten to fifteen take their doctorate in philosophy. There are 35,000 Negroes in college courses and another 350,000 in high school.

Father James Cillis, the Paulist, goes farthest in a discussion of this question of intermarriage. In a radio address he closed his remarks by stating:

"Finally if any further proof be necessary that the Negro is fully and exclusively human, there is the fact that marriage of white and black is not unfruitful. In fact, there are those who maintain that as much as one-third of the whole population of the United States has some strain of colored blood. Be that statement accurate or exaggerated, the unquestionable fact remains that however much man, both white man and black man, may revolt from miscegenation, Nature does not abhor the union of the races. If Nature does not, God does not, for the laws of Nature are the laws of God. And the Church takes her cue from the laws of God, rather than from the feelings and prejudices of man. The Church will baptize a mulatto, ordain him priest or consecrate him bishop. She has done so here in the United States. She does not consider the offspring of a Negro and a white as a monster."

"Enough! . . . Man is man, be he black or white."



Christmas Party!

Do you want to hear about the fine party we had in our Art class up in Harlem? It was fun! Mrs. Montgomery from Washington sent us a whole lot of presents.

First of all a Christmas crib with Mary and Joseph and everything. That was the most exciting thing to unpack, because each figure was wrapped in tissue paper and there was no possible way of guessing what was inside. Is this going to be a sheep?—Why no, it is a shepherd!—And what could this be?—Look it is the ass!—And look here: a king!

What do you think we did with all the little people and animals? Mr. Hergenhan has two shelves with magazines neatly piled on them. We asked him to be allowed to put all of the magazines on the lower shelf and we made a beautiful display on the upper shelf.

Still we had no stable, so we made one with nice corrugated cardboard and stick tape. Louise and Hattie did a lot of fine licking with the stick tape so that the stable is just as fine and solid as though it were real rock.

As for the wall back of the shelf it was covered with nice pictures that we had done, but we decided it would be better to have a change of scenery. Luckily we had three big sheets of blue wrapping paper with which we covered the wall. We also did have paper for making trees to paste on the blue (orange for trunks and green for leaves) and then we discovered a whole piece of silver paper (it had been the inside of an envelope) so that we made lots of stars: big ones and little ones and of all sorts of crazy shapes, and we just stuck them all over the blue paper.

You can't imagine how pretty it looks. I wish you could see it.

Well, do you think that was the end of the party? Not at all. Mrs.

Montgomery had also sent 25 pounds of candy, and other friends sent dates from California and there were dried fruits and nuts from Perth Amboy. So we opened that up and shared it, and had a good time, and rushed home just as fast as we could because it was very late.



This nice Christmas picture was made by Christina, a little Greek girl (she is 9 years old). It was fascinating to do. You see, first she did it on a piece of paper and then traced it neatly onto another one with a piece of carbon paper.

Working with carbon paper is really very interesting. Everybody has been doing it now, even Rudy who is only six years old. But it is not so easy because you must first make a very neat drawing before you can trace it and then you have to go over every single line real hard and not forget anything.

There's lots more to tell you about the class but that will be for next time.

Ade Bethune.

"There is something profoundly lacking in our lives. Why have egotism and self-seeking individualism been able to strike root so deeply. And why have they produced among the poor and destitute that false and distorted idea of fellowship, which is communism. It is because we have been and are superficial Christians. In particular it is because we have for centuries failed to appreciate those immense forces, powerful to create genuine fellowship and powerful to maintain it, which flow from Christianity such as Augustine taught it, from a living faith in the essential union of all Christians with one another and with Christ their head, from the mystery of the body of Christ. We need a renewal, a renewal from the ultimate source of our being, a rebirth in God."—Karl Adam.

"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.

"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.

"Interracial justice, practically considered, may mean not so much stooping down and binding up the physical wounds of the man on the road to Jericho. It means going out before the public and courageously overcoming the apathy, timidity or down-right hostility which will prevent the training of thousands of young men and women, who would bind up the wounds not of this or that chance individual, but of an entire race."—Rev. John LaFarge, S.J.

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