

CATHOLIC



WORKER

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Price One Cent

Student-Worker Catholics to Picket Mexican Consul

Defend Mystical Body Against Attacks and Injuries in Mexico

On December 12, the feast of Our Lady of Guadalupe, the CAMPION PROPAGANDA COMMITTEE will stage a public demonstration before the office of the Mexican Consul protesting the persecution of the Church in that country. Every reader of the CATHOLIC WORKER is invited to take part and, by a public manifestation of his loyalty to his Mexican fellow-Catholics, encourage them in their fight to maintain the integrity of Holy Mother Church in Mexico.

Two Till Four

The picketers will start marching at two o'clock and continue till four. There is a plentiful supply of colorful placards on hand, but the committee would appreciate individuals or organizations bringing along their own, as we have no way of telling to what proportions the demonstration will swell. Last year there were two thousand in the picket line.

CATHOLICS!

ALL OUT DECEMBER TWELFTH!

Despite the reticence of the secular press in printing stories of the atrocities committed against the Church in Mexico, the Catholic papers have kept their readers well informed as to conditions in that benighted country. That conditions are quite as serious as they were last year is certain. As this is being written, the latest *America* comes to our desk. Let us quote: "The first of a series of four-page pamphlets issued by the Baltimore Archdiocesan Confederation for the Defense of Religious Liberty in Mexico gives some very apposite information . . . From it we learn that some of the grounds alleged for either putting people to death or afflicting them with prison terms or confiscation or both in Mexico are such things as: Defending religious freedom; defending freedom of education (like the students shot in Guadalajara, February 28, 1935, for presenting a protest against Socialistic education); for simply being a Catholic, like the men and ladies who were arrested, brutally tortured, and

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Pickers!

Contrary to the announcement in last month's issue, the picket line on the Feast of Our Lady of Guadalupe will not begin at the church on 14th street, but at 144 Charles street. Those who cannot join us there at 1:30 are asked to join the line at 225 W. 34th street.

Since this is an example of lay activity, a spontaneous lay protest, we are separating it entirely from the observance of the feast at the Church of Our Lady of Guadalupe.

We urge our pickets, however, not to miss mass that morning at their parish churches!

When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones, and they shall be like a watered garden, and like a fountain of water whose waters shall not fail. ISAIAH.



Deal thy bread to the hungry, and bring the needy, and the harborless into thy house;

When thou shalt see one naked cover him and despise not thy own flesh. Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and he shall say, Here I am. . . . ISAIAH.



Catholics Are Urged To Refuse Welcome To Germany's Envoy

German Ambassador Denies Persecution of Catholics

ST. PAUL.—The 25,000 German Catholics resident in this city were asked to refuse to participate in a welcome to Dr. Hans Luther, German Ambassador to the United States, on his visit here, by *The Wanderer*, Catholic weekly newspaper.

The request, in the form of an open letter, was made as an answer to the restriction of the rights of Catholics in Nazi Germany.

(NCWC)

MILWAUKEE.—A press conference called by Dr. Hans Luther, German Ambassador to the United States, came to an abrupt close when the diplomat, questioned by University of Wisconsin students as to the existence of a persecution of Catholics in the Reich, refused to answer questions and departed from the room.

The students, Daniel Lang, of Brooklyn, and Leo Genzeloff, of Hackensack, N. J., sought to question the Ambassador. "Is it true that Catholics have been persecuted in Germany?" Mr. Lang asked. Dr. Luther made denial.

After several further questions, Dr. Luther rose and said: "I refuse to enter into any controversial discussions to try to clear up the confusion of opinion among many elements in this country which understand little of Hitler's policies."

Subsequently 25 students picketed the home of Prof. A. K. Hohfeld, head of the university's German department, who was host to Dr. Luther. They carried signs which bore such statements as "Down with Hitler" and "Hitler curbs freedom."

(NCWC)

The good of the soul does not exist in its thinking much but in its loving much. And if you were to ask how is this love to be had, my answer is, by a good resolution to do and suffer for God, and by carrying out that resolution into act whenever opportunity occurs.

St. Teresa.

ARISTOCRAT —PLUTOCRAT

By

DONALD POWELL

This time the Greeks had two words for it, one was "aristos" (best) and the other was "ploutos" (wealth). Clever folk, the Greeks, they also had "kratos" (rule), which is where our "aristocracy" and "plutocracy" come from. If we go back to the root meaning of these two words, we gather that the aristocrat is the best of the breed and that the plutocrat has the most money.

For a long time I have wanted to get these two birds under a microscope to find out what makes them tick, where they differ and why they are natural enemies. I have wanted to paint two pictures of these babies so that the populace can readily tell one from the other and make no mistake about it. The idea of calling some Newport nitwit an aristocrat because his great grandfather was a great grand chiseler gives me a pain in the neck—I said "neck"

Respect or Self-Respect

The first mark of the aristocrat is that he is a free man before his God. He resents conformity and the compulsion of the crowd. He goes his own way. But he qualifies his personalism by refusing to injure his neighbors. He cannot cheat, chisel or bargain without losing his self-respect. His self-respect means vastly more to him than the respect of the crowd. On the contrary, the plutocrat is not a free man before his God because he conforms to the crowd. He puts the crowd before himself and his God. He craves its approbation and tries to buy it with money. John D. Rockefeller, Sr., press-agented by

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Day by Day Account Of Editor's Travels Thru West and North

Large Audiences Testify to Widespread Interest in Paper; Campion Groups Are Formed

Started on a long trek west early on a Sunday morning. The bus was packed and just across from me were two Russians. I know their nationality by the fact that they were breakfasting on black bread soaked in vodka. They poured the liquor carefully on their bread and ate with gusto, and having finished this appetizer, they proceeded to consume smoked salmon on onion rolls and dill pickles. The smell was delightful. (I mean it, too.)

An outstanding example of personal responsibility and hospitality which we found in Rochester was Mrs. L. A. Weider. She lives on the outskirts of the town, in Brighton, and told us with enthusiasm of the hundreds of quarts of berries she picked this summer from her few acres, the jars of beans, etc., she was able to do up.

She has always gone on the principle that what one had, one must share. She has six children, and a few grand children, and she has recently adopted another child. She has gone in for hospitality in a big way, and she hereby invites any and all of the Catholic Workers to stay with her whenever they are in Rochester or passing through.

"Even if I have to sleep on the floor myself," she said. "And many a time I've done it. We've had this house for nine years, but before that we had very little space and we often had to give up our beds to others."

Mrs. Weider is aiming to pay THE CATHOLIC WORKER a visit in New York and spend all her time cooking for us. Just yesterday, she said, she cooked three turkeys and a great dinner for a church affair, and she would like nothing better than to arrange a menu for the Catholic Worker community.

Travelled all day from Rochester to Cleveland. The grape country through New York state is beautiful and one rest stop by the side of a brook was memorable for its

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Institutions vs. Corporations— Catholic Tactic

C. W. Writer Defines Fascist, Communist and Personalist Communitarian

By PETER MAURIN

1. INSTITUTIONS AND CORPORATIONS

1. In the first issue of the Catholic Worker appeared this essay:
2. Jean Jacques Rousseau says: "Man is naturally good institutions make him bad so let us overthrow institutions."
3. I say: "Man is partly good and partly bad but corporations not institutions make him worse."
4. "An institution," says Emerson, "is the extension of the soul of a man."
5. Institutions are founded to foster the welfare of the masses.
6. Corporations are organized to promote wealth for the few.
7. So let us found smaller and better institutions and not promote bigger and better corporations.

2. SOME INSTITUTIONS

1. Round-Table Discussions to learn from scholars how the things would be if they were as they should be,—
2. Campion Propaganda Committees for the indoctrination of the man of the street—
2. Maternity Guilds for the welfare of needy mothers bringing young children into the world.
4. Houses of Hospitality to give to the rich the opportunity to serve the poor—
5. Farming Communes where the scholars may become workers so the workers may be scholars.

3. AMERICAN INSTITUTIONS

1. The American Constitution, the American Congress The American Supreme Court are also considered as institutions.
2. The American Constitution was devised by the American Founders to protect the individual against the majority whether in Congress or Government.
3. The American Supreme Court was established by the Founders to watch over the Constitution so as to prevent its misrepresentation and its misapplication.
4. And when the N. R. A. was brought to the Supreme Court for examination the Supreme Court found out that it did not harmonize with the Constitution

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DAY BY DAY

(Continued from page 1)

beauty. There was a delicious silence after the constant noise of travel, and it was a silence only broken by the tinkling of the little stream over pebbles as it made its way through the vineyards.

In Cleveland I was shaken out of my bed by the earthquake. The hotel I put up in right near the bus terminal was a tall narrow one and I was on the top floor. I was awakened by a fearful clattering of the windowpanes, the truly terrible noise of the elevator cables clanging, and the smaller but just as ominous a noise of coat hangers clashing together in the closet. The whole hotel rocked as though it were in a high wind, and from all the rooms terrified occupants rushed out in their night clothes, all the way down into the lobby. If it had not been for the distraction offered by "Out of the Whirlwind" by Wm. Joseph Walsh, an engrossing novel, I should have been hard put to it for the rest of the night to sleep. As it was I stayed up until three reading and then was able to fall asleep. Many of the theatrical people staying in the hotel remained up over night, afraid to go back to bed.

Mass at St. John's cathedral in the morning—All Saints Day.

In Chicago the next night just long enough to sleep, and assist at a six o'clock mass at St. Mary's. The bus left at 7:30 and the trip through the lake country was delightful. I saw cabins chinked with plaster, one of them with the cooking utensils hanging on the outside as in Mexico.

A group of students from the Newman club who make up the Campion Propaganda committee of that section met me late in the evening when we pulled in and put me up over night. Spoke the next morning at St. Paul's Seminary where Mr. Neudecker has long been a Catholic worker. These young men will be priests who have rural parishes all through the north here, and we pray that they will further the rural life movement.

Leaving St. Paul the next morning the rain turned to snow which continued all day, making the roads slippery and skiddy. The bus had to proceed slowly and we enjoyed the stormy trip. A young man sat next to me, Francis Sullivan by name, who was going out to North Dakota to work on the power lines. We conversed on THE CATHOLIC WORKER and its aims. The bus took on and let off farmers clad in mackinaws, high boots and pull down caps.

Late at night we arrived at Grand Forks, North Dakota, where Father Arrell met me and took me to the hospital of the Sisters of St. Joseph, where I met with kind hospitality. I spoke the next evening at the town hall, where a dozen Communists enlivened the meeting by many questions, most of them dealing with fascism and the united front. The Newman Club of the University of North Dakota sponsored this meeting, and some of the young men there have formed themselves into a Campion group. Among the seven there is one Philippine boy, which makes twenty-three nationalities among us.

Father Arrell, who teaches ethics in the university, has long done splendid work among the students, circulating weekly leaflets and sponsoring a drama group which puts on a Passion play every year. This year they are going to have two companies, one of them touring the state. Last year seventy people took part, fifteen of them making up a Capella choir. It is a hobby of Father Arrell to collect Passion plays.

Set out at 11:30 o'clock that night to reach Winnipeg at four the next morning, where Mrs. Jordan and daughter, Father MacIsaac and Mr. Tonkin, head of the

lecture bureau, met me at that early hour. A great deal of distribution of THE CATHOLIC WORKER had already been done among the workers in this city during the past six months, and a Campion group is formed here for distribution of leaflets and for propaganda work.

While in Winnipeg I was the guest of the Sisters of the Holy Names of Jesus and Mary, who have done much pioneer work through the Northwest.

St. John's College, in Minnesota, is a most impressive place. The monastery is the largest in the world, sending out missionaries all over the country. I was the guest of Father Virgil Michel there and yesterday morning he showed me all over the place. It started with just a few monks and now they have a tremendous plant. We visited the kitchens, where the German Franciscan nuns take care of the needs of the community and college; the flour mill, where the grain from their own acres is ground; the butcher shop and the herds of steers and pigs, and barns where there are eighty cows; and the Liturgical press, which we make good use of back in New York. I spoke there to the students, seminarians and faculty, and they want Pater Maurin to come out and spend a week with them.

Social Studies

Father Virgil has started a school of social studies at St. John's which takes up such subjects as war and peace, the state, labor and money. Since, as Lenin says, there can be no revolution without a theory of revolution, we hold it equally true that the theory of the personalist revolution must be studied in order that the ideas may be disseminated all over the country. And men will act according to the way they think and their thinking will be influenced by the teachers who come from St. John's.

St. Benedict's College for Women is just four miles away, and there I met our old friend Bishop Busch and was very happy to see him again. I visited the department where Gothic vestments are made

and the sisters promised to contribute to our needs when we have our farming commune started and are able to build a chapel. The sisters here are also very appreciative of the work of Peter Maurin; I was able to promise them a visit from him in February.

Right now I am in Minneapolis, where we have long had many friends. Tomorrow I shall set out for LaCrosse, where there is a conference of the editors of college papers and where I will meet David Host from Marquette, who spent a month with us last summer in New York, and Nina Polcya, who accompanied us to the scene of the Bremen riot and who fled with me down the street when the police were cracking heads in all directions.

Home Again

The above copy was sent back but did not arrive in time for the November issue of the paper.

To complete the story of the trip I talked about THE CATHOLIC WORKER, its aims and purposes in LaCrosse, Milwaukee, Niagara Falls, Ottawa and Montreal before arriving back in New York. There were friends everywhere and many of these friends were anxious to associate themselves with the Campion Propaganda Committee and help the paper in the communities in which they lived.

Not the least interesting part of

MEXICAN WORKER



—Jean Charlot

MEXICAN CONSUL

(Continued from page 1)

brought tied with ropes to the penitentiary of Mexico City on June 10 and 11 of this year merely for the crime of being faithful Catholics—for praying and worshipping; for defending children against corrupting education; for refusing themselves to corrupt children; for refusing to "endorse" the persecutors; for helping the Church herself. Factual information is the best answer to the ignorant."

Partly Our Fault

THERE IS A RELIGIOUS PERSECUTION IN MEXICO! And we American Catholics have a very definite duty towards our Mexican fellows in the Mystical Body. Their condition demands our prayers and our moral support, and this we are obliged to give. Here is a very definite way of showing the persecuted that you are behind them in their desperate fight. JOIN THE PICKET LINE ON DECEMBER TWELFTH!

America has been very instrumental in putting into power the regime that conducts the persecution. We have a great deal to answer for. We Catholics, at least, can do our little bit towards bringing about an alleviation of the conditions our government and our financiers did so much to foster.

On December 12, then, at two o'clock we start marching. The address of the consulate is 225 West 34th street. You may join us there or you may meet us at the CATHOLIC WORKER office, 144 Charles street, before one thirty.

the trip was the bus-riding and the friends made during the long fifteen-hour trips from city to city.

Between Cleveland and Chicago there was a Negro friend who had been raised in St. Mark's parish, New York, and was moving to Chicago, where he had no friends. "He had been a Catholic," he said. And that he might still be a Catholic, we passed him on in Chicago to Dr. Falls, our midwest correspondent.

Then in Canada there was that copper miner on his way through from Saskatchewan to Nova Scotia, and we talked of co-operatives, and the Catholic philosophy of labor, and he asked that the paper be sent to him and to friends back in Winnipeg.



—Ade Bethune

ANGELO HERNDON

Angelo Herndon is back on the chain-gang. He is there because he is black, and because he dared raise his voice in favor of the hungry of Georgia. Besides, he had heard something about this strange thing called "free speech" and thought that the 13th Amendment was instituted in all seriousness. Of course he should have known that the 13th Amendment was a practical joke, that "free speech" is limited to "patriots," that the hungry should keep their mouths shut, and that he is black. He probably did know all of these things. If he didn't, he knows now, and the whole world knows too, that in Georgia, at least, they are true.

The affair, to the casual reader, is just another incident in a long parade of atrocities against the Negro. Lynchings, burnings, Scottsboro,—what do they matter? Aren't they concerned with "niggers?" And what do "niggers" matter? Aren't we whites superior to them, and doesn't this superiority justify our actions?

Yes, we're superior; that is, we are, if superiority is to be judged by capacity for unreasonable and unnatural prejudices, and by the high development of our sadistic instincts.

Institutions Vs. Corporations

(Continued from page 1)

4. THE N. R. A.

1. The National Recovery Act promised recovery and pursued Reformation.
2. General Johnson says that the N. R. A. was like a horse trying to pull in different directions.
3. At the head of the horse stood Recovery, at the tail of the horse stood Reformation.
3. The tail wanted to be the head the head did not want to be the tail, and the Supreme Court could not make head or tail out of it.
4. The Supreme Court seem to admit that social reform cannot be brought about by promising Recovery and making the eagle scream.

5. BUREAUCRACY

1. Bureaucracy has failed whether in America, in France or Germany.
2. The failure of the N. R. A. is a striking example in America.
3. In France we say: "Plus ça change, plus c'est la même chose."
4. Governments change, but the bureaucracy remains.
5. Political corruption has made the French people disgusted with their politicians.
6. The most efficient bureaucracy was the German bureaucracy.
7. And the faith in Bureaucracy

was so great among German Catholics that they failed to create a public opinion for democratic reform.

8. So the Nazis beat them to it and created a public opinion for racial demagoguery.

9. THE CATHOLIC WORKER is trying to create a public opinion for Communitarian Reform.

6. FIVE DEFINITIONS

1. A Bourgeois is a fellow who tries to be somebody by trying to be like everybody which makes him a nobody.
2. A Dictator is a fellow who does not hesitate to strike you over the head if you refuse to do what he wants you to do.
3. A Leader is a fellow who refuses to be crazy the way everybody else is crazy and tries to be crazy in his own crazy way.
4. A Bolshevik is a fellow who tries to get what the other fellow has and to regulate what you should have.
5. A Communitarian is a fellow who refuses to be what the other fellow is and tries to be what he wants him to be.

7. THEY AND WE

1. People say: "They don't do this,

they don't do that, they ought to do this, they ought to do that."

2. Always "They" and never "I."

3. People should say: "They are crazy for doing this and not doing that but I don't need to be crazy the way they are crazy."

4. The Communitarian Revolution is basically a personal revolution.

5. It starts with I not with They.

6. One I plus one I makes two I and two I makes We.

7. We is a community while "they" is a crowd.

8. A NEW MOVEMENT

1. The Nazis, the Fascists and the Bolsheviks are Totalitarians.
2. The CATHOLIC WORKER is Communitarian.
3. The principles of Communitarianism are expounded every month in the French magazine *Esprit* (the Spirit).
4. Emmanuel Mounier, editor of the magazine, has a book entitled *La Revolution Personnaliste et Communitaire*.
5. Raymond de Becker is the leader in Belgium of the Communitarian movement.
6. The Premier of Belgium, van Zeeland, is a Communitarian.

The Sacrament of Duty

By Joseph McSorley, C. S. P.

Enlarged Edition with New Chapters on

Progress in Prayer and The Communion of Saints

Foreword by J. M. Gillis, C.S.P.

323 Pages. Price \$1.00
P. J. Kennedy & Sons, N. Y.

This book has been of such help to me and I have had such pleasure in reading it, that I am happy to recommend it as a Christmas gift to all our readers. When I first met Peter Maurin just three years ago, he pulled from a bulging briefcase one of the essays in pamphlet form for me to read. Since then I have read all of them and have distributed as many of them as I could lay my hands on. I'm glad the book is only a dollar so that our worker readers can afford to get it.—Dorothy Day.

Student in Rome Protests Stand Of Catholic Worker

Defends Italy's Aggression in Ethiopian War, Quotes Authorities

Dear Editor:

I certainly trust that you won't take this note in a spirit other than that in which it is intended—for it is so easy in matters of controversy to find offense even in the most harmless articles—but I do find it more or less necessary to protest against the first page comment on the Italo-Ethiopian Conflict in the October issue of the Worker. Of course I realize that an Editor is not responsible for the opinions of columnists, but I do think that quite possibly the stand expressed by F. L. Burke is more or less in harmony with the views of the rest of the Staff.

And my first comment is, that in a matter in which the Father of Christendom is vitally interested, as is evident from his recent comments pertaining to the dispute, and has as yet refrained from expressing a judgment as to the moral rights involved, it is hardly prudent for us of the Ecclesia Discens to come forth with such definite statements as: "there is now being inaugurated a war CLEARLY immoral when judged by Catholic ethics."

Complications

Secondly, there are certainly too many complex currents involved in this entire business to permit us to fit the whole affair into a cut and dried category and to judge human activity in the abstract, without reference at all to all the varying interplays that may intimately justify a procedure which, on first sight, appears immoral. The whole tradition of Scholasticism and Christian thought is definitely against the separation of a problem from its context.

There is always the urge, I know, to attempt to simplify matters until they are so perfectly simple and evident that the whole affair can be treated as a syllogism, with a major, minor and conclusion all in the most approved of forms. But that type of argumentation is sound and convincing only when it is evident that the whole problem has been examined fully from all its vantage points. And frankly, I think there have been too many considerations patently omitted to permit me to accept Burke's article as definitive.

Victoria

Even on his own principles, I suspect that his major contentions against the position and procedure of the Italian Government can be reduced to two heads: (1) that Italy has absolutely no right in Abyssinia, (2) that she has consistently refused all peace offers both on the part of Ethiopia and on that of the League of Nations.

Now the first point, of course, is more or less the crux of the thing and therefore I have been rather interested in securing the teaching of one who, with the sole exception of the Angelic Doctor, has probably done more to crystallize Catholic thought on the problem presented by war than any other theologian. That man is the Sixteenth century Spanish Dominican, lecturer in the University of Salamanca, Francesco Victoria, rightly considered as the first of the modern authors to expound, in its practical aspect, the teaching of the Scholastics on the nature and the causes of a Just War. And strangely enough, the occasion that brought him to expound his teaching bears an odd resemblance to the modern trouble.

Victoria, living as he did in the very heart of the Sixteenth Century, was called upon to lay down the basic principles which should either justify or condemn the action of Spain in regard to the extension of her empire in the West Indies.

THE GREAT ANTIPHONS

O WISDOM, that proceedest from the mouth of the most High, reaching mightily from end to end, and sweetly disposing all things; Come! and teach us the way of prudence!

O ADONAI, and leader of the house of Israel, who appeared to Moses in the fire of the flaming bush, and gave to him the law on Sinai; Come! And redeem us by thy outstretched arm!

O ROOT OF JESSE, who stands as the ensign of the peoples; before whom kings shall keep silence; to whom the nations shall pray; Wait no longer! Come! Deliver us!

O KEY OF DAVID, and sceptre of the house of Israel, who opens and no man shuts; who shuts and no man opens; Come! Lead the captive from prison, sitting in darkness and in the shadow of death!

O ORIENT, splendor of eternal light and Sun of Justice; Come! And enlighten them that sit in darkness and in the shadow of death!

O KING OF THE NATIONS and their desired one, and the Corner-Stone that maketh both one; Come! And save man whom thou madest from dust!

O EMMANUEL, our King and Lawgiver, the Expectation and Saviour of the nations; Come! And save us, O Lord our God!

Catholics and Jews Seen Drawn Together By Their Sufferings

By GEORGE BARNARD

(N. C. W. C. News Service)

LONDON.—A growing *entente* between Catholics and Jews was noted by Canon Vance, speaking at the annual meeting of the Catholic Guild of Israel, here.

Both Catholics and Jews have suffered persecution during much the same period of time, he said, adding: "The Jews have suffered severely in Russia; so have Catholics. Jews have suffered in Germany; Catholics have suffered scarcely less."

Canon Vance said that common suffering should be a link to draw them more closely together.

Bishop Myers, Westminster Auxiliary, said: "There is something in the special fervor of the observant Jew and his fidelity to his ancient religion which might well serve as a standard for Catholics."

"The great trouble today is that so many Catholics have fallen away from the fervent practice of their Faith, and regard our very light code of discipline as something difficult."

"The observant Jew has a far harder and more rigid discipline, yet he adheres to it. The generosity and brotherliness of the Jews of this country towards their fellow Jews expelled from other countries in recent years, hold a lesson for us. They have received and cared for their suffering brethren from Germany, which is a great contrast to what has been done by Catholics for their brethren in the Faith."

The Rev. Arthur Day, S. J., described the Catholic Church and the Jewish religion as two great centers of spiritual light and warmth.

And the opus which he produced has been fittingly titled "De India." It is from this work—out of print, unfortunately, since 1585—though still obtainable in the library of our own university—that one gathers fundamental principles quite illuminating in reference to the present conflict.

Commerce

Concerning a war undertaken on the score of violation of *commerce* rights, he has this to say (De India, sectio III., capita 3, 5, 6):

"If there are some goods of nature among barbarians which are as common to foreigners as to all other men, it is not licit for the natives to prohibit the foreigners from the participation of the same, e.g., if it be licit for others to dig for gold and to search for pearls, it is not permitted to the barbarians to prohibit the foreigners from them as long as they do not harm the inhabitants, for what is negatively common property by the 'Jus Gentium' is ceded to the occupier. If the barbarians desire to prevent the foreigners from the above named rights, or even from *commerce*, the foreigners ought to show first by reasons that they have not come to harm them. And if the barbarians still refuse to acquiesce, but wish to use force, the foreigners can defend themselves. Not only this but, if they feel themselves unsafe, they may build forts, and if they accept injury, may wage war, for barbarians."

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Home on the Range

SAN ANTONIO, Tex.—(FP).—The government may "quit this business of relief," and J. A. Gorman, 27, will no longer worry about it.

His last dime spent for food, three pennies left in his pocket, the young transient steadied himself for a moment as he sat on a cot in a Salvation Army dormitory. Then he shot himself through the heart.

The Approach of Fascism

Fascism—absolutist, secularized humanitarianism takes as its platform (by that I mean the platform of the political Party taking up Fascism) 1. the formation of a contented proletariat through material progress; 2. Militant suppression of anything and anybody denying free passage to Party ideas; 3. Complete control of every force within the range of the Party (the range being the borders of the "State" and its sphere of influence)—such forces as the press, the radio, the Church, man's soul, societies, etc.

The success of Fascism or Totalitarianism depends largely upon 1. a powerful and strongly disciplined Party-police; 2. Some obvious material progress—the sop to the proletariat; 3. Complete control of the proletariat and definite establishment of a proletarian class; and 4. a "goat."

The Goat

The goat in the case of contemporary Marxism is "religion" as the source of all evil or capitalism; the name of religion to an informed and sincere Marxist means the excuse for the strangle-hold of the exploiter upon the worker. In Germany it takes the shape of "Communism" or better "Jewish-International - Catholic - Communism!" (which is nothing short of amazing!) This goes along with a monstrous Nordicism and the "German Faith Movement." In America the goat is "Communism," "Catholicism" and the Jew. And so on. Mussolini, the least crazy of Total-

Demonstrate Cotton Picking Machine, Doing Work of 20 to 100 Men

LITCHFIELD PARK, Ariz.—(FP).—A machine that may eventually throw 2,000,000 cotton pickers out of work is being demonstrated in the J. G. Boswell fields near Litchfield Park, Ariz.

The invention of John and Mack Rust of Memphis, Tenn., the mechanical cotton picker is pulled by a tractor, travels at 2½ miles an hour, and has been successful in picking an acre of Arizona short-staple an hour. It operates on the principle of a moistened spindle, which removes the cotton without injuring boll or leaves. Observers report that its initial performance varied between 20 and 100 times that of a hand picker.

The cotton picking machine, if successfully adopted on a larger scale, is expected to revolutionize the production of America's No. 1 export commodity. Large tracts in Texas, Arizona and California, unencumbered by old South's traditions of small-scale production, would be opened up.

Those Southern producers wealthy enough to turn quickly to mechanized, large-scale production might survive, but as for the other millions—sharecroppers, tenant farmers, small landowners, black and white—they could find strength to demand new jobs only in their organized numbers. In this specter of America's largest "stranded population" lies the possibility of unprecedented social upheaval.

It has been very cautious about his "goats," attacking institutions and not ideas. His anti-British campaign, waged for a long, long time fits in splendidly with his African ideas.

It is not hard to see in the periodic scares that sweep this country, the pushing little by little of the goats, a definite swing towards Fascism as a hope for security and material progress. In a country so well prepared by capitalism as this it should be easy. Education, the press and the radio are all ripe for it. The anaesthesia of the movies, the emotionalism of the press and the radio, the expert technique of the advertisers in manipulating the mind of the masses, and the complete secularization of education, business and life itself has set the stage. The boss with his popular (called "manly") strong-arm methods has become so much a part of the life of Youth that they can't do without him. They have ceased to be persons (they thought they were being individuals) and have become slaves.

So that the trouble with Youth today is their lack of initiative, the great burden of clichés gathered from secularized books in secularized schools that they carry about with them, their inability to work, study, play or even think without a boss to do most of the work for them. What is left for them but Fascism? Has not Fascism become (God help us!) a necessity? Haven't they been trained for just that?

Our Catholic personalist culture must be revived if it is to live outside of the catacombs, and it is up to Catholic Youth to do it. Only Catholics can successfully revolt against the boss-culture of Capitalism, Fascism and Marxism.

A. H. CODDINGTON.

Ethics of Modern War Discussed In Brooklyn

Catholics Should Be Conscientious Objectors in Time of War

(The following is a talk delivered by one of THE CATHOLIC WORKER staff, William M. Callahan, at the Catholic Social Club of Brooklyn, last month.)

First of all, let us see what constitutes a just war according to the Ethics of the Catholic Church. For, as Catholics, we must use these and no others when making up our minds as to the validity of a war. First, let us disregard the Thomistic concepts of war and of peace as too abstruse for the ordinary Catholic layman. Though an even stronger case against war than I can give you tonight is made out by Father John Kenneth Ryan of Catholic University, using the teaching of St. Thomas as his basis. For those of you who are interested, I would recommend as worth-while reading his dissertation called, MODERN WAR AND ETHICS. However, that is beside the point. Let us, then, deal with those points of Ethics that should be known to every Catholic layman.

Ethics of War

First: To be justified, THE WAR MUST BE WAGED IN DEFENSE OF A STRICT RIGHT.

Second: THERE MUST BE A REASONABLE PROPORTION BETWEEN THAT RIGHT AND THE EVILS INCIDENTAL TO WAR.

Third: THERE MUST BE A REASONABLE CHANCE OF VICTORY.

Fourth: IN DECLARING THE WAR, THE RIGHT INTENTION MUST EXIST, AND THIS RIGHT INTENTION MUST EXIST THROUGHOUT THE WAR.

Fifth: THE WAR MUST BE RIGHTLY CONDUCTED.

Sixth: ALL OTHER MEANS OF PROTECTING THE RIGHT MUST HAVE BEEN EXHAUSTED.

Seventh: IN THE WAGING OF THE WAR, NO ACTS THAT ARE INTRINSICALLY IMMORAL MAY BE COMMITTED.

Three Points

These are, then, the ordinary ethics in regard to war. To prove that it is impossible for a modern war to be justifiable, it is not necessary to analyze all these points. Let us examine only three. Assuming then, that a right has been violated. War is declared. Suppose that every other one of these conditions for a just war has been fulfilled. We are in doubt as to whether there is a reasonable proportion between the end sought and the damage that will be done. Let us consider the damage we may count upon. The war with the most serious consequences, so far as we know, was the last world war. I think we may safely assume that the next will be just as bad, and if we can believe our scientists, will make the last one seem like a Sunday School picnic. According to statistics issued by the National Council for the Prevention of War, the number of soldiers killed in that war amounted to 13,000,000, and the same number of civilians. Twenty-six million men, women and children offered up in that holocaust which accomplished nothing good, but still makes its repercussion felt all over the world. Twenty million wounded, more than half maimed and doomed to live in agony for the rest of their lives. For what? We didn't know then. We thought we were the saviors of the world. We do know now. So that our so-called captains of finance and our kings of industry, those who sat at home and told the boys how brave they were, could stuff their already brimming coffers with gold that stank with the rot-

(Continued on page 6)



—Ade Bethune

THE CATHOLIC WORKER

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LITURGY AND SOCIOLOGY

The age of individualism, laissez-faire industrialism and self-seeking capitalism is dead and gone. Embers of the charred structure built up by the Protestant Revolution remain but it is nevertheless as dead as a doornail. Men are beginning to realize that they are not individuals but *persons* in society, that man alone is weak and adrift, that he must seek strength in common action.

The Mystical Body of Christ is a union—a unit—and action within the Body is common action. In the Liturgy we have the means to teach Catholics, thrown apart by Individualism into snobbery, apathy, prejudice, blind unreason, that they ARE members of one body and that "an injury to one is an injury to all."

What of the success of Nazis, Communists and Fascists who have been only too successful in making clear the idea that they are bound together with a common philosophy and a common purpose? We must recognize the fact that many Nazis, Marxists and Fascists believe passionately in their fundamental rightness, and allow nothing to hinder them from their goal in the pursuit of their mission.

Our faith is stronger than death, our philosophy is firmer than flesh, and the spread of the Kingdom of God upon the earth is more sublime and more compelling. We Catholics must pray, act and sacrifice together for Christ the King, for the spread of His Kingdom and the salvation of the world. We Catholics, together, can conquer the world.

The Liturgy, then, is common worship, concorporate worship, worship in one mind and with one heart, and with one mouth. Our common action in the Sacrifice of the Mass, impersonal, anti-individualistic is the best weapon against the world.

"Pius X tells us that the liturgy is the indispensable source of the true Christian spirit.

"Pius XI tells us that the true Christian spirit is indispensable for social regeneration.

"Hence the conclusion: The Liturgy is the indispensable basis of Christian social regeneration."

PRAYER FOR PEACE AND UNITY

O Lord Jesus Christ, who said to Thy Apostles, "Peace I leave with you, My peace I give unto you"; look not upon my sins, but the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will: Who livest and reignest, God, for ever and ever. Amen.

THANKSGIVING!

If it had not been for the girls at Cathedral High School, it would have been a very lean holiday around The Catholic Worker office. "Do you suppose anybody is going to send us a dinner?" Margaret kept asking hopefully. "I've been praying a lot," she added in the tone of one who would be very much surprised if nothing came of it.

Sure enough, Thanksgiving Eve, Sister Annette called up and said the largesse was on its way. And soon a truckman, an old friend since he had the same office to perform last year, was unloading five tall baskets of canned goods, vegetables and potatoes at the door. One basket was festooned with celery leaves, another bulged with red apples—but the most beautiful of all were the turkey legs, uplifted in salute from another.

It was a good holiday, a good feast, and the thanks of thirty people or more are extended to our fellow workers at Cathedral High. They did many other works of mercy over the holiday we heard from other sources. God bless them, every one.

MERRY CHRISTMAS!

This is the third Christmas for the Catholic Worker. Two years ago we sent our greetings to 20,000 readers, last year to 40,000, and now this year we send our best wishes to 100,000 readers all over the globe.

To all our fellow workers who are quite literally maintaining this work and getting out this paper, we send our Christmas greetings, and we can send them no happier thought than that they may be "joyful in the Lord in the land of the living."

And we ask that, all of you, one hundred thousand strong, as you read these lines, stop a moment and offer up a prayer for us for the coming year that if we err in tone or tactic, we may not persist in error, and that God will guide us and guard us all; editors and readers alike, and bring us to everlasting life.

LETTERS and COMMENT

Idiotic

To the Editors:
Your idiotically "quietest" sheet is so — stupid of late that I see no reason why I should continue being annoyed by it. It will save you the postage involved if you'll please scratch me off your sucker list.

Thanking you all—including Peter the Plitudinous—I remain,
Yours, avec "Saevo Indignatio,"
J. CAVANAGH DIGGLES,
6419 Wayne Ave., Chicago.

Militant

Dear Friends:
A few words to express my appreciation of your splendid paper.

I am tempted to mention particular articles and the contributions of particular members of your staff as deserving, in my estimation, of special praise. But in view of the fact that the paper maintains such a high standard of excellence in all departments, I decline to single out particular persons or material lest by my omissions I do an injustice.

In any event, I want to commend the fine militant spirit which distinguishes your paper from the "turn-the-other-cheek" tone of so many other publications when addressing exploited workers. When Christian patience on the part of long-suffering workmen becomes an instrument of oppression by callous and unscrupulous employers, the worker needs a fearless and vigorous spokesman. In the present crisis your paper answers the need in an admirable manner.

In order to help you carry on your fine work I enclose a modest contribution. I am sorry that it is not a greater amount, because I realize your financial problems must be great.

At all events, you may be sure I will follow your journalistic venture with intense interest and will endeavor to interest others in your work.
JOHN F. McDONALD.

A Farmer Writes
Whiskey Gap, Alta., Canada.

Dear Editors:
I would like to help you very much but poor crops do not permit a large offering. I hope the Montgomery Ward refund check will be of use to someone; if not please return it and I can send it to a Montana Catholic. We are 1½ miles from the Montana line. I would like to help all Catholic Charities and should the crops be good in 1936, will try and do so.
Sincerely,
N. K. G.

Christmas Present
Minneapolis.

The CATHOLIC WORKER:
Father Carty gave a two weeks' Mission here and during it I conducted a Catholic literature display in the church basement. Subscriptions were taken to the Commonweal, America, Thought, Catholic Mind, Columbia, Light, Queen's Work, Catholic World, Sign and last but not least by a long way the CATHOLIC WORKER. We're going to have 600 subscriptions for you. Yes, that's correct, six hundred. That includes every family in the parish. Save that many of the next issue. Will send the names and addresses as soon as we verify them.

Begging a remembrance in your prayer,
Father James R. Coleman.

We Welcome You
Catholic Protectory,
1600 E. Tremont Ave.,
Bronx, Dec. 2, 1935.

Dear Sirs:
I expect to participate in the mass demonstration, Dec. 12th, and to be at the Holy Mass in the Church of Our Lady of Guadalupe. I hope it will be a huge success. Kindly send me the card.
Sincerely yours in Christ,
(Rev.) Daniel C. Cunniff,
Past State Chaplain, K. of C.

Questions and Answers

What to Do.

Here are two queries, but let me assure you that they are not urgent. A reply embodied in articles in the paper during the year will reach me; and if there should never be a reply of any sort I shall not be hurt.

What practical steps do you recommend to a person or persons in a small, non-industrialized city? We live chiefly on tourists and the navy. Our local problems are commercial rather than industrial.

As I am physically weak and have two persons partially dependent upon me, I do not see that God has called me to any leadership, probably, even to any activity in such work as yours; but I want such efforts to be made, and sometimes a college teacher (as I am in a small way) has a little influence on some who are younger and stronger.

The second query is more academic. Do you regard the absence of vows, promises and rules as in some way essential to the success of your work? Before I was a Catholic I had a period of thinking absence of regulation, extreme personal "freedom" highly desirable, and I still have some emotional attachment to the idea. However, I had come to an intellectual distrust of that plan some time before coming into the Church and my little acquaintance with Catholic thought and practice during these scant four years has re-enforced my admiration for wise organization—not that Catholic organizations are not full of flagrant and pitiable defects, but in what that is human are such defects lacking? And are not the defects increased rather than diminished by the absence of support which definite organization provides?

Rules

You leaders, individually, thrive, no doubt, on a minimum of regulation, but are you not, possibly, attempting to satisfy others whose constitutions differ from yours by offering them your own moral diet? So long as a gifted personality is the leader, people who are attracted to the fellowship subordinate themselves to that person. Though he does not realize nor intend it, his ideas, even his whims, become regulators of others' conduct. The members are ruled without formulated rules, but are ruled none the less. When death or retirement or division bereaves the group of the ruling personality they can preserve the familiar and prized features of their common life only by establishment of impersonal rules. These have not, it is true, the creative power of the personally embodied rules, but we simply do not have these rarely gifted leaders vouchsafed to every generation in every group. In general, God leaves us to get along by more humdrum means. Vows, promises, rules to which one voluntarily subjects oneself, seem to be what ordinary humanity in ordinary circumstances have to have. What do you think? I am

asking honestly, not just to oppose. With a little offering and prayers for God's continued blessing on you, sincerely yours,

GENEVIEVE KELLY.

First of all we want to apologize for not answering this letter sooner. Because you suggested that we answer publicly and because we get many other letters in this same vein, asking us what to do, we were waiting until we had time and space to give it the attention it deserved. In the first place, as to what you yourself can do.

Revolution

You have of course noted the continued emphasis we place on personal responsibility. We oppose the Communist theory of revolution with the Catholic idea of a personalist revolution, discussed in the October issue of the paper. Lenin said that there can be no revolution without a theory of revolution, and it is to be noted that Communists in running their Workers' schools all over the country, give much time and effort to instructing their followers in the theory of revolution.

Personalists

In the first place, we as personalists, have the duty to instruct ourselves as to the Catholic philosophy which opposes the materialist philosophy of our opponents. Christopher Dawson said that it was not as an economic system that we were fighting Communism but as a philosophy. Do you read the books recommended by Peter Maurin in his columns? We hope that our readers feel that to be one of their duties. Do you oppose the atheist propaganda of the Communist by participation in the Liturgical movement? Do you oppose class war technique by the performance of the Works of Mercy? Do you oppose the bourgeois tendencies of the times by the Franciscan spirit, the endeavor ever to become poorer in order that others may have? Do you oppose the Third International by preaching the universality of the Church? Do you oppose Nationalism by the doctrine of the Mystical Body? Do you think of sociology in terms of the Sermon on the Mount?

Responsibility

If you yourself are studying the theory of the personalist revolution, and if you yourself in your thoughts, words and deeds, are combating the materialism of the day, then you are participating with us in our work.

Everyone can work with us, wherever he may happen to be. One man in Butte, Montana, distributing Catholic Workers to the miners, one farmer in Saskatchewan—one student in Long Island University striving to think of things supernaturally instead of naturally,—is participating in this work, playing his part in the personalist revolution. And we would say that anyone who comes into contact with students has an especial work to do.

(Continued on page 5)

Catholic Worker Program of Action

- I. Clarification of Thought through
 - 1—The Catholic Worker; Pamphlets, Leaflets.
 - 2—Round Table Discussions
- II. Immediate Relief through
 - 1—The Individual Practice of the Works of Mercy
 - 2—Houses of Hospitality
 - 3—Appeals, not demands, to existing groups.
- III. Long-Range Action

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

ALLIED MOVEMENTS

- 1—Cooperatives
- 2—Workers Associations (Unions)
- 3—Maternity Guilds
- 4—Legislation for the Common Good
- 5—Campion Propaganda Committees.

Catholic Activity—Catholic Action

(The following are excerpts from an article of Raymond de Becker, one of the editors of *Esprit*, the French monthly, translated and arranged by Peter Maurin.)

1. THE BREATH OF LIBERTY

1. The commandment of love coincides in the Epistles and Gospels with a constant call to liberty.
2. A great breath of liberty blows through the whole New Testament.
3. "The truth will make you free" "Liberty dwells where dwells the Spirit of the Lord." "You have been called to freedom." "Speak and act as having to be judged by the law of liberty." "Act as free men."

2. TWO PRINCIPLES

1. This writing of the two principles of love and liberty will give birth to the Christian communitarian idea.
2. Bringing to it the characteristics that will distinguish it from the collective ideal already present in paganism.
3. This communitarian spirit was reinforced by the theology of the Mystical Body which the apostles John and Paul developed in different forms but in identical spirit.

3. FOR SAINT JOHN

1. For Saint John, the Christian can do nothing unless united to Christ.
2. It is from Him that he receives strength and grace.
3. It is only by Him that he can reach God.
4. "I am the vine and you are the branches," says Christ in the fourth Gospel.
5. An intimate bond unites all Christians in Christ, if they obey the Law, and the Law is love.

4. FOR SAINT PAUL

1. For Saint Paul, all Christians are members of Christ.
2. The Church is a living body which is identical with the Mystical Christ.
3. The historic Christ is the Head and the faithful are the Body.
4. "So we being many are one body in Christ and we are members one of another."

5. MODERN TIMES

1. Never before was the close solidarity of mankind so categorically expressed and incidentally their mutual equality.
2. Already in the Middle Ages the mystical conception of the Church was sometimes relegated to the background.
3. Love and Liberty which are the foundation of the Christian Community often had to give place to authoritarian ecclesiasticism.
4. Modern times have seen a practical eclipse of the idea of the Mystical Body.
5. The Christian Community has had to give way to a collectivized society where the element of hierarchical authority is exercised in a manner detrimental to the liberty of the laity.

6. THE TASK OF THE LAITY

1. A profound movement is now in process

- among the Christian laity.
2. New forms of religious life seem now necessary.
3. What characterizes the thirteenth century is the essential distinction between active life and contemplative life.
4. Some of us today are beginning to realize that there is a distinction between the religious apostolate and social action inspired by religion.
5. The influence on society that is to say the rechristianization of culture from the inside becomes more and more the task of the laity.
6. This task of the laity is the social explanation of the words of Saint Peter addressed to all Christians—"You are a royal priesthood."

7. SOCIAL TASK

1. The social task of the laity is the sanctification of secular life, or more exactly, the creation of a Christian secular life.
2. It is something else than to infuse Christianity into existing secular life.
3. It is starting from a Christian life acquired by oneself and through it, to create new human values, new social values, new political values, new economic values, new cultural values, new artistic values.
6. But this creation operates in a problematic domain where ecclesiastic hierarchy cannot afford to pioneer.
5. It requires a freedom of its own, an unlimited freedom, but illuminated by grace.
6. This task of the Christian laity is a different task from the task required of us by Catholic Action.

ST. JOSEPH'S COLLEGE INAUGURATES SCHOOL OF SOCIAL SCIENCES

PHILADELPHIA.—A School of Social Science free to the general public was opened by St. Joseph's College here Dec. 4. The courses are to be held in the evening, the only requirement is that the applicant be 18 years of age or older, and the only fee required is one dollar for registration.

The faculty for these courses will be made up of Jesuits and laymen who are members of the faculty of St. Joseph's College, assisted by special lecturers representing the various professions. "The purpose of all courses," an announcement states, "is to instruct American citizens of both sexes in the fundamental and special problems of the modern world and in particular of the United States. In these critical times there is no need to stress the importance of sound social principles and action. To men and women who are deeply interested in the welfare of their country, St. Joseph's College offers these free courses in the social sciences."

Courses

The courses offered by the School of Social Sciences are: Principles of Sociology, Ethics and Problems of Industry; Ethics of the Individual, the Family and the State; Social and Political Movements in American History; Theories of Human Knowledge; Religion in the Modern World; Special Studies in Religion; Modern Systems of Education; Public Speaking; Modern Aspects of Literature, and Natural Theology.

According to a note received from Father Richard M. McKeon, S. J., dean of the school, 360 have registered in one evening with an equal number expected on the second evening. He ordered 500 copies of *THE CATHOLIC WORKER* to distribute to the students.



—Ade Bethune

Questions and Answers

(Continued from page 4)

You influence everyone you meet in some way or another.

Rules Again

As to this absence of rules, vows, promises. Again we repeat, that emphasizing personal responsibility as we do, we cannot make compromises. We seek and we urge others to seek to lead by example rather than by enforcing rules. "He who wishes to lead must be a servant," Peter Maurin says, "Let us all be what we want the other fellow to be." We do not think we can emphasize this too much. The personalist thinks in terms of *I* and *you*, not *they*.

As to the work dying out if some of the leaders should die, that is in God's hands. Let us hope that we have twenty or thirty years of work in us yet.

The point we are making always is personal responsibility. We are not thinking in terms of organizations, membership, numbers, no, not even in the number of our subscribers, though it is only human to be happy at the numbers of people *THE CATHOLIC WORKER* reaches.

As to how long the work will continue,—it is in God's hands. If the group of individuals doing the work in New York should break up (if we had to stop through lack of money to pay our bills), if, in case of war, the paper should be suppressed by the government for opposing conscription,—still the work would go on. Just as with each one of our words and actions, so too with *THE CATHOLIC WORKER*—it is like a pebble, thrown into a pond. The waves that spread out in ever widening circles do not cease until they have reached the farthest shore of eternity.

Cooperative

The Independent Consumers Cooperative Society has announced the opening of a Cooperative Laundry in Brooklyn. Residents of Manhattan and Brooklyn who wish to take advantage may write to the I. C. C. Society or call President 3-3403 for information regarding the project. *THE CATHOLIC WORKER* has always stood for cooperation and welcomes the opportunity to recommend that you give your patronage to this worthwhile group.



—Jean Charlot

ARISTOCRAT AND PLUTOCRAT

By Donald Powell

(Continued from page 1)

the late Ivy Ledbetter Lee is a sample of the plutocrat hell-bent on trying to curry favor with the crowd. But even Lee could not make Coal Oil Johnny's generation forget how he made his money.

That the aristocrat instinctively despises money is shown by the fact that he is so frequently a spendrift. He is a giver. The plutocrat, however, is thrifty to the point of greed. He is the getter, the getter of possessions.

Dogs and Bath Tubs

This greed for possessions, and particularly conspicuous possessions, leads the plutocrat into queer places and makes him a comic figure. If he has a house with nine bathrooms, he thinks himself a cut above the man with eight, and nine cuts above the man with none at all. Take his nine bathrooms away from him and he commits suicide. Even a dog, intent on the nearest lamp-post, has more sense. The plutocrat, then, is caught between two fires, the fire to save his shekels and the fire to impress his fellows. He is afraid that the chap who has ten bathrooms considers him an inferior fellow because he has but nine. Greed and snobbery war for his soul; and he becomes, in the end, the subject of raised eyebrows, derisive gestures and belly-laughs.

Sensitive Chiselers

After chiseling and sweating to get his ten bathrooms, he becomes sensitive about the methods used to acquire them. He finds that, in certain circles, it has been known for generations that a man can use but one bathroom at a time and that, given an emergency, even the one can be foregone. He finds that in these circles his ten bathrooms make no impression at all. But he does hear that one of the charmed circle has an El Greco; and, forthwith, he hires himself out hot on the trail of ten El Grecos for ten bathrooms, in the process getting a swell rooking from the art dealers. If the art dealers have any function at all, it must be the rooking of plutocrats. Or, in other fields, he buys a foreign title or decoration, or worse, hires a social sponsor, getting rooked some more. Ultimately, he succeeds in making a monkey out of what once looked like a man.

This bird, you see, is trying to switch pews. He belonged to a group where chiseling is considered smart, where scheming is thought "good business" and where the best trickster is held up for admiration as the cleverest fellow. In that group, he is the kingfish. In the group where he wants to be, he is a fish out of water—the poor fish.

Responsibility

I have hinted that although the aristocrat goes his own way, he does not harm his fellows. In fact, he will frequently injure himself to benefit his fellows. This is simply a way of saying that he has a sense of responsibility and that it displays itself in protecting and caring for the weak. The aristocrat is loyal to his family, friends and servants, in short, to his clan. He is the protector of the clan. Which is why the servants of the aristocrat protect him. The relationship is based on affection. The plutocrat has not this tradition of responsibility. He will throw his servants to the wolves at the least sign of danger to himself. He looks upon his servants as his enemies. He tries to cheat them and belly-aches when they object. But he goes further than this: he cheats his own gang. He pumps his luncheon companion for information and then uses it to form a stock pool, the purpose of which is to grab off some of his companion's money. He forms a dummy corporation for the purpose of defrauding the investors in another corporation of which he is a director, the very investors who have elected him to protect them. He is full of perfectly legal and equally immoral tricks to line his pockets. Paradoxically, unless their own pockets have been

emptied, his fellow traders admire him. Not so his servants. Simpler people, they hate him, and right at the bottom of that hatred is the genesis of class warfare. But make no mistake about it: the basic cause for class war lies with the plutocrat.

The aristocrat has courage and its counterpart, candor. He wants an open fight and says bluntly what he thinks. The plutocrat hires agents to carry out his schemes and lawyers to lie for him. He stays behind the scenes and lets his hirelings take the rap when things go cock-eyed.

Work Cult

While the plutocrat stays behind the scenes, the aristocrat adventures, adventures and gambles. But he adventures for the love of adventuring and gambles for the love of gambling. The winnings or losses are unimportant. But the plutocrat always wants first to know what there is in it for him.

The aristocrat is not industrious in the sense that he thinks industry an end in itself. He labors to create or to satisfy his immediate wants, but does not believe that surplus possessions are worth working for. The plutocrat makes a cult out of work; he must always be busy. He prefers to let others create and then profit by their creations. He busies himself at it, and by his strenuous efforts to profit by the minds and labor of his betters has gotten himself the reputation of being an industrious fellow. And all that has come out of his industry is industrialism.

The aristocrat looks upon power, prestige, position and property as means and uses them to benefit others. The plutocrat worships them as ends and uses them to prey upon others.

Pagan or Puritan

Here, then, are the aristocrat and the plutocrat as I see them, anno Domini, 1935. There remain for consideration their fathers. The father of the aristocrat is the pagan, the peasant—the natural man with the virtues of the natural man. The father of the plutocrat is the puritan, the bourgeois, the trader—the unnatural man. There remains, too, for consideration the question as to which fits into the Catholic tradition, the aristocrat or the plutocrat. The answer is obvious. Catholicism can be built on the pagan and on his natural virtues. To these it adds faith, hope and love and Divine Grace. Finally, Catholicism flourishes where flourishes agrarianism with its pagan-aristocrat tradition. But Catholicism cannot flourish in the folds of plutocracy. It cannot flourish where money is God, success is Christ and respectability is the Holy Ghost. If the answer to materialism is Catholicism, then the answer to plutocracy is aristocracy, and the answer to money is a Man.

Interracial

Editor of the *CATHOLIC WORKER*:

We wish to thank you for the splendid co-operation you have given the *Interracial Review* in recommending it so highly to your readers. We have made many new friends through your good offices.

To those readers of the *CATHOLIC WORKER*, who are interested in the spiritual and material welfare of the Negro, we recommend the gift of subscriptions to the *Interracial Review* as a thoughtful Christmas gift. (\$1.00 per year). There are several Catholic colleges, many Catholic high schools and other Catholic institutions that are not receiving the *Interracial Review*. The gift of a subscription to the *Review* would place our magazine in a library or reading room where there is a fruitful field for stimulating the very genuine and active interest in the Catholic interracial program.

The *Review* has never thought to raise funds; we are interested in increasing the numbers of Catholics who will co-operate in the great interracial problem.

With our frank and best wishes for a Happy Christmas.

THE INTERRACIAL REVIEW.

Holy and Ethiopia

(Continued from page 3)

ians preventing them from the right of commerce do them an injury, therefore if it be necessary for the obtaining of that right to wage war, then the foreigners can do so licitly. And if everything being tried, the foreigners cannot secure peace unless they occupy their cities and subdue their people this they may licitly do; therefore the foreigners can even, if necessary, commence the war themselves, for the purpose of war is peace."

Backward Nations

And on the question of a civilized nation's stepping in to take over the reins of government in a less advanced nation, he maintains (De Indis, sectio III., caput 18):

"There is another title of acquisition concerning which I dare assert nothing, but which, I think, is not wholly to be condemned. It is this: if barbarians appear to be intellectually immature, so that they lack not only the liberal arts but even the mechanical ones as well, and seem unfit for the government of a Republic, and even for the carrying on of a decent family life, a foreign prince may assume their administration for their own benefit and constitute his own governors in their cities and provinces. And it can be argued that if all be immature, this action is not only licit but eminently suitable (conveniensimum), indeed princes are held to it if the natives are entirely backward. And this is confirmed: if by some strange fortune all the adults among the barbarians were to die, it seems perfectly licit that a foreign prince assume the care of the children and govern them while in this state. And if this is admitted, it certainly seems undeniable (non negandum) that the same action may be licitly adopted with barbarian parents, supposing their backwardness."

Italy's Arguments

Now in the light of modern developments, these statements of Victoria's seem rather illuminating.

The case for Italy, as put forward here in her own papers, is threefold:

1. She claims that through Japanese intrigue her products have been denied a fair market of late in Abyssinia.
2. She maintains that a country, which has been a constant source of danger to her African colonies by the number of border raids constantly recurring, all disowned by the Negus on the grounds that he has absolutely no control over his roving tribes, is thereby shown to be in a primitive condition, and consequently requires foreign, civilized control.
3. She insists that the Italian peninsula is pitifully inadequate as a home for forty million people, and that therefore, if Italy is to continue at all she must expand, not as an imperialistic measure, but as an absolute question of the right to exist.

My own position in the matter, endeavoring to avoid the extremes of partisanship, and recognizing abuses upon both sides, lines up somewhat as follows:—On the strength of Victoria's principles of Commerce and Intervention, I believe that Italy can put forward a very strong case. And although I realize that, considering individual incidents, it might be difficult to find in them a proportionate cause for war, still I think that, as a group, the offenses have been such to justify a war of subjection.

Desperation

Incidentally, from my own limited observations here in Italy, I am firmly convinced that the land is absolutely inadequate for the population upon it, and on that score alone, just as a starving man is justified in appropriating that which is necessary for his subsistence, Italy is without fault in her attempt to extend her domain. It is not a question of Imperialism or of "The other fellow did it"; it is a matter of human rights, denied because of

Notes On The Catholic Press

Births

The Social Order has at last settled down to weekly publication after three "pre-issues" which have appeared once a month for the last three months. It is above all a news weekly and well worth the \$2.50 a year. It is published at Allahabad, U.P., India. At present it consists chiefly of news, quotations pertinent to the news, and short articles on Christian sociology. This venture by Indian Catholics should be given plenty of support.

The Christian Front, edited by three members of the Campion Propaganda Committee, promises its first issue in December. A prospectus may be obtained from 22 Eaton Place, East Orange, N. J. Price 10c. a copy, \$1.00 a year. It will "publish articles pointing to the Christian solution of modern problems... it will take a clear and definite stand for the doctrines of Christ in all things."

Liturgy and Sociology will appear sometime this month and will take



lack of land and wealth, against the rights of property.

So much for Italian rights in Abyssinia.

British Bad Faith

As to the Duce's constant refusal of peace offers, there is this to be noted: that if it could be shown that he were aware of the League's being swung as an instrument of persecution, absolutely intent upon denying the Italian right to expansion, then his own attitude is perfectly explicable, for once a man is conscious that no matter how sound his case, he can look for no justice from his judges, he is certain to pay little heed to them. And frankly, I think that there is too much of interest to Great Britain in maintaining the status quo to permit her or her creature the League to give anything like justice at all to the Italian position. And if such is the case, as I strongly suspect, then certainly the Duce is behaving quite rationally in spurning the offers that have been made him.

Even the action undertaken by Eden in offering a strip of British territory to the Italian Government may be nothing more than a political move that can be appealed to later on as an evidence of Italian bad faith. And when we consider that Italy's need of subsistence requires not merely more land but more wealth also, then we can quite understand how it may come about that what appears to be a perfectly generous offer may still be perfectly inadequate. So it is that although the Italian colonies of Libya and Eritrea are neither of them overpopulated, still because of their paucity of good soil and mineral wealth, they are incapable of satisfying the nation's needs.

Too Many Issues

That, as I say, is my own position, worth no more, of course, than the arguments behind it. But whatever its value, there is at least this indication, there are certainly too many issues involved to allow us to state apodictically "there is now being inaugurated a war clearly immoral when judged by Catholic ethics." And no matter what our opinions may be upon totalitarian states, we have no right, until we are perfectly certain that we have completely studied the problems and have estimated all the motives, both subjective and objective, that lead a nation to war, we have no right, I say, to conclude the tabulation of our impressions with the all-embracing condemnation: "With their own

the place of the former CPC, the organ of the Campion Propaganda Committee. This, until funds permit, will be mimeographed and will be about 12 or 14 pages in length. Subscription \$1.00 a year. Address 144 Charles St., New York City.

Knock

In case you have seen it and have been curious, the eminent *People's Press* carries on the worst and most stupid tradition of the Hearst papers and the *Daily Worker*, is a scandal sheet "for the worker," edited by Frank Palmer, one-time head of the left-wing Federated Press Service. The familiar bleat "for the worker," "for the PEOPLE" and so on ought to be obvious enough for most people by now. It comes from professional patrioters, carpet-bag politicians, the Hearst newspapers, Marxists and "liberals." The *People's Press* affects a rather smug cynicism which goes for intellectualism in these parts.

America

In America we find the "Plebiscite to determine greatest contemporary Catholic authors" which may or may not be useful, depending how you feel about it; a good checklist of the year's insignificant books in the December 7th issue; and the splendid "Catholic Reply to Communism" by John LaFarge, S.J., in the issue of November 23rd. Read that along with "Has the Immigrant Kept the Faith" in the same issue and then sit down and do a lot of thinking.

Says John LaFarge: "A further task is necessary before we have the full equipment needed for meet-

nations in abject submission they defy the world."

Before I close I had better state once again that I mean this note to contain no ill-feeling; it is merely a question of my being unable to see eye-to-eye with you in the condemnation of Italian policy.

I am enclosing a little something towards the defraying of the expenses of the papers you are so kindly forwarding. However, since the Sunday Mission among the American students at the University of Rome has been abandoned for the time being, I shall not be able to dispose of more than 175 copies monthly rather than the 225 I had been getting.

Be assured that I keep you all in my prayers, begging Our Dear Lord in this His Holy City to shower you with the multitude of His graces. Incidentally, should you care to print the above note (completely at your own convenience and requirements) you are at liberty to do so.

HENRY BECK.

This letter will be answered in the January issue by the Committee on War and Fascism, C.P.C.

YOUNG "CAST-OFFS"

In a radio address on November 21, 1935, fourth in a series of America's Town Meetings of the Air, John W. Studebaker, United States Commissioner of Education, estimated that there are 5,000,000 young persons in the country who can find no useful place in society and declared that they face general demoralization through idleness and loss of hope and ambition.

Although he believes that the federal government is doing a great deal "to prevent the demoralization of the nation's youth by providing educational and recreational facilities," he insisted that the need is greater than the present facilities for meeting it and urged an expanded program. He pointed out that "we may as well face the facts and understand that temporary expedients are not adequate. When we see clearly that it will take some time to recover from the breakdown in our economic machine, and that unemployment is not likely to disappear quickly and quietly, we shall determine to make substantial and permanent plans for youth and adults alike."

ing the challenge of Communism in the field of ideas. There is work to be done by theologians in establishing the connection between the revealed doctrines of Christianity and the practical problems of social action. We need the picture of the social Kingdom of Christ not in large outlines alone, but in all of its practical corollaries."

Again—"The millions of fine, upright, genuinely religious souls not of our Faith who hover today between a diluted Christianity and the solicitations of organized irreligion are a challenge to our own leadership. If we fail them in the hour of peril, we may find that we have failed ourselves."

News

We may have mentioned *The Wanderer* before and we will probably do so many times in the future but if you have never seen a copy of this weekly newspaper without scare heads and frills to please the morons, you should write to 123 East 10th St., St. Paul, Minn., and get a copy. The subscription price is \$3.00 a year. Apart from the rather sloppy and colorless (as well as pointless) five columns of fiction, not forgetting the Public Notices, it is the best Catholic news weekly in this country by a long way. We noted with amusement a mortgage notice concerning one "Julius Caesar and Helen Caesar, his wife." The articles on "The Social Question" by Dom Virgil Michel, O.S.B. are superlative.

But the best Catholic weekly newspaper in English is the English *Catholic Herald*, a 20-page paper with current as well as Catholic news. It is published at 110 Fleet St., London E.C. 4 and costs 5c. The cartoons are well worth clipping, and the news is well-written and refuses to compromise.

The British *Catholic Worker* is now in its sixth issue and is getting better each time. They share our ideas on the Liturgy, the Youth Movement and International Peace. The criticism has arisen—which we do not think valid—that they are too much concerned with politics and political reform.

A. H. CODDINGTON.

State's Textile Board, Headed by Bishop, Asks Reforms for Industry

MANCHESTER, N. H.—The Governor's textile investigating committee, of which the Most Rev. John B. Peterson, Bishop of Manchester, is chairman, has made a report urging the reopening of the mills of the Amoskeag Manufacturing Company.

The report urges a new spirit of cooperation between the management and the employees; further relief from local taxes; united leadership among the local unions; increased productive efficiency, and a willingness on the part of stockholders to make sacrifices.

Bishop Peterson has given much of his time and effort to investigation of the affairs of the Amoskeag concern, having made trips to Washington to consult with officials there regarding the matter.

N.C.W.C.



—Jean Charlot

Can Prejudice Be Cured?

JOHN LAFARGE, S. J.

Effects of Prejudice

What makes our responsibility so grave in the matter of race prejudice, is that this type of fore-judgment has such serious effects. When you judge a single individual to be inferior, it is bad enough, for a single soul is worth the whole world besides. But when you condemn an entire race, some twelve or thirteen millions of people to inferiority, the results of your rash judgment are beyond all calculation. Unfavorable judgments leap from mind to mind and from mouth to mouth. They take on flesh and blood in human conduct. Laws are passed on the basis of such rash judgments; millions are thrown out of work; cruelty and the frustration of justice are condoned, all because of such *prae-judicia* or false forejudgments. Prejudices crystallize into established customs and legal structures, into evil social institutions, which in turn create new prejudices, since people believe that the existence of such wrong institutions is a proof that these judgments are correct. Prejudices create doubt and despair in the minds of those who are the victims of them.

Prejudice is a Sin

A great many plans have been devised for overcoming race as well as other forms of prejudice. Basic, however, to any attempt to combat prejudice is the recognition that prejudice is a sin, for the reason that it is a voluntary act, a deliberate closing of the mind to the truth. Hence we can succeed in combating prejudice only when we succeed in convincing people of their moral responsibility in yielding to it. We must ask the Holy Spirit, following the words of the Savior, that He "convince the world of sin." We must rid people of the idea that prejudice is something to be proud of, to be condoned. We must teach people to pray for the grace to resist the temptation to prejudice. While the act of fore-judgment, considered strictly in itself, is not a mortal sin, it may become mortal because of the evil effects foreseen and consented to.

Cure of Injustice

But the combat against prejudice cannot stop with prejudice. From its nature, it strives also to cure the effects of prejudice, those deprivations and injustices which prejudice has brought into human life. Without a direct warfare upon such injustices, the sincerity of the warfare against mere prejudice is apt to be questioned. It is only when these things are dragged out into the open that the true malignancy of prejudice comes to light. The campaign for interracial justice, likewise, helps to show how much of what is rightly designated as essential inferiority is due to accidental conditions, lack of opportunity for decent living and self-improvement. For this reason the campaign against prejudice proceeds along a twofold front: (1) The campaign against prejudice itself, as a moral evil and as the fruit of uncontrolled emotions, selfish greed and violence, or unanalyzed misconceptions; and (2) the campaign for interracial justice; against those deprivations which are the effect of prejudice, and often are the occasion of more prejudice, if left unchecked.

Personal Example

No method of combating prejudice is more effective than personal example. Actions speak louder than words. Every man or woman who goes out of his or her way to show a complete lack of prejudice in dealing with those of another race, is a focal point in his own person for the forces of light and truth. If his own personal example is the result, not of a love for the unusual or ostentatious, but the fruit of genuine love of God and man, the effect of Divine grace that he has acquired through his own spiritual life and the Sacraments, such an example is infinitely far-reaching. Its effect will be noticed long after he is dead and gone. Prejudice can be cured, if we use our natural reason and the gifts of God wherewith to cure it.

—From *Interracial Review*.

Ethics of War

(Continued from page 3)

ting blood of those who believed them! "Make the world safe for democracy," they said. "Die a soldier's death. Live and die as a hero should, and make the world a better place to live in." And all the time they meant, "get blown to bits by a shell—inhaler deeply of poisoned gas—hang helplessly over a barbed wire entanglement with your entrails exposed to the air—enjoy the feel of a saw-edged bayonet in your groin—become enveloped in a cloud of liquid fire—lie for days in the muck and scum of no-man's land, contemplating the pleasant sight of your comrades being slowly consumed by rats and maggots—go out and blow the face off a chap against whom you haven't a grievance in the world! Do all this so that we, your leaders and the men you admire, may stay safely out of harm's way, raise the prices of food we sell to your loved ones, and while your blood is spilled on the ground, we may suck their's dry in our factories."

And thirteen million brave fools went to their deaths; another thirteen million happened to be in the way and suffered the same fate. And another 20,000,000 lived to tell us, between groans, what it was all about. This, then, and worse, is what we may expect in the next war. Now think—think hard—can you conjure up anything, of which nations or individuals are the possessors, that is worth it? Twenty-six million lives snuffed out just like that—what's worth it? No—in modern war, there can be nothing whose value may be construed as reasonably proportional to the harm done. The harm in loss of human lives alone, not to mention the immeasurable harm done in creating complete intellectual chaos in the next few generations, in destroying all sense of values—NO—it's not worth it! So much for that point.

Right Conduct

Now, let us get to the second. **THE WAR MUST BE RIGHTLY CONDUCTED.** Can you, by any stretch of the imagination, construe a war as rightly conducted, that aims at complete annihilation of the enemy? That sacrifices as many innocent men, women and children as it does combatants? That makes use of such death-dealing and horribly mutilating equipment as shrapnel, liquid fire, poison gas and all the other things our militarists regard as really clever? Clever—they're clever all right, diabolically clever, the devil's own inventions—and we're heroes when we use them!

Most wars before the catastrophe of 1914, were fought between two bodies of men, representing the opposing sides. The World War changed all that. Let me quote Father Ryan, "Finally it took the experience of four years of World War to impress upon the minds of military and governmental leaders the full meaning of the great Clausewitzian principle that the true objective in war is the will of the opposing people. This will, it is now

generally held, can best be broken by a determined attack upon the entire civil population of the opposing nation."

This is now the opinion of most military experts. That the main objective in all future wars must be the civil populations. Eminently practical? Yes—and eminently horrible, and entirely out of keeping with the ethics of Holy Mother Church.

Immorality

Point Three—**IN THE WAGING OF THE WAR, NO ACTS THAT ARE INTRINSICALLY IMMORAL MAY BE COMMITTED.** Allow me to quote Father O'Flynn, speaking before the Catholic Evidence Guild of London. "What then, is to be thought of indiscriminate air raids, of the sinking of passenger vessels, under whatever provocation, when there is no hope of saving the lives of the innocuous and the innocent, of reprisals for no other reason than to terrorize the civil population? Can the shooting of deserters or men who collapse from nerve strain be justified? Is it certainly lawful to shoot even a spy?"

These are the practices with which we are familiar in the last war, and the conclusion is, whatever be the justice or the injustice of the cause, if these must be the methods of modern warfare, then modern warfare is a violation of the natural law. A Christian, therefore, can hardly join in modern war with a safe conscience. Nothing can excuse him from sin if he carries out operations that are essentially and intrinsically evil. Everything considered, a Christian nowadays has to be a **CONSCIENTIOUS OBJECTOR!**"

Conscience

So we have treated of three points. We have found out that all three must of necessity be violated in future wars. If I should take the time to elaborate on the other points, I would be able to show that each and every one would be violated. But that is not necessary. Three are enough—indeed, one would be enough. If you are convinced that any of these points are not being lived up to, then you dare not, under the pain of sin, take part in such a war. Father Gillis says, "If the man who says that, or the man who listens and agrees, really believes the proposition, he dare not join the army no matter how persistent may be the appeal or how fierce may be the persecution of those who will not fight. His conscience rests entirely upon his convictions and if his convictions are genuinely against war, he is guilty of sin and crime if he does not refuse to go into battle and persist to the end in his refusal. This is, I need hardly say, no crank notion, no pacifist exaggeration, it is Catholic ethics. Whoever acts against his conscience, his own conscience, commits sin."

Example

"To instance a possible case. Recently we recognized Russia and there is much likelihood of millions being lent to the Soviets from this country. Suppose, in order to safeguard our loans, and all the finan-

cial interests that depend upon them, we help Russia, sending arms, ammunition and food supplies. Suppose Japan blows up some of our ships in an attempt to stop the supply. Suppose Japan attacks Hawaii or the Philippines. Shall we then volunteer to fight Japan or submit to conscription? If we are convinced that our participation in the war has its roots in the loan, and the interests of the financiers; that it really does not concern us as a people, and that in consequence it would be for us an unjust war, we can not and must not take part under penalty of sin and crime."

"This little example is purely hypothetical. But before this generation passes away we may be plunged into a predicament that will be real and not hypothetical. In that event we must decide the question in accordance with conscience. Nothing is a substitute for conscience. Conscience would probably put an end to all war if it were given its rights. But then wars arise, or even rumors of war, the first thing that is killed is conscience. And there is the supreme tragedy and crime of war, not the killing of the enemy but the killing of the conscience."

Judge For Yourself

This then, is the answer. If you conscientiously believe the war to be a just one according to the points enumerated, then you are obliged to take part in obedience to civil authorities. But if not, if you cannot believe the war to be justifiable, and it is almost beyond reason that it be today, then you may not take part under pain of sin.

I exhort you, as fellow-Catholics, to acquaint yourselves with your Church's teachings on war. Don't allow yourselves to be taken in by the nationalism of such papers as the Hearst rags; don't pay attention to professional patriots. Don't let flag-waving and martial music work your emotions up to war pitch. Disregard the artifices of the propagandists for war; read rather the propagandists for Christ, the Fathers of the Church. And judge **FOR YOURSELF** whether a war is just.



Don't let some ranting, ambitious politician do your thinking for you. Do it yourself; that's why God gave you intelligence.

Mystical Body

Since our moral theologians have not as yet agreed upon the application of these points of ethics to modern war, the conclusion I draw cannot be construed as doctrine, and each individual is free to work out the problem for himself. But the points themselves are generally agreed upon, and knowing what historians have to say about the character of the last World War, I myself cannot conceive, and I don't believe you can, either, of a modern war that might be construed as just. That is what makes me a conscientious objector, and that is what impels me to urge you, too, to take the same stand. Oh, I know it's hard. You'll be called yellow; you'll lose the respect of most of your friends; you'll probably go to a concentration camp and have to take the hose treatment and the water cure. You'll have to go through Hell. All conscientious objectors do.

But then Christ has asked a great number of people to suffer torture for His sake. He did more than that for you. And perhaps, if we can persuade our own Catholics to refuse to kill their fellow-members in the Mystical Body, we may eventually drown out with praise to God for peace, the lament of Pope St. Benedict, his awful cry that still rings in our ears after all these centuries, "WHY DO MEMBERS OF CHRIST TEAR ONE ANOTHER, WHY DO WE RISE UP AGAINST ONE ANOTHER IN SUCH MADNESS; HAVE WE FORGOTTEN THAT WE ARE ALL MEMBERS, ONE OF ANOTHER?"



The Campion Propaganda Committee has entered into its second six months period suffering a slight depression but hopes to be out of it soon, thank you! However, in the past six weeks, due to the activities of Dorothy Day we have established three new centers in the United States and three in Canada.

The CPC, that irregular little bulletin of Campion news has permanently suspended publication, but reappears under a different name. Its name is "Liturgy and Sociology" and the first number will appear shortly before Christmas. As a start it will be mimeographed and about 12 pages in length, but as soon as possible it will be printed. This will be sent to all CPC subscribers and Campions without further charge, but will cost \$1 a year to everyone else.

Workers' College

Philosophy 10—a Seminar on the Secunda Secundae of St. Thomas Aquinas' Summa Theologica has

BOOKS

MEANS AND ENDS, by A. J. Penty. Faber and Faber, London, 5 shillings.

Mr. Penty believes that the world-wide depression was caused by an overproduction of machine commodities and that the cause of the overproduction was a "concentration on the means of production to the neglect of its ends." From this basic premise he argues that the use of the machine should be restricted where it conflicts with the claims of the personality, where it is injurious to health, where it creates unemployment, where it conflicts with the arts and crafts, where it produces too much and where it exhausts the world supply of irreplaceable raw materials. As a cure for the present (past?) depression, he asserts that large numbers of persons should be returned to the soil and afforded opportunities for engaging in the arts and handicrafts. He thinks that each nation should raise the food it eats, that "free trade" is baloney and that the "regulative guilds" of the Middle Ages with their "fixed price" promoted economic security and stability.

Disagree

With Mr. Penty's theory that the depression was caused by an overproduction of machine commodities, I disagree. Recent studies in America made by the Brookings Institute, indicate that the more likely cause was the failure of those controlling the machine fairly to distribute the profits resulting from its use. Machine economy should have resulted in higher wages to labor and lower prices to consumers. But too much of the profits were grabbed by capital. So that, in America, capital had corralled a dollar with which to produce a product, when all that it needed was fifty cents. If capital had distributed its remaining fifty cents between the laborer and consumer, the depression would have been far less severe.

But I do agree with Mr. Penty that a partial cause for the depression was the failure of capital to spend (become a consumer). I also agree that capital should spend on what the author calls the "end products of industry": the arts and handicrafts. Capital should buy paintings, sculptures (of living artists), tapestries, oriental rugs, tooled leather bindings. By so doing, it creates and sustains a market for artists and craftsmen and makes it possible for individuals to escape from the soul-destroying toil of the factory. I also agree

had several meetings and all are welcome. The meetings are held on Saturday's at 8 p.m. Dr. Beckett Gibbs gave the first of three Thursday evenings on Gregorian Chant on December 5th. The others on December 12th and 19th are open to all. These group meetings conclude with sung Compline. In the next issue of THE CATHOLIC WORKER we hope to publish a schedule of courses and speakers for several evenings a week, which we hope as many Campions as possible will attend.

Groups

The Committee on War and Fascism and the Interracial Committee have been having weekly meetings for some time and those interested may get in touch with the leaders at 144 Charles St., New York City. The Interracial Committee has recently completed a survey of Catholic High Schools the results of which will be published soon.

The Committee

The Campion Propaganda Committee is a Catholic Youth Group for those who wish to put into practice the Pope's teachings on Catholic Action, and for those who are definitely fed up on the average Study Club and the inactive life (mentally and physically). We believe that the Liturgy (common action in prayer) is inseparable from Christian social life (common action in a Christian world), and that we have, as Catholic Youth, a positive duty to practice the common Christian life, and to help others to come to it. If you are interested send in your name and address and we will send you a copy of a pamphlet (price 5c.)—perhaps there is a Campion Committee established in your city or possibly you may form one. Meetings are held in New York City for the first four Sections at 144 Charles St. at 8:20 p.m. on Monday evenings.

that a part of our unemployment problem could be solved by returning people to the soil, or at least in giving them space upon which they can raise a goodly proportion of what they eat. For although every man does not make a farmer, almost every man can make a garden.

Mr. Penty's is a suggestive book and is Required Reading for the Right Reverend Monsignor John A. Ryan. DONALD POWELL.

CHRISTIAN LIFE CALENDAR, by William H. Puetter, S. J. (Bruce, Milwaukee).

A neatly arranged liturgical calendar of the Church year. Novel in its lack of the unartistic, sentimental pictures common to religious calendars, it embodies, concisely, the liturgy of each daily Mass of the year. In addition to information about the feasts of each day, it contains thoughtful quotations from the Collects, Communion Antiphons, etc. The calendar is indispensable to those attending daily Mass, and will go far towards making popular the use of the Missal (60 cents).

COMMERCE

The common good of the nation is a restricting condition upon the exercise of its right to go to war; but it is not itself a sufficient title for such exercise. Thus the mere expansion of trade, the acquisition of new territory, however beneficial or necessary for a developing state, gives no natural title to wage war upon another state to force that trade upon her, or to extort a measure of her surplus territory, as the common good of one state has no greater right than the common good of another, and each is the judge and guardian of its own.

CATHOLIC ENCYCLOPEDIA on WAR, by Charles Macksey, Prof. of Ethics and Natural Right, Gregorian University, Rome.



THE INTROIT The Feast of Saint Stephen

Princes sat and spoke against me: and the wicked persecuted me. Help me, O Lord, my God for Thy servant was employed in Thy justifications.

Blessed are the clean in the way who walk in Law of the Lord. Glory be to the Father and to the Son and to the Holy Ghost As it was in the beginning, is now and ever shall be, world without end. Amen.

Princes sat and spoke against me: and the wicked persecuted me. Help me, O Lord, my God for Thy servant was employed in Thy justifications.

Again an Appeal—Please!

"Why don't you use efficient business methods and give up this everlasting begging. I came down to see you last Sunday and the place looked like a home for derelicts. I'm ashamed to bring my friends down to see you. Etc."

Old Friend of the Paper.

This is a complaint which we hear on all sides. So we must recapitulate and explain ourselves as well as we can.

In the first place we believe in following literally the words of the Gospel, "Inasmuch as ye have done is unto the least of these, ye have done it unto me."

This means that a dozen or so men from along the waterfront are wandering in to breakfast every morning. They come for clothes, and if we have no clothes to give them, we give them coffee and oatmeal. In spite of the fact that we take turns at this sort of work, it consumes so much time that often the morning is gone in tasks of mercy.

Manual Labor

We believe that the "scholars should become workers and the worker scholars." (Peter Maurin.) So we all do a share of the housework, scrubbing down stairs, mopping kitchens, shopping, cooking, taking out ashes and carting coal. One might argue that having twenty-five or thirty people hanging around the place, everything should get done very efficiently and quickly and the place should always be neat and tidy. But any large family can tell you that the more people there are the more work there is to be done, the more dirt there is tramped in. Also there are among us the lame, the halt and the blind, quite literally.

Convinced as we are of our personal responsibility, we cannot tuck people away in institutions, especially if they do not want to go. Undoubtedly the office would be a neat, silent, efficient affair if we conformed to modern business methods.

We have always held that theory and practice should be closely connected. In bringing the social teachings of Catholic writers to the man in the street, we could not satisfy him with a pamphlet or a paper when he asked for bread. And on the other hand, we could not give him food and clothes without feeling that we are neglecting some of the most important of the works of mercy if we did not give him the social teachings. We are dealing in terms of justice and charity both.

Another thing, there is not one of these lame, halt and blind who do not participate in the work in one way or another and we feel that they have done much to help build up the Catholic Worker so that it reaches out all over the globe.

Rough Estimate

As for the expense of feeding and housing the crowd at Charles street. We pay fifty-five dollars a month for a house that holds fifteen people. Let us say it costs \$3.50 a month rent for each. Our food bill for the house comes to \$150. Say we feed twenty-five people three times a day, their board bill amounts to six dollars a month each. We certainly cannot be said to be squandering money which should go into the paper on all of these people! If we were working according to business methods and setting aside salaries for the editors and workers, it would be costing far more to run the place.

Let us look at it in this way. We choose to spend the salaries we might be making if we were business like, on feeding and sharing our home with the homeless and hungry. It is a matter of personal responsibility again, that we feel we cannot neglect.

Beggars Again

We are willing to clothe ourselves in the donations of clothes that come in; we are willing to eat the plainest and most meager of meals and to endure cold rooms and lack of privacy, and we feel that it is a choice we ourselves have made personally. And we feel too, that the work gains by it.

Just as in that story two months ago, "The Madonna Is Dying," the writer saw Mary in the woman who lives around the corner, so we see Mary in each woman we help in any way. Just as Christ said to us "inasmuch as ye have done it unto the least of these, ye have done it unto me," so we see Christ Himself in the person of the Negro who is "jungling" in a vacant lot around the corner, or in the sick man we may be taking care of in the house.

Christ Himself did not preach His Sermon on the Mount from a neat office with a glass topped desk. He spoke out in the fields, by the roadside, he took his food by the side of a bonfire by the seashore. When Martha spent much time being neat and tidy when she might have spent it with Him. He spoke of Mary as having chosen the better part. We like to remember that when we sacrifice order to being with Christ in His poor.

Please Help!

As far as using business methods to get along on, instead of begging, we are taking our methods also from the Gospel. We are being importunate with our readers and friends, as He told us to do. We are not providing for ourselves, but taking what He sends from the hands of His children. If one appeal fails, we can only make another, shaking the dust of that appeal from us so that it will not dim our spirits, and going to another house to ask.

And this letter, by the way, is in the nature of an appeal, because there is ten dollars in the bank, the rents are not paid, the printer is trusting us and letting part of the November bill slide along into December. We have cut down on groceries as much as we can. The house is cold, so we need more food to warm us. This month—the Christmas month—we are quite frankly and unashamedly asking for bread.

Will you please help us if you can?

The Chicago Letter

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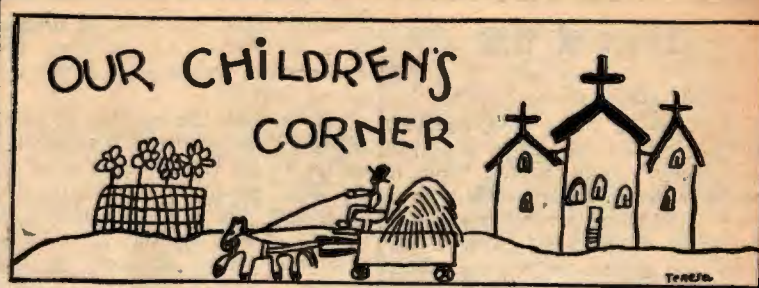
Although the recent milk strike, which resulted in a good deal of violence and the destruction of thousands of gallons of milk, has ended with a truce, the basis for future difficulty still remains. Of the 10 cents which consumers pay for a quart, the farmer has received about 3½ cents, so that the bulk of the price represents the cost of distribution. The farmers complained that the Pure Milk Association did not adequately represent the smaller farmers, and a new group, the Union Producers' Milk Association, has been formed. That milk can be sold more cheaply, and yet give a fair return to the farmer, is demonstrated by the Farmers' Co-operative Milk Co. which retails milk at 7½ cents. Already numerous small stores are handling the products of this group, which bought over one of the large dairies of the city. The problem of delivery of this milk has not been solved nor the problem of such contact with local consumers' co-operatives as to enable members of these co-operatives to share in the profits of the business.

Co-operation

The Consumer Co-operative Movement in Chicago as yet has made very slow progress. In neighboring Evanston, there is the Evanston Consumers' Co-operative. In the city proper, the oldest group is the Workmen's Co-operative Merc. Assn. on the Southwest Side. On the North Side is a new group formed in the Marshall Field Apartments. On the South Side is the Consumers' Co-operative Services, near the University of Chicago and supported to a large extent by members of the faculty and student body of this University. This group recently enlarged its store, added to its entire stock and for the month of October did a cash business of \$2,251, the largest total yet reached, which represents an increase of 105% as compared with that done in October of 1934. In addition, two buying clubs are operating from this Co-op, the South Shore and the Kenwood Clubs, with plans laid for two more. Each of these buying clubs will develop, it is hoped, into a full-fledged co-op group. Likewise, the Kimbark Co-operative Dining Club has been formed by a group of students at the Chicago Theological Seminary.

Interracial

From the standpoint of race-relations, certainly this movement merits serious consideration. In the first place, the essential spirit of the movement is one of co-operation, not of exploitation. In the second place, one of the major points of the Rochdale plan is its democracy, in which all persons are welcomed without regard to race, color or creed. Next, many of the persons active in the co-operative movement have been persons with a truly Christian attitude toward race-relations. Finally, the very construction of the movement gives colored members, as well as all others, equal power in determining policies, including employment, a power which is most limited in the present chaotic system. Especially in Chicago, but also throughout the country, Negroes have demonstrated with what effect their purchasing power can be used to better their opportunities for employment. In Chicago it practically is impossible for any business to operate in a neighborhood with a large colored population unless that business employs a fair number of colored people. As a result, opportunities have been secured for persons of all professions and trades, from the lowliest porter to the eminently



A friend lent me this fine poem called "Peace." It is very appropriate for Christmas, don't you think? I'm sure every one will like it. It's a little girl who wrote it. I believe she is only nine years old and she lives now in the South of France; a beautiful country of sunshine and laughing flowers, my friend told me. The South of France is Peter's country, too. He knows it and can tell you how beautiful it is. And, when he starts talking about it, he will even forget the "Easy Essays" altogether for a few minutes.

We had a party for Halloween. It was fun. Henry brought two little cousins, very nice little girls, so we were a merry crowd. We're planning to have another party

successful manager of a large department store on the South Side.

That the colored population is becoming aware of this movement is evidenced by numerous references in the weekly papers, by the enrollment of several students in courses on Consumers Co-operation at the Chicago Labor College, and by the formation of a study group, now developing a buying club, in the Michigan Boulevard Garden Apartments.

The International Commission of the Chicago Urban League is again conducting its monthly Executive Council, at which representatives of all interracial groups gather for co-ordination of their activities. Some of the present activities of the Commission will be discussed in a later issue.

Affairs

The Chicago Urban League will give a banquet in celebration of the 25th Anniversary of The National Urban League on Dec. 12th, at 6 P.M., at the Chicago Woman's Club. Guest speakers will include Lloyd K. Garrison, Dean of the Law School, University of Wisconsin, and Euene Kinckle Jones, Advisor on Negro Affairs, U. S. Department of Commerce. In February, the 20th Anniversary of the Chicago League will be celebrated at a banquet which will present Hon. Harold L. Ickes, Secretary of the Interior, as the principal speaker. The Interracial Commission will hold its 3rd Annual Frolic at this time also.

The Chicago Society for the Aid of Ethiopia, the local organization of professional and lay people gathering medical supplies and funds for such supplies, made its first shipment on November 21st. A Benefit Dance will be given at the Savoy Ballroom on December 13th. Similar groups are active in many of the large cities of the country.

Programs

Reading the programs of most of the large Catholic organizations and study groups in Chicago, one again is struck with the lack of attention which is paid to race-relations. An exception to this is the Illinois Club for Catholic Women which includes, among its fourteen lectures, a discussion on May 7th on "What We Are Doing for Our Catholic Negro," by Rev. A. J. Garvey, S.J. Father Garvey has compiled a notable bibliography on race-relations. In addition, a discussion of "The Ethiopian Crisis," by Miss Helen M. Ganey, of DePaul University, on February 6th, may or may not include a discussion of the relationship of this situation to interracial developments in this country.

Although many non-Catholic groups regularly present Negro speakers on their yearly programs, Catholic groups in Chicago do not seem to have become aware of the possibilities of this contact. As a result, Catholic Negroes, as in the realm of schools, find themselves in constant contact with almost every group except their own religious groups.

before Christmas, like we had last year.

We're also planning (if we can get one) to put up a nice creche on the mantelpiece, with the Blessed Mother Mary and St. Joseph and Baby Jesus, just born, lying in the cold crib. It would be nice to say prayers looking at all the "things": the good ox and the faithful ass who did their best to keep the Baby warm. The dumb beasts have good sense. They know the Baby is Jesus. They know the Baby is Christ. They know the Baby is God.

PEACE

Let the world increase
with the Lord's everlasting peace,
peace of all virtues.

Let peace be on the earth forever,
let war be on earth never.
peace of all virtues.

Jesus Christ doth love peace,
so let us all love peace,
peace of all virtues.

Jesus Christ doth often say:
Peace be with you all this day,
peace of all virtues.

Lowly in a manger
was the Christ born.
Was not that peaceful?

So let us never mourn
That peace is on earth,
peace of all virtues.

Damien and Joan

There is some confusion in our readers' minds as to who is Damien. And as for Joan, this is the first mention of her in these pages. They are our two youngest Catholic workers, two and one month old, respectively. Damien is the son of Martin F. O'Donnell and Loretta O'Donnell, and Joan the daughter of Albert H. Coddington and Dorothy Weston Coddington. Joan was born the morning the November issue of THE CATHOLIC WORKER came out her mother having made up the paper the night before. The printers all regard this newest arrival with proprietary pride! A future editor, they say!

Working Wives Opposed By Priest in Mill Town

SALEM, Mass.—In connection with union assertions that women employees of the Pequoe Mills, here, were threatened with discharge if they married or had babies, the Rt. Rev. Msgr. John B. La Bossiere, 70-year-old pastor of St. Joseph's Church, expressed his disapproval of working wives and supported a proposal to bar married women from jobs at the mills.

"Any movement to have married women attend the home duties would be a vital step toward restoring the old-time American home life," he said, "it would be an important step toward curbing crime and toward closing some of the divorce mills."

Editorial comment: And what about paying a living family wage to men so that the wives can stay home and raise the children?

"Do not consider poverty as something dreadful, and it will not be dreadful. For this fear is not in the nature of the thing, but in the judgment of weak-souled men."—Anonymous early Christian Writer. "Poverty and Covetousness."