

CATHOLIC WORKER



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THE COMMUNIST PARTY VS. THE CATHOLIC WORKER

Prayer of Saint Francis of Assisi

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.
"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

South Side Chicago Scene of Violence In Recent Protest

Shameful Tactics Belie Words 'Law and Order' Applied to Police

A young mother with a 14 months old baby clubbed and handled so roughly that the baby falls from her arms; both thrown into a patrol and then into a cell. A 5-year-old boy, packed in a cell with a hundred men, starts crying and is clubbed into silence by a policeman. A young girl is knocked unconscious by a blackjack and thrown on the floor of a patrol like a sack of meal. Girls and young women, as well as men, so badly clubbed that medical attention became imperative.

No, dear reader, the scene is not laid in Fascist Germany or Italy. The scene is laid in Chicago, Ill., on August 31, 1935. The Joint Conference for the Defense of Ethiopia, an interracial organization quite broad in its representation, had applied several times for a permit from Police Commissioner Allman for a parade through an area inhabited mostly by colored people. The organization was formed first to develop public sentiment for petitions to the President for the invoking of the Kellogg Peace Pact; and, secondly, to combat the anti-Negro propaganda spread by Mussolini's forces in this country through local radio stations and through local fascist newspapers. Already in some sections of the country, clashes had occurred between Italians and Negroes as a result of this propaganda. Commissioner Allman, with the Coughlin case setting the background, denied the permit repeatedly on the ground that a controversial issue was at stake and that the police could not allow any parade "which would put the U. S. in an embarrassing position with a friendly power." He also denied knowledge of the Kellogg Peace Pact, stating that he had "been too busy to read the newspapers."

Members of the conference, feeling that their rights had been violated, decided to hold an "informal parade" by walking up and down the sidewalks, if the last appeal for a permit was unsuccessful. No such "informal parading" occurred, however, for on the afternoon set, hundreds of police, stated to be

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Catholics Call for Personalist Leadership Rather Than for Dictatorship by One Class As in Russia

By PETER MARVIN

1. The Communist Party credits bourgeois capitalism with an historical mission.
2. The Catholic Worker does nothing of the kind, it condemns it on general principles.
3. The Communist Party throws the monkey-wrench of class-struggle into the economic machinery and in doing so delays the fulfilling of the historical mission it credits capitalism.
4. The Catholic Worker aims to create a new society within the shell of the old with the philosophy of the new which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.
5. The Communist Party stands for proletarian dictatorship.
6. The Catholic Worker stands for personalist leadership.

2. TAKING BACK OUR THUNDER

1. Announcing the coming out of the Catholic Worker the editor of Columbia said that the Catholic Worker was stealing the thunder of the Communist Party.
2. And seven American Bishops said in 1933 that the criticism of the Communist Party is a sound criticism.

3. Writing about the Catholic Church

Albert J. Nock said, "Rome will have to do more than to play a waiting game; She will have to make use of some of the dynamite inherent in her message."
4. The Catholic Worker is making use of some of the dynamite inherent in the message of the Catholic Church.

3. TAKING BACK OUR NAME

1. The name Communism does not come from Karl Marx it comes from Proudhon.
2. Proudhon was a Frenchman and France is a country with a Catholic tradition.
3. And Catholic tradition gave to Proudhon the word communism.
4. The world commune exists in French history since the eleventh century.
5. The Communist Party has taken the word communism from Catholic tradition and has failed to give us a sample of communism.
6. No member of the Communist Party has ever said that there was Communism in Soviet Russia.
7. What they have in Soviet Russia is State Socialism.
8. State Socialism is not part of Catholic tradition but Catholic Communism is.
9. When we call ourselves Catholic Communists we reclaim our own.

4. CONFUSED MARXISTS

1. The Catholic Worker is accused of confusing the workers.
2. We do not confuse the workers, they are already confused.
3. Not only are the workers confused but Marxists themselves are confused.
4. That's why we have a Communist Party a Workers' Party a Socialist Party a Socialist Labor Party.
5. And Marxists are confused because Karl Marx himself was confused.
6. So they write books to help to understand Karl Marx.
7. But the writers of these books have not thrown any light on Karl Marx's confusion.

5. CONFUSED CATHOLICS

1. That the Catholic Worker confuses Marxists is an admitted fact.
2. But many Catholics say that the Catholic Worker confuses also Catholics.
3. But modern Catholics were always confused.
4. Because they were confused modern Catholics listened to modern economists who were telling them that the time had come at least in America for a two-car garage a chicken in every pot and a sign "To Let" in front of every poorhouse.
5. And when the depression came

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NEXT MONTH

Next month, two of the editors of THE CATHOLIC WORKER are going travelling so the Day by Day column will give an account of visits to Boston, Schenectady, Rochester, Buffalo, Niagara, Winnipeg, besides a number of other places. Peter Marvin has a habit of roaming around and we cannot give his schedule except that he will cover the Rural Life Conference at Rochester from October 27-30. He will be visiting around after that and we won't know where he is for he never writes letters, and we won't know when he'll be coming back until he walks in some evening at supper time and sit down in the reader's chair to continue the spiritual reading which for some time has been Father Gemmill's "Franciscan Message."

The November issue which comes out around the tenth—we'll catch up on ourselves yet—will be devoted to the rural life and the cooperative movement.

Campion Group Pickets Consulate With Pictures

Vivid Posters and Leaflets Continue Educational Drive

On Thursday, October 10, the Campion Propaganda Committee again picketed the German Consulate. Armed with colorful placards, that proved sensational and worthy of study by passers-by, six picketers marched up and down before the Consulate for two hours. There were no untoward incidents, though they observed many staid and conservative appearing business men of the financial district, staring aghast at the spectacle of Catholics actually "protesting" the ill-treatment of their fellows.

Three thousand leaflets, explaining demonstration, were handed out to the noon-hour crowd.

The Committee on War and Fascism, under whose direction the Campions have been picketing the Consulate, has decided to stage a demonstration of the sort every Thursday until further notice. They will start at noon and continue till 2 o'clock. All readers of THE CATHOLIC WORKER are invited to participate. You may meet at THE CATHOLIC WORKER office, 144 Charles Street; at 11:15, or may join the picketers in front of the Consulate, 17 Battery Place.

Reports from Germany during the past month indicate no letup in the persecution of Catholics. On the contrary, the Hitler regime seems to have intensified its war on religion. Instance after instance of acts of desecration of churches and church property have been reported; more priests have been sent to concentration camps under the "political priest" ruse; more Catholic periodicals have been suppressed under one subterfuge or another.

It does not behoove our American Catholics to remain smug and complacent, secure in their own lib-

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Joe Bennett Dies; First Apostle of Labor Of Catholic Worker

Twenty Four Year Old Helper of Paper Had Been Ill Many Months

Joe Bennett died this morning at ten o'clock. Joe was the first Catholic worker and yesterday when we saw him, the last words we heard from him were, "I'm praying for the CATHOLIC WORKER. It's the only thing I can do now...Time passes so quickly."
He lay there in bed at the Richmond Memorial Hospital where he had been a little over a week, and he asked for everyone around the office. He always especially remembered Teresa. "Tell her to pray for me," he said. "Children's prayers are so good. I liked to see her playing around my room that last Saturday I saw her."

For the past month Joe had been taken care of down at the CATHOLIC WORKER country place where he had come from Welfare Island. He had been reading Berdyaev's End of Our Time, and a life of St. Teresa of Avila. "She teaches me to live in the present moment," he kept saying.

Joe was twenty-four and he became a Catholic only three years ago. He had been brought up a Methodist, and it was through contact with a Catholic doctor out in Colorado where he had lived that he became interested in the faith. Three years ago, he hitch-hiked from Colorado to New York in a

search for work, and the first priest he met in New York was Father John Croke of St. Joseph's parish on Sixth Ave.

Father Croke instructed him, received him into the church and the two have been close friends ever since. Joe did a good deal of secretarial work for Father Croke and afterwards worked with Father Harold Purcell in the missionary enterprise The City of St. Jude down in Alabama, which has been Father Harold's dream all his life.

Before he went down to Alabama, however, he gave much of his spare time to THE CATHOLIC WORKER. In spite of his disabilities—he had always suffered from rheumatic fever and a bad heart—and an all day job down at Barclay street, he found time to help us a good deal.

On the first May Day when the initial 2,500 copies of the CATHOLIC WORKER came out, it was Joe who accompanied us to Union Square to distribute the paper. There was only one editor then—Peter Maurin was up in the country working at a camp, and the one editor was both to go into Union Square during a May Day celebration where 200,000 Communists were gathered. But Joe was there, and three other born Catholic boys, all of whom fled after

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Towel Workers Retreat

CHICAGO.—Eight hundred men workers for towel supply houses of Chicago area, will make up a retreat group at the Franciscan lay retreat house, Mayslake, near Hinsdale, in October. The group, it is expected, will be one of the largest industrial groups ever to make a spiritual retreat at one time.

Italy Invades Ethiopia; Christian Nation Succumbs To Pagan Ethics of War

Example of Other Nations No Justification for Expansionist Policy

One of the most distressing aspects of the totalitarian State; where the spiritual has not altogether been outlawed, is the suffocation of Christian principles under the all-embracing, overpowering blanket of nationalistic self-interest. The prime example of this today is Italy, a pitiful specimen of a country 99 percent Catholic, where in spite of its glorious theologians, in spite of its being the seat of the Holy Father himself who has been preaching and praying for a Christian peace during the Holy Year just passed, there is now being inaugurated a war clearly immoral when judged by Catholic ethics.

According to Catholic teaching a just war is waged only when it

1. Is undertaken in vindication of a strict right. Italy has no legal right to Ethiopia or any part thereof. "A war is not morally justified which aims at expanding national territory at seizing even the surplus and undeveloped territory of another, or at compelling a backward nation to develop its natural resources for its own and for other nations' prosperity, no matter how desirable, beneficial, or necessary these may be for a developing

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Progress of Farm Center Initiated by Priest Shows Way Out of the Crisis

Canada Correspondent Living
in Community Tells of
Work

King City, Ontario.
Twenty-five miles north of Toronto a farm commune or land settlement has been established for now over a year. It is popularly known as McGoly's Corner. Father McGoly, who until this summer was curate in a parish in Toronto, has led this exodus of city unemployed workers to the land. We like to think of it, too, as Nazareth.

The commune is now composed of twenty-five families. Five of these have been here over a year. The first year is a period of probation. They find whether they can adjust themselves to the life. Having proven themselves they are given a permanent house and ten acres for which they can pay (without interest and in small payment) from the results of their labors.

Fifty acres of rolling land under cultivation is the view from the cottage windows. The cottages are light frame houses. They stand in a row about twenty yards apart. They are temporary houses, built for the first year. Five permanent houses are under construction at present. The men of the community build the houses, work the community land and cultivate a quarter of an acre each for their own use. There is wood to be chopped, water to be drawn and the houses must be made habitable for the winter.

The toll taken by the years of unemployment and relief is being repaired. Health of mind and body are being restored, more slowly in some cases than in others. There is a new hope, a new life opens.

The children, too, have a new freedom which they have never known. They are learning many new things and how to do many things. Their talk is full of crops and cows, their games are imitations of the work they see going on about them. They have known city life, they now see country life. They do not have to choose children (who respond to primary things—and not to "tokens of things" are instinctively drawn to life on a farm commune. Their school is a converted barn. In a week it will be open again, the end of the holidays will not mean an end of healthful existence and wholesome interests. The little workers will become little scholars.

The central act of the Mass is offered daily. Around this sacrifice the community shall live and grow. The exodus, the separation, is complete. Catholics are creating a new society within the shell of the old.
JOE O'CONNOR.

Margaret's Message

Winter is here and we are very much in need of warm clothing.

Our girls of the Teresa-Joseph Co-operative are using their summer coats on their beds to keep warm.

Men coming in every day asking for clothing, some coming only with their coats and pants, and they are almost falling off.

And shoes, one big and one small, too out.

And as for our few coffee cups they look as if mice had taken a bite out of them.

Friends! If there is anything that you don't need we will be glad to get and give to the needy, us too.

Here are a few things that we are mostly in need: Warm coats for women and men. Blankets or quilts, clothes for men, women and children.

Even two little kittens we have, they, too, feel the cold. I had to stop writing and put them in a box of old rags and now they stick their heads out and meow, telling me it is warm and thanks.

Bosses and Workers

An interesting comparison: 175 officers of leading companies in nine important industries averaged more in weekly compensation, according to the Federal Trade Commission reports of 1934, than the yearly average of workers in these same industries as reported by the U. S. Census of Manufactures.

The average "wage" per week of the officers, in companies producing agricultural implements, autos, boots and shoes, electrical apparatus, foods, oil, steel, textiles, and tobacco, was \$929, with tobacco, steel, oil and food industries averaging well over a thousand dollars a week. The average of the workers in the same industries was \$884 per year.

Msgr. McMahon Urges Prayer, Action, Sacrifice At Cleveland Congress

(The following are excerpts from the address of Monsignor McMahon of New York, at the Eucharistic Conference held in Cleveland last month.)

"The liturgy is a mighty force in bringing men to rise above earthly things and to seek 'things that are above where Christ is sitting at the right hand of God.' That Catholics have been under the spell of the industrial revolution characteristic of the preceding two centuries and the early part of the present cannot seriously be denied. They largely accepted the slogan of their compatriots, *business is business*, in the sense that conscience has no right to interfere. Many of us would scarcely subscribe to the opinion of *Trithemius, a Catholic medieval economist, to the effect that: 'Whoever buys up corn, meal and wine, in order to drive up their price and to amass money at the cost of others is, according to the laws of the Church, no better than a common criminal.'*

Catholics at Fault
"Care should be taken lest a small number be allowed to grow rich and revel in luxury to the hurt and prejudice of the many." (Quoted by G. O'Brien, *Medieval Economic Teaching*, p. 134.) *Catholics were not lacking and are not lacking today in their eagerness to amass money through corners and trusts, and the devious devices of corporations now being exposed to the public gaze. They are amongst the ardent worshippers of the golden calf masquerading as Big Business.*

Politics Dangerous
"What can we do about it? Through politics? That way danger lies. Unless by politics we mean the inculcation of Catholic ethics. Our preaching and teaching may convince our people and others that the State has another obligation beyond protecting the wealth of individuals, however come by, and however unequally distributed.

Study Needed
"But who of us in the active ministry now can give the requisite time and study to what used to be the dismal science of economics? The curriculum of our seminaries it is said is already overcrowded: but unless room is found for the thorough teaching of some economics it is feared that Leo's forebodings will be realized and disaster awaits the Church.

The writer quoted above concludes his interesting study of "Catholic Teaching and Big Business" with these hopeful words: "Now is a favorable time [for the clergy] because now top-heavy Capitalism in every country is tumbling before our eyes and people are beginning to see that Big Business is bad business; and are, therefore, in a better mood to recognize it as an immoral business as well."

"Money exists for the purpose of exchanging things" says the Scholar "Things are brought into existence for the purpose of making money" says the Bourgeois.—Eric Gill.

BOURGEOIS COLLEGES

By PETER MAURIN

- 1. CATHOLIC BOURGEOIS**
 1. A bourgeois is a man who tries to be somebody, by trying to be like everybody, which makes him a nobody.
 2. Catholic bourgeois try to be like non-Catholic bourgeois and think they are just as good as non-Catholic bourgeois
 3. Right after the War Catholic Bourgeois tried to believe what non-Catholic bourgeois tried to believe that the time had come in America for a two-car garage a chicken in every pot and a sign "To Let" in front of every poorhouse.
 4. And Catholic colleges as well as non-Catholic colleges turned out stock promoters stock brokers and stock salesmen who stocked people with stocks till they got stuck.
- 2. BUSINESS IS THE BUNK**
 1. A few years ago, I went around the campuses of New York universities trying to find out if I could make an impression on the depression by starting a rumpus on the campus.
 2. But I found out that agitation was not rampant on the campus.
 3. Only business was rampant on the campus although business is the bunk.
 4. A business man is a maker of deals.
 5. In order to close a profitable deal in the shortest possible time he tells you what good bargain you are getting.
 6. And while he tells you what good bargain you are getting he is always thinking what good bargain he is getting.
- 3. NOT MY SUBJECT**
 1. I asked a college professor to give me the formulation of those universal concepts embodied in the universal message of universal universities that would enable the common man to create a universal economy.
 2. And I was told by the college professor "That is not my subject."
 3. College professors enable people to master subjects.
 4. But mastering subjects has never enabled anyone to master situations.
- 4. SHOUTING WITH ROTARIANS**
 1. Modern colleges give you a bit of this, a bit of that, a bit of something else and a degree.
 2. The act of giving a degree is called a commencement.
 3. And after the commencement, the student commences to look for a job.
 4. In order to get a job he commences to shout with Rotarians: "Service for profits, Time is money, Cash and carry, Keep smiling, Business is business, Watch your step, How's the rush? How the world is treating you? Competition is the life of trade, Your dollar is your best friend, So's your old man."
- 5. COLLEGE GRADUATES**
 1. Sociology is not a science, it is an art.
 2. The art of sociology is the art of creating order out of chaos.

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Crazy

The Federated Press reports an instance of original terrorism against an organizer of the unemployed in Whitewater, Wis. The man, G. F. Strode, and his wife, were illegally committed to the insane asylum, although unprejudiced observers have said his mind is better than average. Three of his four children were committed to the state children's home. The sentence of the couple was later changed to commitment to the poorhouse, and they were finally released. One of his children however, is still being held against the parents' will at the state home.

Friend of Catholic Worker Bicycles Across Country and Boosts Circulation

(The following letter is from one of our group who is at present crossing country on a bicycle and sending us an account from time to time of his encounters. Any of our readers who are in the line of his journey—he will be going from New Orleans through to Los Angeles—can write us and we will try to reach him and tell him to pay you a call.)

Dear Catholic Workers:
I sailed into Cincinnati late Monday afternoon and I really sailed in because it was one long hill down all the way from the city limits. On the way in from Lancaster, Ohio, I visited several little parishes. Most of these churches are charming—all different, yet all the same. One—dedicated to St. Malachy, had an engraved inscription over its door as follows:

St. Malachy
How terrible is this place:
This is no other
But the house of God
And the gate of Heaven!
Gen. XXIX: 17.

At many places the pastors had gone to the Eucharistic Congress but in each case I left a copy of the CATHOLIC WORKER. Most of the housekeepers in these tiny parish churches are very hospitable. Of course, I amaze them with details of my little trip and talk at length about the Worker.

Negro Parishes
Spent all this morning visiting Cincinnati's negro parishes—there are three of them. The negro section was at one time the section of Cincinnati but ran itself down and when it became rundown was given over to negroes who are now blamed for not keeping it up.

Father Miller here in Holy Trinity was the first listener to my story. He knew of the work and will send in a subscription. His school kids were having a recess when I saw him and before I left I taught some of them how to play "Dumb School" which the kids and I used to play down at the Garden Commune this summer. Ask Teresa if she remembers?

The priest's parish is very poor like all Negro parishes. But the buildings are strong and rather beautiful. It used to be a German parish.

The library here has among its other periodicals, the Daily Worker. See that they get a copy of the CATHOLIC WORKER.

A Little Is Much
Wish I could do more for the CW. If I could speak publicly, (knew enough to do this) it might help—but all I can do is visit parish after parish and talk about our life and work in New York. What is immensely encouraging is that our present readers think that we have the stuff and the new readers I am trying to find seem to be curious and interested. Well it's all A. M. D. G. anyway!

I will be around Louisville, Kentucky, for several weeks. I hope to make a retreat with the Trappists at Gethsemene.

Think of you all very much. I pray for you always. Wish I had movies to show the example.

Yours in Christ,
GEORGE PUTNAM.

No Judicial Remedy, Says John F. Finerty In California Courts

Referee, Not Court, Hears
Writ of Habeas Corpus

Describing the Tom Mooney hearings in California as a "tragic farce," John F. Finerty, attorney for the famous labor prisoner, arrived in Washington on October second, to renew Mooney's application to the United States Supreme Court for an original writ of habeas corpus.

A previous application was dismissed by the supreme court in January, on the grounds that it was not satisfied there was no judicial remedy for Mooney in the California courts.

Finerty declared, "The farcical hearing which is now being held under the order of the Supreme Court of California proves beyond the shadow of a doubt that no judicial remedy exists in the courts of that state."

The California court, according to Mooney's counsel, has refused to hear the writ itself or permit any other state court to hear it, and has assigned the hearing to a referee, with no greater powers than a notary public.

Evidently Mooney's counsel is doing a good job for his client. The California court described the surprise move as an "insult." But Mr. Finerty is abundantly justified. To quote Mr. Finerty, on the appointment of a referee to conduct the hearings, "The result is that we are unable to protect our witnesses from misleading, intimidating and scandalous cross-examination. Even more serious is the fact that this procedure is designed to protract the case beyond the point where Mooney will be able to meet the expense of the hearing although his counsel are serving entirely without fees. Most serious of all, however, the court has refused to let Mooney or his witnesses, or the witnesses for the state, appear before the court itself at anytime, and has refused to hear one word of testimony."

To love is not to experience a particular sensation in the heart; that emotion is but a reflex phenomenon, a detail of love and the least. To love is to wish for the good, it is to give the best of oneself for the good of another; it does not mean grasping for oneself; love means giving oneself.

Mgr. Landrieux.

Help Shop Workers

The League of Women Shoppers and the Consumers' League believe that further action on the campaign to keep the 40-hour week in the department stores is necessary. Our first efforts met with some success, as shown by the fact that Altman's, which went on the 48-hour week, returned to the 40-hour week after our large mass meeting and publicity.

So far there are only six stores in New York, to our knowledge, that have gone on the 45-hour and 48-hour week. They are: Lord & Taylor, McCreery, Sak's 34th Street and Sak's Fifth Avenue, Oppenheim & Collins, and Arnold Constable. The other stores, such as Macy's, Wanamaker's, Ohrbach's, Hearn's, Gimbel's, Bloomingdale's, Best's, Franklin Simon, and Stern Brothers, are still on the 40-hour week. We believe that these stores can make it their patriotic duty to remain on the 40-hour week, if the woman shopper gives voice to her opinion.

Will you help us further this campaign for the 40-hour week? Call this notice to the attention of the store where you trade. Do not patronize stores who will not co-operate.

Sincerely,
HELEN KAY.

**"Personalist Revolution"
Is Leading Editorial
In Midwest Paper**

It is hard to do justice to many of our Catholic periodicals in the brief column of comment on the Catholic Press. So from now on we will take one paper or magazine and discuss it more thoroughly for the information of our readers.

We have long been debtors to the Catholic Central-Verein and the Central Bureau located in St. Louis which publishes *Central-Blatt* and *Social Justice* every month. In spite of its cumbersome title, it is a most stimulating monthly.

The movement of the Communists, a small group of "personalists" in Belgium, which is having an influence on the government as well as the thought of the country, is discussed in the leading editorial for October by H. J. E. Zacharias, of Fribourg, Switzerland.

From the "Theses" of this group, which by the way, they have nailed to the door of a church, "not in the rebellious spirit of Wittenberg, but in the loving desire of making the teachings of the Church universally obeyed," are quoted the following:

"No. 2. In the organization of civil society Personalism assigns primacy to the satisfaction of human needs, and amongst these latter, to spiritual needs over material and economic needs."

Positions
"No. 8. Labor is not a merchandise. There exists not only a relationship between remuneration and quantity of labor furnished, but also and especially between remuneration and the vital human needs of the worker and the general needs of the enterprise and of economics."

"No. 12. All property, which is not linked up with labor, should be excluded from a personalist society, which therefore should ultimately become a classless society. The very notion of 'employer' and 'employed' should be done away with and therefor substituted that of 'working proprietor.'"

Personal Property
"No. 15. Personalism is not opposed to Communism because it considers all community of goods unlawful, but because it believes that such a community could not be universally carried out without an excessive use of force. Personalism stands for personal property, but only in the name of personal liberty."

In its second part (Theses 21-32) the question of a "Personalist Revolution" is broached. "Personalism's hierarchy of values," says No. 21, "is opposed to the one on which are based bourgeois and capitalist society on the one hand, and communist and fascist society on the other. Its translation into fact, therefore, necessitates a revolution." This Revolution, proceeds No. 22, "is not merely the overthrow of institutions and men of a given regime, but a profound transformation of the motives which have produced these institutions and the activity of these men."

Spiritualization
"The particular objectives of the Personalist Revolution of our age is the abolition of the capitalist system in the Occident, and the spiritualization of the communist system in Russia," proclaims No. 23; and I would here draw special attention to the choice of the word "abolition" in the one case and of "spiritualization" in the other. That choice seems to me to be most creditable to the heart of the framers of this program who no doubt are as sickened by the profiteers' moral indignation against Communism, as I happen to be myself; but surely their heart has here run away with their head. To abolish capitalization would mean to abolish civilization; surely these Personalists do not plead for a return to the hand-to-mouth existence of Primitive Humanity? But let us proceed with their program:

"No. 28. The revolutionary struggle must be carried on by men who have realized the revolution in their own persons, and it must be en-

**Catholic Social Drama
Given by 100,000 J.O.C.**

It is not often that the sophisticated get the chance of seeing folk plays and song in the making, to meet Drama striding in the streets compelled thereto by a mass desire to express itself in that form rather than in bloodshed and formless anarchy. For once, on August 25, 1935, this was possible in Brussels on the tenth birthday of the Jeunesse Ouvriere Chretienne when some 100,000 young working men and women met in the stadium for the mass performance of *Jeunesse Nouvelle*. Each man in his ordinary clothes, no scenery but banners, "JOC," "RERUM NOVARUM," "40 YEARS AFTER," "SPAIN," "FRANCE," etc., no bands but trumpets and the human voice, and movement of the simplest.

The play began with a director bidding the trumpets sound the song of victory:

"Trumpets clamor in every corner of the world the salute of welcome, the salute fraternal of all the Jocists."

Then the hierarchy is addressed: "Eminences, Excellencies, Young christian workers, working class apostles and conquerors, recognizing your spiritual authority which is that of Christ, the young Christian workers ask you for permission to open this presentation by a prayer and hymn: the Jocist prayer and the Jocist hymn."

The crowd then almost shouts the prayer in exact unison, and sings the hymn—each strophe being chanted in a different language. So we come to the first part, "THE REBELS."

Singer: The work is hard.
Chorus: Hard! Hard! Hard!
Singer: It is imposed on us by pitiless masters.
Chorus: It breaks us!
Singer: It weighs like a yoke.
Chorus: It breaks us!
Singer: On the shoulders.
Chorus: It kills us!
Singer: Of workers, not of slaves.
Chorus: Of slaves!
Singer: Our backs are bent more and more.
Chorus: Of slaves!
Singer: We no longer dare to look up.

Chorus: Of slaves!
Singer: We are outcasts.
Chorus: Yes, Outcasts!
Singer: We are wheels in a huge machine.
Chorus: Outcasts!
Singer: To which we are forever riveted.
Chorus: Outcasts!
Singer: The thunder of flywheels and gears stupefies us.
Chorus: Outcasts!
Singer: Makes us daft!
Chorus: Outcasts!
Singer: Makes us fools!
Chorus: Outcasts! Outcasts! Outcasts!

Singer: Our work is too heavy!
Chorus: Yes, too heavy!
Chorus and Soloists: May life be cursed!
Singer: Comrades of all nations
Break your chains and your bonds
Slaves, stand up,
Claim your rights,
Are you not men?
Make yourselves free!
Chorus: Free! Free! Free!
Singer: In the savage struggle between masters and slaves may violence and arms decide.
Make yourself free!
Chorus: Free! Free!! Free!!!
Singer: Shoulder arms, Hurrah!
Who will fight on our side?

tered upon from the two poles of Truth and Love; i. e. it must exclude all falsehood and all systematic violence." Thus No. 29: in it and the following Thesis an echo of Gandhian ideas of "Non-Resistance" and "Experiments with Truth" is clearly noticeable—and the way in which they have been adapted and transmuted in a Catholic sense is altogether admirable.

MARTIN dePorres



By Ade Bethune

Blessed Martin de Porres

Blessed Martin bore for sixty years a cross that we, in our day, are many times helping to lay upon the shoulders of other sensitive beings; he was the son of a Negro mother and Spanish-nobleman father; he was an outcast of two races. His youth was given to the barber's trade and later to be of greater service to the poor and alling, he studied medicine and surgery. Soon his desire for greater perfection brought him to the Dominican convent in Lima where he became a lay brother in the Third Order of St. Dominic. As a religious, his life was one of complete self-abnegation and love of man for God's sake. He continued the work for the oppressed and for those held in man's contempt until his death in 1639. He was declared solemnly blessed by Pope Gregory XVI in 1837. November 5 is Blessed Martin de Porres feast day.

Chorus: We will! Hurrah! Hurrah!! Hurrah!!!
So is rebellion fermented until the Jocists intervene:
Rebels: Who goes there?
Jocists: Jocists.
Rebels: Jocists! What are they?
First Jocist: Jocists, who are you?
Crowd: The young.
First Jocist: Jocists, who are you?
Crowd: The young workers.
First Jocist: Jocists, who are you?
Crowd: The young Christian workers!
And so we learn that they are pure, proud, joyful, conquering.

A new youth
For a new world
For Christ;
King! King! King!
Eventually the rebels are converted, all dedicated to Christ. Then the Unemployed encounter the Jocists with the same result. Suffering must be endured for the cause, even unto death. This prepares us for *The Sick*. Then the *Voice of Temptation* intervenes but is overcome by the Christian family. *The Watchers* foresee the dawn, the Cross and banner of Christ.

The Jocists are joined by Peasants, Students, Bourgeoisie
Christus Vincit
Regnat
Imperat

To the young workers, RESPECT.
For the unemployed, WORK.
Between men, PEACE.

The whole play is built up emotionally in the same way as the first scene which I have given almost in full.

First Jocist: Who will fight on our side?
Jocists: Christ will fight on our side.

So with the Church behind them, shall they conquer the world.
MARK PEPLER.

**Campion
Propaganda
Committee**

Boston Celebrates Birthday

The Boston C. P. C. is eight months old. We feel we ought to celebrate our existence because so often and for so long it seemed precarious. No one can realize just how precarious unless they were one of the few who met at 6 Boylston Place. At times we numbered only three.

Perhaps we had better begin at the very beginning. Our hope is that others thinking of opening a meeting place and organizing a group will read and knowing what to expect, take courage and venture out to success. As the old proverb says, it's the first six months that are the hardest.

Last March, through the kindness of Miss Guidrey, eighteen or twenty persons interested in THE CATHOLIC WORKER had the opportunity of becoming acquainted with each other and the pleasure of meeting Dorothy Day at a dinner given by Miss Guidrey. After dinner, Miss Day talked informally. We all asked questions and became acquainted. Shortly after eleven o'clock a most successful dinner party broke up. That same evening the writer and a friend learned that Miss Jane Marra hoped to open some place from which the paper and pamphlets could be sold. To this end, she had spoken to several student-guests and arranged a meeting of them for the following Friday-week.

Meetings
Gradually, only God knows how, those Thursday night meetings got themselves in order. Though we were not united in opinion, had no plan of organization—and how one pessimist, your writer, pleaded for a plan of organization, a getting together on fundamental points, an agreement on what we were trying to do and a decision as to where we were heading, etc., etc.—we presently found ourselves grown in numbers, and proud tenants of a loft at 143a Harrison Ave. This fact still seems a bit incredible.

Headquarters
To destroy all illusions of grandeur let us tell you 143a is a long high-ceilinged loft, up one flight. It is wonderfully equipped with large windows—five on the south end, one on the side and four at the northerly end. We have plenty of light and space to accommodate at least two hundred and fifty people. When we took possession however, we had only the space, the light and the air. But were we making the welkin ring! The apparently useless Thursday night meeting had not been in vain. At last we had a meeting place that was ours—and for that month at least. The landlord had painted the walls and calcimined the ceiling just before we moved in. Some students and alumnae of Emmanuel, Miss Marra and Miss Lavoie washed—more accurately scrubbed and scraped—the windows, swept the floor. We hoped for chairs and called a general meeting. Group members were asked to bring their friends. On the night of meeting members and friends found themselves walking down the streets of staid Boston carrying borrowed folding chairs! We had the chairs and the meeting.

July and August are proverbially no months for meetings. The weather makes one languid. People are on vacation. Yet we can boast of having as many as fifty people braving the heat and giving up time to hear lectures and come to meetings. During August we had the pleasure of having Fr. Paul Hanley Furfey of C. U., a staunch friend of the C. U., visit us and speak several times.

By August with the help of Norman McKenna from the New York office, we were reciting Compline after meetings. Some of us were proud possessors of a "hawkers

and vendors" license (issued by the Board of Health). With the gracious permission and approval of his eminence William Cardinal O'Connell on the last Sunday in August Campions sold eight hundred copies of the Catholic Worker outside Holy Cross Cathedral, St. Cecilia's and St. Ann's. On Labor day twelve Campions sold four hundred papers and an assortment of pamphlets to paraders and spectators on Commonwealth Ave. and Beacon St.

Furnishings
Little by little our loft is being furnished. Generous seminarians put shades on the electric light bulbs and brought in an American flag. A carpenter Campion used the wood donated by another Campion to build bookshelves which now hold a few books, a number of excellent pamphlets from The Liturgical Press, back copies of *orate Fratres*, Compline books and Parish Kyriales. From out of nowhere appeared chairs, a small lounge, four cots, a dresser, and a chiffonier which we use to hold our Liturgical study club pamphlets. We are poor but happy.

Our accomplishments to date are few but solid:

The habit of reciting Compline. The selling of papers outside churches and on Boston streets.

The visitation of pastors in parishes outside of Boston for permission to sell papers.

Offering assistance to strikers in Salem.

The formation of a liturgical study group.

Good attendance at lectures so kindly given us by Fr. Paul Hanley Furfey, Miss Elizabeth Walsh, Peter, Peter Maurin, Dorothy Day, A. H. Coddington, Norman McKenna, Bernard Dougherty and Charles Gallagher.

Accomplished
To those thinking of getting a group together we would say from our experience, "Go ahead." You will find many and unexpected friends, a few enemies. For whatever work needs to be done you will find workers. The best answer for the pessimists you will encounter is the reply of Fr. Jarret, O.P., to his friend Fr. Delaney, O.P., who was helping him start the Dominican Review, *Blackfriars*, "Everyone tells me the thing will fail." He (Fr. Jarrett) said immediately: "Let it fail! Anyhow, get it started first." "Get it started" and you will realize what it means to be a member of the Mystical Body of Christ. You will experience disappointments and difficulties but also the providence of God. And what is most important you will have the satisfaction of knowing you at least tried to have your share in accomplishing the task our Holy Father, Pius X, set for himself and for us, "Instaurare omnia in Christo."
D. I. MAHLER.

The very conception of scientific philosophy comes from "the Will to Power" the desire to discover a method that brings power.
—Nicholas Berdyaev.

Dime-an-Hour

Choppers in the cotton harvest should get at least 10 cents an hour from Mississippi valley planters, the Southern Tenant Farmers Union demands. Another demand is that planters stop defrauding share-croppers and other workers in weights or debt account, and that all terror methods cease.

Present membership of the union, which admits both races, is 15,000. It plans to send delegates to the Arkansas State Federation of labor convention in Paris, Ark., August 21-22. (FP).

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PETER MAURIN

ADE BETHUNE

A. H. CODDINGTON



APOLOGIES

THE CATHOLIC WORKER comes out very late this month. We were two months behind in the printing bill and we are still a month behind on going to press. The printer has been a kind and indulgent creditor and we thank him. We thank all the workers around here too who have so cheerfully faced the grim monotony of meager meals. We thank the grocer and we thank the milkman. We thank our friends who rescued us one day with a sack of potatoes and a sack of onions. ("They are depriving us of our poverty," Stanley said as he surveyed the proud pantry.) We hold our breath as we steer through these perilous months of the year. The wolf stalks along beside us companionably—he was at the door during August, but we had to let him in through September and now he is an old friend—and he reminds us, grinning, that there is no coal and winter approaches, and that we are two months in arrears for rents here and in Staten Island, and for the homes of two of our workers. But the weather is too glorious for us to heed our melancholy companion. After all this community of ours is giving what the Lord gives us to give and He will take care of us, as He has never failed to do in the past.

LEADERSHIP

There is a general reluctance among rank and file Catholics to assume the position of leaders in Catholic action. (Political action is another thing.) This does not mean that they are generally blessed by the virtue of humility. Not by any means. It means that they have lost the sense of what the words collectivism, personalism and individualism mean. Without realizing it, they have gone collective and want to work in a body, organize, go in for mass production of members of this or the other group, and try to achieve things collectively. Or they are individualists and think they can better conditions by looking after themselves first and devil take the hindmost. We are urging our readers to be neither collectivist nor individualist, but *personalist*. This consciousness of oneself as a member of the Mystical Body of Christ will lead to great things.

Another reason for lack of leadership is the general feeling of dread at making a fool of oneself. We urge everyone to get used to the idea of being a "fool for Christ's sake." Keep this in mind and it is easy to picket, sell papers, distribute literature, talk the faith on every occasion, perform the works of mercy and not be afraid to follow inspirations, no matter where they may lead. We can make mistakes, but we need not be afraid of doing it. We do not have to repeat them or persist in them.

Another thing, to be a leader one must be a servant, Myshkin in Dostoevsky's book *The Idiot*, said. Father Chapman said that he prepared himself for work of leadership or of authority by doing menial work.

At the last supper Christ washed the feet of His apostles.

Catholic Worker Program of Action

- I. Clarification of Thought through
 - 1—The Catholic Worker
 - 2—Pamphlets, Leaflets
 - 3—Open Forums
 - 4—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.

Seamen Go Everywhere

By IVOR DANIEL

The time has surely come to establish the *Apostolatus Maris* on a broadly conceived and truly Catholic basis which will consolidate national efforts in a pivotal unity of action and reproduce in its important sphere the radiance of the universal Church.

Modern science has enabled us to keep in close touch with all parts of the world and Materialism has not been slow in adopting every available invention for its own ends. Spiritualism—not Spiritism!—must now harness the same facilities in the service of God.

It should, for example, be quite impossible for a Catholic seafarer to ignore the fact that there is a Catholic welcome for him at Bilbao or Barcelona. Yet a recent experience has shown me that this can be so. Which goes to prove that, in these days of alluring advertisement, the best of wine needs a whacking big bush! Even I, with nothing to distract me on the way, was misled by an out-of-date address in a Sailors' Prayer Book (one of two copies available at an important depot of the C. T. S. in a great seaport) and wandered about for some time in the unaccustomed heat of Spain before I eventually discovered, that the excellent new quarters of the Bilbao Club, though right on the Quay, are up a most uninviting flight of stairs. When I did get there I found a warm welcome. The seafarers, whom I subsequently brought in from my own boat—mine in the sense that it had brought me safely from Swansea—

said "We didn't think that there was anything like this in Spain (as who should say 'Spain, of all places')—is one in Seville?" I had to admit, with sorrow, that there wasn't; and when I later saw that city, celebrated for its impressive religious observances, I wondered more than ever why nobody seemed to realize or care that poor Catholic seafarers from other lands, seldom home for a Sunday, had no better welcome than that of the wine-shop or the casa de ninas. "Prostitution," said the Bosun informatively, "is organized to the letter in this place." One again wondered why Catholic social service wasn't!

"If we don't want to go on the batter we stay on board," said the crew. "We can't talk the lingo, and there's nothing else for us to do." Gazing upon the bilious and bewildered countenance of a Glasgow fireman who had been "out on the vino" I realized exactly what they meant.

In every seaport of the world there should be a Catholic Club. And by a Club I mean a clean and attractive place, not a mere dingy, dusty, ugly old room, in which nobody would want to spend five minutes unless they were broke—and perhaps not even then! I mean a place where men can both eat and drink (yes, dear Pussy-foots—drink!) decently, play snooker, chat, read, write, wash themselves and sleep. A place controlled in its general outlook by one world-wide organization, recognized as such, and staffed by manly men and attractive women—"kind, ladies and pretty young ladies," as an appreciative soldier once said in appraising the C. W. L. staff of the Canadian Army Club. A place into which a sympathetic and understanding polyglot priest could slip unnoticed like salt into soup. A place hallowed by the Mass, and yet a place in which an unfortunate victim of nine ("one over the eight," if you get me!) could receive first aid without unduly shocking pious ears and eyes. In one word, a place like that delightful barracks at Bordeaux.

Such Clubs can, and, indeed, ought to have a national flavor. At the same time they must be united in an international organization, and as recognizable in their general characteristics as a Chain Store. We must think imperially in the service of a spiritual Empire. To potter about insufficiently equipped on a smaller scale in unsplendid isolation is indescribably petty and inefficient.

Where is the money to come from? I think that Saint Lawrence would have found it! If there is money for Cathedrals, and even for gorgeous Convent Chapels, complete with central heating and the latest ideas in electrical effects—there must somewhere be a bit available for the provision of Clubs where the Living Temples of God can be protected from the pollution of organized vice.

There should even be enough to switch on an electric sign in every port to blazon forth the existence of the best "Night Club" in town—at the sign of the Heart and Anchor!

that our Catholics should not be "birth control minded." You do well to stress the supernatural consideration of the "worthwhileness" in time and eternity of human beings as extensions of the Mystical Body of Christ. This thought is frequently lost sight of by Catholic students of sociology.

How often we hear from the latter, "Catholic parents are not bound to have so many children, etc., etc!"

We are going just a bit later to pay dearly for allowing our people to get the idea that the minimum standards of moral theology are ideals. In this day when some publications so recklessly blaze away about the "not unlawful" kind of birth control, it is refresh-

S. FRANCIS



The Case of Italy

(An excerpt from an article by Emmanuel Mounier in *Esprit*, Translated by Peter Maurin.)

1. The old pharisaism of European nations had a fine opportunity to straighten its conscience.
2. You Italian Fascists do well to remind them that while you did not exist as a European nation, they took to themselves the huge part of the lion without worrying about the new nations...
3. When England objects to your national ambition you ought to realize that there is such a thing as an English pacific opinion.
4. You are not entirely wrong when you remind England that the British Empire becomes restless as soon as some one comes near to the Suez Canal.
5. While we have radical opinions about colonialism you will find us ready to denounce the unjust repartition of zones of colonization as well as the intolerable conditions that the treaties of 1919 have unjustly imposed on the overcrowded nations whether they be winners or losers.
6. Here as elsewhere the ideologues have cleverly succeeded in accumulating dynamite.
7. And the last but not the least reason is that at Geneva cowards are not absent and the school master referred to by La Fontaine could find there a numerous posterity.
8. But whatever may be your excuses and your justifications, and they are great, we can not renounce an inch of this important truth that war in 1935 is the same old world gone mad.
9. We cannot through silence accept the least moral complicity in the one that starts.

ing to find THE CATHOLIC WORKER standing out squarely for the large family and recalling some great dogmatic fundamentals about which too many Catholic limitationists seem completely to have forgotten.

God bless your purpose and the practical proposals by which you strive to attain it in justice and charity!

REV. W. J. FLANAGAN.

Letters

Opinion Divided

Fresno, California.

Dear Editors:

I have just read your July-August number of THE CATHOLIC WORKER. Your articles on maternity guilds are splendid, and I hope many will be established. They are a real need in these days.

In regard to your article on Tom Mooney you are sure to find much division of opinion here in California as to his guilt. About three years ago during the administration of the late Governor Rolph, Judge Matt I. Sullivan, an able Catholic jurist of San Francisco, was commissioned by the governor to make an exhaustive study of the case, and the governor indicated that he would be guided by Judge Sullivan's conclusion in granting or denying a pardon to Tom Mooney.

The conclusion Judge Sullivan reached was that Mooney was guilty. Now the Judge was a man of such character and ability that I do not think his verdict can be reasonably questioned. It might be very interesting for you to read a copy of this report on the famous case by Judge Sullivan.

However, as I said, there is a division of opinion and you are certainly entitled to yours.

Wishing you every success, I am, very sincerely yours,
(Rt. Rev.) Michael Sullivan, Editor,
Central California Register.

For Large Families

Hubbardston, Michigan

My attention was lately called to THE CATHOLIC WORKER. I am herewith enclosing you a check with address list of all my parishioners and some other people for whom I am placing a half year's subscription to your valuable paper. At the end of the six months covered I shall remit amount for a second half year.

Mean time I want to congratulate you on the ideas Dorothy Weston championed in the address carried on page 2 of the June number. Please begin the subscriptions to my addresses with this number, so that they may get the benefit of this article.

More power to you for urging

Sharecroppers, Tenant Farmers Keep Cotton Hanging in the Fields

DADEVILLE, Ala. (FP).—Landlord cotton is hanging heavy in all the fields. Cotton pickers are still out sold in the strike for \$1 per 100 pounds in Alabama, under the leadership of the Share Croppers Union, and in Arkansas, under the leadership of the Southern Tenant Farmers' Union.

Some 65 relief workers from Lafayette, Chambers county, Ala., were forced to pick cotton under the threat of losing relief. In spite of this, 13 quit when the strikers appealed for support. Others say they will quit if they don't get \$1.

Resettlement Farm Foreman Jennings has had three farm families evicted for refusing to scab. Three other families started for the fields only to quit when the strikers explained the reason for the strike.

Landlords are trying to stop croppers and tenants from picking their own cotton by holding back gin permits, thus hoping to get them to pick their cotton. But this trick has failed.

Victories Won

Another trick of the landlords has been to refuse to let their croppers and laborers leave the plantation, hoping this would break up the Share Croppers' Union, but this, too, has failed.

On one plantation in Talapoosa county, Ala., pickers have won the \$1-a-day demand. Around Reel-town, landlords are paying 75c per 100 with one meal; around Camp Hill and other parts of the section, landlords are offering 85c per 100 and two meals or 75c per 100 and one meal with transportation. Day laborers on several plantations have won raises from 40c to 75c a day with dinner.

Croppers and tenants of Talapoosa county are fighting for the right to gin and sell their own cotton. This is the first time in southern history that croppers and tenants have asserted this right and it is a direct challenge to the ruthless robbery system of the landlords. A few small ginners, sensing the meaning of this movement, are offering to gin cotton for croppers and tenants and not hold the cotton for the landlords.

Churches Raided

A boycott of the gin tax called by the S.C.U. has been started. In the northern counties of Alabama, where the Farmers' Union is organized, small farmers are violently opposed to the gin tax which will slash a great portion of their cash income. The boycott will no doubt spread into these counties.

Landlord terror in Talapoosa county is taking the form of "whiskey raids" on church meetings and individual croppers in an effort to break the militancy of the workers. A church meeting near the border of Talapoosa and Chambers counties was raided and 13 Negro workers beaten and arrested.

The violence in Lowndes county against the strike has merely brought new recruits to the union. In one recent week, 100 new applications were received by the Share Croppers' Union.

In eastern Arkansas, local strike committees are functioning on nearly every plantation, with several thousand striking.

The most important thing in the Catholic Church is the Mass for during the Mass Christ, Our Brother offers Himself to God, Our Father for our sins.—Karl Adam.



THE STRIKE

(The following is an excerpt from a pastoral letter of His Eminence, William Cardinal O'Connell, which was published in pamphlet form by the N. C. W. C. Social Action Dept. and entitled "Religious Ideals in Industrial Relations.")

A strike can be just and may be necessary. A strike is not war, save figuratively, but like war it should be considered a last resort. Workmen should think, long and earnestly before using this weapon. They must see to it that the strike is just; that fellow workmen are not intimidated by their action; that no just contract is violated; they must weigh well the chance of success; they must ask themselves if their prospective gain will compensate for the suffering and loss inflicted on themselves, their family, and the public at large.

Experience shows that a large number of strikes have failed and failure has often been disastrous to the worker and has always lowered the prestige of the union. Partial failures have ended in compromise which might often have been reached by arbitration without the bitterness of conflict. When moral principles are not involved expediency may be consulted and, even though there be cause for the strike, public sentiment may make action inopportune and seriously endanger the chances of success. Wise counsel and prudence, exercised recently in calling off of the threatened railway strike, should then prevail. Even victory at times does not compensate for losses sustained in conflict. The strike, like war, can be justified, but, like war, it is the court of last appeal.

Strikes Not War

The State has the right to suppress a civil war, but a strike should never be civil war. Sometimes incidental to a strike, but not at all necessary, and greatly to be deplored by true friends of labor, are intimidation, disorder, riot, and violence. A strike of itself does not imply any disturbance of the peace. The State should always maintain discipline and order, but the State has no right to prohibit a just strike. That is a natural right of man. It is man's natural defense. It existed prior to the State itself and is a right which no society can annul.

Strikes are called more frequently on account of failure to pay a just wage than for any other reason. If employers would recognize man's right to a just wage, another great milestone of progress toward industrial peace would be passed. "Remuneration ought to be sufficient to support a frugal and well-behaved wage earner." There should be enough for the worker and his family to live in decent comfort. There is plenty to go around in this rich country of ours and where the just wage, which often ought to be more than a living wage, is not granted by obdurate employers, the moral law of natural justice should be enforced.

Colored High School

Father James B. Albert, S.S.J. announced lately in "The Brooklyn Tablet" the opening of the first high school for colored Catholics in the state of Alabama and the diocese of Mobile. This is another step taken toward the formation of an educated colored Catholic lay leadership. A project of this kind must not be allowed to fail for lack of support. Bishop T. J. Toolen and Rev. E. C. Kramer of New York are paying the salaries of the teaching sisters but the school needs laboratory, athletic, business, home economics equipment and texts for all grades and subjects. Any contribution should be sent to: Rev. James B. Albert, S. S. J., 304 Sengstak Street, Mobile, Ala.

We sincerely hope that the colored Catholic graduates of this high school will be afforded a welcome when they seek admission at the gates of our Catholic colleges.

E. P.



Jean Charlot

Hope for Herndon

Angelo Herndon, sentenced to twenty years on the notorious Georgia chain gang under a post-Civil war law designed to prevent an insurrection of slaves, found new hope this month in two briefs submitted to the United States Supreme Court urging that body to review his case. The Court had previously refused on a flimsy technicality. The briefs were submitted by the I.L.D. acting as Herndon's counsel and by a group acting as amici curiae.

The amici curiae brief was signed by the National Association for the Advancement of Colored People, the National Bar Association, the Church League for Industrial Democracy, the Justice Commission of the Central Conference of American Rabbis, and the American Civil Liberties Union. The statute under which Angelo Herndon was convicted grew out of this law:

"If any person be in any manner instrumental in bringing, introducing or circulating within the state any printed or written paper, pamphlet, or circular for the purpose of exciting insurrection, revolt, conspiracy or resistance on the part of slaves, Negroes or free persons of color in this state he shall be guilty of high misdemeanor which is punishable by death."

The jury, living in an enlightened age, showed its mercy and Christian solicitude by recommending twenty years on the chain gang. Readers of THE CATHOLIC WORKER are urged to write to the United States Supreme Court urging it to reconsider its decision against reviewing the case.



Jean Charlot

Bringing Them In

In Milwaukee, four Capuchin student priests canvassed 70 per cent of the Negro population of the city, and among 4,254 colored people found a favorable reaction toward the Catholic faith among 95 per cent. Of those visited, 3,732 professed to be non-Catholics, but showed no hostility toward the priest or the Church. Leaflets, holy pictures, etc., were left in the homes, and those in need were invited to apply for help at St. Benedict the Moor Mission.



Jean Charlot

HARLEM TEMPO

BY STANLEY VISHNEWSKI

Class hatred is rearing its ugly head in Harlem. The Communist groups have seized upon the Italo-Ethiopian War, as a means to instill class hatred in the hearts of the Negroes.

The Negro, being naturally religious; the Communists have seized the war as an opportunity to instill hatred against the Church also, by spreading their subtle propaganda that the Church is sanctioning the war against Ethiopia.

Though the Church is against war and Fascism, yet when passion is aroused who is to listen? So the Communists, past masters in the art of diplomacy, are playing their card ably.

By whispering campaigns and the like, rumors are being set afoot that the Church (Rome) is backing the aggression against Ethiopia. The Communists hoping to profit by the war by increasing their adherents are flooding Harlem with their literature.

Church and War

We devoted what spare time we had last week, going to Harlem to distribute thousands of papers and leaflets, putting forth the Catholic Church's stand against war and Fascism. Though the paper was received by the Negroes, yet on Seventh Ave there was a marked reluctance on the part of the Negroes to receive the paper. "CATHOLIC WORKER, I don't want it; I was a Catholic but now no more," said one Negro woman. The paper was torn up on several occasions. "Catholic—Fascist, we don't want it." It was just this misunderstanding that we went to Harlem to combat. To prove to the Negro that just because the Vatican City is in Rome, does not mean that the Catholic Church is sanctioning the war.

There is so much to be done in the selling and distributing of our literature, that we are handicapped at times for workers to help in the sale of papers on these various occasions.

It seems sad that the mass of young people in America are not awakening to direct action, until they are actually faced by persecution. If there are any who would care to help in our work, we hope they will get in touch with us.

Company "Unions"

Statistics released by the Department of Labor during the last month shed some interesting light on the futility of company unions. Five "bench marks" were set up by the department's investigators to determine the answer to their problem. These standards recorded: Whether the company union paid dues, had regular membership meetings, made written agreements with employers, maintained contacts with other workers' organizations and retained the right to demand arbitration of differences whereby the management relinquished its absolute veto power.

Only 10 of 593 company unions investigated possessed all five of these attributes. The membership of these ten unions comprised 1.2 percent of all the workers in company unions.

Seventy-six of these company unions were entirely devoid of any of these features.

Of the 593 concerns mentioned in the report, 97 also had regular trade unions. Two hundred seventy-five of the company unions studied had provisions for regular meetings. These comprised only 35.4 of the total number of workers. The figures were published in the Monthly Labor Review and were compiled to ascertain to what extent employees in company unions are free to conduct the unions as they pleased. The small number found by the investigators is significant.

Housing Commissioner Reveals Evils of Slums; Asks for Humanitarianism

In his plea for \$1,500,000 with which "to replace the substandard housing now in existence," Langdon Post, Tenement House Commissioner of New York, lists the following "evils of the slums": (1) undue hospitalization, (2) high percentage of crime caused by the desperation of those who are forced to live in such conditions, (3) high percentage of failure in schools located in these slum areas, due to the inability of children to do proper homework, (4) permanent ill health caused by the horribly insanitary conditions, (5) juvenile delinquency due to the inability to provide proper play spaces and decent surroundings.

The whole thing takes on a horribly "humanitarian" tone. One senses the idea that there is no hope for the material and social comfort of others if the poor are not better housed. Not a thought is given to the fact that, supposing these "evils" did not exist, these same poor are entitled to better housing anyway. Not a thought to the fact that evils or no evils, the responsibility for the care of the poor rests with those better off, and that care in a manner befitting the Living Temples of the Holy Ghost.

How About Charity?

Must Christians wait till they are in danger of being hurt by the poverty of others before they do their duty? Should they consider this danger at all? This whole rotten way of thinking of things should disgust any thinking Christian, and yet we find it shared by the greater number of professed Christians.

Jesus said, "Whoever you do unto these, the least of My brethren, you do, also unto Me." Are we, then, doing any great favor to the poor when we help them? Are we not rather exercising a wonderful privilege and duty, giving to God Himself? It is high time we discarded our smug and self-righteous attitudes and realized the true significance of Charity. It is not to protect ourselves that we help those who are not so well off as ourselves, but rather to return to God, out of our love for Him, some of the abundance He has deigned to shower upon us.

BEFORE THE ALTAR

Seeking comfort from life's beguilements the oldest Catholic Worker makes a visit to the beautiful altar of St. Veronica's Church, New York City, and therefrom comes this melody:

Approach with awe this Holy Ground,
Where, undisturbed by earthly sound,
My soul, discarding worldly care,
May speak with God in silent prayer.
Here silence resigns. No voices rude,
Within this temple dare intrude.
But, hark! A voice sounds in mine ear:
The Voice of Faith says: "God is here."
The Glorious King of Heaven above
Is humbled here in Holy Love.
Here on the altar doth refrain
My soul to heal, my love to gain.
Oh! Teach me Lord! thy Holy Will,
I earnestly, thy Grace implore;
Oh! let me love thee more and more.
Yes! all unworthy though I be
Sweet Jesus, let me come to thee;
And strive in word and deed and thought
To love and praise Thee as I ought.

E. J. B.



On Relief

By a Wisconsin Correspondent

I am on relief. Like many others I didn't ask for help until I was hungry, my shoes and clothes getting shabby, my house in disrepair, and my morale so low I was without hope. I had been living on corn meal mush and black coffee six weeks before I asked for aid, and thought death preferable to being a pauper.

I wonder why we are so ashamed of poverty when it tows our souls into safe harbor, teaches us real values, gives us patience, tolerance and courage—and we have all been taught we are in Good Company when we are poor.

When I got down in bed from improper and insufficient food I went on relief. Dropped a card to the Relief Office and they sent an investigator down—a fair, capable case worker—who asked me a few questions and then sent coal and food.

Bureaucracy

I say she asked a few questions. The Outdoor Relief for this county had been using my home for 23 months AND PAYING NO RENT while I lived in a crude summer cabin little better than a shed on the rear of the land, and I had been trying to collect rent from the Outdoor Relief that I might eat.

My arm was in a sling and I was suffering with a cold. The case worker told me she was honestly sorry the Outdoor Relief did not pay me rent; that the woman who occupied my home was mental, and she should be taken care of by another agency than the Outdoor Relief.

I moved into my own home December 1, 1934, and found it a wreck. It had rented for forty-five dollars a month (prior to the 23 months the Outdoor Relief commandeered it and refused to pay me) and now I couldn't get ten for it—and I have no money for repairs. Even the eaves are torn off. My tenant did it.

Starvation

The Relief give me just one-half enough coal. I do copying at home and earn \$3.00 a week. If the Relief knew I earned anything they would cut off the little they furnish and bring me into court and force me to pay for the groceries they furnished. Three dollars a week, added to what they dole out, is not enough to live on. My electric bill is \$1.50 a month and a ton of coal is \$8.50. That leaves four dollars a month for food and incidentals.

Why don't I work? The tenant the Relief quartered in my home struck me with an iron pipe on the arm in October, and broke the arm. I did not know at first it was broken and I had no money to go to a doctor. Finally the pain drove me to a doctor. I have that bill to pay, for even though the Relief's tenant is responsible, they feel they are not.

Confiscation

I tried to teach this spring. I have a Master's Degree and taught for years. The third day I was in the classroom I fainted. The Relief Office does not know I taught two days.

The case worker knows the ins and outs of my case, says it is unfortunate. She might be just—were she allowed to be. It is a force higher up she must cope with or lose her job.

My taxes are unpaid for the past two years because the Outdoor Relief commandeered my home and refused to reimburse me. I should have had money laid aside for a rainy day, as I taught school 22 years. I had \$3,100.00 in a bank that closed and \$11,000.00 in bonds that defaulted.

I have my home—for how long if I do not pay the taxes?—a car, books, a radio. I do not run the car as you are not allowed to if you are on relief. I dare not use the radio. That is a luxury.

I have thought mine is an isolated case. Maybe it isn't, and I have thought there is no justice in the world, and maybe there is. Like Diogenes: I am seeking.

Scholars must become workers so workers may be scholars

Ford and His Followers Poison Their Workers

Lead poisoning among auto body workers in Detroit has become so acute and widespread that licensed practitioners throughout the state of Michigan are receiving letters from Commissioner of Labor Frank B. Wade warning them that the law requires every physician attending such a case to report details of the patient's employment to the state board of health.

Many among the thousands of finisher, grinder, polish and solder men, who have come down with lead poisoning during the present production season, are developing serious complications. One victim from Dodge's who was visited in the hospital, had just had his 15th blood transfusion; 936 men are said to have been poisoned in this plant alone.

What the fate of some of the lead victims may be is indicated by the published statement of Roscoe N. Gray, who recently headed a staff of experts for Aetna Life Insurance Co. in an investigation of Detroit body plants:

"Serious mental disturbances may be found, such as hysteria, neurasthenia, blindness, acute mania, delirium or unconsciousness with come. These conditions may become so severe that institutional care for the insane is necessary."



SAINT TERESA of the Child JESUS

By Ade Bethune

"When I was working in the laundry, the Sister opposite to me, who was washing handkerchiefs, kept splashing me continually with dirty water. My first impulse was to draw back and wipe my face so as to show her that I wanted her to be more careful. The next moment, however, I saw the folly of refusing treasures so generously offered, and I carefully refrained from showing any annoyance."

St. Theresa of the Child Jesus.

Seamen's Shrine Church; Pastor Is Appointed

Cardinal Hayes has designated the Church of the Guardian Angels at 10th Ave. and 21st St., as the Shrine Church of the Sea, it was announced recently.

The Rev. John J. O'Donnell, director of the work for Catholic seamen, has been appointed pastor. Special arrangements will be made at the church to enable the hundreds of Catholic seamen who come into port every month to hear mass. Father O'Donnell also will work with steamship companies in providing spiritual facilities for Catholics at sea.

Liberalism cannot preserve moral ideas for it did not create them.—Christopher Dawson.

Day After Day

K. Travis, one of the girls in the Teresa-Joseph Cooperative, came in this morning and brought us two big cauliflowers and the change from the dollar that bought them. We were deeply touched. It was a bit she made from house cleaning. The cauliflower we can make into a very good dish tonight, combining it with rice and cheese.

We have not bought meat around here since Lent, but we have eaten it, since a Brooklyn friend, Helen McCormick sends over cases of Home Relief Beef every now and then. Sometimes it is very good indeed, and sometimes it tastes like the cattle had gone hungry and thirsty a long time. Margaret is always trying combinations of stews, cooking it with kale from the country, cabbage, plain potatoes, noodles, etc., for our one big meal of the day. Breakfast and lunch both consist of cereal and coffee.

During this past month a new Catholic Worker baby has arrived. Now there is Teresa, Barbara, Christopher and Damien, nine, one and a half, one year, and the last, is now just three weeks old. We went to the Christening Sunday night, P. Maurin and D. Day godparents, and afterwards part of the fun of the feast was to see what was in the house to eat. A can of corn, a can of peas, one slice of bacon apiece, tomatoes, cheese, fruit and coffee made a regal repast, prepared and set on the table by the men while the women discussed babies and diets, etc. The guests were rather conscience stricken at eating up everything in the house, there being no money in the Catholic Worker community. But the new mother comforted all with the assurance that there was fruit and oatmeal in the house which would do for breakfast, lunch and supper the next day. It was a joyful occasion, baby slept like a log through the christening, just shooting out his fists at the priest now and then (here's where he gets accused of being anti-clerical) and the supper was enhanced by a fine symphony coming over the radio, and the playing of Heifetz. An occasion such as this holds just about the truest, happiest one can ever know in this life. Thank God for this newest Catholic Worker who may some day be heading a farming commune in this storm-tossed country.

Mrs. de Aragon presented the office with a most gorgeous tapestry of Christ the King, three feet by six, I should say,—the copy of a tapestry which hangs in a French cathedral painted by herself. If now graces the office and we feel rich in these specimens of the handwork of our gifted friends. We now have a magnificent statue of St. Anthony, the one which the Cardinal admired so much when it was exhibited several years ago, an oil painting of St. Anthony brought in by an anonymous friend of the paper in a taxi one early morning; a statue of our Blessed Mother, donated also by the de Aragon which has been blessed by one of the Holy Fathers and journeyed here from Rome, through Spain and South America; a statue of St. Joseph brought to us by Father Dougherty of this parish; a wall piece of Our Lady and the Child, designed by Ade Bethune, and executed in carpet by Lawrence Doyle; and there are also designs and drawings of Ade Bethune who, with Peter Maurin, ranks in the minds of the Catholic Workers as the geniuses of this concern.

The Month Passes

Went down to the country today to see Teresa and we went walking through the country roads where the fallen leaves were thickest and she could scuff through them. Fall has a special smell which we welcome each year—the smell of burning leaves, or rotting apples, of Concord grapes. In the city there is the smell of roasting chestnuts on the street corners, and through the Italian sections, the smell of fermenting wine.

Teresa was filled with the small chatter so dear to a mother's ears.

Vigilantes Get Kick-Back On Tar-Feather Party

SANTA ROSA, Cal. (FP).—As a result of the recent tarring and feathering of two alleged radicals sympathetic to efforts of apple pickers to increase wages, there exists a serious shortage of farm labor in the Santa Rosa area.

The situation was revealed by Roger E. Thomas, district manager of the National Reemployment Service. Four thousand men are needed immediately to pick Sonoma county's hop crop, Thomas declared.

Farm laborers fear to go into the district, it appears, and prefer to go to other districts, such as the Sacramento valley. The mob action of the vigilantes has frightened away from the county so many workers that the county is 20 percent under the number of pickers needed. Pay was increased one-quarter of a cent a pound, with the payment of transportation to this city, to induce pickers to come here, but the increase has had little effect in this regard.

Church Trustee Apologizes To Slave—In 18th Century

The current issues of The Interracial Review reprints an interesting letter addressed to Pierre Toussaint, a Catholic Negro slave in 18th century New York by one of the trustees of the old St. Patrick's Cathedral, apologizing for the discourtesy offered the slave by one of the ushers because of his race. The letter exemplifies an attitude of charity shown by all too rarely in churches today.

It reads as follows: "It would be difficult for me to express to you the grief which has been caused me, by the insult which you have received in the Lord's house.

"You have been disgusted, my dear friend, by such an insult. I can well believe it; I should have been so, as much as you, and perhaps more than you... Our Divine Master is the only One, Who, insulted, beaten with rods and crucified, submitted Himself with meekness to the Will of His Father...

"For my part, I should find myself more at ease, seated in the house of the Lord between you and your wife, than beside many other persons whose skin is as white as satin. In the house of the Lord there is no distinction; God looks at the heart, but never at the color of the skin.

"These are the sentiments of all the Trustees, and of him who is most sincerely your friend."

About the feud between the day students and the boarders and how the boarders are going to be real good and show them; how Mother Chiarini is going to have a feast day; how one little girl there has a father and mother abroad; how music lessons are progressing.

It is a dear little school, Teresa's St. Patrick's Academy, nestled down in Richmond, in the center of Staten Island. There is a spirit of simplicity and poverty there, and it makes us happy to go there and visit the tiny chapel and say a few prayers while we wait for Teresa. Down one road there is a bakery from whence comes the warm filling smell of baking. Teresa visited there with Mother Chiarini last week and it was a wonderful place with a baker fingering a huge wad of dough over his shoulder and wielding a knife as big as a scimitar... Up another road is a tall hill with a light house on the top of it. Down another road there is an expanse of low land, fading into Arthur Kill. There are woods and fields and hills and the children go for long walks. There is but a patch of land with the convent so they take the country side for their roaming. It is good to walk, to pause in the turmoil of our lives to collect leaves, the seed pods of the gum trees, the mitten leaves of the saffras, and to try to locate the sleepy crickets, singing in little rock gardens by the side of the path.

Ethiopia Invaded

(Continued from page 1)

state." Quot. from THE ETHICS OF WAR (C. A. L.P.)

2. Is in defense of a right proportionate in magnitude to the damages inflicted by war. IN the opinion of many theologians this item alone renders any modern war with its horrible instruments of destruction immoral.

3. Engaged in as a last resort. Italy has insisted on war with Ethiopia and has scorned peaceful settlement except on the basis of Ethiopia's complete surrender to Il Duce. Arbitration has been indignantly rejected by Italy.

4. Will in all probability be victorious. Italy O. K. on this point!

5. Is initiated by public authority. Il Duce is the one and only authority in Italy.

6. Is conducted with a right intention. Whether Italy's intentions in Ethiopia are purely cultural and civilizing or whether they are but lust for power. God only knows—the rest of us can merely guess.

7. Is rightly conducted. A modern war rightly conducted with regard to observance of international agreements, the spread of malicious propaganda, violence to non-combatants, etc., is inconceivable.

The Catholic Association for International Peace has called for economic measures against Italy as an aggressor nation. Emphasizing that Ethiopia "has made every possible effort to obtain a peaceful solution, while Italy has spoken in terms of conquest and has tried to frustrate the collective opinion of the community of nations," the Association advocated economic sanctions against Italy by the United States for violation of the Kellogg pact.

The common apologia for Italy's course in Ethiopia is to point to similar actions of England, France, and Holland in the past. An action is immoral regardless of how many do it or have done it in the past. Furthermore, the peoples of the world in the non-totalitarian states have since the carnage of the World War grown increasingly anti-war in psychology. Dictators like Mussolini and Hitler, while serving the good purpose of unifying and building up the nation at home in time of stress, prove internationally dangerous when they cease to realize the finiteness of their mission and develop an expansionist policy. With their own nations in abject submission they defy the world.

F. L. BURKE.



SAINT TERESA

By Ade Bethune

Let people not lay the blame on the times, for all times are times in which God will give His graces to those who serve Him in earnest. St. Teresa.

"How prudently have some men sunk into unknown graves while just a few forget themselves into immortality."—Padraic Pearse.

FARMERS PUSH PLAN FOR POWER CO-OP

LANSING, Mich. (FP).—Farm co-operatives and the Farmers Union, recently chartered under the banner of the Michigan Rural Electrification Assn., broke with the Consumers Power Company and the Michigan Public Utilities Commission when the latter two bodies attempted an undercover scheme to force high rates on farmers desiring power service under the \$100,000 Federal REA setup.

The new association, which received its charter following a meeting of the board of directors of the Michigan Farmers Union recently, is pushing a plan to build its own power lines with government loans amortized over a period of 20 years, the lines to be eventually owned by the farmers themselves.

In stating their stand at a special meeting in the state house of representatives, the co-operatives declared that "the small farmer can't make the grade—\$1,000 a mile—asked by the Consumers Power Co. in the construction of these lines."

ERIN AND THE NEGRO

By (Rev.) CHAS. OWEN RICE

A writer in a recent issue of "America" remarked that the attitude of the average Catholic toward the Negro is one of indifference. He is wrong. The attitude of the average Catholic toward the Negro is one of a hostility which is often so pronounced that it is hatred. Catholic reaction in this city to the recent human and necessary laws passed by the Pennsylvania state legislature, procuring for Negroes the rights of citizens in the state, prove this. Catholic reaction to the victory of Joe Louis is another proof.

Where in God's name is the Christian charity of the Catholic who mouths in rage concerning what should be done to the Colored man who approaches a dance floor, who heartily and vocally approves the barbarous restrictions placed on the Negro in our uncivilized South; who cursed in anguish when a decent, clean Negro knocked out a dissipated rake? Christian charity is absent from such an attitude, but sin, grave sin, is present.

There are 13 million Negroes in the United States. About one fifth of them are Catholic. This race needs Catholicity. And the Church in America needs this race. But Catholicity can never be carried to the Negro until our people change their abominable attitude. For that attitude is driving the Negro away from the portals of the God's Church.

We Are One

Holy Mother Church, with arms outstretched, says to the Negro: "Enter my fold, the one, true fold of Jesus Christ, where there is no distinction of race or color. We are all one in the bowels of Christ. I take no account of blackness or whiteness of body, I see only souls purchased by the blood of my founder, your Saviour." When the Negro needs and approaches, from the children of the Church he gets denial in word and deed of their Mother's teaching.

Every individual Catholic in the United States is responsible for the Negro's conversion or lack of it. Every Catholic, who harbors hatred of the Negro in his savaged heart, sins against God and Man. He helps to drive away souls thirsting for the saving blood of the Redeemer.

"No Irish Wanted"

It is safe to say that a majority of the Catholics in the United States is of Irish descent. Irish Catholics have tasted the bitterest dregs of persecution. They have battled through the horror of the penal days. They of all people should be friends of the under dog. But they are not. They have borrowed the race prejudice of the Anglo-Saxon and made it their own. The contemptuous dislike in Irish-American hearts, the Godless expressions of hatred on Irish-American lips must cause Erin's saints and martyrs to hide their faces for

SOCIAL SERMONETTES

Mystical Body and the Mexican Persecution

"If one member suffereth, all the members suffer therewith."

1 Cor. xii, 26.

Introduction: The Catholic world is aghast and shocked at the utter apathy of American Catholics in the face of the Mexican persecution.

I. Our Responsibility Before World
A London editor wrote under recent date: "Alas, alongside an enormous Catholic community of over 20,000,000 in the United States, the persecution in Mexico goes from bad to worse...What...can account for their (i.e., our)...impotence?"

Vs. Our Amazing Insensibility
I was hungry, and ye gave Me not to eat,
Thirsty, and ye gave Me not to drink,
I was a stranger, and ye brought Me not within,
Naked and ye clothed Me not,
Sick, and in prison and ye visited Me not.

—Matt. xxv. 42, 43.

II. Our Resentment Against Stalin, Hitler, etc.

We burn with righteous indignation at the violence done conscience, the outrages committed in the "wars against God" in far-away Russia, Spain, Germany, etc.

Vs. Our Acquiescence in "Socialization."

Shall we hear a just Judge require of us:
"These many children were once Catholics;
Ye have let them be made atheist. They once were pure and innocent; Ye have suffered their debauchment.

They once were My own living Members:
Ye have watched them torn from Me.

I died to bring them to My Father;
They now say: "God is a myth!"

III. Mystical Body Lack of Sensitivity

The "Pilgrim" in America recently tried to explain our lack of sensitivity towards Christ-in-His-Mexican-brethren by saying that we still do not realize that "We are one body in Christ, and members each of the other."

Rom. xii, 5.

Vs. Semitic Solidarity

To protest against the Hitlerite persecution of Jews, we joined in mass-meetings, had national radio broadcasts by Catholic leaders, and why not? Yet only Christians are incorporated into Christ. "Surely no man hateth his own flesh."

Ephes. v. 29.

Conclusion

Up, Catholic Youth, for Christ the King! Act, as your directors and pastors shall direct you. Bring your loyalty into this Catholic Action.

GERALD ELARD, S.J.

very shame in the high court of Heaven.

It is time for us to end this disgrace. Before we Irish Catholics say: "Back to the gutter, you black—!" let us, in all humility, recollect that once in New York and Boston there were signs "No Irish need apply."

Before any Catholic says "The Negro must keep his place," let him first find out just what right he or any other sinful lump of the slime of the earth has to assign any race an inferior place. Christ has something to say about those who pick the highest places for themselves and leave the lower places for others. They end up in the lowest place. In God's providence, we shall see black faces shining high above us in Heaven, if we haters of men manage to get there.

Each individual Catholic can do his share toward the conversion of the American Negro. You are not bound in conscience to fraternize with the Negro, if your illogical race prejudice forbids it. But you must treat him with common charity. You must think and speak of him with charity: Let love replace hatred, let it drive out contempt and acquired prejudice, and the barriers in the way of the American Negro's conversion will



By Ade Bethune

The Preface from the Mass of Christ the King

Truly it is just and fitting, right and availing unto salvation, that we should render thanks to Thee in every time and place: Holy Lord, Almighty Father, Eternal God, who hast anointed Thy Son, Our Lord Jesus Christ, the Eternal Priest with the oil of joy;

That, offering Himself on the altar of the Cross, a Host of purity and peace, He should accomplish the sacrament of human redemption, and hand over to Thy Infinite Majesty Thy eternal and universal Kingdom; a Kingdom of truth and life, a Kingdom of holiness and grace, a Kingdom of justice, love and peace;

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of Heaven; we sing the hymn of Thy glory, saying without end:

Holy! Holy! Holy. Lord God of the Multitudes! The heavens and the earth are full of Thy glory! Hosanna in the highest! Blessed be He who cometh in the name of the Lord! Hosanna in the highest!

WITH THE SELLING FORCE IN BOSTON

STANLEY VISHNEWSKI

Introducing THE CATHOLIC WORKER to a new locality, always meets with the same difficulty. People, momentarily distrust the title Worker, for to them it suggests Communism.

So I went to Boston expecting the same difficulties and problems that was first found in introducing the paper in N. Y. C. and elsewhere. Though hundreds were sold daily, yet we had to battle against the misunderstanding of the title Worker. For in N. Y., scene of many Communist activities it could have but one meaning, Communism.

But in Boston, which is one of the largest English speaking Catholic cities in the world, the title was vindicated, for to them CATHOLIC WORKER suggested Rome and not Moscow.

No Insults

Daily, Eddie Maher and myself would go out in the streets with a bundle of WORKERS, where no difficulty was encountered in disposing of the papers. Selling papers in Boston was a pleasure, one did not meet with the animosity and the insults, that are the lot of the N. Y. seller.

Boston Common accepted the paper warmly, and on this historic spot there was no difficulty in disposing of several hundred papers. Comments of "Time the Church was waking up," "Stealing Moscow's Thunder," was heard on all sides in a serious and humorous vein.

"THE CATHOLIC WORKER, it can't be, the Church is Capitalistic and would never sanction such a paper?" "Yet it is not Fascist, neither is it Communist." "What kind of a paper is it?" were the puzzled remarks of the Boston Communists.

Reaction

But unfortunately, they have always been in the dark, beating their thunderous message of Social Justice, that when the brilliance of the Church's Social Teachings shone upon them, it but blinded and confused them, and they shut their eyes tighter and tighter to the light.

The Boston Campions are doing a good job in opening the eyes of the Communists to the light of the Church. They will find it a very difficult job at first, for it is a hard job accustoming man to the light, after he has been shut up in the dark so long. However, Peter's Essays are good sun glasses.

However, the Boston trip has taught me that people will accept the word Worker, if it is accompanied by Catholic.

In closing I wish to thank the Campions of Boston for their helpful co-operation during my short stay in Boston.

BOURGEOIS COLLEGES

(Continued from page 2)

3. Bourgeois colleges turn out college graduates into a changing world without ever telling them how to keep it from changing or how to change it so as to make it fit for college graduates.
4. College graduates think in terms of jobs, not in terms of work.
5. Since the world is upside down, taking the side down and putting it up should be the task of college graduates.
6. But college graduates would rather play somebody else's game in a position than to create order out of chaos.

6. AN UNHAPPY LOT

1. But the job providers are not on the job and college graduates are disappointed.
2. They have degrees but their degrees do not give them jobs.
3. They had been told that the road to success is a college education.
4. They have a college education and they do not know what to do with themselves.
5. The over-production of college graduates is a fertile ground for social demagogues.
6. The unemployed college graduates are getting sore at their parents for sending them into colleges which have not prepared them for a changing world.
7. And they ask themselves if their educators know what it is to be educated.

7. HOUSES OF HOSPITALITY

1. In the New Masses a Communist cartoonist represents a line of college graduates receiving their degrees from the Alma Mater and joining a soup line on the other side of the square.
2. Social reconstruction will be the result of social indoctrination.
3. Put unemployed college graduates in Houses of Hospitality for unemployed college graduates are a pressing need.
8. INDOCTRINATION
1. In Houses of Hospitality unemployed college graduates will be fed, clothed, sheltered, as well as indoctrinated.

2. Unemployed college graduates must be told why the things are what they are, how the things would be if they were as they should be and how a path can be made from the things as they are to the things as they should be.
3. Unemployed college graduates must be told how to create a new society within the shield of the old with the philosophy of the new which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.

9. ON FARMING COMMUNES

1. When unemployed college graduates will have been indoctrinated they will be moved to Farming Communes.
2. On Farming Communes unemployed college graduates will be taught how to build their houses, how to gather their fuel, how to raise their food, how to make their furniture that is to say how to employ themselves.
3. Unemployed college graduates must be taught how to use their hands.
4. Unemployed college graduates have time on their hands
5. And while time is on the hands of college graduates, their heads don't function as they should function.
6. On Farming Communes unemployed college graduates will learn to use both their hands and their heads.

Strikebreaker Stricken

Union men throughout the country will be glad to hear that Pearl L. Bergoff, "the King of strikebreakers," will no longer be able to supply scab labor to plants on strike. The New York Department of State has revoked his license to operate a private detective agency, the guise under which the greatest strike-breaking organization in the world was built up. The profits from his despicable business were not enough for Bergoff; he even cheated the thugs in his employ. This proved his undoing. In recommending revocation of Bergoff's license, Abraham Wechsler, deputy chief of the division of Licenses, said, "The setting up of the service bureau tended to and still tends to confuse and mislead the public." It gives the impression that the service bureau was conducted with the sanction of the state.

The Madonna Is Dying!

No, she did not live, as you thought, in Galilee two thousand years ago. (Not only then, for her life is of God, and deathless.) She lives today in—what is the name of your town? Her child was not born in a manger, but in the charity ward of a public hospital. It was kind of you to send the check to the Associated Charities (why have we no "Associated Chastities," "Associated Humilities," etc.? "Would be so convenient—the check which made it possible for the little one to be born even there. But, oh! she would have loved to have seen your face smiling tenderly down upon her, to have heard the music of a kind word from your lips.

Joseph—she called him just "Joe"—was so busy providing from a non-living wage, paid him by a "big shot" in the Church, for the doubtful future of Mary and the little one that he seldom had a chance to come to see her in the hospital—was too tired to talk when he did. He died soon after of T.B.

Mary went to work. It was grueling work in a can factory, and there wasn't much in it, just enough to make her and the "little one" ineligible for "relief." Yet, Mary was happy, for the "little one" was a boy, and a joy. I need not call his name. In fact, even Mary did not know him by his real name, though He, two thousand years before, had foretold that He would be the "little one," through the ages.

There were lonesome days later when the "little one" was "big enough to work," and Mary—she was "fired" during the depression—was alone all the day in a gloomy tenement room. You might have dropped in, but you didn't. There was sorrow, pain, sickness, all that cries for the touch of a tender hand, the sound of a loving voice, in that room—and finally there was death. The Mater Dolorosa shone in her age—old beauty through the gloom of that tenement room, and clasped in her arms the cold body of her son, crucified this time on the bloody cross of modern industrialism! For was not the "little one" of the Mystical Body? He was a good boy, with something angelic about him—something that seemed to linger on in the poor, thin body in rags. Daily he had offered his sufferings to God, "through Jesus Christ, Our Lord."

There was a beautiful look of resignation in Mary's eyes, as she pressed her warm lips to his cold ones. Yes, she was saint! But, even so, she was a wee bit "human," and, oh, how it would have helped to have had another woman with her—a woman who understood.

She didn't live far from you, and you might have been there. But, of course, you weren't. You were reading a sweet, spiritual book, and thinking of all the lovely things you would have done for her, had you met her on Calvary, two thou-

sand years ago—which, of course, you didn't!

And, now it is evening for Mary. Not a peaceful, quiet evening, at a beaming fireside! Mary ekes out a poor "living" selling gum in front of theatres and night clubs. She still has a room, but it's gloomier and emptier than the one in which the "little one" died. That was too expensive. She won't need it much longer, for in her "Father's house there are many mansions," and a resplendent one is waiting for her to move in very soon.

Mary doesn't mind much—oh, not so awfully much, in spite of those tears, which will come at times. But the "little one" does care, and he begs his Divine Prototype to let his mother find a friend and a home, even here on earth, for the little time she has left. Perhaps she will, if His grace strikes your heart when it's "soft." You will not lose, for some day you too will need a home—a home to house your immortal soul—and Mary will receive you into her resplendent one in the Holy City which "hath no need of the sun," for "the glory of God hath enlightened it, and the Lamb is the lamp thereof." But you'll have to drop that pretty, spiritual book, and get going, for now "The Madonna is Dying!"

Brother M.



By Ade Bethune

Crispin and his brother used to live comfortably in Rome. But they left their family and home to go as missionaries and bring Christianity to Gaul. The mission was very poor and the needs were great. Crispin followed the example of St. Paul who earned his living as a sail-maker. He learned to be a shoemaker. Probably he must have become very good at it. At any rate he managed with his work to keep himself and the mission going and to supply the needs of all the poor people who came to him for help.

COMMUNISM-CATHOLICISM

(Continued from page 1)

- they believed with everybody that prosperity was just around the corner.
- 6. And when it failed to appear they tried to bring it back by backing the NRA.
- 6. FROM A NON-CATHOLIC
- A French non-Catholic Andre Siegfried says:
- 1. The puritan is proud to be rich.
- 2. If he makes money he likes to tell himself that Divine Providence sends it to him.
- 3. His wealth itself becomes in his eyes as well as the eyes of others a mark of God's blessing.
- 4. A time comes when he no longer knows if he acts for duty's sake or for interest's sake.
- 5. It becomes difficult in those conditions

- to make a demarcation between religious aspiration and the pursuit of wealth.
- 7. FROM A CATHOLIC
- An English Catholic Henri Sommerville says:
- 1. Those who want to find out the intellectual errors from which England is suffering ought to read the book of R. H. Tawney, a non-Catholic, entitled "Religion and the Rise of Capitalism."
- 2. The religion taught by Christ does not make wealth a desirable objective.
- 3. Puritanism, the most virile form of Protestantism, made the mistake of endorsing the pursuit of wealth in the name of religion.

Police Terrorize Chicago Group

(Continued from page 1)

between 600 and 1,100, marched in platoon formation into the south-side area, and soon the period of terrorization began. Every white person seen was stopped, questioned and perhaps arrested. Many were arrested without questioning. Practically all were beaten, some without even being questioned and before being arrested. Persons were taken off street cars and from private automobiles. Even one theatre was searched and 15 persons taken out. No one was spared. Children ran screaming into stores, seeing other children beaten. Men and women locked their doors and closed their windows as police chased men and women into alleys and into their own yards.

No one had violated any law, since there was no assembly and no parade. Many were arrested who were simply shopping for the weekend and knew nothing of the situation. Prisoners were beaten with clubs and blackjacks in the patrols; then forced to run a gauntlet of police from the garage to the cells, the police clubbing and kicking with boisterous glee as the victims ran through; then prisoners were beaten in the cells, into which they had been packed. For several hours, medical attention was denied those badly injured; likewise no aid was given in the securing of water. Altogether 350 men, women and children were arrested, the majority of them being white. A studied effort was made not to arrest those evidently Italian in order to give the situation the appearance of an attack against Italian people. In the wee hours of the next morning, most of them were released without charges; 40 were held on a charge of illegal assembly and disorderly conduct, although there had been no assembly and no disorder, except that caused by the police.

That evening, police were heard to boast of the number of people they had beaten. What was most significant were the statements that they had their orders from downtown, and nobody on the southside could do anything about it. Naturally, the community is aroused and is organizing a fight against such terrorization, which has continued in isolated instances since then. Commissioner Allman denies that he ordered his police to make arrests or to beat prisoners.

The Interracial Commission, with the cooperation of organizations throughout the city, is collecting affidavits of persons arrested and others who were witnesses with the purpose of confronting the Mayor with this evidence and of insisting upon a thorough investigation and discharge of police proved to have participated in the beatings. The Chicago Civil Liberties Committee is preparing civil suits against police who have been identified. The Commission likewise is insisting upon a discontinuance of the illegal arrests of citizens and the general terrorization of neighborhoods inhabited principally by colored citizens.

Pickets

(Continued from page 1)

erties. Our German fellow-Catholics need our prayers and our encouragement. The latter can be given them by protesting to their government against its persecution of them. We consider it a duty to give them this at least, and at the same time to bring to bear on that government whatever moral pressure we can. To quote from Don Sturzo, exiled from Fascist Italy, "Germany is carrying on a war against Christianity. For Christ there is neither Jew nor Gentile—all are equal before God. The Holy Father has protested against the violation of the Concordat. It is the duty of Catholics not only in Germany but all over the world to resist Germany in her headlong course towards apostasy."



The little colored boys up in Harlem are all afire with war. They make themselves tall Ethiopian hats and stage attacks upon invisible Italian armies. They have a special affection for cardboard boxes, at the back of our place, that contain the clothes and shoes to be distributed. The boxes serve in quick turn as airplanes, warships, army tanks or anything that's needed. Three or four boys in a box shoot revolvers all around and manage to yell even louder than their shooting. We have to chase them outside and persuade them that such noise is more in its place



on the sidewalk (if anywhere at all!) than inside where the girls are trying to draw. They are an active bunch. Even in the kitchen I discovered an industrious soldier with hammer and bread knife carving himself a rifle out of a piece of orange box.

Such things show what crying

Joe Bennett

(Continued from page 1)

the first ten minutes. They were not able to stand the scorn, the ridicule which was heaped upon them by their opponents.

But Joe stood fast, his long lanky body and beaming face standing out in the crowd. He was rejoicing in his first chance to stand publicly for his principles, for the new faith he had embraced.

For a while after that he lived with us, contributing an exchange column every month to the paper. He left only to go with Father Harold to the south where so difficult a work is to be done.

This isn't much of a eulogy—there isn't much we can say. We all loved Joe, and though we are glad that his sufferings are over, we are grieving at this first death among us. It is hard to write anything. It is easier to remember those comforting lines.

"The souls of the just are in the hands of God and the torment of malice shall not touch them. In the sight of the unwise they seemed to die, but they are at peace."

Joe leaves a mother, Mrs. Ida Maier, at 311 N. El Paso, Colorado Springs, Colorado.

Negro's Friend

In the current issue of *The Voice* we find an anecdote about Archbishop Ireland that might well be taken to heart by Catholic principals and college presidents.

He was asked: "Would you admit a colored student into your seminary?"

"Yes," he replied.

"Suppose a large number of the students should object or embarrass this student for the priesthood because of his color, what—"

"I would expel all such students; for their act would prove conclusively to me that they were unworthy of the high office to which they aspire. There is no room in the Catholic Church for racial prejudice."

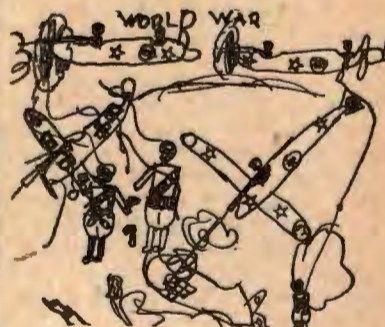
necessity there is for the teaching of the Prince of Peace.

Now there is no longer a "Catholic Worker" (the "Catholic place," as the children called it) in Harlem. Of course, the use of the store in which we had our classes was a gift. And we blessed the Lord, and were most thankful for His hospitality, and asked Him to bless our kind friend, the owner of the place. But now our friend quite suddenly discovered about the anti-war policies of "The Catholic Worker." He does not share these views. We pleaded. He said he would let us know. He let us know we ought to leave.

So we blessed the Lord again. For He gives and He takes away. And we understood it to mean that He has other plans for us (though His ways may often seem foolish to our worldly reason). It is not with any material success that we can hope to bluff Him. As for His real spiritual success, we cannot judge it in this life. But we can work, and not ask for pay. (His gifts come in return, in the way we least expect, often in a way we don't think we like, but in the way that is best for all.)

There was no need to worry of course. Last week we had our class in Dorothy and Hattie's home. Thanks to Mrs. Charles' warm hospitality, we had a wonderful afternoon in her sunny dining room. She has a smooth dining table large and roomy, you know, just the thing to draw on. There were only six of us, but there is room for a few more yet, if it suits our good Father, the Lord.

The other day the children were inspecting the pictures that Steve had put on the wall in an effort to cheer up the old place. One of them I had to explain. It had been cut from a French magazine and showed a little girl kneeling at the



tomb of her Daddy, who'd been killed in the war. "Little Dad," she said, "tell God there must be no more wars, will yeh?" I translated for the kids. They were rather impressed and silent for a few seconds. But someone felt uneasy and probably thought the idea was rather sissy. He liked a good war, in spite of all, and broke the silence shooting us all with his imaginary machine gun. Some one else shut him up though, very gravely: "Git yo'self killed, hey!"

However the second fellow hadn't seen the point any better. Cowardice will help no one. We have quite a war on our hands to fight, and there is no fooling about it either. But why on earth not concentrate our fighting spirit on ol' man satan (and his pride, his dark selfishness, his ignorance and ugliness and cruelty) instead of attacking our poor fellow-men, our very brothers in Christ, precious and lovable.

What a great world this is when the Kingdom of God is here. Do you suppose it feels like a succession of "Happy Sundays"—with a big shining sun, the Light of the world—as in the picture that Teresa drew?

"The Kingdom of God is at hand" we'll soon be saying with the coming Christmas season. We're sure it is at hand for all those, full of courage, who die to their "old self" as gallantly as Bernard's soldiers. His picture of the "World War" is very grim. It is a symbol too.