

CATHOLIC WORKER

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Price One Cent

Utilities' Profit-System Cries for Social Regulation

Privately Controlled Natural Resources Now Impossible

We have all been reading quite a bit in the daily Press about the utilities lately. T.V.A., the Power Trust, the New York City "yard stick,"—these and other terms are quite well known to all of us. Although Catholics in America—as a body—are quite convinced as to the immorality of the Hollywood studios, we have not yet reached a decision on the morality of the utility corporations. However, there is only one decision to make. Suppose we review a well known series of facts.

Those who defend the utility holding companies and utility corporations in general do so on the ground that it shall be impossible for the government to operate public power plants efficiently. They point out the huge investment of American stock and bond holders in various utility enterprises, and raise the cry of "confiscation." Naturally, they point out the "rape of the widows and orphans," not to mention the Life Insurance companies. But is the utility issue, properly understood, a purely economic one? Is it a question of who can furnish electrical energy at the lowest rates, or is there a deeper question to be faced? In other words, is the present conflict one of economic theories, or is it a spiritual one, concerned with morality?

Utility Ethics

A recent editorial in *America* concluded that: "...the protests of the utility companies that they

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Approved

Boston, Mass.,
August 27, 1935.
To the Editor of *The Catholic Worker*:

In conversation with His Eminence, Cardinal O'Connell, this morning I spoke to him at some length about *THE CATHOLIC WORKER*, its aims and principles.

His Eminence authorized me to write to you and to say that he had learned with pleasure that the movement had taken root in Boston. He was happy to give it his blessing.

Very sincerely yours,
PAUL HANLEY FURFEY.

WORKERS' RIGHTS

(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.")

The right of men to organize is a natural, inalienable right. Capital enjoys it, and justly. Labor enjoys it, and justly. It is manifestly unjust for capital to vindicate its own right to organize and to deny the same right to workers. Nor can the State, which is founded to maintain and guard the interests of the individual and the family, invade these rights. This is one of the points in which Catholicism differs sharply from Socialism which unduly exalts the rights of the State and gives it the supreme jurisdiction over the natural rights of the individual and of the family.

In the Middle Ages, guilds of workers flourished for centuries in Catholic Europe. These great medieval trade unions were suppressed after the Reformation in England and France, and it is only within the last century that labor

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LET YOUR ABUNDANCE SUPPLY THEIR WANT

There were six of us at mass this morning and the morning was cool, with a haze coming up from the river. Around on Washington street, under the New York Central tracks, there is grass growing and there are crickets in that grass. A window box on the firescape of a tenement is lush with balsam and petunia. The sun sparkles on the river and the boats plough joyously through the choppy water. These are the things that make thanksgiving easy to continue during the day.

We can smell September, and Margaret is beginning to count the blankets. Jim is down at the fish market where there is a good Catholic whose abundance supplies our want. Bill had been to the vegetable market where he got potatoes. There will be a chowder tonight. There is no money in the house, but there will be dinner, that is if the gas company does not shut off the gas for non-payment for the past two months. Too bad there isn't an onion to put in the stew.

The Communism of the Catholic Worker

By PETER MAURIN

St. Ambrose says: "The Church presents the most perfect form of admirable communism and social life."

1. CHRISTIANITY, CAPITALISM, COMMUNISM

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

2. Modern capitalism is based on property without responsibility, while Christian capitalism is based on property with responsibility.

3. Modern communism is based on poverty through force, while Christian communism is based on poverty through choice.

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

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Jim has come in with the fish in a black market bag. The friend was not there, but he got twenty pounds for fifty cents, and the man trusted him for the fifty cents. As he walks around the office displaying his catch, our black cat, nicknamed Social Justice, follows him around interestedly. She has five little kittens downstairs and she is as interested as we are in the matter of meals. The kittens are satin, blue plush and brindle, Teresa says, and she wishes there were some calico ones which means the yellow, tawny kind.

Francis comes up with the charge book for the cooperative store, and says we need bread and soap powder and scouring powder. But we remind him we ought not to charge any more what with the bill already up to almost a hundred dollars. It's a job to be clean and poor at the same time. As for bread, someone will bring in some money from selling papers to buy that.

Out in the country they are doing very well what with the garden and a Catholic grocer who trusts us and trusts God. The bill out there is seventy-five dollars too, but we've put it under the statue of St. Joseph. There are plenty of tomatoes, cabbages, cucumbers and string beans, and we've even had sweet corn at half a dozen meals. There are clams in the bay, and we are on meat strike. And as for keeping clean—the difficulty there is getting into the bath tub, which is always full of baby eels and killies. One can bathe in the bay after all.

Another Accounting

This started out to be a financial account but the fresh breeze coming in from the North river and the smell of fish arising from the kitchen reminds one of the country.

We were looking over our last accounting which we sent out to our friends last September and we note that not only has our circulation doubled, but the number of people being fed has quintupled. This means that the printing bill is four hundred and fifty dollars a month, and that the food bill for the Charles street place and the country place combined is about fifty a week or two hundred a month. That included fifteen

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CHRISTIAN NATIONS INVITE RUIN FOR CHRISTENDOM

Of interest to our United States readers in what is still called, at the moment of writing this, the Italian-Ethiopian dispute, is the neutrality resolution adopted before the adjournment of Congress last week. This is a temporary measure which expires in six months. If the war breaks out the President is to put an embargo on arms ammunition or implements of war to all belligerents. American vessels are not to be used to transport such goods, nor shall American citizens travel in war zones except at their own risk. Manufacturers, importers and exporters of munitions will be licensed and their actions supervised by a Munitions Control Board.

Nothing, however, is said about raw materials such as copper, cotton, steel and chemicals, as being included in the embargo. Nor is anything said about loans to belligerents. Both of which are palpable omissions.

The *Commonweal* fears repercussions here in the United States in the way of race conflict and reports that already minor clashes between Italians and Negroes have been reported.

One of the friends of *THE CATHOLIC WORKER*, Emanuel Chapman, a professor of philosophy at Notre Dame, just returned from Italy, reports that country in a state of war hysteria, every youth keyed up to war spirit and anxious to participate in the coming conflict. According to the latest reports, there are already a million men under arms, with another 500,000 to be mobilized. Troops and war materials have been transported to Eritrea and to Italian Somaliland.

According to Denis Gwynn in *The Sign*, Ethiopia cannot mobilize more than 50,000 trained men, reinforced by half-savage and barefooted tribesmen who still fight with knives and spears. But in spite of this disparity of figures, he predicts an enormous loss of life for the Italians who will be snuffed out by unbearable climatic and geographical conditions. Although it seems easy enough to reach Ethiopia by airplane—it is within 24 hours—the frontiers of the country offer impassable barriers in the way of desert and mountain. Already the troops that are there are on low water rations, and one of the most

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STABAT MATER



By Ade Bethune

Catholic Pickets Protest German Fascist Terror

On August 1st, the first of a series of proposed demonstrations before the German Consulate under the direction of The Friends of Catholic Germany, took place. Under the watchful eyes of a hundred policemen, twenty-five members of the Campion Propaganda Committee, forming the nucleus of the aforementioned organization, marched up and down before the Consulate for two hours, carrying banners denouncing the tactics of the present German government and decrying the persecution of Catholics and Jews.

A committee, consisting of Dorothy Weston, Norman McKenna, A. H. Coddington and William M. Callahan, tried in vain to reach the Consul. He was "not in," according to the subordinate who accepted the

formal protest. Reporters were barred from the interview by the police.

The protest condemned the religious persecution in Germany and called for a general boycott of German goods. Copies have been sent to the President of the United States and to the German Ambassador in Washington.

To forestall an attempt by Communist groups to use the occasion to mold their much sought after "united front," the picketers started marching at eleven-thirty instead of two o'clock as was first proposed. Despite the constant protestations of Catholics, that a united front with Communists is impossible, the Manhattan Council of the C P called upon all Communists to join with the picketers. By picketing earlier than schedule, the demonstration was not marked by a disturbance of any kind.

Because of the presence of a number of Nazi thugs in and about the building, the Deputy Inspector in charge of police, provided the committee with a special escort on its way to the Consul's office. This situation coupled with the recent Bremen affair made the unusually heavy police guard advisable.

The next demonstration will take place on September 30th. It is hoped that Catholic groups in other cities will cooperate by holding similar demonstrations the same date. Individuals or groups wishing to join the Friends of Catholic Germany may do so by writing to William M. Callahan, Organizer, 144 Charles St., N. Y. C.

Stabat Mater

A glory of new stars, downward flung
And forged into seven swords, has stung
The heart of the Woman whom I pass
On my way to the altar for morning Mass.
There is no shrill crowd, there are no hoarse cries,
But I meet One bearing a cross, in her eyes.

—JOHN S. KENNEDY.

LABOR GUILD

Farm Commune

In the face of inconvenience and lack of sufficient capital the guild farm commune is making rapid progress. Brushwood and tall timber has been cut and cleared. Part of our house has been built, the rest we will add as we go along. Our poultry houses and duck pond resound to the cluk-clucking and quack-quacking of over 200 head of poultry and we are already reaping the harvest of a large assortment of vegetables. Only those who saw the place at the beginning and who know the little capital we had to start with can appreciate the progress that has been made.

Industrial Commune

We will next concentrate on an industrial commune. Like the farm commune there will be no wages, no dividends, no division of profits. No one will OWN anything but all will have the USE of everything the commune may possess. The industrial commune will have a workshop for self employment. The industrial commune will work in conjunction with the farm commune, thus agriculture and industry will co-operate instead of being segregated as they are today.

Guild Groups

As communal life is not desired by everyone, Guild members who desire private property will be assisted by the commune in co-operation with their respective Guild groups. As these members will require to abide by guild principles, which makes the workman co-partner with his employer, conflict and exploitation are eliminated.

Pioneers would be lay missionaries practicing poverty, chastity and obedience. They will attend daily Mass and approach the Sacraments frequently. They will take no vows, make no promises, wear no specific dress and can revert at will to the commune or be an ordinary guild member. Their work is to become familiar with every angle of social and economic problems; to conduct study clubs and organize vocational groups. They will take care of the hospice which will always be open to all needy and transient members. They will develop land such as we are doing on our farm commune. When this is developed it will be left to a commune or to individual members. The pioneers will move on to develop more abandoned land.

In states where Catholics are few, pioneers could develop land sufficient to support a guild community. The lofty ideals of the pioneers could not fail to win the admiration of their non-Catholic neighbors. Similarity of work would make easy and direct contact, and the absence of clerical attire eliminates embarrassment and awkwardness on the part of non-Catholics who would like to ask questions regarding our Catholic Faith. Pioneers could make contacts where priests would be merely tolerated or perhaps even rebuffed.

Compare this plan with our modern custom of pandering to wealth or chasing after politicians.

MICHAEL GUNN,
30 Madison St., Brooklyn, N. Y.

Security Bill Leaves Out Negro Women, Worst Paid

Triply exploited by reason of race, sex and class, Negro women workers suffer the lowest wages, the longest hours and the greatest insecurity. Yet this group, who need social insurance more than almost any other, are nearly all denied benefits under the security bill.

This is one of the facts brought out in a survey by the Joint Committee on National Recovery on "The Present Economic Position of the Negro Woman Worker."

On the basis of 1930 census figures, it estimates that out of every 100 Negro women workers, 63 are in domestic and personal service, 27 in agricultural pursuits, not quite six in manufacturing and not quite five in professional and clerical occupations. Thus 90% of these workers are engaged in domestic and agricultural work, which occupations are specifically excluded from the administration's security bill.

Negro domestics are often made to work 70 and 80 hours a week, the committee reports. In 33 northern counties in Mississippi, its survey showed their wages to amount usually to less than \$2 a week.

The misery of Negro women in agriculture is accentuated by crop reduction, and evictions and landlord cheating under the AAA program.

In industry, Negro women get less wages for identical work than even low-paid white women. Investigations of the Joint Committee at the Southland Manufacturing Co., Montgomery, Ala., and the Maid-Well Garment Co., Forrest City, Ark., have shown Negro women to be receiving as much as 40% less than white women engaged in the same work and employed by the same company. (FP).

Attention, Chicago Utility Consumers!

"Social security" has at last reached Samuel Insull, the runaway utilities magnate who has been hounded from continent to continent, until he was acquitted in federal and state courts of the charges of fraud and robbery against him. He will now have restored to him, say utility officials, the \$2,000 a year pension to which he is entitled, the same as any other worker. Moreover, his pension reached him successfully throughout most of the more than two years while he was fleeing from justice in various disguises. Where will the money come from? Surely the consumers won't grudge that small amount added to their bills—he only cheated them of a billion and a half before!

Catholic Worker Readers Urged to Ask Release Of Tom Mooney

During September, there will be another attempt to get Tom Mooney out of San Quentin. For eighteen years now, the most prominent American victim of our vicious capitalist system has fought for vindication. In the eyes of the world he has achieved this, but California courts and California governors have placed the will of the utilities above the mass of overwhelming evidence in his favor. Four governors have refused their pardons; the fifth will receive an application this month. In addition to this, the California Supreme Court will consider a habeas corpus plea, which, if successful, will secure his permanent release.

It was on July 22, 1916, that a parade such as we may expect to take place again soon if capital has its way, was held. It was one of those things calculated to raise the nationalist feeling to fever pitch and prepare the minds of the people for war. Warning the officials of their intention if the parade was held, some unbalanced agitators threw a bomb into the crowd. Ten people were killed and fourteen injured. Tom Mooney, who was hated by the utilities and their political pawns for organizing the street car employees and leading their strike was arrested. They had been frustrated in their first attempt to frame him on dynamiting charges and in an attempt to buy his lieutenant, Warren K. Billings. Here was a chance to put away the most able and active of labor's champions and to make secure the political futures of the prosecutors. The former was accomplished.

During the present month, the ponderous wheels of California "justice" will again begin to turn. Many of the old witnesses will be called to testify to their admitted perjuries and discrepancies. New witnesses will testify concerning damaging admissions of others who are now dead. Two will place Oxman, the state's star "eye-witness," in another town at the time of the blast.

THE CATHOLIC WORKER has espoused the cause of Tom Mooney. We urge our readers to help by writing to the Governor and to the California Supreme Court demanding the immediate release of an obviously innocent victim of a popular American mesalliance, the utilities and the politicians.

WM. CALLAHAN.

"There is something profoundly lacking in our lives. Why have egotism and self-seeking individualism been able to strike root so deeply. And why have they produced among the poor and destitute that false and distorted idea of fellowship which is communism. It is because we have been and are superficial Christians. In particular it is because we have for centuries failed to appreciate those immense forces, powerful to create

Commission Says Owners Terrorize Harlan Miners

The new campaign by the American Civil Liberties Union to aid the General Defense Committee in securing the pardon of the seven Harlan county coal miners now serving life terms in Kentucky prisons since 1931 for the alleged "murder" of two deputies during a strike clash is being powerfully aided through the official report just released by the investigation commission appointed by Governor Ruby Laffoon.

Chosen last February to look into "the unrest long existing in the southeastern Kentucky bituminous coal fields," the commission composed of three soldiers, Adjt. Gen. Henry H. Dehnhardt, chairman; Maj. Oren Cain; Capt. Hugh Gregory, and a civilian, Rev. Adolphus Gilliam has turned over to the Governor findings that bristle with condemnation.

"It is almost unbelievable that anywhere in a free and democratic nation such as ours, conditions can be found as bad as they are in Harlan county. There exists a virtual reign of terror financed in general by a group of coal miner operators in collusion with certain public officials; the victims of the terror are the coal miners and their families."

Revealing that the reign of oppression "reached its tentacles into even the Church of God," the governor's commission lamented that "The reprisals on the part of bankers and coal operators were practiced against the ministers who had the courage to criticize from the pulpit."

Continuing in a spirit of astonishment that "such un-American methods" could be used by some of the coal operators in denying the rights of free speech and free assembly by the miners through intimidation by gunmen, ex-convicts, and "flying squadrons," the commissioners recommended that "the law should be enforced as strictly against the operators as it is now being enforced against the miners."

"The principal cause of existing conditions is the desire of the mine operators to amass fortunes through the oppression of their laborers which they do through the sheriff's office," the governor's commission charge.

NO MORE THUGS?

Importation of company thugs to break up the picket lines of striking workers is forbidden under a bill adopted by the Senate August 22. It was introduced by Senator J. F. Brynes (D., S. C.), who explained that it would not interfere with employers bringing in scabs to take the place of striking workers, but only with interstate transportation of gunmen such as are supplied by professional strike-breaking agencies.

"Whenever these agencies—there are but a few of them—have sent their hirelings into the coal mines or into other industrial centers, the result has invariably been to cause bloodshed, and the use of weapons, and physical violence," said Brynes. He referred particularly to the Baldwin-Felts agency at the time of the Ludlow massacre, and to the Bergoff agency, which was employed in the recent textile strike.

The bill is designed to penalize anyone concerned with transporting in interstate commerce "any person with intent to employ such person to obstruct or interfere in any manner with the right of peaceful picketing." (FP).

genuine fellowship and powerful to maintain it, which flow from Christianity such as Augustine taught it, from a living faith in the essential union of all Christians with one another and with Christ their head, from the mystery of the body of Christ. We need a renewal, a renewal from the ultimate source of our being, a rebirth in God."—Karl Adam.

Chicago Fights Race Prejudice, "Security" Wage

ARTHUR G. FALLS, M.D.

4655 S. Michigan Blvd.

In view of the many evidences of labor disturbance in other parts of the country, perhaps our readers may wonder why there is so little evidence in Chicago. According to Howard D. Gould, industrial secretary of the Chicago Urban League, there are several reasons for this. In the first place, Chicago decidedly is an "open shop town" with a wide diversification of industries. Partly because of this diversification, unions find it difficult to get mass support, so that a general strike such as occurred in Terre Haute would be almost impossible here. In addition, the antagonism of the A. F. of L. locals to the inclusion of colored workers has resulted in a large body of labor which can be used to break practically any strike which the unions could call. Finally, the history of the gangster domination of certain unions in Chicago has left such an imprint that in several instances unions refrained from calling a strike, though they felt they had just cause to do so, solely because of the fear of the gangster element assuming control of the situation.

It is altogether likely, however, that with the beginning of the W. P. A. projects more difficulty will be experienced. Already a strike of 300 men has occurred on one project, in opposition to the wages and hours given. The apparently hopeless feature of the W. P. A. situation is that in many cases the wages being paid are lower than the minimum budget on which families have been given direct relief over a period of many months. Yet, if a man, knowing that the wages offered him on a job will not be sufficient to meet the minimum needs of his families, refuses the assignment in his own work classification, his family is thrown off the relief

roll. Likewise, the strikers were warned that they would be thrown off the relief roll and off any future assignment on W. P. A. if they continued the strike.

One of our Chicago readers writes: "I was pitifully amused at your bragging of the power of the Catholic group in the fight for Social Justice"; and goes on to deplore the lack of activity of the Catholic group. Apparently the reader failed to understand that the author has spoken of the potential power which this group, because of its size and organization, has in this field. Surely, no one could be more aware of the lack of use of this power in Chicago than the author.

What is more interesting, though, is the illustration which the reader gives to prove her point: "Why, we aren't even strong enough to obtain the use of Soldiers' Field for our Father Coughlin." That brings to mind the one subject that seems to create the most excitement among Catholics at present. There is no question but that the denial of the use of the field to Father Coughlin was a gross violation of the right of free speech and free assembly, which set a precedent in the attitude of the Park Commission. Interestingly enough, the main opposition is said to come from certain influential Catholics who have been noted for their intolerance generally.

It would seem that the fact that the leader of the National Union is a priest is quite incidental, since he is not acting in his capacity as a representative of the church, so there is no reason why Catholics should feel bound to follow him. Such following should be based upon the acceptance of his economic, social and political beliefs—and by beliefs the author refers to practices as well as verbal utterances.

In accordance with the plans of L. B. Granger, secretary of the Workers' Bureau of the National Urban League, arrangements are being made in Chicago for local participation in the proposed Mass Demonstration of Negro Labor sponsored by the Negro Workers' Coun-

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By Ade Bethune

MORE LYNCHINGS!

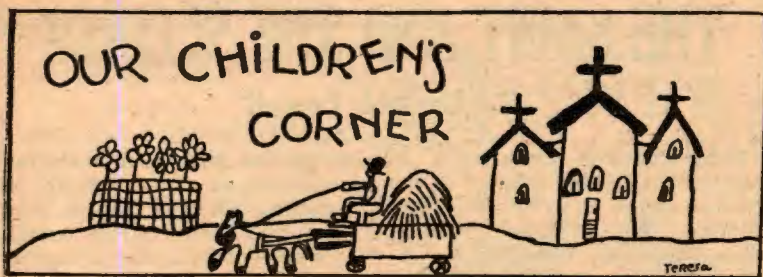
The Costigan-Wagner bill has again failed to pass Congress, and we may, on the basis of past performance, expect an increase in the lynching rate of the United States. So far this year there have been twelve lynchings, seven of them in Mississippi and only one in a non-Southern state.

It is interesting to note, after reading the speeches of Southern congressmen against the bill on the grounds that "white womanhood must be protected," that in only one of these cases was the charge that of attacking a woman, and in three others of attempted attack. All the others were charged with fighting with white men, organizing sharecroppers, or just being too prosperous to suit neighboring whites.

Referring to national and state protest against German atrocities and Italian war plans, the National Association for the Advancement of Colored People says in a telegram sent to President Roosevelt:

"With such a record of barbaric persecution, it ill becomes this nation or any representative of it to deplore the reported inhumanities elsewhere in the world. The people who stage lynchings and those who encourage them by opposing federal legislation to curb this evil are thus embarrassing America before the world by making her protestations of liberty, fair play and justice for minority groups a hollow hypocrisy."

The Costigan-Wagner bill proposed a heavy fine against a county where a lynching occurs. It is interesting to note that since South Carolina passed a similar law in 1896 no county that has been fined has had a subsequent lynching.



All the children had gone home. Bernard stayed in, squatting in a corner. Rudy nestled close to me in the big office armchair as I was waiting for my sister. We told stories, many of them, looking at the picture of St. Conrad. You see how he opened the door (that was his job, opening the door) for a little boy and two gentlemen. (Let's say the little boy's name was Willie). "How do you do?" St. Conrad said, "Come right in." It was very early in the morning, so he also gave them a nice breakfast and they felt much better.

That was a fine story. Well, we had more, too. One day St. Conrad heard the bell ringing. He opened the door. Nobody. Two mean children, a boy and a girl (Louie and Ruby, their names), had been ringing the bell then running up to the corner. Do you think St. Con-



ST-CONRAD
By Ade Bethune

rad got mad and started chasing them?—No, sir. Nothing of the sort. He just said nothing. But they played the mean trick over again a couple of times. One day they even came in, while the door was open, and they couldn't run out again when they saw him. Sure, they thought, they would get a good licking this time. But what do you suppose St. Conrad did instead? He took them both to the kitchen and gave them each a nice yellow banana apiece.

Some Are Cranky
One day the bell rang. Quick, St. Conrad ran to the door. "How do you do?" he said, "Come right in." It was an old man who was hungry. St. Conrad ran to the kitchen. He had some good, warm soup. "No, said the man, I don't want your old soup." St. Conrad was very sad (it was real good soup, too) and offered him some hot coffee and bread and butter. No. He didn't want it. Finally, though, he did manage to give the old crank something so that he was rather satisfied. And on top of that he gave him a pair of woolen gloves that he had, because it was cold. Well, anyway the old crank went out feeling a little better for a good meal and warm hands. So that ends up to be a nice story, too.

Another day the bell rang and, quick, St. Conrad ran to the door. "How do you do? Mrs. Matthews. Come right in." Mrs. Matthews had three children, 11, 10 and 8. Michael, Mary and Johnny. Michael's shoes were getting to be much too small for him though. They were still a bit roomy for Johnny, but almost right. And Mrs. Matthews had no money to buy new shoes with. Her husband

had been killed in an accident. Sometimes she could get little jobs, but she has to spend most of the money for food and the rest she paid for the rent. Maybe a little later she would be able to save something to buy a warm coat for Mary. But now, it was getting so cold, and maybe Brother Conrad would have an old pair of shoes Michael's size. Sure enough Brother Conrad had some shoes. They all went inside and tried the shoes. There were some for babies. All of them too small, though. Then there were also two pairs for men, but really much too big. Michael was very disappointed. "Well, St. Conrad says, maybe somebody will send in a pair. Pray St. Joseph and come again tomorrow or the next day."

We Need Shoes

When the Matthews children were ready to go to bed that night, they all knelt down with their mother to say their prayers. They said the Our Father, then the Hail Mary, then Mrs. Matthews said: "St. Joseph, our little Michael needs shoes. Please, ask the Lord to help us, as He helped you to take care of Jesus when He was little and needed shoes."

That night there was also another boy called George and his mother saying their prayers. While they were kneeling down, Mrs. Clark (George's mother) happened to see, standing by the wall, five pairs of shoes of George's that weren't his size and more because he was growing up so fast. (He would soon be 13.) And as she was saying "St. Joseph, pray for us," she just happened to think that, if she brought the shoes to Brother Conrad, he might perhaps give them to little boys he knew. The next morning she wrapped up the shoes and took them to the convent. She rang the bell. St. Conrad opened: "How do you do? Come right in." Mrs. Clark didn't need anything, but she gave the shoes. St. Conrad was delighted. He told her right away about Michael, and she went home very happy that he should have shoes now.

Prayer Is Good

In the afternoon the bell rang again. "How do you do? Come right in." It was Mrs. Matthews and Michael. "Good news for you," St. Conrad said. "Shoes. Five pairs of them. They just came in this morning. Step right inside and let's try them on. I guess they'll be just the right size, too." Michael chose a pair of shoes quite new still and warm for the winter. He went away very happy, too.

Then we also had to tell how a little boy called Henry came for a pair of shoes. How two more went to a pair of twins called Billy and Sam. And how a poor woman got the last pair for her little orphan nephew, Vincent.

Well, we told many more stories. St. Conrad and his warm hospitality, his kindness for children, for poor people, for all people, even for cranky people, furnished a basis for many legendary embroideries. Do you suppose he minded? I don't think so, because we all went home feeling very happy, just as did the many people who came to his door.

Housecleaning

Tamar drew for us this nice pic-



BOYCOTT CHILDS, WORKER URGES!

A worker in the Childs restaurant system here in New York asks us to call to the attention of our readers the sweatshop wages being meted out by that chain. The waiters are officially supposed to receive 19½c. an hour, but the large deductions for meals, made up of stale leftovers, brings the actual wage down to 9½c. an hour. Out of this largesse they must, of course, purchase their own uniforms.

Because of the imminent threat of a minimum wage of 18c. an hour, with no deductions, many of the girls employed as waitresses during the day are now being discharged. The deduction for meals may be made legally only if the men have worked for six hours; so if they work only four or five they are "paid" for six—on paper—so the deduction may be made. Moreover, if business is slack, many of them are "laid off" for an hour or so, but required to remain on hand, in order to keep down the payroll.

The grievances of these men have made them union-minded, and last year the A. F. of L. union for the industry had 58 of the 60 workers in our correspondent's store organized. However, internal dissension in the union disillusioned the men, and most of them dropped out. Fifty to seventy-five percent of them are Catholics, and do not want to join the Communist union.

How about a boycott of Childs?

The Rule of St. Francis

What St. Francis was to do with disciples, the Lord had not yet revealed to him; so the three men knelt down before the altar, prayed for some time, opened the Gospel and read the following words:

"If thou wouldst be perfect, sell what thou hast and give it to the poor. . . . Then come and follow me."

Again they opened the Gospel and read:

"Take nothing for your journey, neither staff, nor script nor bread nor money; neither have two coats."

A third time the Gospel was consulted:

"If any man will come after us, let him deny himself, take up his cross and follow me."

"Brethren," St. Francis called out, "this is our life and our rule."

Thus the Franciscan Order was established, which occurred on April 16, 1209.

ture of a little girl sweeping the floor with a broom. It reminds us of the great time we had the other Wednesday afternoon. When we came in, the tables were covered with stacks of the latest issue of THE CATHOLIC WORKER, so the girls suggested that we clear all of that up before we start working. Mattie and Dorothy went back in the kitchen and got the broom, a brush and the dustpan. They swept the floor very vigorously. They swept all the way back, even into the kitchen, and collected a big heap of dirt and paper. Then Bernard, Henry and Rudy (who had been shooting with revolvers all the while) picked it all up in the trash baskets and in paper bags and took these in solemn procession to dump in the ashcan by the lamp-post at the corner of 123d Street. The girls then found some dust rags and dusted conscientiously all the chairs and shelves they could find. And somebody found in the kitchen a box of round, brown candy in which everyone, especially the boys, delighted.

We didn't have so much time to draw that afternoon, but the place was good and clean, and well in order.

St. Peter said, "Silver and gold have I none, but what I have I give thee."

Bremen Demonstration Is Turned Into Riot By Police Tactics

It was eleven at night when we started out, going up to the Bremen demonstration, called by the Communists, but at which we had decided to distribute literature and leaflets.

Songs succeeded speeches, there was a succession of chants—RED FRONT... RED FRONT... RED FRONT... It is not a United Front, as they admit always when demonstrations get underway, but a red front.

Then in the midst of the disciplined shouting came a louder roar, a roar of triumph, as there was a scurry on the boat and the Hitler swastika fluttered down.

It was a warm summer night. So three of the CATHOLIC WORKER group decided to go to the jail, where those arrested were being held, to witness any further demonstration. We walked down Eighth avenue to 47th street where the crowd, probably about 500 strong, began to hold a protest meeting outside the jail, taking up their chant—

The Communists sang, they shouted, they were vociferous, but there was no threat of violence from them. They were the white collar workers, the so-called intelligencia, the middle-class Communist sympathizer and party member which made up the "mob." And it is not from them that the police are to fear violence. It is from those who have been stirred up throughout the country, who have been indoctrinated by them.

The Cops Clean Up

But there was someone at the station who evidently was not as conversant with "mobs" as were the rank and file policemen. He came to the door and shouted:

"What the hell! Why don't you get in there and clean up?"

Thus prompted those thugs in uniform, always present at these affairs, proceeded to do the cleaning up. They beat the Communists down the street with their clubs, and one of the Catholic Workers saw two plainclothes men drag one of the demonstrators up into a dark hallway and one holding him, the other beat his face in while the victim screamed and crumpled under the impact of the blows.

There was fifteen minutes of carnage, and the rioting was all on one side. The three Catholic Workers were in the thick of it, and aside from the shouting and jeering of the Communists, they saw no other but verbal violence from that side.

In the thick of the melee, one of the Communists turned to one of our own workers and said,

"What about a little brotherly love, friend?"

"Got the Number?"

We have written to the Police Commissioner in regard to this slugging which we witnessed and the usual reply came that it would be investigated and did we have the numbers of the offending policemen? But the plainclothes men who did the worst of the slugging have no numbers and it was impossible to identify them in the gloom of the side street.

As we witnessed the man being beaten in the hallway, we had called to the police to come and stop the bloodshed, only to have them say, after they recognized their comrades,

"You can't prove anything by us. We didn't see anything."

We have the number of one of these men, but we will not use it since we had not the numbers of the others. No use making one suffer for the sins of his fellows, and besides we have not the cops' urge to "get even."

Our wrath knows those limits laid down by St. Thomas Aquinas.

"Anger arises from sorrow due to some wrong and is only sinful if accompanied by an undue desire to avenge it."

Heaven and Hell battle on paper.
—Alban Stolz.

UNION ORGANIZER GETS LIVING WAGE

Joseph P. Ryan is president of both the Central Trades and Labor Council and the International Longshoremen's union and a member of the State Temporary Relief Administration.

According to the *Herald Tribune*, he admits that his salary as president of the Longshoremen's Union had recently been increased from \$6,000 annually to \$15,000.

One can see the logic of the complaint of the rank and file in the American Federation of Labor against their leadership, and why many of them will choose the Communist or left wing union.

The *Herald Tribune* also called attention to the fact that Ryan's daughter has a relief investigator's job at \$25 a week.

Maternity Guild Expands, Offers Hospital Care to Assisting Members

The linking up of the Catholic Worker Maternity Guild for St. Veronica's Parish with a group hospitalization plan opens up a new field in which we ask the help of CATHOLIC WORKER readers in New York City for the Guild.

The hospitalization plan, which is now accepted by all the large hospitals of New York City and the metropolitan area, is one answer to the impossible cost of medical care in hospitals for people of moderate income. Members pay dues of ten dollars a year, either in one sum or in weekly or monthly installments, which entitles them to three weeks of hospital care for any cause whatever, in a semi-private room of two to four patients, with use of all the hospital facilities. The doctor's fee, of course, is extra. As the patient is free to choose his own doctor, and the doctor to set his own fee, the plan has avoided the disapproval of the medical profession which has been visited on many hospital or medical insurance plans.

Co-operative Savings

Members are required to join in groups of ten, five of whom must be employed people. It is here that we ask the help of our readers for the Guild. Family members of the Guild will be accepted for maternity by the hospital association on this same basis. However, since the women expecting to receive this care would not, of course, be employed, it will be necessary to "pair" them with employed people, in order to secure their care at this low cost, thus making it possible to keep Guild membership dues low.

We are asking any readers interested in securing the advantages of low-cost hospitalization for themselves to join through us, contributing, if they wish, an extra dime-a-month for the expenses of the Guild. They will thus secure for themselves the very practical benefits of the plan, and at the same time aid this constructive effort for the preservation of Christian family life.

Thomas More Guild

Incidentally, it has been decided to change the name of the Guild to some title of less limited scope, as it has been found that men and young unmarried people feel that a "Maternity Guild" can have no relation to their interests; although actually a large part of the work of the Guild is the broad activity of education on family life, problems of marriage, etc. We are considering calling it the Thomas More Guild, the new saint being an outstanding exemplar of a saintly family life.

The preliminary survey of the parish is now nearly finished, and the Guild expects to start operations next month. It is a poor parish, and the Guild will have a hard struggle. Will any of our readers join as assisting members, pledging themselves to small dues of ten, fifteen, twenty-five cents or more a month?

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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.

INTERRACIAL

For the past two months we have had an interesting time with both colored and white children at the country place we rented for a garden commune. There were children from Harlem and children from the lower west side, and Greeks, Irish and colored got along with perfect accord. There was no race consciousness of any kind, and they all played together and cooperated together in the work of getting meals and cleaning up after themselves.

We had one big attic room with two little alcoves, and eight could fit themselves and their toys into the room with neatness and dispatch.

It was a delight to run up in the evening after they had gone to bed to see them tucked in. On thundery nights, they doubled up two in a bed to make it more cozy and little black faces and little white faces peered out at Lora, the sixteen-year-old colored girl, who liked to tell stories, long stories which put them all to sleep, including herself.

It has always been the contention of those conversant with the problem that racial cooperation and understanding came naturally to children. Attitudes of contempt or superiority had to be instilled into them by some adult whose attitude was corroded by bitterness, a bitterness which had grown up obscurely away back somewhere in between that period of innocent childhood, and economically and socially conscious adolescence.

Last year a young seminarian was visiting us in the office at the same time Dr. Falls, our Chicago correspondent, a colored physician, was our guest. In joining a discussion on interracial attitudes, he paused to wonder at the fact that never had he come into contact with the problem, never had it entered his mind. His suggested solution was that Negro schools, Negro churches, a Negro priesthood and sisterhood be sought. And when we pointed out that segregation only perpetuated the misunderstanding and bitterness, he said thoughtfully:

"It is true that we never think of our millions of Negro brothers because we have never come into direct contact with them. We never met them in our schools as children nor in our organizations as adults. We will have to seek each other out and get together."

We remind our readers that while they are reading all these editorials and notices in the Catholic diocesan papers about sending their children to Catholic schools so that they will not lose their faith, many of our Catholic parochial schools are closed to Negro children, for fear that the parents of the white children will object and cease to support the church and school. In New York and Chicago, as well as in many other northern cities, Negro and white sections are adjacent, and the children sit together in the public schools. Let us use our influence to bring colored children into our Catholic schools in order that we may complement this physical contact by spiritual contact and build up the understanding of the dogma of the Mystical Body.

LETTERS and COMMENT

Blessed Charity

Dear Editors:

Excuse my delay, which was caused by a lack of money.

You see, I have six children. Four of them are of working age, but I am the only one working at present.

I would ask you to pray for us that God may grant us all work. I succeeded in putting a dollar together, which I am sending you. I hope to send more later to help your great cause.

God bless you. A FRIEND.

Approbation

At a meeting of the Holy Name Society of the Sacred Heart parish, West 51st St., New York, Monsignor Joseph Norris, addressing the members, said:

"In carrying out and bringing Catholic principles to the working people, Peter Maurin, Dorothy Day and Dorothy Weston and the entire staff of THE CATHOLIC WORKER are doing nobly, and I urge the full support of the paper. It meets a crying need."

He said that you may print this, so I am writing to tell you about it.
WILL A. MCGIVNEY.

Swiss Maternity Guilds

Dear Editor:

I cannot tell you how much I was impressed by the address delivered by Dorothy Weston, "Why Do We Need Maternity Guilds?"

A Protestant friend of mine started a similar organization, "Muetter-Hilfe" (Mother Helpers), in Switzerland. I always felt a little guilty to think that the Protestants should come ahead of us, especially when she told me that she got more cooperation from Protestant than from Catholic women societies. We wondered about this, because we both realized that the Catholic Church, encouraging childbirth, had above all the responsibility to help the mothers to fulfill their sacred tasks.

It will be my daily prayer that these Maternity Guilds will be established not only in every parish of this country, but will spread also in other parts of the world.

May I enclose a few dollars in order to help you to propagate this beautiful movement of maintaining the Christian family? Your work certainly is a thousand times more constructive and practical than any big talk against birth control.

Gratefully and devotedly yours in Christ,

MRS. H. E. FROELICHER.

Race Prejudice

You are doing a marvellous work and we could use a group like you in Pittsburgh. I especially commend you on your attitude toward the Negro. We must have a militant spirit in this respect, and you have such a spirit. Catholics must realize that for them to harbor hate against a race is gravely sinful. That Catholics do harbor such a hate is shown by the attitude of local Catholics following the passage of laws forbidding the refusal to serve or admit Negroes in public places in this state.

Yours in Christ,

(Rev.) Charles O. Rice.

"We are all members one of another."

Our readers and cooperators will be glad to hear of a novena which the children made before the Feast of the Assumption. Methodist, Greek Catholic and Roman Catholic knelt together to recite for nine days that long and beautiful and very complete prayer which is usually said for thirty days to the Blessed Virgin. Everything is included in that prayer, nothing is left out, and it is a pleasure we are sure, for you to know that Mary and Tommie, Lora and Cora and Yetta, Georgia and Helen and Teresa, remembered all our fellow workers for those nine days.

We hope that you will remember them, and the problem their parents present, and see what you too can do to bring ALL men to Christ.

THE SAINT AND THE SOLDIER

By Donald Powell

Three hundred years after he told his King where to head in, Sir Thomas More became Saint Thomas More. Three hundred years from now, I venture to predict that Colonel T. E. Lawrence (Lawrence of Arabia) will be remembered in English history as the great figure of the World War. Lawrence told his King where to head in.

Different in temperament and philosophy as these two were, they had one thing in common: they could not be bought. Each was his own man. Each disdained material rewards. Each in the words of Robert Graves, was "an incurable romantic, an obvious menace to civilization."

More Wins

What a problem Saint Thomas More must have been to his King!

MARTIN de Porres



By Ade Bethune

The saint was not only the King's chief legal adviser, but his friend. The King wanted to keep not only his advice, but his friendship. And More wasn't having any. He put justice ahead of honors and preferment and thereby lost his job. Worse, he pitied his King, thereby losing his head. I hazard the guess that he lost his head not so much because he loved justice, but because the King knew he was being pitied, pitied by a man with whom he had recently stood on equal terms as a friend. He could not bear the inferior position, so, with an ax, he made a saint out of a lawyer—what offhand one would say was almost an impossible task. At any rate, historically, More still challenges Henry and is still winning. For Henry had his price, and More had not.

But if the saint could not be bribed, neither could the soldier. At the end of the Peace Conference, Lawrence believed that his King, through his ministers, had betrayed him. He hurried to London, told Lord Curzon in open meeting that he was a fool, and refused a peerage and decorations on the ground that his Government had broken faith by not keeping certain

promises he had been authorized to make in its behalf. Worse, he confronted his King in his robes as an Arab leader, rather than in his regimentals, since as he explained, he had to offend his King or the Arab chieftain, Faisal, and believed it his duty, when confronted with the choice of offending two individuals, to offend the one who could do him more harm. So, like More, he made his King feel inferior. He kept his head, which may or may not mean that civilization advances or that kings are not what they were.

Saint and Unbelieves

If the saint and the soldier were alike in their passion for justice and honesty, they were greatly dissimilar in many respects. More was a man of faith, faith in a personal God and faith in his ultimate destiny. Lawrence, in his own epitaph, wrote: "One of the benefits of being a part of a machine is that one learns that one doesn't matter." But Lawrence did matter, and his whole life challenges his assertion.

More had faith and, therefore, hope. When his King let him down, More lost neither. Yet Lawrence just before his death wrote: "I have a deep sense that my life—in the real sense, my life—is now over," and that "conquest of the last element, the air, seems to me the only major task of our generation." Now Lawrence was a man of courage and a stoic, yet before reaching fifty, he felt his life over. It is almost as if, disheartened and disgusted with his relations with mankind, he turned to the air as a cleaner region in which to work and to the army, which he called the "nearest modern equivalent to going into a monastery in the Middle Ages."

Realist

More, then, was the more rounded man. He could have as friends as dissimilar personalities as Henry and Erasmus. Yet when friendship failed, he did not despair. He was a realist to the extent of seeing men as they were. Lawrence, however, despaired when those he trusted betrayed him. Unselfish himself, he thought others were.

More also was the more rounded man in that he had a family. Lawrence's dislike for women, in his later years, almost approached hatred.

Both men were scholars in the real sense. Each had a hearty regard for the collective wisdom of mankind and informed himself concerning it. But neither stopped there: each contributed his own portion to it.

But their great contribution, a contribution all too seldom found in history, is that they had no price: they could not be bribed: they could not be bought.

William McDermit, Loyal Communist, Dies at 24

(The following is reprinted from the Daily Worker, June 27, to show our readers that it is regrettably true that there are Catholics who are Communists. The Daily prints it to show the same thing for propaganda purposes.)

William McDermit, 24, Daily Worker agent of Section 3, District 2 of the Communist Party, who was killed in an automobile accident Sunday, will be buried tomorrow.

The funeral will take place tomorrow morning at the Sacred Heart Church, 51st Street, between Ninth and Tenth Avenues, at 9 o'clock. All friends of Comrade McDermit have been urged to attend the funeral.

McDermit was active as a leading member of his section and was responsible for the establishment of the first shop nucleus in a power house in New York City.

Officers of Section 2 have pledged to honor their faithful comrade by intensifying their activities at the plant and by increasing the distribution of the Daily Worker.

RELIGION AND THE RACE PROBLEM

By REV. JOHN M. COOPER

Man is a wolf to man and the wolf in man comes out more in his relations to those of groups other than his own—to those of other social and economic classes, of other nations, of other peoples, of other races.

Underlying racial wolfishness are many factors. I shall take up two of the chief ones—the white man's assumption of racial superiority, and his tacit or explicit acceptance of the double moral code.

Culture

Intellectually is the white race on the average superior to the Negro race? We have a number of comparative intelligence tests of whites and Negroes. The majority, but not all, of these tests reveal higher gross average scores for the whites. But are these higher scores due to higher racial ability or to ampler opportunities for education and advancement? The rapidly accumulating evidence is pointing more and more unmistakably towards the conclusion that the differences in the scores are due, certainly very largely and not improbably quite entirely, not to differences in racial ability between whites and Negroes but to differences in racial opportunities. And we have further to recall that in some of the tests it is the Negro and not the white who has come out with the higher score.

No Proof

The sum of the matter is that in the present state of our evidence neither white nor Negro can be scientifically proven to be superior or inferior one to the other. The compelling probabilities are that the differences, if there be any differences, are not great.

So much for the first factor underlying our white racial wolfishness as regards our Negro fellow-citizens. Let us pass on to the second factor, the double code.

By the double code we do not mean the double sex code, but rather the broader double code under which we respect the rights of those of our own group and have little or no respect for the rights of those who belong to groups other than our own.

Justice

The Christian moral code and this primitive but still prevalent double moral code are obviously in flat contradiction one to the other. The double code runs: Only those of my own narrow little circle of family, kin, friendship, nation and race are my brothers; outsiders are not. The Christian code runs: There is neither Greek nor barbarism, neither Jew nor Gentile, neither white nor Negro; we are all brothers under the skin, brothers to one another and to one Elder Brother who lived and died for all of us. The double code decrees: Justice to those of my own little group; to others, justice only in so far as expediency or sheer power of compulsion demands. The Christian code decrees: Justice to all, regardless of expediency or compulsion; our just Father in heaven is no respecter of persons or of races; the members of all races are equally His children with equally inviolable rights.

The two codes are as unlike as night is from day, as darkness from light. No one who pledges loyalty to the just God of all humanity can for a moment take as his own a code that denies even-handed justice to all but a segment of humanity.

To sum up, what we have said so far: two major factors are responsible for much or most of our interracial wolfishness. The first of these, the assumption of physical or mental superiority, is unscientific. The second of these, the ancient selfish double code, is obviously at odds with a religion built on faith in a God of love and justice.

Intermarriage?

It is largely to these two factors, the double code and the assumption of white superiority, that are traceable the deeply unjust discrimina-



By Ade Bethune

tions on the part of the whites against our Negro fellow-citizens in this our own country. I am not speaking here of interracial marriages, which are not particularly desired by the overwhelming masses of either race, and which, under existing social conditions and under prevalent trends in public opinion, are broadly speaking not desirable. Nor am I speaking of interracial charity. It is not sufficient for whites merely to support generously works of charity and philanthropy inaugurated and carried out by whites for the benefit of their Negro fellow-citizens. The American Negro is increasingly asking, not for charity and philanthropy, but for justice. In fact he is increasingly resenting this attempt to build up charity on the ruins of justice. He is increasingly, and within his full God-given rights, asking for justice, asking that the manifold discriminations and injustices under which he suffers at the hand of the white majority be ended.

We Have Sinned

Time does not permit more than a brief enumeration of some of the more outstanding of these discriminations and injustices that characterize the color line: Blocking or shouldering the Negro out of jobs in these days of depression and unemployment; famine wages; denial of opportunity for vocational and economic advancement; widespread trampling upon basic civic rights and often upon the most rudimentary justice in our very courts of justice; refusal to prosecute the cowardly murderers who hide behind lynch law; discriminations less lethal but no less unchristian at the doors or within the very walls of our churches and educational institutions. These are but a few items in a litany that could be continued through many minutes more. And all this is done today, without ever a word of regret, without ever a humble and contrite plea to be forgiven for the injustices we whites have wrought upon the Negro in the past four centuries of conscienceless exploitation.

The day is far spent. But there may yet be time and light enough to make some amends to our Negro fellow-citizens for our own sins and the sins of our fathers. Such amends must come not merely in words, nor even in deeds of charity. They must come through deeds of justice, a justice that is uncompromising in principle and in application. Justice, not words nor charity, is the cure for injustice. Those who seek to establish the kingdom of God on earth must seek first God's justice—all other things can then easily and fittingly be added. But charity without justice

Communist Rural Work

(The following is a clipping from the *Daily Worker*, Communist paper—Catholic fellow-workers in rural areas please notice! What about a wholesale distribution of literature in your areas? Write us for leaflets and back copies of THE CATHOLIC WORKER for free distribution and we will be glad to cooperate. Spreading Catholic philosophy to oppose the materialist philosophy of the Communists is the duty of all our Catholic readers.)

HYDEVILLE, Vt.—Last Monday, five of us workers went nearly from one end of Vermont to the other, through the lonely Maj. River Valley, tossing literature into barn gates, stopping to hand it to workers at the small wood mills or lumber mills, passing them all over in the villages.

We could do this because someone was good enough to secure for us a bundle of back numbers of *Dailies*, *New Masses*, *Why Communism*, etc.

In the cities we manage to sell literature on the streets or stands. But in the lonely, cut off towns of the back roads, and the falling down farms, we can only hope to reach the farmers and small mill workers and lumbermen by rapid brigade distributions. And we know that in most of those lonely farmhouses and isolated village homes where unbelievable poverty stalks, right now hundreds of pieces of literature are being thumbed and read from cover to cover, for these pieces will be passed about.

That Their Abundance May Supply Your Want, Let Your Abundance Supply Their Want!

You know the grace of our Lord Jesus Christ, that, being rich, He became poor for your sakes; that through His poverty you might be rich. And herein I give my counsel; for this is profitable for you, who have begun not only to do, but also to be willing, a year ago; now therefore perform it also indeed; that as your mind is forward to be willing, so it may be also to perform, out of that which you have. . . . For I mean not that others should be eased, and you burdened, but by an equality. In this present time, let your abundance supply their want, that their abundance also may supply your want; that there may be an equality, as it is written: He that had much had nothing over; and he that had little had no want.

—St. Paul.

Day After Day

Edison Plant

Distributing papers at the power house over in Brooklyn between four and five on a hot afternoon. The Hudson Avenue plant supplies all Queens, Brooklyn and lower Manhattan. It takes 700 men to work it and 600 are organized. At the offices of the Edison company there are 5000 working. There are in addition, seven district offices. For the actual generating of electricity there are two hundred in the plant. The men work in three shifts and some of them work eight hours straight and have no time off for eating. They eat while working. The mechanics work from eight to five and have an hour off for lunch.

Before the men started the brotherhood of Edison Employees, the pay was \$23 to \$36. Now it is \$27 to \$46. The men are supposed to get a pension at 65 but usually long before this the pay is lowered to \$25 and the pension amounts to about \$7 a week. Or perhaps they get fired for mistakes.

While we distributed there was a steady roar of the machines in our ears which filled the air unbearably. The men work in the midst of this roar all the time. We could look out over the river while we waited for the men to dribble out of the plant, over a field of weeds, burdock, dandelion and grass growing cheerfully in the shade. There is a bend in the river right there and we watched the tugboats and the barges going by. The overhanging bridge was like a poem. To one side there is a gantry.

This, one of the workers said proudly, is the largest generating

DIALOGUE ON RULES

Critical Inquirer—Are you not participating in the class war when you go out on picket lines and on the street corners? Are you not siding with the workers, one class against another class, thus taking part?

Catholic Worker—No, we are trying to bring the Gospel to the man of the street, and if we find ourselves caught between two opposing forces, God help us, the police won't.

C. I.—Are you not inefficient and lax in that you are not an organization with rules and regulations?

C. W.—We are trying to work out the doctrine of gentle personalism, to live a life in which people do not do things by compulsion, but of their own free will. Karl Marx said, "From each according to his ability and to each according to his need." And St. Paul said, "Let your abundance supply their want." Abundance we take to mean an abundance of physical, mental and spiritual energies. We try not to make rules, but look for individual initiative.

C. I.—While supping at the Catholic Worker office, I heard argument as to who should do dishes, who had done dishes, who would do dishes and who ought to do dishes. Some of this was in fun but there also seemed to be animosity.

C. W.—Undoubtedly with the teasing there is also a feeling of criticism. In trying to put over this idea of the workers becoming schol-

ars and the scholars workers, there is bound to be conflict in the transition stages. The worker will complacently watch the scholar empty the garbage cans, wash the dishes, scrub a floor, and will prefer to take the nice clean work of filing or typing cards and envelopes. Some scholars will work, and others lacking in physical coordination and ashamed to show their lack of ability along those lines do not cooperate in the manual labor. And the worker, showing no recognition of the work of some of the scholars, jeers at the idle scholars. And some of the scholars will be complaining of the noise and heckling of the workers.

The same difficulties take place in regard to the lack of rules (save those set forth in the Gospel). (See the rule of St. Francis.) Because there is no compulsion, some will refuse cooperation. Those who cooperate scorn those who do not, as well as those responsible for not making rules to force the non-cooperators to cooperate. It is a good-natured scorn, perhaps, but it is a critical attitude just the same.

C. I.—But would it not be better then to have rules in order to facilitate the work? Wouldn't it be better to kick out those who do not help?

C. W.—Things might run a little more smoothly on the surface—the office might be cleaner, for instance, and the kitchen floor washed more often, but the criticism and the lack of cooperation would go on. Let your abundance supply their want. There are always those who can do more work or who can do one thing better than they can do other things. And after all we are working with the lame, the halt, and the blind.

In the Catholic Worker Community, things do get done. People are housed and fed. More people are housed and fed because there is no red tape or so-called efficiency.

C. I.—But don't people take advantage?

C. W.—Of course. And don't we take advantage of God? Cannot we put up with others? Does not God put up with us?

C. I.—But wouldn't even more get done if each one were allotted his separate task and expected to do it?

C. W.—Some more efficiency! Some more compulsion! And after all, don't we get a good deal done? Considering that we are working on a voluntary basis—that no one is paid salaries—it seems that a great deal is done. Of course we do not stop to count the pieces of clothes that are distributed, the number of people fed, the quarts of milk consumed by the children. Though we may try to make a rough estimate, since people love figures and we might encourage ourselves by so doing. And after all, we do get out a newspaper, 100,000 copies mailed to all parts of the world, which is no mean job. Most papers employ a mailing house to do the work. Volunteers do it in the office and from amongst those volunteers who come to do something simple like addressing envelopes we have gained many a friend.

C. I.—But to go back to the criticism at the supper table as to who does what. I thought you Christians all loved one another.

C. W.—As we indeed do. All Christians do in time of persecution. When things are going along smoothly there is bound to be friction of one personality against another. The apostles wrangled a bit in regard to who was going to sit on the right side of the Lord, and St. Paul was not accepted at first by the disciples (and who could blame them), and there was argument about bringing the light to the Gentiles, etc. And isn't there friction in religious communities? And in families? After all, there is always a war between nature and grace. I am afraid we are not always as edifying as we should be. But we don't believe that rules and regulations would help much.

As Peter Maurin says: "When the organizer started to organize the unorganized," etc.

Jacques Maritain.

UTILITIES ABUSES DEMAND REGULATION

(Continued from page 1)

are being persecuted does not ring true. The fact seems to be that the utility company which deals fairly with the public is as rare as a giraffe on Park Avenue. One of our many needs in this country is a public-utility commission which does not turn into a swift and legal means of obtaining higher rates for the public. There can be no doubt as to the dishonesty of utility ethics. They have purchased the opinion of the Press through their unnecessary advertising. They have bought over the machinery of popular government in order to achieve their selfish purposes. (Need I mention the notorious Senator Thayer?) They have invaded the public schools, and have paid college professors to present "safe" propaganda to unsuspecting students. They have consistently maintained high rates. In stock and bond flotations, they have used the most fraudulent means of inflation and imprudent financing. A recent Federal Trade Commission report, in this connection, declared that capital assets of public utility holding and operating companies in this country had been written up more than \$1,400,000,000, on a combined basis. Dividends of thirty, forty, and fifty per cent have been paid to investors, while the employees of the same companies have been forced to accept salary cuts. The consumers are forced to pay exorbitant rates, and large industrial corporations secure absurdly low rates. One power company down at Muscle Shoals bought power from the government plant at one fifth of a cent per kilowatt hour, and sold it on the other side of the river for 10 cents per kilowatt hour. These Christian gentlemen were reaping a profit of 4,800 per cent. My God! What would Aquinas say about that? Those who dare defend the utilities on the grounds that to institute public ownership is to "confiscate" private property cleverly forget about the Insull affair.

Recently the Rayburn-Wheeler Utility Bill was introduced in the national legislature. This act aims to destroy the large interstate holding companies, to regulate strictly intrastate operating companies, and, in fine, to destroy the Power Trust.

Ignore Morality

As we have noted, the defense of the utilities is a purely economic one. No mention is made by your utility operator as to his pagan and immoral ethics. Mr. Wendell L. Willkie, a leading public utility executive, recently observed in *Current History* that: "...the electric power industry...has been selected as the entering wedge for public operation by the school of thought which sincerely favors government ownership of all essential industries. This group has been augmented since the World War by those who have become enamored with European social and political nostrums and who are allured by some academic or European ideal, which they seek to apply to American life and industry, although upon examination it is found impracticable or nonexistent in fact." Plus XI., Leo XII., St. Thomas Aquinas—are they teachers of European social nostrums, or of academic ideals? If we are to believe Mr. Willkie, they most certainly are!

Control by Few

Perhaps you protest that strict regulation is the correct manner in which to curb the utilities. Certainly government ownership is a fatal step, you say. But, under the present capitalistic system, honest regulation is impossible. For, even though ownership is scattered amongst a large number of people, control of these corporations is concentrated in the hands of a few. And, as the Pope so keenly observed, those who control these huge corporations are seldom the owners of the corporate wealth.

To many, the socialization of the

Kids Wear High Heels

Not because they want to, but because poverty stalks down Charles street as it stalks on many another street through the country. Looking out the window, there is a little girl of eleven skating, and her skates, which are shared with the neighborhood, are fastened on high heeled shoes, tilting her precariously in the air.

Downstairs in the big clothes closet, the hangers are empty. There are a few boxes of heterogeneous garments, much picked over and yielding little of use. The shelves are empty, and the hooks in the hall are empty.

We do need clothes.

This morning so far there were five women in looking for jackets, sweaters, or light coats, not to speak of stockings, and underwear.

Yesterday before noon there were eight men wanting clothes.

Not to speak of the bunch around here, with the men's suits splitting at the seams and the shoes torn and thin.

Our friends have certainly been good to us in the past, sending us their extra clothes, and we are appealing to them again for anything there is around their houses in the way of clothes or blankets.

utility industry is merely the beginning of Communism. Mr. Willkie is of that school, as is the American Liberty League. But may I recall that in 1914 the Irish Bishops declared: "...Since it is the duty of the State to see that natural resources are turned to good account for the support and welfare of all the people, the State or municipality should acquire, always for compensation, those agencies of production, and those agencies only, in which the public interest demands that public, property rather than private ownership should exist. And Pope Pius XI., adds: "...when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by Nature's Author in His Wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not, therefore, abolish, but protects private ownership, and, far from weakening the right of private property, it gives it new strength. But, if we are to follow Mr. Willkie and the American Liberty League, the Irish Bishops and the Italian Popes are foreigners. They should be disregarded!"

St. Thomas Agrees

It is my thesis, and this is not a new one, that we have arrived at a stage in our economic development where ownership of natural resources can no longer be vested in the hands of private individuals or individually controlled corporations. Dr. Paul Kinlery, in an admirable article in the *Catholic World* stated that: "It is unfortunate that Catholics as a group seem to be convinced that there is something essentially destructive in governmental influence over industry." I think that he is perfectly justified in making this assertion. We have to realize that those who demand government ownership of natural resources are neither "reds" nor "communists." In fact, a Thomist should be the first one to demand socialization of our natural resources. It is the only way to cut out the cancer of inhuman exploitation and financial oppression.

The utilities are immoral and stand condemned by all Catholics who realize the truism that Catholicism is the arch enemy of the present capitalistic system. The Church in America may yet be saved if those who supported the "clean movie" drive now turn their attention to the immoral utility corporations. Here is a Holy Crusade against organized immorality worthy of an Innocent III., or a St. Bernard of Clairvaux!

RICHARD L. G. DEVERALL



By Bill Cladek

The Scottsboro Boys Wait for Justice

Four years ago, in a little obscure town called Scottsboro, nine young Negroes were arrested on the charge of raping two white girls. They were convicted, and all but one, he was thirteen years of age at the time, sentenced to death. The jury, of course, was exclusively white. Since that time, one of the girls has recanted her story; the United States Supreme Court has ordered retrials because of the exclusion of Negroes from the jury rolls; the Alabama Supreme Court has quashed the indictments; evidence has been piling up proving the innocence of all nine; and yet, all are still in prison without indictments pending against them.

A motion is now pending to obtain bail for two, one of whom is nearly blind; but the motion cannot be heard until the Alabama State Legislature adjourns, which it may not do for months. The prosecuting attorney, Lieutenant Governor Wright, must preside over this body; and, it seems, the

Cleveland Readers

Three or four of our workers at The Catholic Worker office are hitchhiking to Cleveland to attend the Eucharistic Congress. If any of our readers wish to help them there with the distribution of the paper we would be very glad for them to get in touch with us.

Also we are looking for hospitality. Are there any of our friends who have an extra couch, or is there any priest reader who is running a hostel such as Father Dempsey's in St. Louis where they can be put up. Please let us hear from you soon.

defendants must await his pleasure rather than have another States attorney argue the motion.

Another two, who were thirteen and fourteen years of age respectively at the time of the alleged crime, must also await the closing of the legislature before the court can decide to bring them before a juvenile court. Four years in prison, most of the time without convictions or indictments against them, is not enough for the State of Alabama to inflict on these children; they must stay there, innocent (everyone is assumed to be innocent until proven guilty) until Wright decides he is ready to give them an opportunity to prove themselves innocent.



Amongst the chief events during the month as far as the Campion Propaganda Committee was concerned was the German picketing, details of which are to be found on another page. Needless to say, despite the intimations of some papers and letter writers no "united front" was created between Campions and Communists in any way whatsoever, we did not (as the *Federated Press* related) tear down the Nazi flag from the Bremen but distributed leaflets close by.

"The Friends of Catholic Germany" had a stormy entrance into the world as a branch of our Committee on War and Fascism and it was condemned publicly in a Catholic newspaper with subsequent retractions as a Communist originated and run group. They thought, "of course, of The Friends of Soviet Russia (but why didn't they think of the Friends of Catholic Mexico?). The Friends of Catholic Germany accepts Catholics of any age as members to present a solid body of protest against the Kulturkampf in Germany. It will function again by picketing the German consulate on the 30th of September. All Catholics are invited to participate, but only as members of the Friends of Catholic Germany. They will be given armbands for identification.

Week-end

Dr. Paul Hanley Furfey, head of the Department of Sociology at the Catholic University in Washington, gave us our second week-end study retreat on the subject of War. He made special mention of Dr. John H. Ryan's book on the Ethical Concept of War as presenting the Church's teachings on Modern War. According to our custom we went to Mass and received Holy Communion every morning, recited Prime in the morning and sung Compline each night, adding Vespers on Sunday afternoon. Dr. Furfey gave eight lectures on War, all the manual work of the house was done by the Campions themselves, and fifty Campions attended.

The third Campion week-end we expect will be conducted by Rev. G. P. Donnelly, S.J., on "Human Rights" on September 6 to 8. The fourth will be on September 27 to 29

on the general subject of "Capitalism and Totalitarianism."

Liturgical Day

The first Liturgical Day of the Campion Liturgical Choir will be on the Feast of Christ the King, October 27. This will be conducted as follows:

Saturday, October 26.
8 pm. First Vespers of the Feast of Christ the King.
8:30. A Conference on "The Liturgy of the Feast of Christ the King."
9:30. Sung Compline.
Sunday, October 27 The Feast of Christ the King.
8:00. Prime, Low Mass and corporate Holy Communion Breakfast.
10:30. Terce and a Solemn High Dialogue Mass.
12:00. Lunch.
1:45. Sext.
2:00. Conference.
3:00. None.
4:00. Conference.
5:00. Sung Vespers.
6:30. Dinner.
8:00. Conference and Sung Compline.

In this way the entire liturgy for the feast of Christ the King will be celebrated with the exception of Matins and Lauds which will be done next year. There are to be four conferences on various aspects of Christ the King. A number of other organizations are being invited to co-operate.

The CPC

The CPC, now in its thirteenth issue, is the organ for the Campion Propaganda Committee. This will be sent by mail to those interested for \$1.00 a year. Members of the Campion Committee receive the CPC without further charge than the 25 cents a month dues.

The Campion Committee is the right arm of the CATHOLIC WORKER, a group of "non-talking workers" for Catholic Action, primarily a Youth Movement, to bring the social teaching of the Church to the man in the street and to make those social teachings manifest. Campion work is seven-days-a-week work, with the Liturgical movement as its basis and the Mass as its heart. Will YOU join us to further Christ's Kingdom? Will you work, study and pray with us to further the Mystical Body of Christ upon earth?

CHICAGO PROTESTS RACE PREJUDICE

(Continued from page 2)

cils throughout the country on Saturday, September 29. The purpose is to emphasize publicly the employment difficulties of 5½ million Negro workers; to call attention to discrimination in Federal employment and relief programs; and to bring pressure for action against the color line in unions at the coming A. F. of L. convention. Although emphasis is on the difficulties of Negro labor, participation in the demonstration will not be limited to Negroes, but will include members of all groups who realize the necessity of equalization of opportunity for all workers.

The Provisional Committee Against Racial Discrimination is waging a vigorous battle against the Jim-crow policy of one Archie Angelopus, owner of a restaurant in a neighborhood inhabited predominantly by colored people, but discriminating against them. Not only were colored patrons refused service, but a mixed group also were refused service. Police were called; and when the group refused to leave until they had been served, the police arrested the entire group of nineteen on a charge of "illegal assembly," later changed to that of "disorderly conduct." There having been no disorderly conduct, the defendants were discharged. The owner now faces suits for violation of the State Civil Rights Act.

Workers' Rights

(Continued from page 1)

has forced its right to recognition upon the modern State. The modern State has been loath to recognize the natural right of labor to organize, a right which no State can justly contravene, a right which the Church has always defended.

Of such associations, Leo XIII says: "It were greatly desired that they should become more numerous and more efficient. They exist of their own right. . . . They cannot be prohibited," and he defines their purpose "to help the individual to better his condition to the utmost." Labor unions, then, exist to protect the weak against the strong, to help the employee in collective bargaining, to defend the interests of the worker against the aggression of powerful and organized capital. Strong and well-conducted unions generally see to it that agreements are kept.

The hostility to employers, the tendency to drift toward radicalism or into harmful political activity, the fostering of useless strikes, the limiting of output, the demand for wages independently of merit and skill, are evils incidental to unionism but not necessary. The more intelligent and better disposed trade unionists greatly deplore these abuses and earnestly seek to remedy them. They are striving to establish industrial peace.

However, until due recognition and help come to the worker from State or employer, he will be justified by self defense to resort to strikes. It is the natural right of man to give or withhold his labor. It is man's defence against injury and oppression. Man's right to strike is then a natural right.

Christian poverty is not an abstinence, a renouncement, but a victory, a treasure.

—Paul Sabatier.

No Stamps, New York Readers

The New York bundles are being distributed for us by a friend with a car and there is no money to mail out the rest of the paper. So we apologize to our readers in general for the delay in getting the paper to them and we know that our New York readers will see to it that the paper is sent on to you at once.

Questions on "The Fortieth Year"

(There is a new translation and commentary of the great Encyclical of Pius XI on the social question running in *The Liguorian*, published by the Redemptionist Fathers in Aconowoc, Wisconsin. The translation is by R. J. Miller, C. Ss. R. and he has given us permission to reprint extracts. We urge our readers to get this magazine (the series began last May) in order to have the benefit of the whole work).

To whom does the Pope address "The Fortieth Year"?

Not only to the Patriarchs, etc., as Encyclicals are usually addressed, but also to "all the faithful of the Catholic World." This is very exceptional in Papal Encyclicals; only five of them in the last seventy-five years have been thus addressed.

What is the object of "The Fortieth Year" in general?

To give the Church's remedy for the sufferings of the working classes, namely, the reconstruction and perfection of the social order.

What is noteworthy about this object of reconstructing the social order?

Two things: first, that although it is a stupendous undertaking, it is not a hopeless ideal, because the Church has power to change society, and actually did reconstruct the social order after the fall of the Roman Empire and the invasion of the barbarians; secondly, that the Pope is deliberately calling for this reconstruction, and giving directions on how to accomplish it, and not merely leaving it to the intrinsic power of the Church.

How does the Pope's object differ from the object of the communists?



By Bill Cladek

The Pope's is reconstruction; the Communists', revolution.

What were some of the "celebrations" referred to in the introductory remarks?

In Europe, there were conventions held by Catholics who were interested in the labor problem, especially by working men; there was a pilgrimage to Rome of 10,000 Catholic workmen from twenty countries of Europe and North and South America. In the United States, the Laymen's Union, a little group of Negro Catholic business men and professional men, staged a public celebration in New York on May 15, 1931, in honor of the anniversary of the "Rerum Novarum"; and articles about the "Rerum Novarum" were published in the leading Catholic magazines and papers.

Who were some of "the outstanding Catholic priests" referred to in "The Fortieth Year"?

In Germany, Bishop von Ketteler of Mainz, and Father Kolping, Canon Moufang, and Canon Hitz; in Switzerland, Cardinal Mermillod; in England, Cardinal Manning; and in the United States, Cardinal Gibbons.

Who were some "outstanding Catholic laymen" referred to in "The Fortieth Year"?

A few of the more famous names are: in France: le Play, de Mun, de la Tour du Pin, and Harmel; in Germany: Brandts and Windhorst; in Austria: Vogelsang, Lichtenstein, and Meyer; in Switzerland: Decurtins; in Belgium: Perin; in Italy: Toniolo.

By whom were they opposed as "radicals," and why?

By the ultra-conservatives in their respective countries, many of them Catholics, who had a horror of anything that resembled Socialism, and who thought they saw in their organizing of the workmen and

their appeals for State intervention an approach to Socialism.

How are they "involved in difficulties with their associates"?

Some of the men named did not believe in any state intervention between employer and employee, while others did; some held that the guild organization should be compulsory, while others advocated voluntary guilds. In the United States, a workmen's organization called "The Knights of Labor" was held by some Catholics to be a secret Socialistic society, and had been condemned as such by the Bishops of Canada; but Cardinal Gibbons warmly defended "The Knights of Labor" in Rome, where his opinion finally prevailed.

What "experts," "employers," and "workmen" begged Leo XIII to pronounce on social matters?

The "experts" were many of the "outstanding Catholics" named above, who, under Cardinal Mermillod, formed what was called the "Union of Fribourg," drew up a joint statement of Catholic principles, and in 1888 presented it to the Pope; some of the "employers" were 100 French capitalists, who in 1885 brought him an address signed by 1,000 employers; the "workmen" were led to Rome in pilgrimage mainly by the great French Catholic employer, Leon Harmel, between 1885 and 1891.

How long did Leo XIII "weigh the matter," and who were his counselors?

He named a commission to study the matter as far back as 1881; associated with it were many of the Catholics already named, and also the distinguished Jesuit theologians Lehmkuhl and Liberatore, the Dominican Weiss, and Pere de Pascal.

Did the Pope have any assistance in actually composing the "Rerum Novarum"?

The first draft was made by the Dominican Cardinal Zigliara; Leo XIII then had two Vatican officials, Monsignor Volpini and Boccalli, recast it, and then submitted it anew to Cardinal Zigliara, who examined it and returned it to the Pope; a few days later it was published. The English version was prepared by the collaboration of Cardinal Manning, Archbishop Walsh of Dublin, and Bishop Hedley of Newport.

INTERRACIAL REVIEW

To the Editor of THE CATHOLIC WORKER:

The Editorial Board of the *Interracial Review*, which is published by the Catholic Interracial Council, has been very much impressed and encouraged by the very genuine interest of THE CATHOLIC WORKER in the welfare of the Negro and in the entire interracial problem.

May we say a word to your readers about the *Interracial Review*—its program and its purpose?

In the first place it is the only Catholic magazine in America which is devoted entirely to the very important problem of race relations. Furthermore it is the only magazine in America seeking the removal of racial discriminations and the improvement of the social order in the interest of interracial justice by means of a constructive program of Catholic Action.

By and large the first, and most important task confronting us, is the fact that the majority of the Catholic laity in America are uninformed and indifferent in regard to the Negro. They have no conception of the gravity of the many discriminations that stand in the way of his endeavor to improve his condition. It is to his everlasting credit that the Negro has not surrendered to complete racial despair.

One of the biggest problems confronting our nation is that of the relations between the races.

It is highly encouraging to note that today more and more of our thoughtful Catholics are becoming interested in the task of interracial

SOCIAL SERMONETTES

The Mystical Body and Communism

"We are all one person in Christ Jesus." Gal. iii, 28.

Introduction: The age of Communism is before us. It is merely the question of *which* Communism, Stalin's or Christ's. The Church is imperishable, *our civilization is not*. If Stalin's Communism prevails, our civilization is doomed, a catacomb—Church will survive our day.

N. B. No notice here taken of the atheistic basis of Communism.

1. Collectivized Man.

Communism aims at a "mass-man," depersonalized, with all attributes of personality, gifts of mind, position, rank, age and sex levelled to common denominator of crassest materialism. "Up, mechanized Marionettes, class war!"

Vs. Christian in Christ.

Mystical Body teaches consciousness of individual supernatural worth, dignity, with all attributes of personality, gifts of mind, position, education, rank, age and sex consecrated by a living bond with Christ, dedicated to attainment of happiness with God: "till we all attain to the perfect man, the full measure of Christ." Eph. iv, 13.

2. Communist Claims.

The social aims of Communism are largely just, and based on the un-Christian injustice of modern life. Hence the Communists' confident appeal to the masses.

Vs. Social Justice.

"Christian truth is not yet realized in the social world."—Berdyaev. Hence the desperate need of reconstructing society on just social principles. "I will most gladly spend myself and be wholly spent for your sakes." II Cor. xii, 15.

3. Communist Violence.

Without hope of a personal hereafter, the comrades gladly sacrifice themselves for the betterment of the masses.

Vs. Mystical Body Enthusiasm.

Because incorporated into Christ, Christian comrades (Socialist-Comrade) are enthusiastic, i.e., inspired and aglow with life and love of God, eager "to bring all things under the headship of Christ." Eph. i, 10.

Conclusion: To fight for the Mystical Body Communism against Stalin's.

Gerald Ellard, S.J.

justice. The better educated Negroes of America have long been impressed with the teachings of the Catholic Church and today are watching with deep interest the slowly changing attitude of the Catholics in America. Hundreds of priests and sisters are devoting their lives in the field of the colored missions. They are practically isolated in the front line trenches without the reserves or the necessary supplies which should be freely given by the Catholic laity. One of our objectives is to arouse the interest and cooperation of the Catholic laity in the task of the colored missions.

It cannot be denied that this attitude on the part of our white Catholics, i.e. a lack of interest and complete indifference to the Negro, is a serious barrier to the task of conversion and a grave peril to the faith of colored converts.

We believe that there are thousands of your readers who would be very much interested in reading the pages of the *Interracial Review*, and in learning more about the interracial apostolate. The subscription price is \$1.00 per year. Communications should be addressed to the Editorial Office, 220 West 42nd Street, New York City. We will be happy to send sample copies and still more pleased to welcome new subscribers.

There are millions of potential Catholics among the 13,000,000 Negroes in America. Isn't this a tremendous fact?

Yours very truly,

EDITOR OF THE INTERRACIAL REVIEW.

Catholic Communism

(Continued from page 1)

2. LOOKING AT PROPERTY

Fr. Henry Carr, Superior of the Basilians, says:

1. Socialists and Communists battle against the unequal conditions of the poor.
2. Presumably they would be satisfied if all were on a level.
3. Do you not see that this does not touch the question that is vital, namely, whether or not the people, no matter how much or how little they possess, regard it and use it in the way they should?
4. The right way is to regard it as something entrusted to us to use for the benefit of ourselves and others.
5. The wrong way is to look on it as something we own and can use as we desire without any duty to others.
6. Good or bad conditions will follow good or bad use of property.

3. FOR CHRIST'S SAKE

1. "Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world."
2. For I was hungry and you gave me to eat.
3. I was thirsty and you gave me drink.
4. I was a stranger and you took me in.
5. Naked and you covered me.
6. Sick and you visited me.
7. I was in prison and you came to me.
8. Amen, I say to you as long as you did it to one of these, my least brethren, "you did it to me."

—Matthew 26—34, 35, 36, 40.

4. AT A SACRIFICE

1. To feed the hungry at a personal sacrifice is what God wants us to do.
2. To clothe the naked at a personal sacrifice is what God wants us to do.
3. To shelter the homeless at a personal sacrifice is what God wants us to do.
4. To instruct the ignorant at a personal sacrifice is what God wants us to do.
5. To practice the Seven Corporal and the Seven Spiritual Works of Mercy is what God wants us to do.
6. The daily practice of the Seven Corporal and the Seven Spiritual Works of Mercy by the First Christians made the Pagans say "See how they love each other."

5. THE WISDOM OF GIVING

1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to help business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime is to reduce taxation.
7. So give your surplus to the poor for business' sake, for humanity's sake, for God's sake.

6. WHAT SAINT FRANCIS DESIRED

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

1. Saint Francis desired that men should give up superfluous possessions,
2. Saint Francis desired that men should work with their hands.

3. Saint Francis desired that men should offer their services as a gift.

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

5. Saint Francis desired that men should go through life giving thanks to God for His gifts.

7. BETTER AND BETTER OFF

1. The world would be better off if people tried to become better.
2. And people would become better if they stopped trying to become better off.
3. For when everybody tries to become better off nobody is better off.
4. But when everybody tries to become better everybody is better off.
5. Everybody would be rich if nobody tried to become richer.
6. And nobody would be poor if everybody tried to be the poorest.
7. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

8. CAPITAL AND LABOR

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

9. SELLING THEIR LABOR

1. And when the capitalists or accumulators of labor have accumulated so much of the laborer's labor that they do no longer find it profitable to buy the laborer's labor then the laborers can no longer sell their labor to the capitalists or accumulators of labor.
2. And when the laborers can no longer sell their labor to the capitalists or accumulators of labor, they can no longer buy the products of their labor.
3. And that is what the laborers get for selling their labor to the capitalists or accumulators of labor.

10. ROUND-TABLE DISCUSSIONS

1. We need Round-Table Discussions to learn from scholars what is wrong with the things as they are.
2. We need Round-Table Discussions to learn from scholars how the things would be if they were as they should be.
3. We need Round-Table discussions to learn from scholars how a path can be made from the things as they are to the things as they should be.

(Continued on page 8)

Catholic Communism

(Continued from page 7)

11. HOUSES OF HOSPITALITY

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to show what idealism looks like when it is practiced.
3. We need Houses of Hospitality to help to popularize the daily practice of the Seven Corporal and the Seven Spiritual Works of Mercy.
4. We need Houses of Hospitality to exemplify Christian Charity and Voluntary Poverty.
5. We need Houses of Hospitality to take the unemployed from the taxpayers' back and place them at the mercy of charitable Christians.

12. FARMING COMMUNES

1. The unemployed need free rent they can have that on a Farming Commune.
2. The unemployed need free food; they can raise that on a Farming Commune.
3. The unemployed need free fuel; they can cut that on a Farming Commune.
4. The unemployed need to acquire skill; they can do that on a Farming Commune.
5. The unemployed need to improve their minds; they can do that on a Farming Commune.
6. The unemployed need spiritual guidance; they can have that on a Farming Commune.

13. PROFESSORS OF A FARMING COMMUNE

1. Professors of a Farming Commune do not look for endowments; they look for manual labor.
2. Professors of a Farming Commune do not tell their students what to do; they show them how to do it.
3. Professors of a Farming Commune do not enable their students to master subjects; they enable them to master situations.
4. Professors of a Farming Commune do not train their students for a position; they train them for a profession.
5. Professors of a Farming Commune do not teach their students how to make profitable deals; they teach them how to realize worthy ideals.

14. LABORERS OF A FARMING COMMUNE

1. Laborers of a Farming Commune do not work for wages; they leave that to the Farming Commune.
2. Laborers of a Farming Commune do not look for a bank account; they leave that to the Farming Commune.
3. Laborers of a Farming Commune do not look for an insurance policy; they leave that to the Farming Commune.
4. Laborers of a Farming Commune do not look for old-age pensions; they leave that to the Farming Commune.
5. Laborers of a Farming Commune do not look for economic security; they leave that to the Farming Commune.

15. BOOKS TO READ

1. Religion and the Rise of Capitalism by R. H. Tawney
2. The Bourgeois Mind

NOTE FOR BROWDER

One of the latest pamphlets gotten out by the Communist Party, is Religion and Communism, by Earl Browder. It is made up of a series of questions and answers,—students from the Union Theological Seminary (Protestant-radical) doing the questioning and Earl Browder the answering.

One of the questions is:

"Do you regard the Hebrew prophets and Jesus as historical figures, and if so, have they social significance?"

And Browder's answer was:

"They are historical figures at least in the sense that they have played quite a role in the historical development of the human mind. Whether they were the product of the human mind or whether they had some more direct material basis is not important to us. We do not enter the field of higher criticism."

Old Pagan's Testimony

In regard to the existence of Christ, we found this excerpt from the writings of an old pagan, Lucian of Samosata, whom Lord Macaulay calls the last great master of Attic wit and eloquence. Lucian is writing of the death of Peregrine, a rogue who went about taking people in, including the Christians.

"It was now that he came across the priests and scribes of the Christians," he writes, "and picked up their queer creed. . . . The Christians, you know, worship a man to this day,—the distinguished personage who introduced their novel rites, and was crucified on that account."

The story goes on about how Peregrine goes to jail and "the Christians took it all very seriously; he was no sooner in prison when they began trying every means to get him out again, but without success. Everything else that could be done for him they most devoutly did. They thought of nothing else. Orphans and ancient widows might be seen hanging around the prison from break of day. Dinners were conveyed in; their sacred writings were read. . . . In some of the Asiatic cities, too, the Christian communities put themselves to the expense of sending deputations, with offers of sympathy, assistance and legal advice.

"The activity of these people in dealing with any matter that affects their community is something extraordinary; they spare no trouble, no expense. . . .

"You see these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them. And then it was impressed on them by their original law-giver that they are all brothers, from the moment that they are converted, and deny the Gods of Greece, and worship the crucified sage, and live after his laws.

"All this they take quite on trust, with the result that they despise worldly goods alike, regarding them merely as common property."

No method of combating [racial] prejudice is more effective than personal example. Prejudice can be cured, if we use our natural reason and the gifts of God wherewith to cure it.

—Rev. John LaFarge, S. J.,

by Nicholas Berdyaev

3. The Making of Europe

by Christopher Dawson

4. Temporal Regime and Liberty

by Jacques Maritain

5. Christianity and Class War

by Nicholas Berdyaev

6. Social Principles of the Gospel

by Alphonse Lagan

7. La Revolution Personaliste

et Communautaire

by Emmanuel Mounier

(Not translated)

8. Art in a Changing Civilization

by Eric Gill

9. Nazareth or Social Chaos

by Fr. Vincent McNabb

10. Fields, Factories and Work-

shops

by Peter Kropotkin

(Out of print)

Bishops Lead Students
In Anti-Nazi Campaign

The Catholic Students Mission Crusade, comprising over half a million young Catholics, at their recent convention sent the following telegram, signed by Archbishop McNicholas of Cincinnati and Archbishop Beckman of Dubuque, to the meeting of the German Catholic bishops at Fulda:

"Representing half million Catholic American Students we delegates of ninth National convention of Catholic Students Missions Crusade meeting in city of Dubuque, Iowa, register vehement protest against unjust restrictions placed by German government on basic and inalienable liberties of our fellow Catholic students and of all youths in Germany and we pray Almighty God in their behalf for speedy restoration of exercise of those rights and liberties which we so abundantly enjoy in United States of America."

Monsignor Frank Thill, Secretary of the Student group, forwarded a copy of the telegram to the Non-Sectarian Anti-Nazi League in New York, giving them free permission to make use of it in any way for their anti-Nazi campaign in which Catholic, Jewish, Protestant, liberal and radical groups have been participating.

The strongest means are the pure means and the pure means are the heroic means.—Jacques Maritain.

Invaders and Invaded

1. When the German barbarians invaded Christian Gaul after the Fall of the Roman Empire the Christian Gauls did not waste their time trying to exterminate the German Barbarians.
2. They allowed the German Barbarians to take possession of Christian Gaul and set themselves to the task of Christianizing German Barbarians.
3. And the German Barbarians gave up their pagan religion and took up the religion of the invaded Gauls.
4. Not only they gave up their pagan religion but they also gave up their German language and took up the language of the invaded Gauls.
5. It was not the invaders that civilized the invaded it was the invaded that civilized the invaders.

Peter Maurin.



By Bill Cladek

Prayer

"It is easy to pray. Prayer is the heart's desire, and the heart always knows how to desire. . . .

"Prayer is the great channel of grace. The two movements of prayer, to feel my misery and to feel the goodness of Jesus, are the two movements of aspiration and respiration. Set forms are sometimes needful to maintain the respiration and to keep distractions away."

Trapplst.

SUPPLY THEIR WANT

(Continued from page 1)

quarts of milk a day, and it isn't us hale and hearty ones that drink it, but the children and invalids, of which latter there are always about four.

And lest this large grocery bill, which our readers pay after all, staggers them, let us count ourselves up.

There are down in the country right now ten children, aged six to fourteen, and their appetites increase and multiply with the days of the seashore. (During the summer we took care of fifty kids altogether.) Then there are seven adults, which makes seventeen people sitting down to a meal three times a day or fifty-one meals served a day, or 3,060 for the months of July and August. (But there were more than that, what with the week-ends of fifty people.) Of course the midday meal is not rightly a meal, but just sandwiches, peanut butter or tomato, and either cocoa or milk, and you should see the bread and butter fly.

In the City

As for the Charles street quarters, there are sixteen people living there and they've been on a long fast during the summer. Those who come back from the country tell of delicious lemon merangue pies, not to speak of ordinary food, and city workers lick their chops (especially big Dan whose large bulk is hard to satisfy on oatmeal in the morning, sandwiches and not too many of them at noon and vegetable stew in the evening.)

In addition to the sixteen living in the house, there are two members of the staff married and living in little apartments and eating at home whose rents and grocery bills, gas and electric must also be paid. Also there are half a dozen coming in to eat at the office who do not live there. Rents total to \$150 whereas last year they were \$62, and the combined gas and electricity amount to \$25; laundry, \$15; engraving, \$15; telephones, \$18; mailing and express, \$75. And as this paper comes out there is another printing bill of \$450, and the rent goes on and so do the groceries. Disregarding the latter two items we are faced with our large bills (there are other little ones) of \$1,403, and nothing in the bank to pay them.

This, then, is the holy poverty we are always talking about. This is the insecurity which we do most firmly believe is good for us to have.

Work, Not Wages

We are all of us working for the love of God, and not for a weekly pay check. For ourselves we have abolished the wage system, have done away with profits. There are no advertisements to bring in revenue—the readers alone keep the paper going.

We can honestly say that we are happy to be so completely in God's hands. Realizing our own helplessness in the face of these difficulties we can only put them in the hands of God and of our patrons, our Lady Help of Christians, St. Joseph, not to speak of St. Teresa and St. John Bosco, St. John Vianney and our other friends amongst the saints.

If our Lord wished us to be secure (and how can we embrace holy poverty in security?) He could very well put it into the hearts of some reader wealthy in this world's goods, to write us out a large check. But He likes the work better as it is. Only six times in the life of THE CATHOLIC WORKER have checks for one hundred dollars come in. The rest of the money to pay the bills comes from here and there from all over the country, even from all over the world. (A small check came from India and one from Australia last month.)

THE CATHOLIC WORKER is truly a paper for the oppressed, the poor and the lame, the halt and the blind. It is their own paper, and they are supporting it in their own way, regardless of high pressure business methods (which have landed the world in a pretty mess). They will take care of this, the only Catholic labor paper in the United States, and God will give them the means to do it.

It is in God's hands, and we thank Him for having it so.

WAR IMPENDS

(Continued from page 1)

real and urgent of war preparations seems to be the digging of wells.

It seems ironic that with all the hellish implements of modern warfare, all the discoveries of science in the way of poison gases and aeroplanes, Italy is liable to suffer defeat for the lack of that most simple and essential element—water for the soldiers to drink.

The spectacle of other European nations being ethical and moral about the aggression of Italy and her attempts to add to her colonial empire is also a rather ironic one, those other countries having helped themselves to whatever they needed over a space of years in Africa, as well as in other parts of the world.

What the rest of Europe is going to do while Italy, mobilized to her fullest extent is sacrificing her men by the thousands elsewhere, is the great problem agitating Europe. What are Germany and Austria going to do? What are France and Russia, in the event of Germany doing anything, going to do? What will Japan do? And, eventually

what will the United States do?

International ethics, based on fear and hate, take no account of brotherly love. The League of Nations does not take the place of a new Christendom. Once more the world looks on and dreads participation in activities which have nothing to do with Christianity.

It is not that Christianity has failed to solve the problem. It is rather, as some one has said that Christian ideas in international relations has not yet been tried.

Co-Ops Lead Gas Delivery
In Rural North Dakota

BISMARCK, N. D. (FP).—Farmers Union oil companies and other co-operatives handle nearly one-third of the total gasoline business in rural North Dakota, according to North Dakota Regulatory Department statistics on petroleum sales in eighty-eight rural towns. The co-ops distribute more gasoline than any single private company.

In the rating for the entire state, Standard Oil leads with 31.06 per cent., with the co-operatives second at 13.92 per cent.

THE CATHOLIC WORKER

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