



The Catholic Worker



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CO-OPERATIVE APARTMENT FOR UNEMPLOYED WOMEN HAS ITS START IN PARISH

Although it cannot be dignified by the name of House of Hospitality, what is virtually a center of hospitality is opening today, December 11, in the parish of the Immaculate Conception Church.

It is called the Teresa Joseph Co-operative, and it is an apartment which will house ten homeless women who have been staying at shelters provided by the city, the Salvation Army, and other organizations.

It is named after the older St. Teresa because she was forced to find shelter for her nuns when she was setting up her new foundations. St. Teresa herself said that one of the reasons for the disintegration of the Carmelites was that the convents had become so poor that the nuns, though enclosed, received callers constantly in order that they might get food from outside. One of her first thoughts always was for the material well-being of her nuns as a foundation for spiritual life.

And it was St. Joseph upon whom she always depended to look after her houses. He had had to provide both house and food for the blessed Virgin and Child. And he is the one we, too, must appeal to for aid in this venture for Catholic unemployed.

With the co-operation of the priests of the parish, donations were collected from young working women and married women of the neighborhood to provide for the shelter of their less fortunate sisters. Thirty-five dollars was brought in by Father Stephen Secor and by Father John Nicholas which they had collected from interested young women who pledged themselves to continue their aid monthly in order that the rent, gas, electricity and laundry of the house might be taken care of. THE CATHOLIC WORKER received fifteen dollars more, ten dollars from a priest to be used "in any charitable work," and the other from a sorrowing husband who from the bedside of his dying wife sent this donation as one he knew she would be glad to make for the opening up of a home for single unemployed Catholic women.

To those who are discouraged at the vastness of the work to be done, and the slowness of the work accomplished, we wish to call attention to the fact that if fifty parishes or schools or organizations would enter on a similar work, five hundred women would be taken care of before the winter is out! And it can all be done with the fifty-cent, regularly-made donations of working girls and married women themselves.

It is not really a "house" that we are opening up, but an apartment in this central neighborhood, steam heated and with a good big bath, six large rooms, five of which can be used as bedrooms, one of them a dormitory holding four beds. The rent is fifty dollars a month.

The kitchen is large enough to be used as a small sitting room.

Peter Maurin started the work

(Continued on page 5)

Merry Christmas!

For our greeting to our 20,000 and more readers, we offer them this thought, knowing that it will bring them the happiness and joy we so ardently wish for all our friends:

THE WORDS OF CHRIST

"I come to bring Life and to bring it more abundantly."

TO NATIONAL RECOVERY ACT ADMINISTRATION OFFICIALS— IS INFLATION INEVITABLE?

By PETER MAURIN

USURERS NOT GENTLEMEN

1. The Prophets of Israel and the Fathers of the Church forbid lending money at interest.
2. Lending money at interest is called usury by the Prophets of Israel and the Fathers of the Church.
3. Usurers were not considered to be gentlemen when people used to listen to the Prophets of Israel and the Fathers of the Church.
4. When people used to listen to the Prophets of Israel and the Fathers of the Church they could not see anything gentle in trying to live on the sweat of somebody else's brow by lending money at interest.

WEALTH-PRODUCING MANIACS

1. When John Calvin legalized money lending at interest, he made the bank account the standard of values.
2. When the bank account became the standard of values, people ceased to produce for use and began to produce for profits.
3. When people began to produce for profits they became wealth-producing maniacs.
4. When people became wealth-producing maniacs, they produced too much wealth.
5. When people found out that they had produced too much wealth, they went on an orgy of wealth destruction and destroyed ten million lives besides.
6. And fifteen years after a world-wide orgy of wealth and life destruction, millions of people find themselves victims of a world-wide depression brought about by a world gone mad on mass production and mass distribution.

LEGALIZED USURY

1. Because John Calvin legalized money lending at interest, the State has legalized money lending at interest.
2. Because the State has legalized money lending at interest home owners have mortgaged their homes.
3. Because the State has legalized money lending at interest, farmers have mortgaged their farms.
4. Because the State has legalized money lending at interest, institutions have mortgaged their buildings.
5. Because the State has legalized money lending at interest congregations have mortgaged their churches.
6. Because the State has legalized money lending at interest cities, counties, States and

(Continued on page 8)



The First Lesson

Matins of the Little Office of the Blessed Virgin
Gospel of Saint Luke I, 26-28

The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the Angel being entered in, said to her: Hail, full of grace, the Lord is with thee: blessed art thou among women. And, thou, O Lord, have mercy on us!

Response: Thanks be to God!

Responsory

Response: The Angel Gabriel was sent to Mary, a Virgin espoused to Joseph, announcing to her the Word, and the Virgin was afraid of the light. Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive in thy womb, and bring forth a Son, and He shall be called the Son of the Most High.

Versicle: The Lord God shall give unto Him the throne of David, His father, and He shall reign in the house of Jacob forever.

Response: Behold, thou shalt conceive and bring forth a Son, and He shall be called the Son of the Most High.

SCOTTSBORO BOYS ARE CHILDREN OF MARY

Woe unto them that join house to house, that lay field to field . . .
The Lord will enter into judgment . . .

For ye have eaten up the vineyard;
The spoil of the poor is in your houses.

What! mean ye that ye beat my people to pieces,

And grind the faces of the poor,
saith the Lord God of hosts.

And these are the ones who are guilty of the lynchings in the north and south and west, who will be guilty if the Scottsboro boys die in the electric chair.

It seems the height of smugness for the north to sit in condemnation on the south when it was the north with her hastening into the Civil war (on industrial grounds) and her work in the south after the war was over, that brought about the conditions which resulted in the cruel rivalry between black and white, both struggling for bread. The antagonism which often leads to injustice and murder is built up

on the struggle of the poor white and the poor black. They are both victims of those industrialists who grind the faces of the poor.

Cheap labor keeps down the wages of white workers. The latter work with the threat of dismissal hanging over their heads since it is always possible in the south to dismiss the whites and take on cheaper labor. Organized white labor has stupidly forged the chains which has led to their own enslavement in the south. While they themselves do not form unions with their brothers who are colored how can they expect to make any headway in the war forced upon them by business?

The saddest aspect of the Scottsboro case is that so many have forgotten that it is a case of nine young colored boys, who have been lying in jail these two or three long years on charges which have been proved false by the testimony of one of their original accusers.

All that is remembered is that a group of communists have taken over the case to make propaganda—that a New York lawyer by the name of Liebowitz has called the

white men of the south lantern-jawed, tobacco-chewing morons.

The boys lie in jail forgotten. The fight is between the communists and the south, which has been unjustly stigmatized again and again by a smug north which complacently passes over the monthly killing of workers by mobs of deputies, and armed guards of big business only to hold up their hands in holy horror at the injustice of the south in the Scottsboro case.

In their rage against the present system, it would almost seem as though by taunts and bold propaganda, the communists were trying to force the south into bringing in a verdict of guilty, or into another lynching.

The Scottsboro boys are still alive. Some say by the efforts of the communists, who undoubtedly have worked day and night all over the United States and Europe, to use this case to show up the ugly discrimination in both north and south against the negro in this "enlightened country."

But just because they are using the case as propaganda should we Catholics sit by silently and wait for the inevitable ugly outcome if we

do nothing? If others do not join in—not with shrieks and demands and taunts and threats as the communists have been doing—but with the remembrance of Christ's last words, they are neglecting their brothers.

Christ said on the cross, "Son, behold thy Mother," and, "Mother, behold thy son."

Mary, Mother of God, look upon your Scottsboro children and pray for them now and at this hour of their threatened death!

THE PROFESSIONAL MUSICIAN

By Edward S. Schein

The Musicians' Union is protesting against public concerts given by Army, Navy, Police and other departmental bands. The complaint is that these concerts deprive professional musicians of so many opportunities for employment. Inasmuch as the members of departmental bands are assured of their salaries whether they play in public or not, such competition obviously is unfair to the musician who is without any other source of income than that provided by his music.

The player-piano, the phonograph, the radio and the talkies have played havoc with the profession. And the depression has accentuated the distress. Today, there are thousands of musicians without regular incomes in New York City alone. People are not taking music lessons and concerts are not well attended, which is a pity and a paradox, for we are well on the way toward achieving a genuine musical culture. Interest in music never was

as great as it is now, but we are listeners rather than performers, and we listen in our homes rather than in the concert hall.

The musician is grappling with this situation boldly. Admission to concerts has been reduced and standards of performance upheld. Opera is presented nightly at prices ranging from a quarter to a dollar. Unemployed musicians have formed orchestras to concertize for themselves and for their more unfortunate brethren. Many famous artists contribute their services gratis to charitable causes. And last, but not least, the City has been induced to subsidize a series of free concerts by an orchestra of about eighty players.

Music needs no apologists to testify to its value. Consider its position in the Church. And it also is quite evident that secular music, too, can be inspiring and ennobling. Hence our interest in aiding to secure Social Justice for the musician.

Letter to Charities Head

The following letter to Monsignor Wagner, head of the National Catholic Charities, was sent in to the Catholic Worker by Patrick J. Clare, secretary of the Irish-American Alliance:

The strenuous efforts of Catholic Charities to find some solution in this crisis surely demands of all in their charity also to co-operate and offer, however humbly, their own suggestions.

Therefore in all sincerity and good faith the following proposals are submitted, with the assurance that they don't savor of any Communist leanings or technique.

I. Unemployment Insurance.

The most fundamental tenet in Christian charity is no doubt justice. To obtain such for the unemployed, concerted action is needed to receive a just compensation when idle, in the role of unemployment insurance which should be levied on the state and employers.

II. (a) Distribution of Charity.

Destitute cases should be handled only by community volunteers and not by professional public agencies. A parish check-up should be made of such cases and funds submitted should be disbursed without any political bias.

(b) No Evictions.

Mr. pressure should be used in harmony with other groups to prevent them.

(c) Single Unemployed.

Similar treatment should be given them as the married.

(d) Housing.

Vacant apartments, church halls, idle governmental buildings, should be opened to the homeless as St. Francis of Assisi and St. Vincent de Paul would demand.

(e) Destitute Children.

They should obtain free carfare, lunches and school requisites.

(f) Teachers.

All teachers, lay or clerical, should be paid from government funds.

(g) Duty of "Christian Jaddists." All those "good Christians" who are rushing to the so-called "reducing schools" might increase spiritually and decrease physically if they would eat less and give to the poor starving children.

III. Soaring of Commodities.

This should not be tolerated even if it is presumed to help "(Miss) N. I. R. A." Robbing Peter to pay Paul is not encouraging.

(b) Destruction of Surpluses.

Destroying wheat, cotton, pigs or swine, when the poor need them could be condemned as a sin crying to heaven for vengeance. The Evening Journal editorial of September 25, 1933, is a good meditation.

IV. Parish Co-operatives.

These should be introduced if possible where small wage-earners could purchase the essentials of life at reasonable prices instead of being fleeced daily by racketeers and gougers.

V. Slum Elimination.

All "slums or pig-sties" which Al Smith said were condemned thirty years ago although much newer should be abolished. Model housing under municipal control at a nominal charge of five or six dollars a room per month should be

built. In the meantime, the people should beseech the "city grafters" (if it is not imposing on their time) to force the Board of Health to supervise the sanitation of these "slums, shacks or pig-sties." In Ireland where there was no "S. P. C. A." or "N.R.A." we were kind to all animals and whitewashed where the pigs and swine slept.

VI. Medical Treatment.

This should be given to the poor at the lowest possible rates. Arrangements should be made to give the best medical service free to the unemployed. The so-called "free clinics" in some cases need inspection and even some hospitals do not reflect the spirit of Christ.

VII. Universal Peace.

We should constantly demand real peace, and endeavor to curb or abolish capitalist exploitation, supernaturalism and Fascism which endangers international relations.

VIII. (a) Brotherly Spirit of Co-operation.

A better brotherly spirit should prevail at all our clubs or social centers, especially to outsiders. "Caed Mille Failte—one hundred thousand welcomes" which was the motto before the days and after the days of St. Patrick in Ireland should again be the motto.

(b) Migration of "Fortune-Seekers."

This should be discouraged as it is better to be home in a small community than stranded in big ungodly cities.

(c) Revival of the Early Christian Spirit.

The return to the spirit of the early Christians as Frederic Ozanam advocated should be stressed in season and out of season. The Irish especially should recall that this year is the fifteenth century commemorating the lighting of the fire of Christianity by St. Patrick at Slane, County Meath, among a race then famous for the clan system of co-operation.

IX. Need for Public Defenders.

As we have Public Prosecutors or District Attorneys who sometimes drive innocent victims to their doom, so too we should demand the appointment by the government of the election of Public Defenders of the highest calibre to protect the rights of the poor, the innocent and the oppressed.

X. Persecuted Minorities.

(a) We should demand in the spirit of charity the release of all class-war prisoners as Tom Mooney, son of a Catholic Irish mother; Warren K. Billings; the Scottsboro boys, and others.

(b) A united front should be made with all groups against oppression, acts of intolerance and the violation of the rights of conscience.

(c) Rights of Negroes should be upheld and the danger of lynching mitigated. Our Federal government should be reminded that the innocent lynched Negro is as much a travesty on the Constitution as the so-called "innocent exploiter" of wealth the government is ever ready to defend in foreign places.

United we stand against injustice, intolerance and all violations of the rights of conscience and free speech.

Books

Recommended by
THE CATHOLIC WORKER
For study groups

1. The Theory of the Leisure Class, by Thorstein Veblen.
2. Religion and the Rise of Capitalism, by R. H. Tawney.
3. Social Principles of the Gospels, by Alphonse Lagan.
4. The Making of Europe, by Christopher Dawson.
5. The Servile State, by Hilaire Belloc.
6. Bolshevism—Theory and Practice, by Waldemar Gurian.
7. Christianity and Class War, by Nicholas Berdyaev.
8. The Thomistic Doctrine of the Common Good, by Seraphine Michel.
9. Art and Scholasticism, by Jacques Maritain.
10. Beauty Looks After Herself, by Eric Gill.
11. The Spirit of Catholicism, by Karl Adam.
12. Christian Life and Worship, by Rev. Gerald Ellard.
13. Humanity's Destiny, by Rev. Denifle.
14. Catholicism and the Appeal to Reason, by Leo Ward.
15. Fields, Factories and Workshops, by Peter Kropotkin.

Commentary Column

The children of the house were bending engrossed over a toy catalogue the other day, figuring up what they would like to have for Christmas.

"It's no use looking at it," one of them was saying. "It is only for rich children, this catalogue. If you buy a toy train it costs twelve or fifteen dollars. It isn't for us."

"When I grow up I am going to be rich," five-year-old Freddy said. "Rich!" said seven-year-old Teresa scornfully. "Don't you know it is bourgeois to be rich?"

I would have liked to tell her that it is also bourgeois to have the acquisitive spirit and to want so much for Christmas, but I hadn't the heart, so I sat down with them to look over the catalogue, which was one of F. A. O. Schwartz, 745 Fifth Ave. It was an entrancing catalogue and the toys were beautiful, but I was horrified to find two full pages of the most bloodthirsty toys the callous heart of man could devise.

Peace on earth! Had they never heard the Christmas message?

There were "infantry men in ac-

tion, some with bayonets, some with hand grenades, and some wire cutters, barb-wire fences included, exclusive with Schwartz, \$3.00."

Sets of cannon, storming infantry men, camouflaged tanks, machine gunners in action, two realistic metal machine guns, wounded soldiers and doctors, ambulances and hospital tents, composition trenches and wooden dugouts.

Everything in fact but the blood, the anguish, the tortured cries, the filth, the stench, the vermin!

And not to speak of the gruesome acceptance of war, there was nationalism embodied in the advertisements, for soldiers were American, English, German or French types, so that the little ones could direct their fight against one race or another, according to their own nationality!

Here is a parish priest who is doing a great work which lies close to hand. Every day Father Kennedy out in Milwaukee gives out a mimeographed bulletin to the eighth grade students in his school. It's a bulletin which would never be passed up by any kid. There are little poems, stories, bits of instruction, the presentation of life's problems in an interesting way. They are lucky young ones to have so zealous a worker for them. I'd like to write a bulletin myself once in a while and be a guest conductor now and again. Let me write you a letter, Father Kennedy!

Joe Calderon and Anthony Ullo are making plans for starting a workers' school over in Brooklyn. They certainly deserve every encouragement in this undertaking. They are young and enthusiastic enough to be very successful teachers, and Peter Maurin's idea of every worker a scholar and every scholar a worker could be modified to read, "Every student a teacher and every teacher a student."

Peter Maurin also is in favor of starting a "Workers' Institute," as he calls it, and is writing to Father Lord out in St. Louis about it.

Picking up a few copies of *The Daily Worker* (Communist), I find notices that a Harlem Workers' School (Communist) has been started, and that a Brownsville school is going to start, and another in Cleveland; there are already workers' schools in many of the big cities throughout the country where Marxism is taught under the guidance of the Central Workers' School here in New York.

The courses advertised are: principles of Communism; political economy; Marxism; trade union problems; class forces in American history; public speaking; English, etc.

There is certainly a need here for Catholic Workers' schools. There are study clubs we know, and groups all over the country are gathering together to study the encyclicals, but some central guidance such as the Communists have would help in these study groups. The basis for study of such crucial situations as lynching, NRA violations, the lawlessness of bankers, the Scottsboro case, etc., could be the daily newspapers, the gospels and the encyclicals.

This school of Calderon's is another one of these projects that is starting without any money, so it is sure to be blessed by God.

At our last Round Table Discussion eight Communists were present from Columbus Circle and Union Square. They listened interestedly to the debate for three hours and then joined in. There is nothing that brings out the faith of Catholics so much as opposition. The meeting, which had at first been rather prosy, everybody sitting around half asleep, turned into an animated discussion of the jury system, the Mooney-Billings case, the recent lynchings, the capitalist system and Marxism, and ended up with a debate on free will as usual. And, as usual, the Communists ended by arguing among themselves as to the interpretation of

The Second Lesson

from the

Matins of the Little Office of the Blessed Virgin
Gospel of Saint Luke, I. 29-33

Who having heard was troubled at his saying, and thought what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God; behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His Name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob forever; and of His Kingdom there shall be no end. And Thou, O Lord, have mercy on us!

Response: Thanks be to God!

Responsory

Response: Hail, Mary, full of grace, the Lord is with thee. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; for the Holy One who will be born of thee shall be called the Son of God.

Versicle: How shall this be done, because I know not man? The angel, answering, said to her:

Response: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; for the Holy One who will be born of thee shall be called the Son of God.

Technique of Agitation

Father Gratry says that reading newspapers is a waste of time. One loses sight of the eternal. (But we hope you won't take this to mean that reading *THE CATHOLIC WORKER* is a waste of time.)

After reading the *New York Times*, the *Daily Worker*, the *Federated Press*, the N. A. A. C. P. news service, the N. C. W. C. news service, *America*, the *Commonweal*, the *Sign*, the *Nation*, the *New Republic*, etc., etc., we bring out a December issue which only glancingly touches on such news as the recent lynchings, codes, sweat shops, housing problems and other news which demands critical comment.

Father Corbett came in to see us a couple of times last month. One day he came in to converse, and another day to criticize, and he left his ear phones off the second day, lest, I suppose, "we justify ourselves in our sins."

"People say that you do too much criticizing," he said, "and don't point out all that is being done."

We agree that much is being done—but so much more remains. "Never rest, never rest, there's no peace on earth," we say cheerfully with our patron saint Teresa of Avila.

Hence we give much space this issue to detail plans and discuss Houses of Hospitality, our recent Round Table Discussion, ideas for a Catholic Workers' School.

We are not giving you news such as you get in your daily paper. We are giving you ideas as to Catholic Action. We touch lightly on the hotel workers' code, because hotel employees have come into the office and told us of the conditions under which they work.

We describe conditions of factory work for girls, because it shows the inefficacy of depending on codes (regulation) as compared to working for a renewal of the Christian spirit. Our date-packing story also shows the need of Houses of Hospitality for women workers at such wages.

The purpose of a paper is to influence the thought of its readers. We are quite frankly propagandists for Catholic Action.

"You may think you are newspaper editors," Father Parsons, the editor of *America*, said a few months ago in friendly comment. "But agitators is what you really are."

Marx's teachings. A good time was had by all.

One Communist said to me not long ago that pretty soon there would be nothing but Catholics and Communists left. Let us hope that the issues become so clearly defined and that there will be no lukewarm ones, those that God said he would spew out of His mouth.

I owe an apology to Father Gerald Ellard, whose book on Liturgy came into the office several months ago and hasn't been reviewed yet. I have told him before how hard a time I had getting my own hands on the book. As fast as it is returned to the office someone takes it out and I am too weak to refuse them. It is without doubt the most entertainingly presented volume on Liturgy I have ever seen, with its illustrations, comparisons, quotations and excerpts from early writers. It is a college text book and it certainly makes study a pleasure. The Bruce publishers in Milwaukee brought it out a few months ago and the price of it is \$2.25 a copy. The name of it is **THE CATHOLIC CHURCH AND WORSHIP**.

Another book which came in is excerpts from Cardinal Newman, selections from his writings telling the life of Christ, compiled by A. K. Maxwell. It is called **ACCORDING TO CARDINAL NEWMAN** and is published by the Dial Press. This, too, has been a great favorite in our reading room.

Other books received are *A Study in Socialism*, by Elder; *Rome-wards*, by C. J. Eustace; *What We Live By*, Abbe Dimnet, and *The Long Road Home*, by John Moody, all of them contributed by Father Seccor of our own parish.

We are also very grateful for subscriptions to *America*, *The Tablet*, *The Sign*, the *Irish Echo*, the *Catholic World*, the *Gaelic American*, the *Xavier Extension University Bulletin*, *The Actionist*, and various other periodicals, papers and magazines and pamphlets which have been very kindly sent in to **THE CATHOLIC WORKER** library.

P. J. Stuart of Jersey City, who works for the Railway Express Company, came to get our business and remained to help. He seems to know all the bishops in Ireland and is going to work for us around the parishes in Jersey getting the paper circulated. He asks us to advise our readers to shop and ship early for Xmas.

A vote of thanks to J. Lehané, of the Brotherhood of Railway Clerks, a strong union man and Catholic, thanks to whose energy we distributed a thousand copies of the paper at St. Agnes's and at St. Andrew's on the feast of the Immaculate Conception. With Joe Calderon helping him uptown, and Tom Coddington and Frank O'Donnell downtown, the work was done in honor of our Blessed Mother.

In our next issue we will discuss the splendid work of Ella Frances Lynch and her Teacher-Mothers League, which is of such importance, especially at this day, and we are going to start a column of excerpts from her writings, which will prove invaluable to mothers who are interested, as all of them should be, in the reconstruction of the social order.

There is also the discussion of the Commonwealth Co-operative Federation of Canada to be taken up. It is a new party which has defeated the conservatives of Canada and which is made up of the old farmer and labor parties. It has taken hold all over Canada in the last year and there are differences of opinion in regard to it among both clergy and laity. Spreading as it is into our own northwest and bound to influence the thought of the United States, it deserves more space than we can give it in this our Christmas issue.

We save ourselves from impatience at our lack of space by contemplating our last end. A short meditation on eternity is very good for harried editors.

PRAYER OF THE WORKING MAN

Lord of the lily and the rose,
The plover and the bee;
The worker in his bitter woes,
Sends up his prayer to Thee!

The toilers in the city street,
The axeman in the wood;
Send up a cry for bread and meat,
For human brotherhood!

We have our little homes we love,
And mouths that must be fed;
Give us faith to look above,
Give us our daily bread!

Give us but work and its reward,
We ask in earnest plea;
Give us a chance to serve Thee,
Lord.

No more we ask of Thee!
—Anthony F. Klinkner.

Feed him that is perishing of hunger;
if you fail to do so you are guilty of death. —St. Ambrose.

The bread you retain belongs to the hungry;
the dress you lack up is the property of the naked. —St. Ambrose.

What is superfluous for one's need is to be regarded as plunder if one retains it for one's self. —St. Ambrose.

3,431,268 Meals Served By Priest in Two Years

St. Louis, Mo., Nov. 18. — Two years ago Magr. Timothy Dempsey, known affectionately by every St. Louisan as Father Tim, opened a free lunch room where meals were to be served free and no questions asked. At the close of his second year this week he had served 3,431,268 such meals in quarters that have grown from a single room to a large hall. All food has been contributed by persons of varied creeds and races.

Father Tim's methods are a pain to organized charity. He makes no investigations and asks nothing in return. "When a man's hungry he doesn't need a lecture; he needs food," is the way he explains it. —From the N. Y. Times.

"Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingman." —Pius XI, *Forty Years After*.

The Third Lesson from the

Matins of the Little Office of the Blessed Virgin Gospel of Saint Luke I, 34-38

And Mary said to the Angel: How shall this be done, because I know not man? And the Angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also the Holy One who shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth hath conceived a son in her old age, and this month is the sixth to her that is called barren, for with God no word shall be impossible. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And thou O Lord, have mercy on us!

Response: Thanks be to God!

Responsory

Response: Receive, O Virgin Mary, the word which is brought thee from the Lord by the Angel; thou shalt conceive and bring forth a Son, who is both God and Man, that thou mayest be called blessed among women.

Versicle: Thou shalt bring forth a Son, and shall suffer no detriment to thy virginity; thou shalt become a mother without ceasing to be a Virgin.

Response: That thou mayest be called blessed among women.

Versicle: Glory be to the Father and to the Son and to the Holy Ghost!

Response: That thou mayest be called blessed among women.

Hotel Industry Code

The Blue Eagle has taken another industry under its wing with the adoption on November 27 of the Code of fair competition for the Hotel Industry.

In view of the fact that it will not be possible to re-employ the millions of men out of work throughout the country unless a thirty-hour week is established, the code does not seem to be a very satisfactory one. If this is a "reform," what were conditions before?

The Code provides of a basic work week of 54 hours, 10 hours per day, six days per week, with watchmen, guards, and hotel detectives not subject to these maximum hour regulations. Does this mean their hours are longer?

Maintenance employees may work in excess of the maximum hours, provided they are paid part time and one-third for all hours worked in excess of 54 hours per week.

Night auditors are permitted to work six hours in excess of the 54-hour work week, provided that the number of hours worked by them in any establishment prior to June 15, 1933, shall not be increased.

Of course, executives, as in most codes, are exempt, with the wage scale that determines an executive ranging from \$25 a week in cities of 25,000 population to \$35 a week in cities over 500,000.

Wages for clerical and operating employees vary according to the size to the population of the town wherein the hotel is located, and range from \$10 per week in communities of less than 2,500, to \$15 in cities over 500,000.

Service employees' wages shall be increased from the rate existing on June 15, 1933, by not less than 20 percent providing that the increase shall not be less than one dollar a week, nor more than the minimum paid to clerical and operating employees.

Where lodging and meals constitutes part of the employee's wage, no deductions for lodging shall be in excess of \$2.50 a week and for meals not more than twenty-five cents a meal.

Rates may be reduced by 15 percent in the South and by not more than ten percent in Kansas and Missouri.

The Code provides that weekly wages to all employees in excess of the minimum shall not be reduced even if the hours of employment may be reduced, and that within a week of the effective date every hotel must post and maintain the wages and hour provision for its employees.

CO-OPERATIVES AS INSTRUMENTS OF SOCIAL JUSTICE

GEORGE M. BOYLE

It would seem reasonable that if Catholic social teaching is to be enacted it is the mission of Catholics to enact it. Will exhortation, now happily current, on the saving theories of the encyclicals bring this about? Will the most careful study and the most brilliant explanations of the encyclicals bring it about? Are the people unaided able to set up the economic institutions which will render social justice operative?

The answer is a negative of some magnitude: Forty years after Leo XIII gave the epochal *Magna Carta* of the social order, our Pius XI had occasion to write: "Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure."

Yet, it could not be said that *Rerum Novarum* was not preached from the pulpit and in the press. It was; and its effect on social ideology was tremendous; it has bound up the wounds of *laissez faire* and saved it from its earlier destruction. In no sense then would it be justifiable to disparage the importance of theory—of social and economic principles. But these do not complete the ambit of social justice.

The good effects of *Rerum Novarum* were mitigated because our economic institutions built on *laissez faire* continued to function on *laissez faire*. Men, acknowledging and cherishing the ideas of social justice, even then could not practice them.

The Catholic concept of social justice today might be compared to a great ship—if I be permitted the analogy. It is built of priceless materials by the Master Craftsman. It is a splendid thing to examine, to study, to read about; its plan has greatly influenced the construction of other ships. But, as to itself, it has never been taken off the docks—while men are putting out to sea in every design of leaky sloop.

What is needed is the device to launch the ship—and people to launch it without recess of democracy.

Is there the device? Have we, in short, the economic institutions which will implement social justice? In the United States where the economic life is dominated by some six hundred corporations, it is doubtful if existing economic institutions could be found that would implement social justice. The ideas of *laissez faire*, of making a million, dominate the business mind.

In seeking the device to implement social justice consider for a moment what has been called the Co-operative Movement: It took standardized form less than a hundred years ago in Rochdale, England. Twenty-eight "ragged, hungry weavers" are the cast in this economic drama which dwarfs the painted romances of Big Business in its wildest orgies of exploitation. It takes them a year to save \$125,000. With this they open a co-operative store on the ground floor of an old warehouse.

In 1931 the British Co-operatives, which grew out of it, returned \$130,-

000,000 to the people as consumers; sufficient to make 130 millionaires in one year alone. (This is of the essence of Co-operation: An economic institution run co-operatively returns to its patrons the profits which in ordinary business go into private hands.) The movement has spread all over the world and has grown stubbornly in spite of capitalist oppression, greed, ignorance, and politics. In England it has even grown through the depression, increasing its employment, its wages, and its net trade surplus. Needless to say the whole story of this movement is submerged as much as possible by the press that serves private business.

Here is an economic phenomenon that challenges the world. It challenges in a particular way Catholic social students. It should be remembered that the Co-operative Movement has reached its present status, and that is an impressive one, in a few other countries besides England, against all opposition, and without the definite support of churches, formal educational institutions, or agencies of popular enlightenment. It is a bit of a natural wonder. It is a monument to a natural sense of social justice in man.

The question might well be asked: What if Catholics, through their universities and laymen's associations, took hold of the economic methods of the Co-operative Movement and set up the economic institutions based upon its principles? (I have said its economic methods because some have written a philosophy about it which may or may not be acceptable.) Would this, under favorable conditions, supply the working model to implement social justice, which might, in short order, change the face of the earth?

The Co-operative Movement embraces more than stores. On its principles are founded Credit Unions or People's Banks, industries in which the workers are sharers, group marketing for primary producers. Thus the four main arteries of the economic body can be made to function through group operation.

This article up to here is somewhat rhetorical. For, what it submits has already been put in action by the Catholic University of St. Francis Xavier, Antigonish, Nova Scotia, through its Extension Department. And the foregoing is but a hurried summation, with the infection which personal interpretation may have given, of what is the thought behind their Movement. Catholic priests in many European countries, too, are promoting one or more of the co-operative economic institutions touched above.

We are frequently reminded that it is not the function of the Church to set up economic systems. But it is incumbent upon Catholics to work towards the enactment of social justice. To do this it is necessary to set up or adapt the economic institutions which will exemplify social justice. Those of the co-operative form come as close to this as is humanly possible. It is submitted that a program for founding co-operative economic institutions may be the device or the apt means of implementing the teachings of the encyclicals.

It is vain for a man to regard himself as innocent while he usurps for his own the gifts of God which belong common to all. Those who do not distribute what they have received are wading in the life blood of their brethren. Every day they murder so many of the poor who are dying of hunger as might be saved by the means which they keep for themselves. For when we distribute to the poor what they need, we are not giving what belongs to us; we merely pay back their own. We are paying a debt of justice rather than fulfilling a work of mercy. —St. Gregory.

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

U. S. Sells Industrial Power at 45% Saving

The Tennessee Valley Authority has just signed its first electric power contract with a municipally-owned distributing system, that of Tulepo, Miss. The industrial energy charges specified start at 10 mills per kilowatt hour for the first 10,000, and go as low as 2.5 mills for users of over 500,000 kilowatt hours a month. The Muscle Shoals rates will save approximately 45 percent to industrial power users who are now getting their electricity from the privately-owned Mississippi River Company.

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NRA

"Unless the Lord build the house, they labor in vain that build it."
Psalm 126.

The Christmas Season

Teresa and Freddy her Sicilian playmate from upstairs, have been sitting around making Christmas cards. Freddy has walked off with his masterpieces, but we are reproducing a couple of Teresa's—her Christmas greetings to our readers.

Peter Maurin is in town for a few weeks' visit, leaving his ice-cutting and wood-chopping in the camp upstate to help with the work of getting out the paper, and all day long the office is crowded. We are not only a newspaper office, but a continual round-table discussion and a workers' school all in one.

The typewriters have been moved out into the kitchen so that the writing of the paper may proceed. The children take one corner of the room when they are with us. Fortunately the neighbors take turns in offering their kitchens as playrooms on cold and stormy days when the kids must be indoors. So occasionally we have quiet, but not often.

We feel the need of more room, so Harry Crimmons of our circulation department is starting a campaign of prayer that the Dutch sausage vendors in the adjoining store may move out so that we may move in and use the rooms for the Catholic Workers' school which is a part of our program.

Catholic Worker Program

ROUND TABLE DISCUSSIONS.
A WORKERS' SCHOOL.
HOUSES OF HOSPITALITY.
AGRONOMIC UNIVERSITIES.

Progress

It was just one year ago, December 8, that I spent the morning at the National Shrine of the Immaculate Conception in Washington. I had been sent down to Washington to cover the Hunger March of the Communist Unemployed Councils and the Farmers' National Convention, for *America* and the *Commonweal*.

There was social justice in the demands made by the Communists—they were the poor, the unemployed, the homeless. They were among the ones Christ was thinking of when he said, "Feed my Sheep." And the Church had food for them, that I knew. And I knew, too, that amongst these men there were fallen-away Catholics who did not know the teachings of their Church on social justice—that there was a need that this message be brought to them. So I offered up my prayers that morning that some way be shown me to do the work that I wanted to do for labor.

When I returned from Washington, I found that Peter Maurin had been to my home to present his program of action. He had read the articles I had written in the *Sign* and the *Commonweal* and he came with the proposal that we start THE CATHOLIC WORKER. It took some months for the project to get underway, but with his faith and inspiration, the paper was started, and it has been by the grace of God that it has continued and has grown so that now it reaches over the United States and Canada from coast to coast.

We do not know how we get along. But we know that we are making progress. We keep simple books. What money comes in is listed on one side of the book and what goes out on the other. And we don't often compare them. We only know that the printing bill is getting paid, and so, too, the expenses of running the office and feeding our friends who drop in to see us and remain to help us.

Our files are filling up with letters from workers and scholars, priests and laity all over the country who are commending and collaborating in the work.

And we are not just getting out a paper. We are carrying out as far as we can the program of Catholic Action proposed by Peter Maurin, which calls, first of all, for individual responsibility. Every one can help.

We need, of course, funds to carry on the work. We are not making a drive. We do not set a goal of a few thousands, of forty thousand as the *Daily Worker* does. We proceed on a simpler way. We ask—and trust that we will receive. We ask our friends to continue to support the work which we are doing, and to interest their friends in supporting it.

If you cannot help with money, you can help in building the circulation. Last month in answer to our appeal a widow sent her mite of a quarter, several new subscribers, and two sheets for our first House of Hospitality. We appeal to others to follow her example, to give what help they can give. There is none too poor, and let us hope there is no one too disconsolate about the existing order, to help us with our program.

And for the help we have received, for the ardent support and the prayers which have gone up for us all over the country, we express our heartfelt thanks and gratitude. The hearty cooperation has made the burden of our work lighter, and we are deeply grateful.

LETTERS and COMMENT

"I must confess that when a friend showed me a copy of THE CATHOLIC WORKER about a month ago, I was struck with wonder, for as you state, your publication is the first Catholic labor paper in America. Certainly those who have 'labored' with Catholics, both of the clergy and laity, in an endeavor to get them to face practical issues, are more than joyful to see your publication come to the front with a determined attack on the problems of everyday life of working people.

"In addition, although Fathers LaFarge, Edward Murphy and others have constantly written of the problems of Negroes in such publications as *America* and *The Sign*, most Catholic publications have been silent on injustices suffered by colored people both within our Catholic institutions and without. Therefore, your recognition of the common problems of colored and white workers is a distinct step forward in focusing the consciousness of Catholics on the subject of race-relations.

"The Inter-racial Commission is an affiliation of over 100 organizations and some thousands of individuals in Chicago and suburbs who are interested in the improvement of race-relations. In the next issue of our Inter-racial Bulletin, we are writing up your publication. In addition, in the Inter-racial Library we are starting this year, we intend including your monthly. I think it would be an excellent thing if you were to establish an exchange with our Bulletin, with The Inter-racial Review in St. Louis, and with our other inter-racial publications.

"It also would be interesting to see one of the workmen at the top of your front page shown to be a colored workman (ala The Daily Worker). Good luck!
Arthur G. Falls, M. D., Chairman.
Inter-Racial Commission, Chicago Urban League.

"I have been handed a copy of the October number of your nice little paper, THE CATHOLIC WORKER, and was going to put you on the exchange list when I find that you are already a subscriber to our paper, the *Progressive Miner*. Enclosed please find 50c for which put me on your list for THE CATHOLIC WORKER.

"I believe there is a large field and a great need for a paper such as yours, and I hope that you will be soon able to make it a weekly. "We are having plenty of trouble with the 'Commies,' who are boring from within, but are able to hold our own with them. Do not let anyone cause you to believe that the *Progressive Miners* of America is in anyway connected with that party, for it is not."

Joe P. Goett, Editor pro tem.
The Progressive Miner.

"The copies of THE CATHOLIC WORKER arrived and I read them with great interest. The publication is unique and is just what is needed at the present time. That it deserves enthusiastic support is evident, and in some way or other I feel that it will succeed. The articles are varied, well chosen and carefully written and have an appeal which is beyond the ordinary. I wish that I were in a position to secure the necessary funds, but being in this line of business in which I am "tamquam nihil habentes et omnia possidentes," I shall have to resort to prayer to assist.

"I introduced the paper to the Rector of St. John's Seminary, Boston, and urged him to make it known. Besides, I gave it to one of the priests and urged him to do what he is able. I placed it in the recreation room here and heard

The Catholic Sea Workers' Movement

By A. Gannon

THE CATHOLIC WORKER deserves well of the Catholic sea-world for publishing two such admirable articles as that one which lights up the Russian port scene and that other which shows us a forgotten people. May I be allowed to add a commentary, very briefly, by way of explanation as to what the Sea Apostolate is doing: what it hopes to do for our seafarers.

Beginning in Great Britain more than four decades ago as a sailors' section of the Apostleship of Prayer, and reorganized on an international basis in 1920, the Apostleship of the Sea organization works for the spiritual, social and moral welfare of Catholic seafarers throughout the world. This movement is now firmly established in the leading maritime countries. Pope Pius XI has given his blessing and approval of it: the Bishops everywhere have blessed and encouraged it. Wherever it is established, our Catholic people are supporting it. And the sailors themselves are the spearhead of the movement.

Apostolatus Maris—being Catholic and operative in all countries

it has officially this Latin name—aims at providing chaplains and institutes for our seamen in all ports, and in helping the seamen to help themselves. It is not mere uplift work: it premises that the sailor is as good a man as his neighbor. A dozen years ago there were but 12 institutes for seamen run by Catholics in the whole world; three of these were in the United States. Today, thanks to this movement, there are forty-six institutes. The number of whole-time Port chaplains has increased in the same time from zero to fourteen. But still we are only at the beginning of the work. It has recently been decided to form a National Conference of the Sea Apostolate in the United States—this arising from the N. C. C. C. meeting at New York.

It is now the business of the Catholics in America—and especially of American Catholic seamen to build up such services as the Sovietists give to their sailors plus—and the plus is important—the application of Catholic Sea Action principles.

some very nice comments on the paper and the makeup."

E. P. TIVNAN, S. J.,
Boston College, Mass.

"Your letter of the 23rd inst to hand, and enclosed you will find payment for this month's bill for THE CATHOLIC WORKER.

"You will have to thank Miss Kathryn O'Malley, one of your good workers, for all the inquiries coming to you from this part of the country. She got me interested about two or three months ago, and I have been spreading the good news ever since.

"Our annual diocesan conference for the study of social problems was held here on the 17th and 18th inst., with our bishop, 55 priests and about 75 laymen in attendance. This gave me the opportunity I was looking for, and I am pleased to learn that there was some response. "Everyone here is hoping that the day is not far distant when The Catholic Worker will be a weekly publication.

"With prayers and best wishes for your success."

(Rev.) J. H. MACDONALD,
Sidney, Nova Scotia.

"Your article in the *Rosary* reminded me of my month's-old intention—to send you a missionary's dollar. I got a colleague to read the article here in my office and collected another dollar from him. Would you mind sending me the WORKER either as a subscriber or in exchange. I send the October *Far East* and will send the November.

"Though my particular field now is the Orient and its missions, I try to keep 'catholic' in my sympathies. Anyhow all the sectors are inter-related now as never before—Communism is a very live issue in the Far East. And before I entered the mission seminary, my first taste of work for the Kingdom of Christ was among the down-and-outs of the Dublin slums. It was a very slight 'taste' but its effects on myself are permanent. I am scribbling this now lest I should delay too long by waiting to type a formal letter. Some time I may be able to submit an article to you on Matt Talbot and on some phases of the Dublin workers' lives. God bless your work. Sincerely in Him."

(Rev.) Patrick O'Connor, editor
The Far East, Nebraska.



"Why don't you advocate Compensation for Involuntary Idleness, resulting from dull business, 'over-production,' and what not, and for the displaced workers, that is, the workers who are thrown out of jobs by improved, automatic machinery, by the 'efficiency engineering,' the mergers and all the other 'ways and means' of the privately-owned-for-private-profit capitalist system?"

"There can be no real, effective Social Justice without either of the above; and protection for those displaced because of age barriers.

"Trying to believe otherwise, or endeavoring to mislead others into so thinking, is almost as bad as prating of 'rugged individualism' in this era of intense and ruthless 'Big Business' collectivism.

"Naturally, you would be assailed by backward looking, greedy and benighted selfish reactionaries, who have no vision; who have never learned that 'Where there is no Vision the People Perish' as the Sacred Scriptures warn us.

"You most likely will also be accused of trying to promote a wild, impractical, utopian fallacy, etc.

"But you may take comfort and fortitude in the knowledge that what the Bourbons of all ages, and their ilk, decried as heresy, became the orthodoxy, even their own, of the morrow.

"That has been the history of developments in such rectifying of 'Big Business' as the Legislation governing the Insurance function in our present-day order, the bringing of the Utilities under some sort of public supervision, through governmental bodies and so on.

"No bona fide objection can be
(Continued on page 6)



A CHRIST-TIDE SONG

"Peace" sang the angel choirs above
The new born Christ,
When in His wealth of human love,
Heaven sacrificed,
He came to lift the things of earth
Unto a plane of heavenly worth.

"Peace" let us sing in prayerful voice
Round Bethlehem's cave.
Why measure pain? Let us rejoice!
Christ came to save—
Brother with us to live and die,
Burdens of earth to glorify!
Margaret E. Jordan.

HOUSES OF HOSPITALITY REAL NEED TODAY

Co-operative Apartment

(Continued from page 1)

with his constant propaganda for more hospitality among Catholics. The unemployed single women who came into the office to tell of their need for a Catholic place of shelter provided the immediate cause. And Father Nicholas and Father Secor with their ready co-operation and courage completed the work which could not have gotten under way without the co-operation of the priests.

So far three beds are all that have been obtained, although ten are needed. We also have four blankets, two of them donated by a woman whose family are unemployed save for one son who is working for ten dollars a week. She washed the blankets herself and sent them down to the office with prayers for the success of the new venture.

Another woman, unable to afford to buy things herself, canvassed among her friends until she found one who voluntarily bought ten sheets, towels and pillow slips.

We have mentioned in another place in this issue how another friend sent in the first contribution in the way of two sheets. Another woman sent drapes, a blanket and sheets, and she is the mother of a large family who could well use them herself.

There is no one no matter how poor who cannot do something for us, so we do not hesitate to ask our New York and Brooklyn readers to call the office if they are able to donate sheets, blankets, towels, pillows, or if they wish to make a donation of money to buy any of these things.

Today we are taking CATHOLIC WORKER money to buy more beds from a rooming house which is being disbanded. We spent some time looking around for some without success, for people don't keep such cumbersome things if they are not in use.

The winter is on us and we can wait no longer and beds we must have. We will borrow blankets for the time being and use those of the editors. They can roll themselves in coats and newspapers, which are said to be warm, though we are sure they are very noisy.

However, we hug to ourselves the assurance that "all these things" such as blankets "will be added unto us," so we are not dismayed. Come to think of it, there are two rugs on THE CATHOLIC WORKER floor, which, if energetically beaten out, will serve as covers.

Christ's first bed was of straw.

P. W. A. Jobs in Atlanta

A goodly number of jobs on the million-dollar housing project in Atlanta will go to Negro workers, it was announced recently by the Public Works Administration, which advanced funds for the project.

N. A. A. C. P.

SHEED AND WARD

Announce

CHRISTIANITY AND CLASS WAR

Nicholai Berdyaev

This book deals with the greatest issues of the time. An enormous section of humanity is now conscious of the sheer injustice of its state of life and the impulse to change it is now growing in force.

\$1.50

Some Real Catholic Action

By MICHAEL GUNN

After a well known priest had read and given his approval to the plans of The Labor Guild as a good and practical way of applying the Papal Encyclicals, a small group of practical Catholics met every week for eighteen months to study the plan and proceed from that to the demonstrating of it as the seed of a social justice movement, the only alternative to Communism.

Prayer

Every student of our plan was a member of a Catholic society that called for personal sacrifice such as the S. V. P. Nocturnal Adoration, etc. The meetings opened and closed with prayer, the members also offering up Holy Mass, Holy Communions, etc., for enlightenment and guidance.

Action

On November 1st we opened our headquarters at 80A Smith street, Brooklyn. All the capital we possessed was immediately swallowed up in rent, gas, light and sundries; the moving expenses are not paid yet.

We did not know from one day to another what we were going to eat, yet, while we asked for nothing the members saw to it that no one ever went short.

During the first week we had no heat at all and the cold and damp was intense. We received a small stove from THE CATHOLIC WORKER. The following week we received a larger one from one of our members and now we have another one, which is the best of the three. The fuel we burned was paper, wood and straw carried in from neighboring stores. As Peter Bennett, our Financial Secretary, remarked, "all the false pride we ever possessed has already been knocked out of us by the Guild."

Do Coming Events Cast Their Shadows Before

When we first moved into our new premises we put curtains on the shop window until we would get things straightened out. We immediately received a number of callers who evidently thought we were opening a speakeasy; even the owner dropped in to see what it was all about. Finally as if to settle all doubts about the matter, a real

"dope" lay down in our doorway and fell sound asleep. We are wondering if this is a forewarning of the possible misunderstandings we will probably meet with in the future.

A Month of Progress

We now have a neat little shop displaying brushes, papers and books on Social Justice. A large notice explains the different kinds of work our members are prepared to undertake.

Behind the shop we have a reading room and library, a community room and a workshop for the use of our members.

The workshop has been subdivided as follows:

Watchmaker

Patrick Condon has his division already full of watches and clocks, many of which have been fixed, free of charge, for unemployed members.

Electrician

Herbert S. Thomas has his corner covered with electrical and radio parts.

Pipe-fitting and Plumbing

Mr. Frank Lowery has done heroic work for the Guild. He has fitted up benches, racks, portable beds, cooking and heating stoves, and at time of writing he is busily engaged with the erection of shower baths.

Brushes

The brushes in the shop window are sufficient evidence of Mike Gunn's share in the work.

Moving and Expressing

This end of the work is capably handled by Edward F. Gately.

And so the Labor Guild advances, "brains, capital and labor combine together for common effort." Pope Pius XI.

Hospitality

At first we had two members living with the Guild then we had three, then four and thus we advance in every direction.

The atmosphere of the Guild has been truly Catholic. Prayer, Action and Sacrifice intermingle with true Christian charity.

"Religion alone can destroy the evil at its root." Pope Leo XIII.

Rugged individualism must go. It is either the Papal Solution or Communism.

Join the Labor Guild

Another Open Letter To Father Lord M. Ag.

(Master Agitator)

Dear Father:

There is a lot of talk today about the social value of Fascism.

But Fascism is only a stop-gap between Capitalism and Bolshevism.

Fascist Dictatorship is a half-way house between the rugged individualism of Capitalism and the rugged collectivism of Bolshevism.

There is no essential difference between Fascist Dictatorship and Bolshevik Dictatorship.

The trouble with the world today is too much dictatorship and too little leadership.

Leadership cannot be found among politicians, businessmen and college professors.

The appointed leaders of mankind are the Catholic Bishops.

Catholic Bishops have ceased to lead because Catholic laymen and women

do not consider the Bishops as their leaders in political and economic matters.

Catholic laymen and women

look up to the Bishops in spiritual matters

and look up to politicians and business men

in political and economic matters.

Catholic laymen and women commit the great modern error of separating the spiritual from the material.

This great modern error known under the name of

Secularism

is called a "modern plague" by Pope Pius XI.

You who are a born agitator and a theologian ought to make Catholic laymen and women realize

that the Bishops are their Leaders

in temporal as well as spiritual matters.

You who are a born agitator and a theologian

should bring a thorough understanding between Bishops, Clergy and lay people.

From that understanding

would spring a form of Catholic Action

that would be dynamic in character.

We are threatened with Dynamic Bolshevik Action

because we are sorely lacking in Dynamic Catholic Action.

Yours for Dynamic Catholic Action,

Peter Maurin.

Women: Start a Campaign in Your Organization to Open Shelters

The following is a reprint of an article syndicated weekly by the National Catholic Welfare Conference News Service, which appeared in the Catholic News, the Tablet and many other papers over the country. It runs under the heading, "The Catholic Girl," by Susan Russell.

A Place of Refuge

My Dear Girls: Every week we are asked to help solve a problem that has proved too hard to be solved alone, and some of these problems have been new in many phases. But one letter this week asks the very question I have so often asked myself: "Why are wealthy Catholic women so utterly indifferent to the fate of unfortunate Catholic girls, generally speaking, and thus, in a way, forcing them from their own Faith into that of another?" Here is an excerpt from one letter:

"Why is it, Mrs. Russell, that wealthy Catholic women do not care what happens to us—to girls who are out of work, thrown on our own, to seek shelter and live decently, through death of parents, loss of positions, etc. Why is it when we apply to the heads of Catholic Charities, they snap us off like beggars, send us to municipal lodging houses, and non-Catholic institutions, not caring what becomes of us?"

We were very much interested in reading this letter because we knew it had been written by the young woman mentioned in The Catholic Worker, November issue, who had been looking for a Catholic Shelter such as that afforded by the Salvation Army. She had told us of writing the letter some weeks before.

"I had just read an article in the same column as to getting," she told us, "and I thought of the desperate situation of so many of our young Catholic women who had so much more serious questions to take up. And so I wrote to Miss Russell about it."

"Here is my answer to your question," writes Miss Russell:

"I do not know. But I do know what I am going to say is not going to meet with the approval of those who do these things. For some not to be accounted for reason wealthy Catholic women, generally speaking, are not interested in the fate of poor Catholic girls. If a girl has to ask parish aid through no fault of her own, it places a stigma on her ever afterward. They close their doors against her."

The Dorcas Society

"I am not speaking of girls who have crossed the line, but of girls who are being driven across it by these very women."

"St. Vincent de Paul Societies are doing a wonderful work, but they would have a far wider scope if all who could, and should, would sign on the dotted line for membership. It is these very people who quickly tell you 'Why come to me? Go to the St. Vincent de Paul Society. That's why it was organized'—and this when you ask them to help a girl in need."

"Yet they do not give a penny to it. But the bridge prizes they have at their parties! Sometimes I wonder if such people intended to live forever? Do they never think of the last judgment? Death bed repentance—when they can do nothing else but repent—I suppose is better than none. But just how much it is worth on the other side has yet to be found out on this side."

Will Find a Way

"Of course in every parish there are burden bearers, and equally, of course, there are homes where unfortunate girls are welcome. But they are few. In every city there are so many vacant houses owned by Catholics, any one of which could be given or lent for such a home, and in attics there is more than enough furniture. Ways and means could be found for maintenance. That is not the trouble. The trouble is indifference to the fate of poor girls of their own Faith who are thus driven into places where they trade faiths for food, shelter and warmth. There is no use saying they would not if they

were good Catholics. They are, but the pangs of hunger, the sting of the cold, no shelter but the street—could you hold out against it day after day? It is not that they give up their religion. They do not. They are suffering so, they can't think past the suffering. They are worn past human resistance."

"Oh, girls, let's answer this letter by saying we do not know why such things are done—why homes are not provided for emergencies by those to whom God has given in abundance. But this we do know—some day and before long, please God, we'll have a Pen Pal Hall in every parish where a girl in need will be welcome. We'll do it because WE WANT TO DO IT, and where there's a will a way will be found. We are taking care of many of them now. Some have been taken from non-Catholic institutions and brought back to their Faith, and with the help of our Blessed Mother many more shall be."

WORKER TELLS OF SWEAT SHOP

And so I got a job.

The pay wasn't much, but after a long time out of work you're glad to take anything, and seven a week looks like a fortune.

The job was with the Mil-May Packing Company, which packs De-Fi Dates. They're sold at McCreery's, which is under the Blue Eagle, and I'm sure if they knew what they were getting in the way of sweat shop labor they wouldn't buy them.

I got to be assistant forelady of the basket makers. They made the little baskets to put the dates in. If you were on piece work you got seventeen cents for one hundred small size, and 25 cents for large size baskets. Eight hundred and fifty small baskets was a high average for a girl to make in a day. Other girls packed and stuffed dates for four cents a dozen up. None of them made more than five dollars a week. But when I got the job of assistant floor lady I made eight.

Labor laws require chairs with backs for factory work. But the twenty-two of us had three stools between us. We used to take turns.

And as for sanitary conditions, they were awful. They were a nice bunch of girls working there and they tried to clean up the place themselves even to washing the windows. Then the boss wanted them to clean out the lavatories besides.

Two of us counted around 20,000 baskets a day, made up cases for them, sealed them and stacked them, etc. In between I tried to teach the girls English and they taught me Italian.

Working at baskets is hell. Your fingers get all raw and split open and you get the straw in them. When I came on there were several cases of infected fingers. But I made the girls tell me when they got split fingers and I'd put iodine on them and bind them up so there wasn't any the two months I worked there what with just taking a little care.

I know another girl working for the Peter Pan Nut Company at 693 Broadway. They box figs, dates, and raisins and get seven cents for two dozen boxes. They average \$3 to \$5 a week.

How can a girl live?

Many schools and colleges are using THE CATHOLIC WORKER in Catholic Action groups and economics classes. Help us introduce it in your school.

SHOW BY PRAYER AND WORK YOUR STAND AS A WORKER

BENEFIT CHRISTMAS SOCIAL

Sponsored by the

IMMACULATE CATHOLIC CLUB

To Be Held at the

CLUB ROOMS

506 East 15th Street, New York City

On Sunday Evening, December 17, 1933

Entire proceeds to go toward the relief of the poor and needy of the Immaculate Conception Parish

Admission: Gentlemen, \$1.50; Ladies, 50c.

Refreshments Will Be Served

HOUSING

Antiques make good museum pieces, yet in this age when any one with the price in his pocket is exhorted to buy the very last word in cars with no-draft ventilation, midget radios and iceless iceboxes, over 500,000 families right in the city of New York (ultra modern as it is supposed to be) live in tenements of a type awarded a prize in 1879!

Right across the street from the Catholic Worker there are six-story tenements with backyard toilets and this is not exceptional in the neighborhood. Everywhere there are old-style perpendicular fire escapes, although the law has called upon the owners for years to change them. The flats are cramped, airless and small. The rents range from ten to twenty dollars a month.

The following statistics deal with New York City, but there are slums in every large city in the country and real estate men are the same the country over.

Between 1900 and 1930, old law tenements decreased only 18 percent, and the New York State Housing law of 1926 resulted from the failure of private builders to supply low cost housing for the city dweller.

There still remain some 68,000 old law buildings that sheltered in 1930 about 528,000 families. Many of these structures are 60, 70, 80 and even 100 years old.

The report of the State Board of Housing, 1932, minced no words when it stated:

"New housing supplied by the building industry, as it passes through alternating periods of booms and depressions, succeeds only at rentals that are out of reach of the majority of the population."

The final report (1932) of the Committee on Large Scale Operations of the President's Conference on Home Building and Home Ownership declares that "it is an anomaly that during the period of our country's greatest advance in national wealth—the past twenty years—the housing for 70 percent of our population has progressively deteriorated."

The Information Service of the Department of Research and Education of the Federal Council of the Churches of Christ in America points out "that real estate interests have actively opposed laws creating State Housing boards and investors have opposed loans by the Reconstruction Finance Corporation on the grounds that the building of better houses will cause tenants to move out of existing structures and will increase the unhappy financial plight of the real estate owner, the peril of the man who has lent on mortgage and endanger the soundness of banks and insurance companies."

The Service quoted the above from a report of Robert D. Kohn, director of the Housing Division of

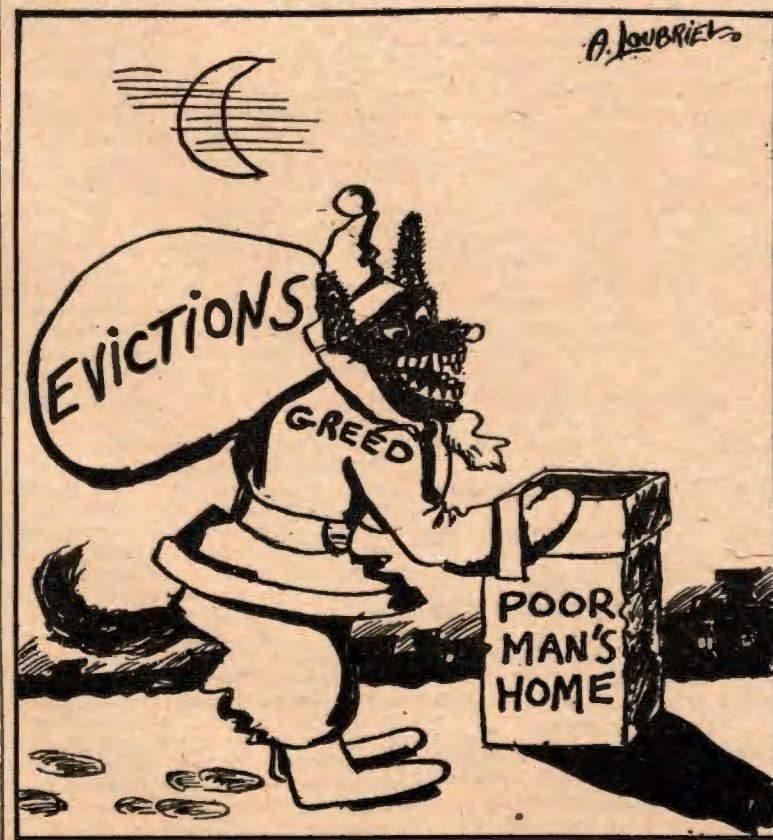
the Public Works Administration, who has further pointed out in his article which was published in the New York Times, October 17, 1932, that slum clearance is "one of the few fields in which men can be put to work on the production of useful things of which there is not already a surplus."

"Since the speculative builders have done practically nothing in the United States to provide better housing for the very low income groups," says this Federal Council's paper, "the plight of the real estate speculators arouses little sympathy and their opposition is regarded as utterly unsocial by students of housing problems."

Charles S. Ascher, assistant director of the Public Administration Clearing House, Chicago, declares that the talk about overbuilding during the last boom is an exaggeration and that "almost no new residences were built then or have been built for any but the upper third of our people measured by their family income."

Yet, despite overwhelming evidence that two-thirds of our city people are forced to live in localities that are hot-beds of juvenile delinquency, menaces to public health and family life, because they cannot afford the rents demanded by greedy landlords for more pleasant surroundings, block after block and apartment after apartment of the higher class remain empty because the rents remain too high to be reached by any but the remaining third of the people.

And the saddest part of the whole tale is that people cannot live in peace even in the slums without the fear of eviction hanging over their heads.

**Letters and Comment**

(Continued from page 4)

raised against such elementary Social Justice as fair compensation for enforced idleness, enforced unemployment, and discrimination because of arbitrary age limits set by the employers, and others, including technological and 'speed-up' schemes.

"Only those ignorant of the realities, or bent upon ignoring them, would object; plus those others whose integrity I.Q. is minus."

"There is no more sacred duty than to safeguard workers, and their dependents, who, through no fault of their own, are denied the opportunity to earn a livelihood."

"To deny them compensation for such compulsory disability to earn their own living is a glaring example of 'Man's Inhumanity to Man' and certainly it is NOT Christian."

JOHN B. ERIT.

TO A FRIEND

Dear Mr. McGivney:

Thank you for your suggestion regarding the distribution of the Catholic Worker.

It was very timely and we intend giving it to others so that the parochial branches may have something new and interesting.

Fr. Thomas F. Conlon,
O. P.
National Director, Holy Name Societies.

Catholic Worker Plans For the Coming Year

A Manhattan Catholic Workers' School to be located either next door to or on the same block with THE CATHOLIC WORKER is the next number on the program of Peter Maurin. Here he plans to have evening lectures and discussion groups for the winter months. Some time later, a workers' congress will be undertaken, with two days of sessions taking up such questions as Agronomic Universities, Houses of Hospitality, The Labor Guild, the NRA and other subjects.

A spiritual revolution is upon us. Are you going to take part in it? **HELP SUPPORT THE CATHOLIC WORKER!**

ECONOMICS—NATURAL AND SUPERNATURAL

By REV. J. D. LOEFFLER, S. J.

"Lord, to whom shall we go; Thou hast the words of eternal life."

The world economic situation is so complex that no ordinary man can pretend to understand all the factors involved and prescribe suitable remedies. It has been said that no one is equipped to handle social problems adequately until he has mastered the more fundamental problem of economics. Moreover the world has reached a stage where economic problems are almost always international, even world-wide, problems.

Unemployment and overproduction, inflation and credit, war debts and trade balances, gold standard and staple values, and innumerable other problems are so intimately intertwined that no one of them can be solved without reference to all the others.

What need there has been for great confidence and co-operation with our President in his attempt to solve them. The Gordian knot was child's play in comparison. Most of us have followed his lead blindly. We courageously stifled our fears, and said, even proudly: "We do our part," knowing little what it means.

Evils of Our Times

Alienation from Christ.
Spiritual malnutrition.
Dormant supernatural life.
Thoughtlessness of things of eternity.
"No man thinketh in his heart."
Disrespect for authority.
Rebelliousness of spirit.

Greed and selfishness.

Coldness and tepidity.

Lack of faith.
Human respect.
Spiritual cowardice.

Alienation from the spirit of the Church; lack of understanding of its sacred functions.

Indifference and coldness toward the fate of brethren of other nations.

Frustration of individual efforts.
Helplessness and discouragement in face of organized opposition.

Individualism; harsh and selfish.

Disruption of the home; divorce and birth-control.

The world has come more and more to realize that it is all one big family and rises or falls together. What a task it is to revive so huge an organism when it has fallen upon evil times!

But there is another and infinitely more important organism that has fallen upon evil times, and the task of reviving it is even greater and more intricate. It is the Mystical Body of Christ, the Church upon earth. The intangible things of the spirit are not as well understood by men as the material things of the body. Fortunately we are not dependant upon merely human guidance and direction. The Holy Spirit, speaking the same words audibly through the head of the Church and silently to the individual spirit, operates in the souls of men and directs the paths of reformation and recovery. But He, also, requires our confidence and co-operation. God provides the means and every assistance, but He wills that men be saved by the efforts of men.

Let us review some of the acknowledged needs for the spiritual recovery of human society, and some of the more evident manifestations of the Divine foresight and solicitude in our behalf:

Supernatural Remedies Provided

Frequent, even daily, Communion cf. Encyclical, 1908.

Spiritual Retreats of Meditation and contemplation; Encyclical, 1929.

Christ proclaimed King of Human Society; His Feast solemnized; 1925.

Spread of doctrines of Social Justice. Encyclical, 1931.

Growth of St. Vincent de Paul Society, 1833-1933.

Devotion to the Sacred Heart reserved to "these latter days when the hearts of men have grown cold." Encyclical, 1928.

Eucharistic Congresses; tremendous public demonstrations of faith a. g. Dublin, 1932.

The growing Liturgical Movement in Europe and America. Apostolic Constitution, 1929.

The vast expansion of the missions and growth of interest, Encyclical, 1926.

Catholic action; universal organized action of the laity in the social apostolate, 1923-1933.

Growth of the doctrine of the Mystical Body of Christ, 1910-1933. Encyclical on Christian Marriage, 1930.

We do not speak of the innumerable unseen workings of grace on the human heart, but merely enumerate a few of the more manifest efforts of the Church and the Holy Ghost in our behalf. "I have come to cast fire on the earth; what will I but that it be kindled." Can we proudly hold up our heads and say: "We do our part?"

Rev. J. D. LOEFFLER, S. J.

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

—St. Augustine.

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

THE CATHOLIC WORKER is supported entirely by donations. We are especially anxious to obtain monthly pledges for small amounts. Will you help us if you can?

Senator Wagner to Keep Watchful Eye on Levee Jobs

New York, Nov. 17.—Despite his taxing duties as chairman of the National Labor Board settling labor quarrels under the NRA Senator Robert F. Wagner has promised the N. A. A. C. P. to keep "a watchful eye" over any developments which might affect unfavorably the Negro workers on flood control projects. "Rest assured," he writes Walter White of the N. A. A. C. P., "that I will do everything possible to insure the strict observance of the written agreements which we have secured after a sharp battle."

N. A. A. C. P.

"Certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." —Pius XI, Forty Years After.

HELP THE CATHOLIC WORKER!---GIVE COPIES TO FRIENDS

Interview With Moley Told By Peter Maurin

The following is an address delivered by Peter Maurin at the last Round Table Discussion held by THE CATHOLIC WORKER at the Manhattan Lyceum, Sunday, December 3:

LEGALIZED USURY

Two years ago, I went to see Professor Moley, former head of President Roosevelt's Brain Trust, and said to him: "I came here to find out if I could make an impression on the depression by starting a rumpus on the Campus."

But I found out that agitation is not rampant on the Campus. Only business is rampant on the Campus although business is the bunk. May be, said I, history cannot be made on the Campus.

And turning toward his secretary, Professor Moley said: "That's right, we don't make history on the Campus, we only teach it."

And because history is taught but not made on the Campus of our Universities,

THE CATHOLIC WORKER is trying to make history on Union Square, where people have nothing to lose.

A battle royal is raging between East and West between stock speculators and land speculators between money lenders and money borrowers.

To go back to the gold standard as the so-called "sound money" people propose is to favor the money lenders at the expense of the money borrowers.

To increase the amount of currency as the mild inflationists propose is to favor the money borrowers at the expense of the money lenders.

To devise schemes so as to bring about a rise in prices is to favor both money lenders and money borrowers at the expense of the consuming public.

We made the mistake of running business on credit, and credit has run into debts and debts are leading us toward bankruptcy.

The Jews had a way of wiping off the slate Every fifty years, the year of the Jewish Jubilee all debts were liquidated.

But nobody, not even the Jews, proposes this old time solution. John Maynard Keynes, the well known English economist, says

that we ought to ask ourselves if the Mediaeval economists were not sound in condemning money lending at interest.

In his book on *Religion and the Rise of Capitalism*

R. H. Tawney, another English economist, points out that at the basis of our acquisitive society

we find legalized usury or lending money at interest. Because the State has legalized money lending at interest in spite of the teachings

of the Prophets of Israel and the Fathers of the Church home owners have mortgaged their homes,

farm owners have mortgaged their farms, institutions have mortgaged their buildings,

governments have mortgaged their budgets.

So we are where we are

because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

To go back to the teachings of the Prophets of Israel and the Fathers of the Church, as I propose in my Easy Essays in the current number of THE CATHOLIC WORKER, would not do any injustice to the money lenders or the money borrowers or the consuming public. Money lenders would get their money back, money borrowers would find their burden lightened and the consuming public would not have to pay the bill.

We would go back to the point from which we should never have gone.

We would go back to the time when no one was called a gentleman who indulged in money lending at interest.

We would go back to the time when people could not see anything gentle in trying to live on the sweat of somebody else's brow by lending money at interest.

Many people say that we cannot go back.

But I say neither can we go ahead, for we are parked in a blind-alley.

And when people are parked in a blind-alley the only thing to do is to go back.

For when people lend money at interest that money is invested.

Money invested increases production.

Increased production brings a surplus in production.

A surplus in production brings unemployment.

Unemployment brings a slump in business.

A slump in business brings more unemployment.

More unemployment brings a depression.

A depression brings more depression.

More depression brings red agitation.

Red agitation brings red revolution:

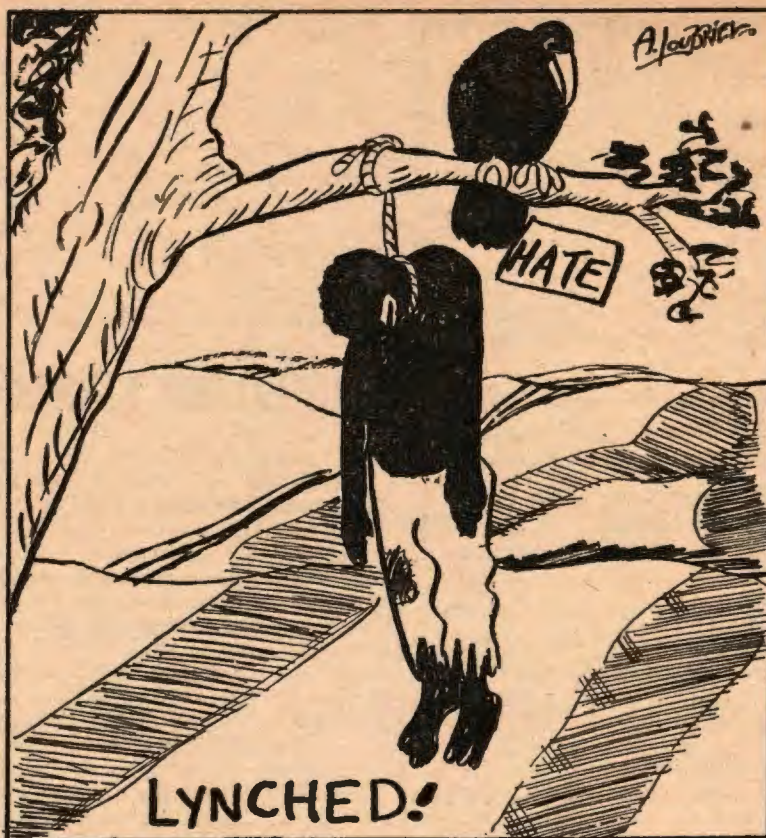
A Priest Speaks

SOUTH BEND, Ind., Nov. 20.—Challenging criticism of the Chamber of Commerce against compulsory features of the NRA, the Rev. John P. O'Hara, C. S. C., acting president of Notre Dame, told a gathering of business men here today that "if business insists on the suicidal course it was pursuing in 1929, there must be invoked a power that will free business from its own defiance of economic and moral laws."

Referring to a statement of Silas Strawn that not enough men or money existed in the country "to put a straitjacket on business," Father O'Hara declared:

"That may be true, but if business attempts to follow the mad course it was following in 1929 there should be moral power enough in the United States to put it into a straitjacket and control it as a mad man would be controlled."

"If the Chamber of Commerce of the United States has in mind the continuance of the laissez faire policy, it is blindly working for a perpetuation of the conditions that brought on and will continue the depression. If it is working simply to prevent the pendulum from swinging too far in the other direction, then more power to it."—From the N. Y. Times.



Under the Crusader Flag Catholicism and Capitalism

That man may have life
And have it more abundantly
Is the purpose of Christ's mission.
That man may not have life,
Or have it not abundantly
Is the reason for Satan's intrusion
in man's world.

To assimilate man to God through Christ,
To fashion man in the likeness of Christ

Is the end of the Christian religion.
Hence Catholicism.

To frustrate the sanctification of man through Christ,

To form man in the image of Satan
Is the end of the Satanic religion.
Hence Capitalism.

While Catholicism exalts
And makes of man a sort of god;
Capitalism degrades

And makes of man a sorry stump.

Kreuger, the suicide;
Rockefeller, the unscrupulous;
Insull, the hounded;
Wiggin, the conscience-less;
Morgan, the usurer;
And Mitchell, the discredited, are
true expressions
Of the Satanic religion, called Capitalism.

Francis of Assisi, the saint;
Thomas of Aquin, the scholar;
Godfrey of Bouillon, the hero;
Dante Alighieri, the poet;
Fra Angelico, the artist, and
Matt Talbot, the workman, are
truly expressive
Of the over-flowing Christ-life,
called Catholicism.
—Joseph Calderon.

Slowly Opening Up Boulder Dam Employment to Negro

Las Vegas, Nov. 24.—Under the pressure of the Department of the Interior, jobs for colored men at Boulder dam are slowly opening up. Secretary Harold L. Ickes and his assistants have assured local colored people that opportunities are being made for them.

In a letter to the contracting companies here recently Secretary Ickes stated there must be no discrimination against applicants for employment because of race or color.

Steps are being taken by the Interior department to open up Boulder City to colored residents. Up to this time Negroes have not been allowed to live in this government-owned and government-built town near the dam.

At the present time there are accommodations for transients here provided by the Federal Transient Relief Bureau so that colored workers who do come here looking for work will have a place to stay until they are employed.

Leland S. Hawkins, president of the San Francisco branch of the National Association for the Advancement of Colored People, was here last week on an investigation trip, seeking to increase opportunities for colored workers on the dam.
N. A. A. C. P.

THE CATHOLIC WORKER is supported entirely by donations. We are especially anxious to obtain monthly pledges for small amounts. Will you help us if you can?

14-Cent Wage in Laundry Code Will Be Opposed

Washington, Nov. 17.—When the hearing is called Monday, November 20, by NRA officials on the code for the laundry trade, a brief opposing the 14-cent hour wage for colored women workers in the South will be presented by the Joint Committee on National Recovery. Walter White, secretary of the N. A. A. C. P., which is one of the organizations in the joint committee, will read the brief. The laundry trade has divided the country into six groups, with different wage scales in each territory. The country is divided so that the so-called "black belt" states are all in one group and have the lowest wage for ordinary laundry workers—14 cents an hour. In the group just above the lowest, the wage is 20 cents an hour. The low group states include North Carolina, South Carolina, part of Florida; Alabama, Georgia, Mississippi, Louisiana and part of Texas. Under the proposed code a week would be forty-five hours, making a weekly wage of \$6.30. N. A. A. C. P.

Are you not then a miser and a robber, you who keep to yourself what you have received to share with others. If he that steals a dress is called a thief, does that person merit any other name who, while able to clothe the poor without subjecting himself to real want, nevertheless allows them to go naked? The bread that you keep to yourself, although not required for the needs of your family, belongs to the poor who are perishing of hunger.
—St. Basil.

Harry T. Bagley

By W. A. SCHARPER, Jr.

All my life I have known him. His name is Harry T. Bagley; he lives out in the suburbs, in Woodlawn, on Maple avenue. He is the father of three children; he has had but one wife; has never been in jail. A member of clubs, he goes to class reunions at Loyola and on each Tuesday invariably attends the K. of C. luncheon, downtown, and has always insisted he enjoys life very much indeed.

He lost some money in the crash of '29. Since then his salary has been lopped in half; yet he still gives his annual check to our Community Chest. On Sunday mornings he ushers High Mass at St. Thomas' and in the afternoon shoots eighteen holes on the Municipal Course with three fellow clubmen. Just last Spring he was elected president of the parish Holy Name.

One time, when my father was out of work, Mr. Bagley voluntarily came and forced some money on him, and did we need it! It was a long while before father could pay him back, yet Mr. Bagley never said anything; he's a funny type; he just avoided father.

When that Negro, named Jim, who did odd jobs around, lost his mind and went around screaming and chasing people with an axe and chopped to death Mrs. Ware's twin spaniels, Mr. Bagley wouldn't permit the policemen to shoot him, but stripped off his coat and walked right out in the hot July sun and maneuvered around Jim and finally caught him up in his large arms and bore him to earth. Later, when the newspaper men came, Mr. Bagley wouldn't see them; he hid inside and sent word he was sick. But he wasn't. He was making provisions to have Jim sent away to an asylum. He's such an odd character, Mr. Bagley.

When that widow's son, Edward Lyle, got drunk and swiped a car and wrecked it, last Summer, Mr. Bagley heard of it first and went downtown at two o'clock in the morning and talked privately with several magistrates and then (so Ed told me when he got drunk again) paid all costs, all fines, just to keep Edward's mother from knowing, because Mr. Bagley knew she would worry.

Mr. Bagley likes the radio very much, and on Summer evenings reads detective stories on the front porch. At public gatherings he always joins in the singing of "The Star-Spangled Banner"; and he whips off his hat when the flag passes during our Memorial Day parade. Also he is a Republican, I've heard, and is a baseball fan. His favorite actor is George Arliss. When he laughs one can hear him half a block away; and he always carries a pocket of cigars to pass around. He calls his friends "boys"—and once I heard him refer to Mrs. Bagley as "The Little Woman."

I am still a young person and here, lately, I have been going downtown and hanging onto the fringe of our local literati, who are modern and sophisticated. I have noticed they always smirk when Mr. Bagley is spoken of. They laugh at the mention of him, and twist their lips and call him by a satiric name, Babbitt. They swell their chests and frog their voices in comic imitation of him. At first I was shocked because I have always admired Mr. Bagley, and have never thought to laugh at him. But these young people, downtown, know so very much; are said to be so very right. They don't like Mr. Bagley; they call him a Babbitt and ridicule him. But, you see, they are such educated, knowing people; everyone has such great hopes for them, has placed so much credence in what they say—so I guess they must be right, after all.

HELP THE CATHOLIC WORKER TO HELP THE NATION'S ILLS

Message For the New Year

"It has been not the least fault of our worldliness that the poor and oppressed have lost confidence in us and think the Church is but an instrument of the wealthy.

"This worldliness robbed us of that simplicity of conduct, that poverty of spirit and brotherliness of mind which alone could have won and held the confidence of the disinherited of this world.

"Because we have not taken the supernatural and its demands sufficiently seriously, we lapse widely into the open or veiled snobbery and pride of education and possession.

"The name of God was derided by us among the heathen. So it happened that we estranged from us precisely those who out 'on the cross-roads and streets' are called more than all others to fill the wedding hall.

"Even today our Lord likes to dwell nowhere better than among the tax-gatherers and sinners, even today His beatitudes are addressed not to those who are rich and well-fed, but to those who are suffering and persecuted.

"Today, when poverty stalks the streets and the idol of mammon disinherits millions and keeps them in permanent servitude, pitilessly destroying the happiness of family life, and with unparalleled levity inflaming class hatred—even today there is still room and a fertile field for the Saviour's work to be done by the Church.

"But it cannot be done merely by beautiful sermons.

"Even the great social organizations are no longer sufficient, not even the devoted labours of charitable societies.

"The only remedy is a new life in the Holy Ghost, a return of all of us to the paradox of the supernatural, a determined assent to the poor, crucified Jesus. That is the road to the rebirth of the west; there is no other way.

"The path to reform is then clear. But indeed, when describing this path, our heart fears and we should like to exclaim with the Apostle: 'Lord, who then can be saved?'

"It is quite evident to us that we of the west will not of our own accord set foot upon this path. . . .

"But are not all things possible with God? Perhaps the Lord Christ will call again from His church apostles and saints who, attired in the strength from on High, will bring a new spring into His Church.

"Perhaps He will give us a second St. Francis, a saint with a burning heart, who will seek and love poverty in human life in the brutal nakedness of its reality, in the many forms of its oppressiveness, narrowness and savagery; who will set out daily with His brethren to bear himself side by side with His children the hard yoke of dull factory-work, to share with them and lead them in to the wedding-feast.

"Or perhaps God will come to us in storm and tempest and we shall have to descend again into the catacombs in order to find Christ.

"I cannot tell, but this much I know: Whether God's grace renews us in the whispering of the breeze or the roar of the storm, it will renew us only by making us small again.

"... What are we to do, oh my brothers, my sisters? We are the collaborators of Christ, Christ's soldiers in the battle against anti-Christ. Perhaps Christ needs but three hundred men to overthrow the Amalekites. Perhaps only a dozen men of the people would suffice Him as they sufficed once before.

"If we all had dared to make the great break—through from externals to the inner being, from the world to God, from our sensuous ego to the new man in Christ;

"If we all had passed through the great contrition and the fear of a serious penance in which earthly things lose their glamour and supernatural things flame as the new reality;

"If we all loved God with all our hearts, and if through Christ we loved our brethren;

"If we learnt this at the table of the Lord and understood that those who share with us in the Body of the Lord become our nearest relatives;

"If in the strength of this new life and this new love we could see also our western lands with new eyes, not only their faults but their virtues also, their desire for truth, their strong self-reliance, their open-mindedness;

"If we developed these virtues also in ourselves and stood up to the children of the world and, like them but with our new hearts, explored the wonders of nature and discovered the secrets of science, eager to find the traces of God in nature and to imitate His wisdom constructively;

"If we loved our Church, this vision of the supernatural upon earth, as a child loves its mother, not in external obedience but with the devotion of our hearts because our conscience demands nothing less;

"If, faithful to this conscience we shared the sense of responsibility for whatever happens in the Church and through her;

"If we lived and suffered and fought together with her, not like the Sons of Thunder who called down the fire from heaven upon the faithless cities, but zealous in that quiet steady love even unto death which our Divine Master has shown us;

"If in doing so, we were not servile in mind but upright and honest and only sought what is God's;

"If ever such a new type of man could be in Christ—then God might grant Through His mercy that our little lives should kindle a new life in the west and that we all might be spared the threatening visitation of the future."—(Excerpts from Karl Adam.)

St. Anthony Says—

"Riches are like thorns to those who hold them tightly; they not only hinder a man, but pierce and wound him."

"How many rich men of our day are clad in purple—that is in stuffs dyed with the sweat and blood of the poor, because the clothes they wear are woven out of theft, larceny, usury and illegitimate gain!"

THE WISCONSIN FARMER

By FATHER URBAN BAER

In the October issue of THE CATHOLIC WORKER we saw that one of the reasons why the Wisconsin farmer is dissatisfied is because of too great a spread between producer and consumer, too high a profit for the middleman. Many Wisconsin farmers also desire the passage of the Frazier bill, which would refinance farm mortgages at three percent interest, one and one half percent of which would be deducted from the principal.

Another measure the farmer desires is the passage of the Swank-Thomas bill, which would assure the farmer cost of production plus a fair profit. These are very definite things which not only the Wisconsin farmer, but other farmers as well, stand for.

How will they attain them? By a strike? A general farm strike will never succeed. First, because too many farmers are unorganized. Second because of the selfishness and often political motives of so-called farm leaders. Third, because by the use of force the strikers turn public sentiment against their cause. The farmer should remember that public sentiment is his greatest ally.

How then can the Wisconsin and other farmers attain their end? They can do so in a twofold manner; first, by depending partly upon the government, second by learning how to help themselves.

Our sympathetic President, together with Secretary Wallace's agricultural department are doing much to help distressed farmers in his nation through the Agricultural Adjustment Act. This act is one of the finest pieces of farm legislation ever put forth. To be sure its influence has not been felt as yet in all parts of our agricultural country, but it soon will be. We farmers must remember that it took twelve long years to get into our present plight. Let us have horse sense enough and patience enough to give the A. A. A. sufficient time to get us out of our slump. It is easy enough for some people to criticize the A. A. A. But what have its critics to offer instead? Absolutely nothing constructive.

Now we come to the second point, namely that both Wisconsin, as well as other farmers, must learn to help themselves. This can be done by organizing along effective, and above all, along Christian lines, and then co-operating with the Government. To organize effectively means to have one real farm organization in every section of the country. This does not mean that the different farm organizations in the state should try to exterminate one another—that policy would kill all organization. But the thing to do is to unite all the farm organizations of the section into one master farm organization. Farm legislators could then co-operate with the government. Farm relief would then come in a peaceful, orderly and American way, which after all is the best way.

Another way in which our farmers can help themselves is by forming study clubs in their parishes or localities. These study clubs would be devoted to the study and discussion of economics and agriculture. The Encyclicals (letters) of Popes Leo XIII and Pius XI would be explained in these clubs. These study clubs would be the cradle of our future economic and agricultural Christian leaders. And I emphasize the word Christian; for all economic problems have only an ethical solution, a solution pointed out by Christian teaching.

Peter Maurin Addresses Easy Essays to the Officers of NRA

WORKER PRAISES ST. VINCENT DE PAUL

JOSEPH BARNES BENNETT

One of the oldest and best known groups for promulgating Catholic Action is the St. Vincent de Paul Society, which has recently published a statistical brochure showing its brilliant achievements in relieving present-day economic conditions. In this record of the Society's recent centenary meetings held in New York City, we read that its expenditures for relief in the United States during 1932 were \$6,144,896.55, or nearly five times the amount of the one and one-third millions spent in 1929.

This vast amount of Christian charity was apportioned among almost one million persons, and included direct family relief, transportation to other cities, provision for employment, visitations of the sick, etc. Also a great deal of spiritual work was carried on by the Society's members. A great deal of Catholic literature was also distributed.

The brochure itself is most artistic. In addition to the interesting and instructive statistics there are many illustrations, programs of 1933 assemblies, and a roll of the Superior Council's officers. A brief and well-written biography of Frederick Ozanam, the founder of the St. Vincent de Paul Society, is also included, together with a paper on him, read last October by Benedict Elder, editor of The Record of Louisville, Ky.

A most fitting complement to the brochure is a resume of the St. Vincent de Paul Society's history, including the many phases of its work during the past century. Another set of interesting pages, setting forth the activities of the Society in the United States since 1845 is also included.

Since 1833 the Society of St. Vincent de Paul has been campaigning for true Catholic Action. It has produced extensive and permanent results, and THE CATHOLIC WORKER extends heartiest congratulations as it begins its second century.

—JOSEPH BARNES BENNETT

(Continued from page 1)
Federal Government have mortgaged their budgets.
7. So people find themselves in all kinds of financial difficulties because the State has legalized money lending at interest.

THE FALLACY OF SAVING

1. When people save money, they invest that money.
2. Money invested increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings unemployment.
5. Unemployment brings a slump in business.
6. A slump in business brings more unemployment.
7. More unemployment brings a depression.
8. A depression brings more depression.
9. More depression brings red agitation.
10. Red agitation brings red revolution.

AVOIDING INFLATION

1. Some say that inflation is desirable.
2. Some say that inflation is deplorable.
3. Some say that inflation is deplorable but inevitable.
4. The way to avoid inflation is to lighten the burden of the money borrowers without robbing the money lenders.
5. And the way to lighten the burden of the money borrowers without robbing the money lenders is to pass two laws, one law making immediately illegal all interest on money lent and another law obliging the money borrowers to pay one per cent of their debt every year during a period of hundred years.

"Whenever the general interest of any particular class suffers, or is threatened with evils which can in no other way be met, the public authority must step in to meet them."—Leo XIII, Rerum Novarum.

"It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle and physical power."—Leo XIII, Rerum Novarum.

To Our Readers NOTICE! Round Table Discussion

Again we meet in the Manhattan Lyceum, 66 East 4th street, on Sunday, Jan. 7, at 2 p.m.

To these meetings I invite Clergymen and Communists—

That is to say, everybody is welcome.

To a commercial industrial economy

I am opposing a cultural agronomic economy—cultural implying cult plus culture plus cultivation; that is to say, liturgy plus literature plus agriculture.

To systematic selfishness

I am opposing systematic unselfishness.

To the sociology of Karl Marx, Lenin and Stalin

I am opposing the sociology of Saint Francis of Assisi,

Blessed Thomas More and Leon Harmel.

To a technique of Dictatorship

I am opposing a technique of Leadership.

To Dictatorial Pagan Communism

I am opposing toplan Christian Communism.

To Bolshevik Action

I am opposing Catholic Action.

Knowing that you are deeply interested in the subject

I am inviting you to attend the meeting.

Your presence would be a great encouragement for me and I hope of much profit to you.

There will not be an collection at the meeting

but if you would care to contribute

I will gladly accept what you can afford.

Your contribution will be used

to help the House of Hospitality for Catholic unemployed.

Hoping to see you at the meeting.

I am,

Your co-worker in Christ's Kingdom,
Peter Maurin.