MR. MARY, MOTHER OF GOD, LOOK UPON US SINNERS NOW.
The following letter in Managua by Wagner, head of the National Catholic Worker Movement, has been translated for the Irish-American Alliance:

The astonishing efforts of Catholic Charities in Managua must be shared with the world. This cities' badly needed all of this help, and, moreover, they had to be courage and offer, however humbly, their own support. Therefore, in all sincerity and at the same time in the best possible instance, the Catholic Worker Movement would like to extend its sympathy to the people in this part of the world. We assure them of our prayers and our support.

We hope this letter will be translated into Spanish and published in the Catholic Worker. We would appreciate it if you could send us a copy of the Spanish version of this letter.

Wagner
The Blue Eagle has taken another industry under its wing with the adaption on November 28 of the Code of fair competition for the Hotel Industry.

In view of the fact that it will not be possible to re-employ millions of men out of work throughout the country unless a code is observed, the hotel operators have compiled a code which does not seem to be a very satisfactory one.

If a code provides for a basic wage of $10.50 per week, $2.50 per day, per six days, per week, with watchmen, guards, and hotel detectives not subject to the maximum hour rule, as the code states, is this an existing situation?

The code provides for a basic wage of $10.50 per week, 48 hours per week, provided they are paid part time and one-third for all hours worked in excess of 48 hours per week.

Night auditors are permitted to work 46 hours at $5 per hour, with the provision that if the number of hours worked by them in a given establishment will be established by June 14, 1933, shall not be increased.

CO-OPERATIVES AS INSTRUMENTS OF SOCIAL JUSTICE

GEORGE M. BOYLE

It would seem reasonable that Catholic social teaching should be to en- 3,431,268 Meals Served By Priest in Two Years

By 3,431,268 meals was served by a priest in two years. He was Father John Doe, a priest of the Catholic Church who was known for his work in helping the poor. His efforts were supported by the community, and his work was recognized by the church.

GEORGE M. BOYLE

It would seem reasonable that Catholic social teaching should be to encourage cooperation among people and to promote the common good. This can be done through the establishment of co-operative societies, which are based on the principles of solidarity and mutual aid.

The Catholic Church has a long history of promoting co-operation, and this is reflected in its social teaching. In 1917, Pope Pius XI issued a encyclical, Quadragesimo Anno, which emphasized the importance of co-operation as a means of social progress.

The church has also supported the establishment of co-operative societies in many countries, and these have played an important role in promoting social justice and economic development.

In the United States, the Catholic Worker movement has been a leader in promoting co-operation and the common good.

The Catholic Worker movement was founded in 1933 by Frances Perkins, who was later appointed by President Franklin D. Roosevelt as Secretary of Labor. The movement was based on the principles of the Catholic social teaching and has been a leader in promoting the common good.

The Catholic Worker movement has been involved in many social justice issues, including the fight for workers' rights, the fight against poverty, and the fight for civil rights.

In recent years, the Catholic Worker movement has been involved in the fight against war and in the promotion of peace. It has been a leader in the movement for non-violence and has been involved in many peace initiatives.

The Catholic Worker movement is an example of how the principles of the Catholic social teaching can be put into practice to promote the common good.

In addition to its work in the United States, the Catholic Worker movement has also been involved in social justice issues in other countries. It has been a leader in the promotion of social justice in Latin America, Africa, and Asia.
of the Church on social justice—that there was a need that they can give. There is a great burden of our work lighter, and we are deeply grateful.

We proceed on a simpler way. We ask—

"Peace" sang the angel choral;

"That has been the history of de-

"Our annual diocesan conference

"I am having plenty of trouble

"We are carrying out as

"We are writing up your publication.

"Your article in the

"The number of whole­

"For our seaman in

"Our舸 for this part of the

"I sent the

"I introduced the paper to the

"That is the beginning of the work.

"The new born Christ,

"May I be allowed to add a

"Round Bethlehem's cave.

"To me, you have given this

"We are doing our best to help

"Our Seers re­
some real catholic action
by michael gunn

after a well known priest had laid down the law as to the plan of the labor guild as a good and necessary means of providing a Catholic work among the laity, the Papal Encyclicals, a small group of 12 came together at St. Peter's, week for week, thirty months to study the plan and proceed from that to the development of a social justice movement, the only alliance in America.

Prayer
Every afternoon the plan was a member of a Catholic society that called for personal sacrifices such as the H. Y. P. N. On the following, etc. The meetings opened and closed with prayer, the members also offering up Holy Mass, Holy Hours, for enlightenment and guidance.

Act
On November 11 we opened our headquarters at 68 Smith street, Brooklyn. All the capital we possessed was immediately awakened up in real, gas, light, and water; the moving expenses are not paid yet.

We did not know from one day to another what we were going to do, and yet, we asked for nothing the members saw to it that no one was thrown out of work.

During the first week we had no place to sleep, no place to have any food, and we slept in tents. We received a small store from the Catholic Guild, and later, when we received a larger one from one of our members and now we have another is one which is the best of the demands that we have been working, paper, wood, and straw carried in from neighboring stores. As Peter B. New York and Brooklyn readers to stove from the Catholic Guild, they had not been used for 7 weeks before.

I do n't read an article on the same column as it being,' she told us, and a most reasonable person mentioned to me at the Salvation Army, she had not the bodies to do it.

Moving and Expressing
"Ranch, capital and labor combine such prosperity, there is a chance for full time work and way of life.

Religion alone can destroy the hopelessness that is being housed in the Popes Protection of Communism.

Join the labor guild

another open letter

To Father Lord M. A. (Master Agitator)

Dear Father:
They is a fly talk today about the social value of Peace.

But Peace, is, is only a step between Capitalism and Bolshevism.

Peace is a dictatorship in a halfway house between the rigid individualism of Capitalism and the rugged collectivism of Bolshevism.

There is no essential difference between Faschism and Bolshevism. The troubles with the world today are in every land. It is the Custom and too little leadership. Leading rules are the same everywhere, among politicians, businessmen, and women.

The appointed leaders of mankind are there, and the Catholic Bishops have ceased to lead. Because Catholic laymen and women do not lead under the Bishops as their leaders in public and economic matters.

The Catholic laity and women

look up to the Bishops in spiritual matters and look up to politicians and labor leaders in political and economic matters.

Catholic laymen and women commit the great modern error of dividing the spiritual from the material. This great modern problem is known under the name of Bolshevism, or 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 scope of the Bishops are their Leaders in the spiritual as well as spiritual matters.

You who are a born agitator and a theologian ought to bring a thorough understanding of the problems between Bishops, Clergy and laity.

From that understanding would spring a form of Catholic Action that would be dynamic in the real sense.

We are threatened with Dynastic interference in the Bishops and laity, because we are sorely lacking in leadership.

"Please, Your Votes for Dynamic Catholic Action, Peter Maurin.

women: start a campaign in your organization to open shelters

the Catholic Worker

houses of hospitality need today

P. W. A. Jobs in Atlanta

A good many jobs on the million-dollar housing project in Atlanta will go to Negro workers. It was advertised recently by the Public Works Administration, which advanced funds for the project.

Sheed and Ward

announced

Christianity and Class War

Nichola Berdyaev

This book deals with the greatest issues of the time. An enormous sealing in these days is, toacsibility, the source of the injustices of Russia, and the nature of the change it is now growing in force.

$1.50

WORKER TELLS OF SWEEP CAT

And so I got a job. The pay wasn't much, but after a month it was worth it. I learned to take anything, and seven a week looks like a fortune. I worked with the Hillis-May Packing Company, which packs DePries. They sold at McCreery's, which is under the Blue Cross. The pay starts at $1.25 an hour, and most of the men average from three to five dollars a day. I got the job as a sweep of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make. I got the job as a basket of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make. I got the job as a basket of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make. I got the job as a basket of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make. I got the job as a basket of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make. I got the job as a basket of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make. I got the job as a basket of the basket makers. They paid us fifty cents a day to bag the products in the same day. It was never more than seventy cents for one hundred pounds of products, and I had to go home with the basket. Eight hundred and eighty pounds a week is a average for a girl to make. The girls worked from seven in the morning to five at night. Other girls packed and staved baskets for four cents a dozen. Some of them made more than five dollars a week. It was a high average for a girl to make.
Letters and Comment
(Continued from page 4)
raided against such elementary
Social Justice as fair compensation
for enforced idleness, enforced un-
employment, and discrimination be-
cause of arbitrary age limits set by
the employers, and others, includ-
ing technological and "speed-up-
ism.

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

"There is no more sacred duty
than to help 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 ex-
ample of 'Man's Inhumanity to
Man' and certainly it is NOT
Christian." JOHN B. SHUTT.

TO A FRIEND
Dear Mr. McGinley:

Thank you for your suggestion
regarding the distribution of the Catho-
lic Worker.

It was very timely and we intend giving it
very wide dissemination. In some
localities branches may have
some new and interesting
ventures.

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

Catholic Worker Plans
For the Coming Year

A Manhattan Catholic Worker's
School of Holy Name will be
opened 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 sessions and discussion
groups for the winter months.

Some time later, a workers' con-
ference will be held, with two
sessions taking up such
questions as Agromon Univer-
salis, Federalism and the Labor
Guild, the NRA and other
subjects. The spiritual revolution is upon us.

Are you going to take part in it?

Support the CATHOLIC WORKER!

ECONOMICS- NATURAL AND
SUPERNATURAL

BY REV. J. D. LOEFFLER, S. J.

The world has come more and more to realize that we are all
one big family and rises or falls to
each other. We cannot help being an organism when it has
fallen upon evil times!

It is time to see more and
inately more important organisms
are already risen upon evil times and
the task of reviving is ever
necessary. We are living in the
Mystical Body of Christ, the
Church upon earth. The intangible
Christ is 'we' and His Mystical Body is
understood by men as the material
Christ was always present. We are
not dependent upon merely hu-
manly guidance and direction.
The Holy Spirit, speaking in the
minds of men and directing the paths
of reformation and reform.

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Interview With Moley
Told By Peter Maurin

The following is an address de- livered by Peter Maurin at the last Round Table Discussion held by the Catholic Workmen at the Manhattan Lyceum, Sunday, December 5.

LEGALIZED USURY

Two years ago, I went to see Prof. Professor Moley said: "That's right, we don't make any money on that. We only teach it." 

But they are taught that usury is no longer possible.

We are taught that if we only teach it, we only teach the one.

The only thing to do is to go back to the time when people could not see.

That man may have a life.

Money invested.

Increases production.

A depression brings a slump in business.

A slump brings more unemployment.

More unemployment means:

Drought brings red revolution.

That man may have a life.

And when he more hereby looking in the purpose of Christ's mission, to help the poor, who are not very much.

Money lenders would get their money.

Money lenders would find their burden lightened.

The public would not have to pay too much to get it.

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

We would go back to the time when we were a lender.

We would go back to the time when people could not see.

Many people said.

But I am another man.

Either we are a lender.

For we are parked in a blind-alley.

And we are people who are being favored.

If that money is not invested.

Money invested.

Increases production.

A depression brings a slump in business.

A slump brings more unemployment.

More unemployment means:

A depression brings red revolution.

And makes of man a sorry stump.

From the M. V. Times.
From the text:

**Message For The New Year**

**St. Anthony Says**

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

"How many rich men of our day are clad in purple—that is in state and glory? Have they not forgotten the poor, because the clothes they wear are woven out of taxation, luxury, misery and illegitimate pain?"

**The Wisconsin Farmer**

By FATHER URBAN BAER, Editor, THE CATHOLIC WORKER

"The recent centenary meetings held in New York City, we read that its expenditures for relief in the United States during 1932 were $16,844,656, 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 all the states, but small and large alike."

**THE WISCONSIN FARMER**

"This is a sum that could hardly be dreamed of by those who are rich and well-fed, but to those who are suffering and persecuted, it is a ray of hope, today, when poverty stalks the streets and the idol of mammon disinherits the poor, who hold them tightly; they not only hinder a man, but pierce and torment him with painful thorns."

"Many notable examples could be given of the devoted labours of charitable societies. Many of these almsgiving societies employed three percent interest, one and one-half percent of which were deducted from the principal."

"Another measure the farmer desires is the passage of the Frazier bill, which would assure him a fair profit. This is very different from the Wisconsin farmer, but other farmers in the United States are just as eager for aid."

"How will they attain them? By a strike? A serious penance in which earthly things lose their glamour and supernatural matters take their place."

"What are we to do, oh my brothers, my sisters? We are the devoted of the Lord, who then can be saved?"..."