



# The Catholic Worker



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## GIGANTIC PERSECUTION OF SHARE CROPPERS IN SOUTH BY ORGANIZED EXPLOITERS

### Turn to Class War Technique Under Communist Leaders in Defense of Rights

The more stuff written in Hearst papers, the more blasts from pulpit and press about foreign agitators and the Red menace—and the less discussion there is about the vital and significant fact of the growth of radicalism among the American farmers. This is an American radicalism which is demanding justice, and it is a radicalism which, if it doesn't reject religion, endorses the class war preached by Communists. For the farmer is all for direct action—considers it, in fact, part of the American tradition. He has found that by organization and protest he can stop evictions and can win attention from legislatures. And the most significant organization work which is going on at the present time—and which has been left, because of the dangers involved, to the Communists and Socialists, is the organization of sharecroppers throughout the South and the Southwest.

The farm population in the South is 13,458,868. By the crop reduction program of the AAA, 40 per cent of the tenants of farms have been driven off the land and sent into the cities for relief. New inventions for cotton picking threaten to dispossess millions more. And they are organizing, these men and women—these poorest people who are poor beyond all realization by the readers of this article.

#### Sharecropper?

What is a sharecropper? He is a man, says Norman Thomas, who raises cotton, but cannot possibly afford proper clothes for his children or sheets and towels for the family, in spite of the fact that the whole family works from March to December. (It is estimated that three and one-half million women and children work in the fields from dawn to dark.) All they have

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### March 25

#### Feast of the Annunciation to the Blessed Virgin Mary

Antiphon: The Angel Gabriel spoke to Mary, saying: "Hail, full of grace! The Lord is with thee! Blessed art thou among women!"

Versicle: Hail Mary, full of grace!

Response: The Lord is with thee!

Let us pray: O God, Who willed that Thy WORD might take on flesh in the womb of the Blessed Virgin Mary, by the message of an Angel; grant unto us, Thy servants, that we who believe her to be truly the Mother of God may be aided before Thee by her intercession. Through the same Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, for ever and ever. Amen.

### NBC Hires Thugs to Fight Pickets; Police Stand By

#### 3,000 Employees Strike to End Speed-Up and Raise Starvation Wages

While Andy Mellon fights to hang onto the few million dollars of his \$181,000,000 fortune which the government claims he owes in income tax, Mrs. Mary Johnson, employed for the last twelve years by the National Biscuit Company, is out on strike because she needs more than the twenty-two and a half cents an hour which is the code wage to be paid her by the largest biscuit company factory in the world, in order to take care of herself and her invalid husband who has not worked for three years.

22½ Cents

Mrs. Johnson's is not really a sad case. She has only two mouths to feed on her 22½ cents an hour. There are lots of mothers and fathers with many mouths to feed who are earning the same after fifteen and eighteen years of faithful work.

Mr. Mellon fights with dignity for his millions. But the strikers



By Ade Bethune

### March 19

#### Feast of St. Joseph

Antiphon: Joseph, arising from sleep, did as the angel of the Lord commanded him, and received his wife.

Versicle: He has made him master of his house.

Response: And ruler of all his possessions.

Let us pray: Grant us, Lord, we beg Thee, to be helped by the merits of the Spouse of thy most holy Mother that that which our frailty cannot obtain may be granted to us by his intercession, who liveth and reigneth with God the Father in the unity of the Holy Spirit, God, for ever and ever. Amen.

of the NBC bakeries are treated as radicals and criminals who are trying to overthrow the government. Walking down Fourteenth street to union headquarters to interview the

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## OHRBACH'S INJUNCTION IS SMASHED BY TECHNIQUE OF OPEN MASS VIOLATION

### "Nationalism Will Sound Doom of All Liberty"

#### Bishop Ryan of Catholic U. Sounds Warning at Brooklyn Consecration

A warning against extreme nationalism which will "sound the doom" of all liberty, religious, political, civil and individual, was voiced by Bishop James H. Ryan, rector of the Catholic University of America at Washington, in a sermon preached February 25 before a congregation of 3,000 at the consecration ceremony of the new auxiliary bishop of Brooklyn, Most Rev. Raymond A. Kearney.

Eleven bishops, an archbishop and 1,200 clergy were present at the ceremony and heard the sermon. Former Governor Alfred E. Smith and many other political leaders were present.

#### Enemy

Discussing extreme nationalism, Bishop Ryan said:

"I have made thee a watchman to the house of Israel. A new, powerful and conquering enemy threatens Christ's church in our

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### 500 Anti-Injunction Picketers Arrested in One Month on "Disorderly Conduct" Charge

With the growth of labor troubles throughout the country, sweeping injunctions against picketing, strike meetings, public discussions, use of strike funds and the like have come to be one of the chief weapons of the employer to smash strikes.

In New York City salesgirls of Ohrbach's Department Store formed a union, and, when the management refused to recognize it or listen to its grievances, called a strike. Strong picket lines were thrown around the store, especially during the busiest shopping hours. A neighboring department store where the workers had been on strike came to a satisfactory agreement, leaving Ohrbach's the only picketed store on Union Square, where labor feeling runs high, and Ohrbach's business dwindled.

Finally, in desperation, Ohrbach obtained from Judge Valentine a sweeping injunction which limited the pickets to two, forbade strike meetings, the distribution of literature urging a boycott or any other support of the strike, or even mentioning the existence of the strike to anyone who did not know of it. A signal victory was won when the strikers defied the injunction with mass picket lines week after week. Sympathetic groups outside the union were asked to join in the picketing, and mass arrests were made every Saturday. THE CATHOLIC WORKER staff and friends attended a strike meeting and addressed the group on the Catholic teaching regarding strikes, picketing and non-violent technique, and then formed a picket line, carrying signs with religious slogans asking justice for the workers.

#### 500 Arrests

Since that time, although arrests have been made (the total is now

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## We Remind The Daily Worker—There Is a Religious Persecution in Russia

In a fight to obtain the support of Catholic Workers throughout the country, a fight which has now come out into the open on account of the ever increasing circulation of THE CATHOLIC WORKER, the Daily Worker this morning in an eight-column top page editorial pleads with Catholic Workers to defend the Soviet Union where, they omit to point out, just as bitter a fight is engaged against all religion. The editorial followed a Catholic protest in Philadelphia against the religious persecution in Mexico and Communism in general.

This omission is in accordance to Lenin's directions in his pamphlet on religion that "the propagation of Atheism... must be subordinated to a more basic task, the development of the class struggle of the exploited masses against the exploiters... The Marxist must be a materialist, i. e., an enemy of all religion." But, "a Marxist must place the success of the movement above all else... the preaching of Atheism is superfluous and harmful... from the point of view of the actual progress of the class struggle which in the condition of modern capitalist society will convert Christian workers to Atheism a hundred times more effectively than any bald Atheist sermon."

#### Appeal

An extra column of comment on a recent Catholic mass meet-

ing in Philadelphia ends with the slogans: "Catholic workers! Do not let these agents of the American bankers" (meaning Cardinal Dougherty and Bishop O'Hara, we suppose) "poison your mind for war against your brothers in the Soviet Union. Echo the cry: Hands off Mexico! Defend the Soviet Union!"

At the meeting protesting the Mexican persecutions in Philadelphia—there were 30,000 present—Bishop O'Hara asserted that "it is not the purpose of this assembly to call upon our government to intervene in the affairs of a sovereign state.

"We base our protest," said Bishop O'Hara, "upon the divine right that the Church possesses to fulfil her mission throughout the entire world, including Mexico....

"In view of the now universal rule of religious liberty prevailing in all civilized nations, the oppression and persecution of all Mexican citizens because of their faith place the Mexican government with the Turkey that was, the Russia that is, and brands her unworthy to be counted among the civilized nations of the world."

#### Hearstians

We cannot stress too much the fact that these protests from Catholics which are being held all over the United States are not for the purpose of provoking armed inter-

vention in Mexico, as The Daily Worker shrieks in Hearst-ian manner.

The ethical teaching on war which stresses that a war must be defensive, rather than punitive or aggressive is the attitude held by the Church. She also holds that even in a defensive war, all other means such as protest and arbitration must have been made use of, and that there must be some proportion between the evils of war (and the effects it has on the people of two nations such as the workers of Mexico and the United States), and the results to be obtained, before engaging on such conflict.

#### Dangers

The thing to be feared in the Mexican situation is that when there is a threat of socialization of property and the capitalists who own the oil, railroads, mines and power of Mexico are threatened with confiscation of their wealth, that then this government will be prevailed upon to intervene, and that the war then ensuing will be blamed on the Church who has sought only to safeguard the religious rights of her children in Mexico. It will be just another case of the Church being linked up with Capitalism by Communists who use every means in their power to discredit the Church in the eyes of the workers.

### March 17

#### Feast of St. Patrick

Antiphon: O Priest and Bishop, worker of marvels, good shepherd of thy people, pray to the Lord for us!

Versicle: The Lord loved him and adorned him.

Response: And with a robe of glory he hath clothed him.

Let us pray: O God, who to teach the nations thy glory, chose to send forth blessed Patrick thy Bishop and Confessor; grant through his prayers and merits that those things which thy commandments bid us to do, thy grace may enable us to perform. Through our Lord Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Spirit, God, for ever and ever. Amen.

# WE CAN'T AFFORD A BABY

By DONALD POWELL

The fear of conception, as William Ellery Channing Leonard suggested years ago in "Two Lives," is a dread that "puts a black pall upon a marriage bed." I know not where it is better expressed.

The most sacred, the most joyous, the most intimate, the most vital of human relationships tainted with fear: a moment of creation against a background of death: ecstasy colored with dread.

And colored with dread because, but, darling, we can't afford a baby, not "another baby," but all too often, "a baby."

### Substitutes

"We can't afford a baby." Here is the problem; and I know some of the answers to it, particularly the harsher answers. "You should not," said publicly one of the professors of my university, "marry until you have an income of \$4,000 a year." "You should," suggested an equally pragmatically minded professor of another university, "marry the boss's daughter." Which snob-minded advice helps, of course, since the boss is likely to have only a cock-eyed daughter, if any, and \$4,000 a year is an income which college graduates have never averaged. And which means, therefore, that we ought not to marry at all or put off marriage until romance is dead, youth is old, and marriage is a substitute for pounding typewriter keys or restaurant meals.

Or let us say that we take our four hundred a year, which is far nearer the average income than four thousand a year, and being young and therefore adventurous, do marry. Here then love battles with fear: black fear over the marriage bed, a black, cancerous fear macerating marriage. We are two against the world, a world where a festering cancer consumes our faith, our hope, our love.

Or suppose we bring to our marriage intelligence, intelligence rooted in fear. Suppose we refer to the ingenious notions of Doctors Ogino and Knaus. Let us co-operate with nature. Sure, let's. Let's kiss with one eye cocked on the calendar. Or let us make doubly sure and visit a birth-control clinic and sin, because after all we are only two against the world, and we can't, we can't afford a baby. Or, since we are told that even then our precautions may not suffice, let us live celibate, make a cell and Hell of marriage and deny our love.

### Advice

We can't afford a baby. But assuming Ogino, Knaus, Sanger and celibacy all fail us and we do have a baby. What then? Advice from the banker, the grocer, the butcher, the landlord, the hospital, all in one loud refrain: "But you can't afford to have a baby."

To all these enemies of the family, I say "It is none of your damned business." But I also say to those who are interested in giving more than lip service to the preservation of the family that it is their business to put the enemies of the family out of business so that we can engage in our proper business, which is creating a family.

### Strangers

I have named some of the lower forms of animal life which prey on the family. Possibly I have been unfair, since these animals know no better and are merely natural outgrowths of an unnatural social order. Yet they are enemies of the family because they prey upon it and do not serve it. They are parasitic growths which are slowly strangling the family. In a decent society a man would be assured of shelter and secure in it. He would be furnished a chance to earn his food and clothing, and that chance would not turn him from a man into a machine. It is not important, as I see it, whether there is individual or common ownership, so long as the vital necessities are

assured. But it is essential that such a society have its roots in the soil and its branches in the handicrafts. In such a society, we can afford a baby, because children are an economic asset rather than a liability in it, and because the enemies of the family (the traders) have no place in it. There is no place for the middle-man and the middle man's rake-off.

Now it occurs to me that Catholics in America have enough intelligence and enough money to create a decent natural social order in the midst of the banker-machine dominated society now existent.

### Losses

Yet Catholic leadership, and I say it with sadness, has wasted and is wasting its intelligence, its energy and its capital in attempting to convert a people, eighty per cent of which is non-Catholic to Catholicism, rather than creating a society where Catholics can live as Catholics. The result is that it is losing as many communicants as it is gaining converts. The birth control angle is just one symptom of this waste of energy. Mrs. Margaret Sanger reports that one-third of the visitors to her clinic are Catholic. The falling Catholic birth-rate is reasonably good proof of the truth of her report. The answer of Catholic leadership to Mrs. Sanger has been a campaign against contraceptives, which is getting nowhere. The only effect of the campaign is to create resentment because it attempts to force Catholic moral doctrines upon a non-Catholic people, a people which does not recognize the Catholic Church as the ruler of its conscience.

I hope I have made myself clear. I am not arguing that the non-Catholic is acting morally, either as to natural law or as Catholic teaching, when he uses a contraceptive. I am merely asserting that for the non-Catholic, the use of a contraceptive is a matter of conscience; and, further, I am simply pointing out to Catholic leadership that the problem it faces is that its own communicants need more help in marriage than a sermon against contraceptives gives them. I am asking Catholic leadership to face the problem positively rather than negatively, as Catholics rather than Calvinists, as persons who are interested in self—rather than social reform. I am also telling Catholic leadership, plainly and bluntly, that it cannot prevent the dissemination of knowledge, even what it considers heretical knowledge, if it believes in the supremacy of a thoroughly enlightened conscience. Obscurantism passed out with Torquemada.

### Baby Bounties

I have heard one Catholic rather than Calvinist solution to the problem. One of my clerical friends reported that at one of his conferences, he had recommended the immediate termination of all lobbying against the dissemination of con-

## Youth and Peace

Ten monster rallies of Catholic college students and Catholic youth in general were held during the past month in different sections of the country to enlist Catholic youth on the side of peace and to give students a clearer understanding of the causes of war, the Church's teaching on war, and the way to prevent it. Hundreds of delegates from New York, New Jersey, Pennsylvania, Maryland and the District of Columbia attended the first Congress, held at the College of Notre Dame in Baltimore.

Topics discussed included a study of our South American and Mexican relations, Imperialism and War, Peace Education, Fascism and War, Nationalism and The World Court.



By Ade Bethune

## Feast of St. Benedict

Antiphon: O Benedict, pattern of heavenly life, teacher and leader, whose spirit with Christ exults on high; keep thou thy flock, gentle shepherd; with holy prayer strengthen them, and make them by thy leadership to take the bright path to heaven.

Versicle: The Lord has led the just man through straight ways.

Response: And hath shown him the Kingdom of God.

Let us pray: O God, Who deigned to fill Thy blessed Confessor Benedict with the spirit of all the just; grant unto us, Thy servants, who keep his feast to be so filled with his spirit that those things which by Thy grace we have promised, we may accomplish with faithfulness. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, for ever and ever. Amen.

(From the Benedictine liturgy.)

traceptive data and had further recommended that the lobbyists be instructed to urge bounties for babies. Since this is positive rather than negative action, I wish him luck; but I do not think it has much chance of success. Moreover, it is asking the aid of the State, and the spectacle of the Church on its knee to the State leaves me a bit sick.

Is there no virility in Catholic leadership? Must it always run to the State for favors? What need has it of the State, the non-Catholic State? And why can't it create an economy which is not an occasion for sin for the men and women who live in it? The Church still has authority over its own people. It can still refuse absolution not only to those who use contraceptives, but to those public officials who betray their trust, to employers who cheat their laborers, or to laborers who cheat their employers.

But as to those who use contraceptives, here's the rub. If I were lecturing on the iniquities of birth control and were greeted with, "But we can't afford a baby," I should, before becoming too harshly critical, ask myself what I had done for the preservation and protection of the family. If I had done nothing, I should not be astonished were my criticism greeted with a series of Bronx cheers.

I leave it at that.

## CO-OPERATIVE

Port Felix, N. S.—The Rev. P. A. LeBlanc, parish priest here, has organized the Fishermen's Co-operative Canneries, Ltd., among the fishermen of this section. The parish hall is the headquarters of the organization, which has established a fish cannery here.

Father LeBlanc has been speaking before gatherings of fishermen in his parish, pointing out that co-operation is the only plan for solving the difficulties of the fishermen, chief of which is the low price for fish in the open markets.

Father LeBlanc is the honorary president of the company. All the officers and directors are members of Father LeBlanc's congregation. —(N.C.)

## Paint Whiskers on Strikers to Sell Teargas

PITTSBURGH (FP).—A cloud of tear-gas, a running "mob," faces covered with rough, unkempt "Rooasian" beards—The Red Line of Crime. This is the picture on the front cover of the catalog of Federal Laboratories, Inc., of Pittsburgh, humanitarian manufacturer of tear-gas.

But the originals of the men in that running crowd did not have those beards. The "beards" were crudely and visibly added on to the picture by some bungling retouch man in the attempt to bring in the old "red herring" and to make strikers bewhiskered bomb-throwers.

Federal Laboratories, Inc., manufactures teargas "solely for sale to banks, peace officers, divisions of the United States government, 17 foreign governments, city, county and state organizations charged with maintaining law and order, numerous business houses and express companies"—solely to those, in short who can fork over the dough.

Cleverly enough, the sales talk centers around the threat of criminals to law and order. But mention is also made of "responsible citizens whose hitherto orderly lives are made tumultuous by circumstances which temporarily place them outside the law." Can they mean strikers?

Though the sales talk keeps mentioning crime and criminals, the booklet's front page bears a thin red line between two pictures—both of strike scenes with workers being shot in one and routed by teargas in the other. On the thin red line is the legend, The Red Line of Crime and—

Turning to page two—Civil Disorder.

## T. B. AND POVERTY

The poorer you are, the more likely you are to die of tuberculosis, according to Dr. Kendall Emerson, director of the National Tuberculosis Association, speaking before a medical congress in Chicago last month. The tuberculosis death rate for unskilled workers stands at 184.9 per 100,000, although the rate for the entire population is now about 90, or less than one-third that of the poorer section of the population.

An interesting chart was shown, listing the TB mortality rates for male by occupation groups. This is what it showed:

Occupation	Tuberculosis Death Rate
Professional men.....	26.2
Proprietors, managers, officials	43.2
Whitcollar workers.....	65.8
Skilled workers and foremen..	72.1
Semi-skilled workers .....	102.1
Unskilled workers.....	184.9

The doctors talked about "promotion of acceptable standards of housing and nutrition," for these groups, but omitted to mention where they could get the money for better food and sanitary dwellings. The American Medical Association condemned by a unanimous vote even the first steps toward socialized medicine and adequate health care through the state health insurance proposed by the Roosevelt administration, steps long since left behind in the social legislation of practically every European country.

"In the Mass is to be found the most glorious expression of unity of action on the part of all members of the Church; surely an earnest of their united and victorious advance towards the peace of Christ in the reign of Christ."—Blackfriars, January, 1935.

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## EASY ESSAYS

by

PETER MAURIN

### A RADICAL CHANGE

The order of the day is to talk about the social order.

Conservatives would like to keep it from changing, but they don't know how.

Liberals try to patch it, and call it a New Deal.

Socialists want a change, but a gradual change.

Communists want a change, an immediate change, but a socialist change.

Communists in Russia, do not build communism, they build socialism.

Communists want to pass from capitalism to socialism, and from socialism to communism.

I want a change, and a radical change.

I want a change from an acquisitive society, to a functional society; from a society of go-getters, to a society of go-givers.

### WHEN BANKERS RULE

Modern society has made the bank account

the standard of values;

When the bank account becomes the standard of values, the banker has the power.

When the banker has the power, the technician has to supervise the making of profits.

When the banker has the power, the politician

has to assure law and order

in the profit making system.

When the banker has the power, the educator trains students in the technique of profit making.

When the banker has the power, the Sermon on the Mount is declared unpractical.

When the banker has the power, we have an acquisitive not a functional society.

### WHEN CHRIST IS KING

When the Sermon on the Mount is the standard of values, then Christ is the Leader.

When Christ is the Leader, the priest is the mediator.

When Christ is the Leader, the educator

trains the minds of the pupils so that they may understand the message of the priest.

When Christ is the Leader, the politician

assures law and order according to the priest's teachings.

When Christ is the Leader, the technician

devises ways and means for the economical production and distribution of goods.

When Christ is Leader, the administrator administers

according to the directions received from the technicians.

When Christ is Leader, we have a functional

not an acquisitive society.

The Catholic Church stands for the reunion of our separated

brothers;

The Catholic Church stands for the Reconstruction,

not the patching up of the social order.

### CONSTRUCTING THE SOCIAL ORDER

The Holy Father asks us to reconstruct the social order.

The social order was constructed by the first Christians, through the daily practice of the Seven Corporal and Seven Spiritual

Works of Mercy.

To feed the hungry

at a personal sacrifice, to clothe the naked

at a personal sacrifice, to shelter the homeless

at a personal sacrifice, to instruct the ignorant

at a personal sacrifice; such were the works

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# NRA Board Exposes Injustice in Auto Industry; Industrial Efficiency and Technical Progress in Sharp Contrast to the Human Relations Policy

What is probably the first comprehensive report ever issued by a neutral agency on the automotive industry was laid before President Roosevelt early this month by the NRA Research and Planning Division. A dismal picture it paints of the human relations and labor policies of the foremost American industry.

While commending the auto companies for their technical skill and engineering advances, as well as for producing automobiles at low prices, the report is an indictment of their employee relations policies and sense of social responsibility. Interested in mass production of cheap automobiles, the auto company magnates have little concerned themselves with the rights of the laborer and the justice due him.

### Four Problems

The automobile worker is confronted with four major problems. First, the extraordinary progress in machine development, in mechanical processes, has resulted in the dismissal of many workers as unnecessary. The companies have not found jobs for the displaced workers nor considered the social consequences of the extreme mechanization of manufacturing processes. Secondly, the high-speed system of production exceeds the capabilities of human endurance. The average worker cannot cope with the speedy mechanical processes over any lengthy period of time. Moreover, a new "low" age of about forty years has been created and men over that age find it practically impossible to obtain work after a layoff. Finally, a system of espionage is in effect which

has embittered the workers toward their foremen. The workers do not know their earnings under group and bonus systems of payment. Genuine collective bargaining in the automobile plants is an impossibility under existing conditions.

It is generally thought that the auto workers are about the best paid in the country, and that is perhaps true on an hourly basis. It must be borne in mind, however, that, as the NRA report emphasizes, while hourly income is high, annual earnings are low. This is due to the seasonal character of the auto industry.

### Significance

The NRA report promises to be a significant one in the history of American labor and industry. It is ample evidence of the necessity of some sort of government regulation of industry. Providentially, it has appeared at a most opportune time, to the immeasurable joy, no doubt, of William Green, and to the embarrassment, perhaps, of President Roosevelt. Lately the President has been veering to the "right," the original philosophy in back of the NRA has seemed to become more and more but a futile ideal. The tendency of the Administration is to surrender to industrial self regulation, to the domination of Labor by management. Labor has opposed this tendency vigorously and has voiced its indignation over conditions in the auto industry. But the President has given labor no satisfaction, and in fact has gone out of his way to do the contrary. Will this report make any difference? It should, and Catholic workers will do well to read it and follow discussions on

it carefully. For what is today a problem for labor in the auto industry will later appear in all mass productive industry unless remedial measures are taken. Only two solutions are possible for the worker—either the government must interfere boldly to protect the worker or the workers must be sufficiently organized to defend their own rights. The last solution is no doubt the best, but, in order to obtain that, government assistance will be necessary.

American labor today is symbolized by the workers of Detroit. What they win, all of us will win. If they lose—?

F. L. BURKE.



ST. JOHN OF GOD

By Ade Bethune

## ST. JOHN OF GOD

It was while reading the story of St. John of God at THE CATHOLIC WORKER supper table one night that we discovered in this saint whose feast day falls this month, a patron for Big Dan, our chief of staff in the street apostolate. And for this reason, that Big Dan had found a way to combine works of mercy with the sale of THE CATHOLIC WORKER.

Before St. John of God started his work of founding hospitals—and he began his first with himself alone as the whole staff and ambulance service, the printing press was invented and a great deal of reading matter was made available for the people which could be sold in the streets. So John of God was the first newsboy, going out into the city squares to peddle his wares and bring the word of God to the man in the street, just as Big Dan is now devoting himself to Union Square.

John of God found work to be done for the poor and needy, and so also does our worker. Never a day passes but that he brings something for his fellow workers along Fourteenth street—galoshes for one of the men who wear a sandwich sign; shoes for a woman who is advertising a beauty parlor, and food for the widow who pushes a baby carriage up and down the street to show the wares of a child's furnishing store.

Performing the works of mercy during the routine of work—this is a technique familiar to the poor. May Big Dan popularize it among his fellow workers.

## Day After Day

At a friend's house this evening we met the grandchild of a saloon-keeper who had been hanged as a Molly Maguire in the days when unionization in the coal fields was just beginning down in Pennsylvania. Not long ago we read an article in the Herald Tribune magazine section which told how the U. S. Bureau of Mines had worked to protect the lives of miners by inspections and enforcing safety laws and the installation of safety devices. There was not a word in that article of the work the Molly Maguires did in protesting against hazardous working conditions, long hours, child labor and such wages that the textile industries grew up in mine regions to exploit the labor of the women and girls of miners who had to go to work because the men of the family were not paid enough to support them.

The Molly Maguires took to violence, and thus brought discredit on the labor movement. But woe to those men who drove them to violence. Those mine owners themselves are guilty in the sight of God for the murders perpetrated by the miners in the vicious fight for bare subsistence.

All that the public generally hears about these early labor troubles is what he reads in dime novels about the Pinkerton boys and how they broke up the organization.

We went up to Toronto this month on the invitation of Dr. Muckle, rector of the Cathedral, and spent a very enjoyable week. In illustration of the idea of individual responsibility, he told me a story of a tinsmith working ten hours a day for \$44 a month, who sent money to different organizations to further their work, and gave all his spare time to his work as lay apostle.

The archbishop's palace in Toronto is a well-used place. We went there for dinner one night, and it is a good, bare place, anything but luxurious, with many rooms given over to meetings, discussion groups, workers' clubs, and offices. There was even a working-girls' club, where the young women were having a St. Valentine's Day party, cooking in the kitchen, which was attached to the club-rooms, and dancing to radio afterward.

Speaking of church suppers, one of our young Communist relatives came in to see us the other day and talked of the unit dinner being given, cooked by the Ladies' Auxiliary. Also, together with all other members of the Communist party, he had been commissioned to sell chances on a five-dollar gold piece—the chance book looked dearly familiar. Also he had a book of stamps to be sold for the underground fund the Communist party is gathering together with the expectation that in the near future the party will be suppressed. All the younger members of the party look upon this prospect with joy. To work underground—to carry on secret propaganda and publishing and distributing "underground"—what fun! Even selling chances becomes an exciting adventure. We are very much opposed to giving them all this pleasure.

Friendship House, where I visited in Toronto, is a place much like our own offices here in New York. The atmosphere is very much the same, though their place is cleaner and quieter. The group which is running the place under the direction of Catherine de Hueck is engaged in propaganda activities among the children and workers in one of the poorest districts of Toronto, bringing the thought of the church to those who up to the present time have only been reached by Communists.

There are two connected houses which have been converted into reading rooms and dining rooms, and upstairs on one side there is a hospice for men and on the other

## U. S. STEEL USES RED SCARE AND YELLOW PRESS

### Steel Union Will Have Election in Spite of Threats

DUQUESNE, Pa. (FP).—"There are plenty of vacant trees, and hemp these days can readily be procured." This is the high spot of the front page editorial in the U. S. Steel Corp.-controlled *Duquesne Times* immediately following the Steel Labor Board's decision to hold an election in the Duquesne steel works.

Fort Duquesne Lodge 187, Amalgamated Assn., of Iron, Steel & Tin Workers, has answered the lynch editorial with a call to all Duquesne workers to proceed immediately to hold the election promised by the steel board. The board abandoned an immediate election when U. S. Steel's company union entered suit in Philadelphia and Cincinnati circuit courts to restrain the board.

The union now proposes to hold the election anyway, using pay envelopes of the workers as a credential that they are qualified employees of the Duquesne steel works.

The *Duquesne Times* editorial, urging mob violence against union leaders, follows closely on a "red scare" campaign launched by the Hearst newspaper in Pittsburgh. The *Duquesne Times* refers to officers of Fort Duquesne Lodge as "a band of communists, a bunch of hoodlums, hunkies and a few Negroes." "Run this bunch of trouble-makers out of town," the editorial cries.

"These are the same honest workers who slave away year after year in the mills of the steel companies," declares the steel union. "As long as they submit to low wages, the speedup, miserable conditions, discrimination, they are all right, according to the bosses. As soon as they organize and pledge themselves to the struggle to better their conditions, then they are 'reds,' 'communists,' and the company wants them run out of town or hanged from the nearest vacant tree."

## Hartford Young People Push Truce of God

"Truce of God" plan for world peace, whereby Protestants, Catholics and Jews would unite in an appeal to the Pope to declare a five-year period of peace, proposed here recently by Rev. John Milton Phillips, has been actively taken up by the Young People's group of the First Church of Hartford. A resolution adopted by the group calls upon religious bodies of the Protestant, Catholic and Jewish faiths to issue such an appeal to Pope Pius XI and urges young people's organizations to present a petition to the authorities of their churches requesting the church to join in the appeal.

"Realizing the futility of war and the need for a period of insured peace in which the world may recover from the problems left by the last strife, and being of the generation that may be called upon to waste their lives in another war," the resolution declares, "we join in desiring religious bodies of Catholics, Jews and Protestants to appeal to Pope Pius XI to call a Truce of God assuring a peace lasting for a period of five years and which is to be renewed at the end of that time."

for women. Plans are under way to open another house for boys, putting it under the protection of St. John Bosco. The other two houses are called St. Joseph's house and St. Teresa's house.

Right now mimeographed leaflets like those put out by THE CATHOLIC WORKER are being distributed throughout the city.

This very active group of workers has been distributing two thousand copies of THE CATHOLIC WORKER every month, but now the order has been increased to four thousand.

## Christ and the Patriot

By PAUL HANLY FURFEY

The "Patriot": I love peace as well as any man, but I am a realist. A strong system of national defense is our best assurance of peace. National defense is the patriotic duty of every American citizen. The R.O.T.C. affords the Catholic college student a fine opportunity to fulfill this patriotic duty.

Christ: All that take the sword shall perish with the sword.

The "Patriot": Yet we must be practical! There are, of course, some nations whom we can trust. Canada is a good neighbor. We shall never have a war with her. But unfortunately not all nations are like that. Japan and Russia are casting jealous eyes at us. Our basic policies conflict. We must arm to defend ourselves against such nations.

Christ: You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you.

The "Patriot": A noble doctrine! We must always keep before us the ideal of international good will. At the same time we must realize that it is merely common sense to be on our guard. We shall not start a war, but if some other nation starts one, then we must be in a position to defend our territory.

Christ: To him that striketh thee on the one cheek, offer also the other. Of him that taketh away thy goods, ask them not again.

The "Patriot": But national defense is not merely a question of defending our material rights. It is a question of life and death. Only a strong system of national defense will guarantee our personal security.

Christ: Be not afraid of them who kill the body, and after that have no more that they can do.

The "Patriot": But there is such a thing as a just war. Under circumstances a nation has a right to declare war. In the Old Testament war is approved under certain circumstances.

Christ: You have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say to you not to resist evil.

Lord Jesus Christ, Lover of Peace, kindle in our poor hearts the flame of Thy heroic love, that we may see Thy beloved image in all men, our enemies as well as our friends, that we may rather suffer injury than protect our rights by violence, for Thy sweet sake Who died for all men. Amen.

### WANTED

The owner of the skates left in the Catholic Worker office last month. One of our subscribers came in to donate some packages of clothes and when she left, not having given her name, we found several pairs of skates. Or can this be a donation, too?

### WANTED

A Catholic encyclopedia for our friend and co-operator, Catherine de Hueck, who has a house of hospitality called Friendship House at 121 Portland St., Toronto, Canada. If any of our readers has a set which he can bear to part with, please get in touch with the above address.

### WANTED

An organist who will donate his services every two or three weeks to the group of Fordham boys who are singing the mass at our parish church, The Immaculate Conception, East Fourteenth St. Please call the Catholic Worker office, AL 4-0469.

### WANTED

A FARM SEE STORY ON PAGE THREE.

# On the Use of "Pure Means"

By JACQUES MARITAIN  
(A free translation by P. Maurin from a chapter in the untranslated volume of Maritain—*The Temporal Regime and Liberty.*)

1. AIMS OF THE CHURCH
  1. It goes without saying that the transformations and revolutions of human societies are not the business of the Church.
  2. The aims of the Church are not temporal, but spiritual.
  3. The Church is careful not to identify itself with any system, class or party.
2. CATHOLIC ACTION
  1. For the same reasons Catholic Action is not political action.
  2. Catholic Action is the apostolate of Catholic laity under the supervision of the Bishops.
  3. Modern events have made Catholics more aware of their religious obligations.
3. SPIRITUAL VALUES
  1. Catholic Action is of a spiritual nature.
  2. The spiritual values involved in the temporal order are at the base of the relation of Catholic Action with human society.
  3. Catholic Action is not interested in the temporal order as such, but in the spiritual involved in the temporal.
4. CATHOLIC CONSCIOUSNESS
  1. But Catholics are not removed from the time they live in.
  2. Their faith itself makes them more aware of their social obligations.
  3. They are conscious that their divine Master is Master of all creation.
5. MEN AMONG MEN
  1. But it is as members of human society that Catholics, believing as they do, must take an interest in human welfare.
  2. So it is as members of the city of men that the builders of the City of God must work among their fellowmen.
6. CATHOLIC PARTY
  1. Should the Catholics form a Catholic Party?
  2. German Catholics don't seem to regret the Center Party.
  3. A Catholic political party using the name Catholic for political purposes is not beneficial to the aims of Catholicism.
7. DANGER TO THE CHURCH
  1. A political party founded and led by Catholics is a different thing from a Catholic Party.
  2. Such a party may be more Christian than a so-called Catholic Party.
  3. It is not essential that Catholics should belong to one party.
8. POLITICAL BROTHERHOOD
  1. If society is to be organized according to the principles of integral humanism it must be organized as a political brotherhood.
  2. This political brotherhood would not be composed of Catholics as such or of all the Catholics, but of such Catholics who share the same conception of historic ideology.
9. TO MEN OF GOOD WILL
  1. This political brotherhood would not be composed exclusively of Catholics or exclusively of Christians, but of all those

- who wish to devote themselves to such an undertaking.
2. That such an undertaking requires an understanding of Catholic philosophy is not to be denied, but it must be pursued by all men of good will, whether they be Catholics or not.
10. CHRISTIAN HEROISM
1. Such political and social formation—if it ever comes about—will undertake a task above all spiritual and use the arms of Christian heroism—that is to say holiness.
  2. Only those who ignore how the spiritual is related to the material will be surprised of such an attempt.



By Ade Bethune

## ANTI-LYNCH LAW IS EFFECTIVE THREAT

The effectiveness of the threat of a Federal anti-lynching law is shown once again in the precautions taken to prevent mob violence against Ed Brown, Yank Ellington and Henry Shields, three Negroes convicted for the alleged murder of a white farmer in Mississippi. When reprieve was granted to allow time for an appeal, murmurs of lynching arose in Meridian, the town where the three had been held in jail since the slaying a year ago. Acting on court order, the Sheriff rushed them immediately to Jackson to lodge them safely in the strong county jail there.

When the Costigan-Wagner anti-lynching bill was introduced in Congress in 1933, lynchings fell from 28 in 1932 to 16 in the following year. During the time it has been under consideration, extraordinary efforts have been taken by officers of the law in several Southern States to prevent lynchings, Governors in a few instances even calling out the militia to halt mob murders. The same results followed when the Dyer anti-lynching bill was under consideration by Congress from 1920 to 1923. Lynchings dropped from 83 in 1919 to 64, 61 and 28 in the following years.

## Religious Drama

We have often urged the use of the drama as a means of instruction and propaganda in the teaching of religion and social subjects. We are glad to call the attention of our readers to the work of Constance Van Gelder, who is at present producing in pantomime form at St. Luke's Church, Hudson street, the Last Supper, the Sorrowful Mysteries, the Stations of the Cross and the Martyrdom of Saint Paul. The last she has written herself.

Mrs. Van Gelder spent two years studying under Hilary Pepler in England, with whom she produced two pantomimes for the Church of the Nativity in Brooklyn. She has also studied at the College of the Sacred Heart, Manhattanville, under Mrs. James B. Livingstone.

If any of our readers are interested in the formation of a Catholic Worker drama group, get in touch with us about it. Mrs. Van Gelder will be glad to assist.

## NRA PRIEST SAYS \$2,500 A YEAR IS FAIR FAMILY WAGE

### Exposes Fight of Employers for Low Wages and High Profits

All American workers must be assured of a yearly income that will maintain them at a decent standard of living and this amount should be set at not less than \$2,500, the Rev. Dr. Francis J. Haas, Director of the National Catholic School of Social Service, declared in an address delivered yesterday at a public hearing on employment policy conducted by the National Industrial Recovery Board. Dr. Haas spoke on "The Need for Higher Annual Earnings."

**Annual Wage**  
Dr. Haas presented statistics to show that the annual wage of workers in seven major industries is far below this figure and pointed out that the contrast in many others is even more striking. He reminded that the Codes of Fair Practice adopted by many industries under the NRA contain declarations favoring an adequate wage to all workers, but noted that methods adopted have been ineffective. "Something more than pious wishes and general statements of belief or intentions is necessary," Dr. Haas said, "if the American worker is going to be protected under the codes of fair competition."

**Suggestions**  
"You may well ask, what specific suggestions can labor make to the accomplishment of this end. Five of the suggestions already made to you today by representatives of labor could be applied immediately and would have immense value as a start toward our goal of higher annual earnings. These five proposals are: (1) Eliminate the differentials now included in many codes referring to sex, territory, population, learners, and the like. (2) Eliminate the unfair inequality now existing between related codes, especially the unfair labor advantage which one or the other basic code has over the 60 or 70 codes intimately related to it. (3) Insert vertical minima in all codes concerning at least the unskilled, semi-skilled and skilled. (4) reduce all maximum hour provisions to at least thirty, and (5) Give to labor representation equal to employers on the governing agencies of codes so that adequate compliance can be achieved. These are the steps which can be taken at once. But these will not be enough."

**Realization**  
"The National Recovery Administration has already gone far in recognizing the justice of this principle of increased annual income. A number of codes require the payment of wages during waiting time in a factory, and NRA Administrative Order X-124 extends this to all codes. Even while a man is not working, if he is ready and available for work and is attached to the employer and the industry, he is entitled to payment. Labor cannot too strongly urge the extension of this principle to include a recognition by industry that the yearly level of wages must be adequate, as the only real protection for the American worker."

"Labor is prepared to cooperate with management in the handling of the problem of adequate annual incomes. Indeed through a period of years, a number of trade unions, dealing cooperatively with the employers in their industries, have made substantial gains toward establishing higher annual earnings for their members. Such efforts have included what appear to be excessively high hourly wages, which, when stable employment is not practicable, are a form of, or at least a beginning toward an annual wage. Such cooperation has stimulated some extension of the production period through a longer period of the year, and in some instances resulted in guarantees of annual incomes in the form of lump

# The Mystical Body of Christ

Christian sociologists must base their system of solidarity on the Dogma of the Mystical Body of Christ. This alone can heal all ills, religious, political, and social. He made His Kingdom His Mystical Body, with a relationship between Him and His members most sublime and intimate. This He explained in His wondrous way of a parable—"I am the Vine; you the branches."

As the stem and its offshoots together form one organic whole, and as the life-giving sap flows from the central stock to all its branches and gives vitality and fruitfulness to all its parts, so we individual men and women are not mere single and separated individuals, but all together we form one great social body, intimately united with the Sacred Vine, which is Christ Jesus, animated with His life, and thus empowered to bear fruit. "He that abideth in Me and I in Him the same beareth much fruit."

### Identity

St. Paul on the way to Damascus was made to understand this doctrine perfectly, when he heard from the lips of the Savior these significant words: "Saul, Saul, why persecutest thou Me?" The lesson of the identity of Christ with Christ's Church and with every member of the Church was burned into his soul. Ever afterwards this doctrine formed the central theme of all he preached and wrote. To the Ephesians he wrote: "He hath given Him for supreme head to the Church, which is His Body." Eph. 1, 22.

The Church is not simply a perfect society, an organization; she is an organism, a living and life-giving organism, with head and members. The dogmatic concept of the Church is the Mystical Body of Christ. This is the cardinal truth revealed to the world by Christ. It was preached to the man on the street by St. Paul. The early Christians all understood it. St. Augustine urged it insistently and St. Thomas Aquinas taught it. The Mystical Body of Christ is the title which the Fathers of the Vatican Council declared to be the most excellent expression of the nature of the Church. It was explained by Leo XIII and urged upon a weary world by Pius X in the splendid Pauline phrase, *Restaurare omnia in Christo*—to bring all things under the headship of Christ.

### Reality

Mystical does not mean fantastic, unreal, or unsubstantial. The Mystical Body is just as real as the physical body of Christ. We say mystical because the Church is the mystery of God's bounty, wisdom and omnipotence; mystical because this body, which is the Church, is born in mystery and filled with mysteries, and dispenses mysteries; mystical because the manner of union of this body with Christ, its Head, is not unlike that other mysterious union of the

sums or of unemployment insurance. Indeed the record of such accomplishments proves strikingly that such efforts have been far more important than those initiated alone by private individual employers. Labor strongly urges, therefore, that the Administration make it a part of its program to promote higher annual earnings by developing and fostering the mutual cooperation that comes from the free organization of workers with their employers.

### Social Security

"This is a program of social security which is fundamental, direct, and sound. Other efforts looking toward social security are to be commended and supported, and labor does support them. But beyond all other schemes, high assured annual earnings to workers must come from the direct relationship between employer and employee, supervised by government, to the extent that such supervision is necessary."—(N.C.)

Divine and the human nature in Christ. At the Last Supper Our Lord prayed that His disciples might be one, "as Thou, Father, in Me, and I in Thee; that they also may be one in us." The Church is the body through which pulses the sanctifying energy of Jesus Christ. St. Augustine cries out: "Let us congratulate ourselves, let us break forth into thanksgiving, we are become not only Christians but Christ."

The natural activity of the Divine Organism, the Mystical Body of Christ, is the liturgy. It is the worship offered to God by Christ and all His members. The liturgy is the re-enactment of the life of Christ, the re-presentation (making present again) of the work of redemption. In the Church and through the liturgy Christ mystically—really lives and works. The inmost essence of the Church's life is its active co-operation in Christ's work of man's redemption which goes on continually amongst us and within us.

### One Body

We are one body. I live for my brethren. I must love my brethren; they live for me and I for them; member must love member. I must love them not in word merely but in deed and in truth. We must love each other in mutual generosity, in mutual prayer and mutual obedience. Thus shall I strive to grow into this holy Body, so that the liturgical communion of the Mystical Christ, the Church, may flourish in me and in all.

The liturgy was once the supreme expression of Christian life and the instrument of the world's conversion. And only through it—the celebration and application to men of the Redemption—can Christianity be revived.

FATHER BENEDICT BRADLEY.

## CRIME TO THINK IN ARKANSAS

Arkansas is pushing a bill which outdoes all the others now being offered to state legislatures for the crushing of alleged radicals. According to the proposed Arkansas law, which has passed the lower house, it would be a felony, punishable by five to twenty years imprisonment, to have five copies of any labor paper called "seditious literature" or to attack a state official. Under this law, exposing a grafter, as someone remarked, would be a greater penal offense than being the grafter. The bill is, of course, aimed at the organizers of the sharecroppers and unemployed of that state, whose activities are described elsewhere in this issue.

Georgia is also considering a sedition bill which would punish "revolt against legitimate authority," or any attack on the government or a government official. In New Mexico a similar bill, punishing not the commission of acts of violence, but the mere holding or expressing of opinions, was rushed through the lower house without a public hearing. The American Civil Liberties Union is demanding a hearing and leading the fight against the proposed law.

If these bills are passed, readers of THE CATHOLIC WORKER in the above-mentioned states had better have their copies sent to them under false names!

The Editor,  
CATHOLIC WORKER.

Dear Sir: I am much obliged to you for sending me the CATHOLIC WORKER. I am very glad to see it and wish you every possible success in your good work. If ever I can help you in any way please tell me.

Yours faithfully,  
ERIC GILL.



# FARMING COMMUNE

Farm? Camp? School?

It is March, and pretty soon the spring peepers will begin their chorus of evening song and skunk cabbages will push their way through the swamps and arbutus will bud beneath blankets of dead leaves. In the city there is the feel of spring in the air, and Mr. Breen, the oldest of our Catholic Workers, comes into the office every morning reciting poetry about it. Every night now the streets are alive with children playing, and in the yards the dogs bark and the cats prowl and sing their recognition of the fact that the back of the winter is broken. There is always joy and exhilaration during the last few days of February and the beginning of March. Later in the spring there is a sense of struggle and one is worn with the efforts the sun makes to overcome the wind, and one can almost feel the heroic efforts the buds are making down in Tompkins Square. There is always one little tree which bursts triumphantly into a pale green mist long ahead of the rest.

And with the spring THE CATHOLIC WORKER is going to make a heroic effort in another direction. We wish to open—not yet an agronomic university or a farming commune; but a farm and school combined, where scholars can be workers and workers scholars. There are about a dozen who can move right in and start digging and making cold frames.

We have no money for this venture. We are looking for a place of about a dozen acres, preferably on Staten Island, so that the fare into the city will not be too much (the editors wishing to participate). We have two carpenters among us, so the place does not have to be in such good repair. But we need plenty of room, and if the farmhouse is small, then it is necessary to have a barn and outbuildings to make over into school and bunkhouses.

We have heard of places on the island for as little as \$15 a month, and we can assure the owners that for the use of their property it will be mightily improved.

However, it must be near a church, since a life which is not centered around the Blessed Sacrament—which does not have our Lord as its Leader—is no life at all, and we are looking for that abundant life which has been promised us.

There is a vicious attack on the church in the current issue of the American Mercury (and THE CATHOLIC WORKER is included in that attack), but there is one paragraph in the article which has truth in it at least. In explaining the leakage from the Church, the writer says: "It is a commonplace that the most faithful members of any religion are the peasants. . . . In the cities people fall away from the faith. The disintegrating effect of industrial centers on family life, higher education in public schools, lack of supervision by parish priests—so runs the priestly explanation of this side of Catholic leakage."

The establishment of workers' camps all over the country is part of the Communist technique, too. We know of at least six in Staten Island alone — Spanish, Finnish, Swedish, several for children, and perhaps there are more. There are several large ones up in New York State which run the year around. But the word "peasant" has no place in their ideology, and they scorn all that it connotes. What we mean by farming has no place in their program, and, regardless of the disastrous results of big business in American farming, the Communists are trying to go the

American capitalists one better in their program of collectives.

The Communist technique is to encourage the cultural activities of different racial groups, and much of this work is done at these camps, especially among the children. What with our Harlem children, of several nationalities, who meet three times a week at the Harlem office of THE CATHOLIC WORKER, a great deal of work can be done on our farm during the summer among the children. They can vacation at the same time that they are learning to be workers and scholars.

In order to enlist the aid of real estate men, we are going to send this issue of the paper to all those listed on Staten Island, and we ask our readers to co-operate with us in founding our workers' country school. But the fare out of the city must be considered. One can reach Staten Island for a quarter, so we are concentrating on that location. Help us help others in this new project, which may grow into a big one.

In the middle ages it was not buildings which made a university. Often it was the teachings of one man. The editors of THE CATHOLIC WORKER, especially Peter Maurin, are constantly being asked to come and address classes at schools and colleges all through the East. Last month Peter Maurin spent a week at Assumption College, Ontario, and he has been invited also to St. Michael's College in Toronto, to speak to the classes there.

During the summer Peter will have charge of the farm center in Staten Island, and we shall direct the constant stream of visitors who come to receive instruction from him to our new summer quarters. But remember, the scholars must be workers, and those who come will also till the soil whether they are visiting for a day or a week.

## The Catholic Sisterhoods

Sisters in the United States number 123,304.

1,801 Sisters lead the Contemplative Life. They support themselves with needle work, etc.

5,749 Sisters devote their present time to the pursuit of studies in higher centers of education, in order to prepare for educational work.

5,041 Sisters are retired because of age or invalidism.

63,885 Sisters are engaged in educating the young.

12,197 Sisters do social service in hospitals, asylums, homes, and various other charitable institutions.

More details are not at hand, but many of the remaining number of Sisters are going through the course preparatory to their life work.

Most Sisters come from the working class. They spend their entire life as Sisters in convents, and receive for their labors that support and maintenance, which is afforded mostly by limited salary, which again depends for a part on free will offerings.

The Catholic Church is the only institute in the world which presents the wonderful human phenomenon of the Sisterhood. There is a reason. The Catholic Church is a divine institution, and as such she is superhuman, and does what actually takes superhuman effort to accomplish. One of these is the Sisterhood. This is the answer to those who give this matter some thought, and who, after they understand what a Sisterhood is, ask themselves how it is humanly possible. God makes it possible, the Sisters do the rest.

## BISCUIT STRIKE

(Continued from page 1)

president of the union in regard to the strike, one of the editors of THE CATHOLIC WORKER was moved along by the prodding night sticks of dozens of policemen who are lined up for blocks around the plant.

War

"This is war!" one of the policemen said jocosely. He probably never took time to meditate on the treason of Mr. Mellon.

Dozens of mounted police patrol the district, the horses dancing restively, and difficult to control.

"Horses are more tender than humans," an old radical who is a convert to Catholicism, said the other day in the C. W. office. "When they smell the blood of humans the riders have a hard time urging them on in battle."

Perhaps those horses, used as they are to strike duty, were smelling the blood of Peter Gaches, 33, who was on his way to picket duty when he was stabbed by four men and brought to St. Vincent's Hospital.

"The stabbing was done at nine o'clock in the morning, under the eyes of the police," William Galvin, president of the union, charged, "by the armed thugs of the biscuit company who have been hired by the company to intimidate the strikers. Just the other day three of these strikebreakers were arrested over in Jersey where the Newark plant is. Of nine gunmen arrested it was found that two of them had only been out of jail eight days."

Galvin, the president of the Inside Bakery Workers' Federal Union, is a young man who himself worked up to a few months ago for the biscuit company, having been there for twelve years. The union is affiliated with the A. F. of L., and the majority of the workers are Catholic.

Three Thousand

"There are three thousand on strike at the New York factory," he said. "It is a hundred percent strike. Most of these employees have worked at the plant for from five to thirty-five years. Only five hundred of the 3,000 have worked less than five years. You can't say that this strike was fomented or carried on by outsiders. The employees formed the union last June themselves, and if they hadn't had real grievances this strike would not have been called. The employers refuse to arbitrate and now it is a virtual lockout. Down in Washington the biscuit code is awaiting signature after having been signed by industry (labor not being consulted), and this code lowers our wages still further."

"We are fighting against the constant speedup, people being laid off and a skeleton force doing all the work. If anyone is sick they are laid off for several weeks without pay. There is no definite pension system, people thirty-five to forty years in the employ of the company being kept on at small wages so that when they are finally laid off with a few dollars a week to keep them it is only because they can't last much longer. When anyone is laid off with a pension we call it the death sentence."

We urge the readers of THE CATHOLIC WORKER to advise their grocers that they will not buy any National Biscuit Company Products in view of the war which has been declared by the National Biscuit Company against its employees! The only way you can assist these workers, who cannot by the highest flight of the imagination be accused of being reds, is by faithfully carrying on this boycott. P. S. The National Biscuit Company netted a clear profit of \$11,597,573 for the year 1934.



## GO TO MEXICO!

What with the latest decree of the Mexican government that all printed matter dealing with religion and coming from the United States be censored, we have changed our ideas on tactics to be pursued.

For instance, we would not advise the Rotary Club not to hold their convention down there (especially since they have determined to do it). We would advise instead that all the Catholic members go well fortified with Catholic literature and newspapers and magazines, protesting the religious persecution and distribute them everywhere. Throw out evening clothes and white flannels. If Calles or Cannabal invites you to dine—go by all means and tell them all about it. Give them a copy of THE CATHOLIC WORKER, the BROOKLYN TABLET, the CATHOLIC NEWS, COMMONWEAL, AMERICA, CATHOLIC WORLD, etc. Get plenty of leaflets and pass them around. We'd be glad to have some made up especially—pay for them ourselves, and cut down on meals around THE CATHOLIC WORKER office. We will vicariously enjoy the Rotarian banquets in Mexico City, knowing that the subject of conversation always is leading somehow or other to the persecution.

THE BOYCOTT

In pursuance of this policy we are preparing leaflets which will be distributed at La Fiesta, a Mexican goods store over on Eighth street. We know the man in charge, and we agree with him that a boycott of pottery and serapes and gourd bowls made by the Indians and poor Mexicans is not by any means an effective protest against the conditions down there, and injures those we wish to help more than it does anyone else.

People who have visited Mexico and who have friends there, and those who are going to visit Mexico in the near future, visit this shop daily, and it is a very fertile field for distribution of propaganda.

What if the literature is confiscated when you go to Mexico? Well, the Mexican authorities have not taken to going through the pockets of visiting Americans as yet.

Go to Mexico by all means and make your protest felt at the fountain head of atheism!

## LOVE

There is nothing in this world more wonderful than to love God. Because, the more you love God the more He loves you. This love is shown by the innumerable graces which He showers upon you—by the revelations and insights granted into the mysteries of life and of death.

The greatest men and the greatest women this world has produced were men and women who have loved God and who have loved Him to the exclusion of all else.

Nothing can harm those who possess this love—or, like faith, it is a breast-plate that shields them from all evil. It was by this weapon that the martyrs and saints overcame the terrors and dangers which throughout all their lives they had encountered. It was this precious love that made both them and their work blessed.

Let us love God and He will love us; He will return to us this love in a million ways. No one has ever gone wrong loving God. God just wants to be loved, that is His nature.

CHARLES RICH.

St. Thomas Aquinas declares that, for the practice of virtue, a certain amount of goods was indispensable. . . . Cardinal Manning said that God's commandments could not be preached to men with empty stomachs.—ABBE LUGAN.

## Farming Commune in Ontario Is Model For Parish Priests

Inexperienced Workers Make Success of Farm Venture

A farm colony which was the result of round table discussions of a small group of priests up in Toronto is a model for parish priests who are interested in the program of THE CATHOLIC WORKER.

The small farming center was visited by one of the editors of the paper last month while she was on a speaking trip to Toronto. Father Oliver, a Basilian and Father McGoyer, a Basilian and Father McGoyer were the prime movers in this new venture which grew out of a study group. Both priests were working in poor parishes and were interested in the land movement. Going to a priest friend in a country district outside of Toronto, they put their project before him, and he interested a farmer in his parish, who donated the use of ten acres. Five families, none of them with any farm experience, and numbering thirty-seven souls, expressed themselves as eager to try the experiment, and within a few months were moved out to the country. Among them were a marble cutter, a factory worker and one carpenter, and with the direction and help of the latter, homes were put up, the money for the lumber having been donated by another parishioner and by the parish. A couple of cows were donated and 31 chickens. The farmer who gave the use of his land also lent the services of his foreman to direct the cultivation of the soil.

When we visited the little colony we found the group still living on the vegetables raised during the summer, and on that afternoon the men were out in the bush getting firewood and the women were knitting woolen stockings for the community.

A large barn was turned into a school, the side of it which faced the south being made into windows. The school is also used for meetings and community gatherings.

Down the road a little way there is a tiny church where mass was offered before only once a month or so. But now that the community has moved in, Father McGoyer has received permission from his pastor to spend his week-ends with his group and to offer mass both Saturday and Sunday mornings.

This farm project is but a humble beginning, but it was done with dispatch by a few energetic men and without asking for the assistance of the state.

Plans are now being made to obtain a larger tract of land and to move ten more families out of Toronto this spring.

## WHAT A UNION!

"A union that isn't a union" was the verdict of an investigating committee of Consolidated Gas Company employees who decided to look a little further into their employees' representation plan.

When the committee was set up by the chemical department employees of the company, they were offered a room for their meetings, given time off for them, and told to charge their expenses to the company. So their disloyal verdict must have been something of a shock to their employers.

The company wrote the employees' representation plan and controls its organization by the simple process of transferring or discharging "insubordinate" workers. According to the committee, there has never been any written agreement that the company would permit outside arbitration of disputes, or abide by the decisions of any arbitration. The report of the investigating committee charges that the company tricked its employees into believing that they had a genuine union and genuine collective bargaining, in order to prevent any agitation for a bona fide union.

# Christ in His Poor

## Stations of the Cross

"WHATSOEVER YE DO UNTO ONE OF THESE LEAST. . ."

By  
Rev. J. Elliot Rose, C.S.P.

Speaking also of the Last Judgment and of the rewards and punishments He will assign, Our Lord declared that He would take special account of the charity men exercised towards each other. And in that discourse there is one thing that especially excites our surprise, viz.: that Christ omits those works of mercy which comfort the soul, and refers only to the external works which, although done in behalf of men, He regards as being done to Himself: "For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me" (Matt. xxv. 35).—*Leo XIII, Encyclical Letter on Christian Democracy.*

### INTRODUCTION

To be read at the foot of the Altar

As we kneel here in Thy sacramental presence, O Jesus, we remember Thou didst tell us of another way in which Thou wouldst be present among us till the end of time—in the person of the poor. At the great Judgment Day when this universe dissolves in fire, Thou hast told us that Thou wilt say to them who have not recognized this Presence of Thine in the poor:

"Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry and ye gave Me not to eat; I was thirsty and ye gave Me not to drink; I was a stranger, and ye took Me not in; naked, and ye covered Me not; sick and in prison, and ye did not visit Me."

And then they shall try to defend themselves by asking: "Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?"

Then shalt Thou answer them saying:

"Amen, I say to ye, as long as ye did it not to one of these least, neither did ye do it unto Me" (Matt. xxv.).

Whatsoever we do unto the poor, then, whether it be good or evil, we do unto Thee, O Lord Jesus. Therefore, let us this day picture Thee to ourselves as a poor man of our own time. And no matter what may be the prosperity of any particular day, O Jesus, Thy words are infallibly true—the poor we have always with us.

Certain groups, O Jesus, may organize and become powerful enough to secure justice or more than justice. But other groups are still unorganized, helpless, oppressed. Thy presence among us in the person of the poor will never fail for lack of representatives.



### FIRST STATION

*Jesus is Condemned to Death*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Today as two thousand years ago, O Jesus, Thou art being unjustly condemned to ignominy and torture, because Thy poor are so condemned. Millions of Christs are standing patiently before their oppressors while they are being forced into health-breaking, life-taking labor at wages that cannot meet a decent standard of living. And with the weakness of Pilate we wash our hands and say: "We are innocent of the blood of these just men."

If we do not see Christ—though we profess belief in Him—in the poor around us, would we have seen the Messiah in that blood-stained, thorn-crowned, despitted Man before Pilate? "If we are too weak to stand up for justice for God's poor, would we have been strong enough in Pilate's place to brook the angry mob demanding the blood of Christ?"

*Our Father.*

*Hail Mary.*

### SECOND STATION

*Christ Accepts His Cross*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

The poor man accepts his cross. He takes up the burdens of his work. For days and years he struggles on. The conditions of his work undermine his health, his hours are too long, his pace is too frenzied, his soul is crushed. But all about him are earnest church-goers, loud professors of religion, cooperating in his suffering as the Scribes and Pharisees cooperated in Christ's Passion. They are as eager as any to drain his life blood for their own ends. They are as unyielding as any in forcing down his wages below the cost of decent living.

And if we are not directly employing anyone under such conditions, yet indirectly we may be responsible. For do we not know that when we buy goods that were made under unjust conditions we are participating in the injustice? Do we not realize that if Christians once see Christ in the poor they will change all this?

*Our Father.*

*Hail Mary.*



### THIRD STATION

*Christ Falls the First Time*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

But one day the poor man's strength fails. He cannot go on. Flesh and blood cannot stand what he is called on to face. The daily drain upon his body has not been repaired by proper food. His road to Calvary has been slow starvation. His crown of thorns presses too painfully upon his brow, his cross weighs down too heavily upon his shoulders. For the moment his suffering ceases in unconsciousness.

What have I done to help the poor in their sickness? Does a dollar or so in the poor-box or given to some Catholic hospital absolve me from all responsibility? Of course, we cannot do away entirely

with all sickness. But we can give the poor a better chance than they have. The industrial system that overworks and underfeeds and underclothes them is at fault. It is a disgrace that Christian people after 1900 years still allow it to continue. I have a duty to Christianize industry. I must see Christ in the poor.

*Our Father.*

*Hail Mary.*

### FOURTH STATION

*Christ Meets His Mother*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

As Christ met His Mother and felt stimulated by the sight to go on with His Cross, so does the poor man when his strength is exhausted receive a new stimulus from the sight of his family. Will those who have persecuted him have mercy on them? What will become of his wife, of his widowed mother, of his daughters? It is possible for a woman's fate to be worse than a man's. And so he struggles on with tottering feet. For a time the courage of despair takes possession of him. He goes on, but at a fearful cost.

If we really saw Christ in the poor, would we thus compel them to carry their cross when ill? A well-devised plan of sickness insurance would give them rest and the care they need. The selfishness of some Christians and the indifference of others stand in the way of their getting it.

*Our Father.*

*Hail Mary.*

### FIFTH STATION

*Simon of Cyrene Helps Christ*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

There was one man who helped Christ carry His cross—Simon of



Cyrene. And so there are some who help Christ in the person of His poor. Some strive to lighten his burden by minimum-wage laws, by social insurance, by compelling protection to health and limb, by generous donations, and by personal service. Are we among them? Are we doing our share to make society Christian in fact as well as in name? Or have we, like Pilate, merely washed our hands?

Of course, washing our hands will avail us no more than it did Pilate. He became accessory to the crime of the Jews, and we are partners in the oppression of the poor unless we actively do what we can to remedy matters. Nor can we plead ignorance because we have refused to go into the sections where poor people live, or to learn in any way about their condition. We are our brothers' keepers. We must see Christ in the poor.

*Our Father.*

*Hail Mary.*

### SIXTH STATION

*Veronica Wipes the Face of Jesus*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

One courageous woman gave Christ refreshment during that dolorous way to Calvary—Veronica wiped His Face, so disfigured with sweat, and blood, and dirt. She did all she could. But we have not done all we could, if we have merely relieved certain striking cases of poverty. Veronica, had she been able, would have prevented Christ's crucifixion. We, as a Christian body, can prevent the crucifixion of mankind by greed.

But to prevent this crucifixion of the poor requires courage, and intelligence, and labor. We should find out what is wrong and also what should be done to set it right. Then knowing what should be done we ought fearlessly to set about accomplishing it. We pray daily "Thy kingdom come," but we must remember that the Kingdom of Heaven suffereth violence and the violent bear it away. We shall never bring social justice to all mankind by sitting with folded hands and listless minds.

*Our Father.*

*Hail Mary.*

### SEVENTH STATION

*Christ Falls a Second Time*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Thousands upon thousands of workmen fall each year in this country because of the public's and the capitalists' greed. For a few more dollars the processes of manufacture might be made healthy and wholesome, but these dollars



will not be spent. Safety devices might be installed. But so long as there is a cheap and abundant supply of labor the manufacturers do not care. They are making Christ, in the person of His poor, fall not only a second time, but thousands of times.

Manufacturers, however, are not alone in this. The Scribes and Pharisees, who go up to the front pews to pray and thank God that they are not like other men, complacently take advantage of this injustice. They are unjust, if they are benefiting in any way by the injustice the manufacturers are doing; they are extortioners, if they are buying articles made by underpaid workmen. They are not seeing Christ in the person of His poor.

*Our Father.*

*Hail Mary.*

### EIGHTH STATION

*Christ Meets the Women of Jerusalem*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Certain women of Jerusalem openly showed their sympathy with Christ. And He said to them: "Weep not for Me, but for yourselves and for your children." So might the poor man say to those who merely sympathize with him without taking practical measures to remedy matters: "Do not weep for me. It is true I am tortured and oppressed here today, but for all eternity I shall be with Lazarus in Abraham's Bosom. Weep for yourselves, lest hereafter you will be with Dives in the depths of Hell."

To express sympathy for the poor while doing nothing to help them is the height of hypocrisy; to give

them alms that really came from their oppression is worse than foolish. We must purify our hands and our hearts before we shall be in a better position, from the standpoint of eternity, than are the poor. If we see Christ in the poor we shall become fearful of our own state, we shall be humbled in our own mind.

*Our Father.*

*Hail Mary.*

### NINTH STATION

*Christ Falls a Third Time*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Poor men are falling every day beneath their crosses. They drop out of the ranks because some machine has been left without safety devices. It is cheaper to maim the men than to guard the machinery. Or they fall a victim to some dread disease. Because the processes of manufacturing will not be protected, because sanitary precautions will not be taken, the poor man falls. He falls a third time, and a score of times.

Legislation will not change the heart of the callous manufacturer. We cannot make men formally good by act of Congress. But we can change the external conduct of employers, we can keep them from committing injustice in act. And the poor laborer is more interested in what his employer actually does than in what he would do if there were no industrial legislation. Unscrupulous employers are free to



do as they please because so-called Christians have not seen Christ in the poor.

*Our Father.*

*Hail Mary.*

### TENTH STATION

*Jesus Is Stripped of His Garments*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Christ being stripped of His garments reminds us how today, in the person of His poor, He is going half-clothed. He is in rags and tatters. The thin covering He manages to get will not keep out the keen winds of winter. Some are stripping Him of the necessities of clothing in order that they may have luxuries. There is enough that all may have what is just, but some are appropriating more than their share.

All mis-direction of industry, too, means increased hardship for the poor. To set men at useless tasks keeps them from making shoes and blankets and other things that the poor need. And anyone who spends his money for a useless article of luxury is mis-directing labor. The ultimate force back of industry is the consumer. Have I ever thought of Christ shivering because I spent my money foolishly?

*Our Father.*

*Hail Mary.*

### ELEVENTH STATION

*Jesus Is Nailed to the Cross*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

The poor workman is nailed to his cross not for a few hours, but for years. It is a crucifixion of living, not of dying. Economic necessity, stronger than the nails of Roman soldiers, binds him to his tasks. He cannot afford, for his own sake and for the sake of his wife and children, to break that

bond. Until death relieves him he must writhe under the injustice of this world.

Unscrupulous men have arranged matters so that there will always be a supply of men forced to accept whatever is offered. Our present industrial system is based on that fact. Is it a Christian situation? Should those who call themselves Christian permit it to exist any longer? Surely after nineteen hundred years of Christianity we ought to have a better system. And we would have, had all those who called themselves Christians really been so and seen Christ in the poor.

Our Father.  
Hail Mary.

**TWELFTH STATION**

*Christ Dies Upon the Cross*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Death comes at last to Christ's poor as to the rich! Fortunately, perhaps, death comes sooner. The poor man dies younger than the rich one. His body has to stand more suffering and privation, and it falls an earlier victim to some fatal sickness. The poor man dies,



like Christ, despised, forsaken, nailed to His cross. Poverty pursues him to the end. For him there are no expensive watering places,

no special nurses, no cures that cost a fortune.

But who cares how the poor die? Christ is hiding Himself as effectively today as nineteen hundred years ago. There was but one soldier to say: "Verily, this Man was the Son of God." How many are there to exclaim: "Verily, Christ was present in this poor man. What I did or did not do to him, I did or did not do to Christ."

Our Father.  
Hail Mary.

**THIRTEENTH STATION**

*Christ Is Taken Down From the Cross*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

When the rich man dies, crowds flock to his funeral. When the poor laborer dies, his corpse is carelessly flung to the few relatives who care anything for him. He may have been caught in the cogs of some machine, making wealth



for his employer, but he can no longer work, and so he is no longer considered. His mother watches by his mangled corpse, his wife and children weep his loss, but the world goes on unthinking. Who has seen Christ in him?

The man himself is beyond our reach. We can no longer help or oppress his body. But his poor

relatives we can help. And they need us now more than at any other time. When the head of the family is gone, when there are a widow and children, Christian as-



sistance should be near at hand. Have we given it? Have we seen Christ in the poor?

Our Father.  
Hail Mary.

**FOURTEENTH STATION**

*Christ Is Laid in the Tomb*

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

Christ was laid in another man's grave. Even in death He was poor. And so are His representatives to-



day. The poor man's body must be treated differently from the rich man's. It is cast in haste into an unmarked grave. There are few Josephs of Arimathea to see Christ in the poor people and give them a decent burial.

And yet sometimes the hardest thing a poor man has to bear in life is the thought of a pauper's grave. He will do anything possible to stave off that disgrace. His widow will pawn anything but her soul to avoid this calamity. Hunger, cold, fatigue will be patiently borne if only her husband's body can be respectfully put away. Have we seen Christ in the poor or have we sneered at their foolish pride and inability to meet life practically?

Our Father.  
Hail Mary.

**CONCLUSION**

*To be read at the Altar*

O Jesus, we have completed the circuit of that dolorous way that led to Calvary and our redemption. We have tried to make these stations in such a way as to render more vivid to our minds the lesson that Thou didst strive so earnestly to impress upon us—that Thou wouldst be perpetually with us. We have tried to see Thee in the poor today as they tread their path to Calvary. Grant, O Jesus, that this lesson may not fade from our

consciousness immediately upon leaving the church, but that it may color all our actions for the rest of our lives. Only then, indeed, may we reasonably hope that Thou



will say to us at the goal of our long pilgrimage:

"Come, ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world. For I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; naked, and ye covered Me; sick, and ye visited Me; I was in prison, and ye came to Me" (Matt. xxv. 34 ff.).

(These stations are republished with the permission of the Central Bureau, Central Verein, St. Louis.)  
Illustrations by Ade Bethune

**For the Child Labor Amendment**

(A radio address by Dorothy Weston over WEVD, Saturday, Feb. 23)

Since THE CATHOLIC WORKER is devoted to restating the teachings of the Catholic Church on social justice, as set forth in the labor encyclicals of Pope Leo XIII and the present Pope, Pius XI, it has remained aloof from partisan politics. Pope Pius XI has laid it down as an axiom that Catholic Action, in the sense in which it is a formal, organized body of Catholic lay people, must avoid any direct espousal of political questions, although its influence should reach indirectly into every sphere of modern life.

The same principle must apply to informal groups such as ours, whose hope is to prepare the ground in some slight measure for organized Catholic Action in the formal sense. Moreover, we don't believe that you can change human nature by ballots, any more than you can by bullets. We believe that the materialism which is the evil of both Capitalism and Marxism can be opposed only by the Christian counsel of voluntary poverty; that the greed which exploits children for the sake of profits can be met only with a Christian charity that gives its labor freely for use and not for profits; in a word, that justice must be written in men's hearts before laws can administer it for the common good.

**Duty of the State**

But we believe also that the whole end and purpose of the state is to minister to this common good. In his encyclical on labor, Pope Leo XIII warns of the dangers of widespread state control in matters which should be left to the family, the individual or smaller societies within the state. These, he pointed out, lead to the tyranny of fascism and Marxism, which declare that the individual and the family are the creatures of the state and exist only for the good of the state. But,

the Holy Father added, "Whenever the general interest or any particular class suffers or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it."

**Child Labor Is An Evil**

"Whenever the general interest or any particular class suffers or is threatened with harm. . ." No one would deny that the employment of young children in industrial or commercial work, or even of older children for long hours or at hazardous occupations is against the general interest. To quote the Holy Father once again, Pope Leo XIII has said that "In regard to children, great care should be taken not to place them in workshops or factories until their bodies and minds are sufficiently developed."

**No Child Labor?**

But strange as it may seem, I have heard people insist that there is no real child labor today. For such there is no answer but to ask them to use their eyes. Have they never seen young children peddling newspapers in the New York subways at midnight and later? Have they never seen little bootblacks lining Forty-Second Street outside the Public Library at all hours of the day and night and in all weather? Can they not believe the figures of the United States census, according to which in the two States of Georgia and South Carolina there were employed in textile mills in 1930, 5,675 children under sixteen years of age, under a law which permitted them to work ten hours a day?

**Requires State Interference**

However, few people are so blind as to deny the existence of child labor in this country. "Whenever the general interest or any par-

ticular class suffers or is threatened with harm which can in no other way be met or prevented. . ." Can this appalling condition, then be met or prevented in any other way but by appealing to public authority? Well, suppose one mill owner in a given town were to decide to cease using child labor. And suppose even that ten or twelve or a hundred others in a given state decided to follow his example, out of purely humanitarian motives. What would happen to them? Under a competitive system, they could not remain in business along with other manufacturers who employed child labor. If they were ready to start producing for use instead of for profit it might be done, but I don't think even the most optimistic of us will hope that manufacturers can be persuaded to adopt such an aim.

No, this a matter that calls for more than individual initiative and example. Truly, "The public authority must step in to deal with it."

**What Authority**

Most Catholics will agree with all that I have said up to this point. The real difference on the subject of the Child Labor Amendment is the question "What public authority?" I have heard no objections, from Catholics or others, to State laws regulating or prohibiting child labor. Every state in the union has this power right now. In New York State, up to the time when the Federal code provisions superseded state regulations on the subject, no child could leave school to go to work under the age of sixteen. There were exceptions to this regulation where the child had completed a given number of grades in school, but that was the general ruling. Moreover, in twenty states there are regulations applying specifically to the labor of minors under twenty-one years—an even wider power than would be granted to Congress by the Child Labor Amendment. Of course, the object

in making the law apply to minors up to eighteen or twenty-one years is not to prohibit all labor up to those ages, as some people seem to think, but merely to permit the regulation of the labor of minors in particularly hazardous occupations, where surveys have shown that the accident rate is higher among young people; and it is only for this purpose that the states have used their power to regulate and prohibit labor up to high ages.

**Progress**

No one would deny that the regulation of child labor by the individual states has made great strides in the course of a century or so. One hundred and twenty-one years ago the first law regulating child labor in this country was passed. At that time the employment of even very young children in industry was taken so much for granted that the early laws did not exclude them from industry at any age, but merely regulated their hours of work. Thus in 1842, Massachusetts passed a law limiting children under twelve years to ten hours work a day. Not until 1848 was there any prohibition of child labor, when Pennsylvania barred children under twelve from factories, and as late as 1855 Connecticut prohibited such work for children under nine. Truly progress has been made. But do we want to wait another century or two to finish the job?

The reason for the hesitation on the part of the states to adopt humane laws regarding child labor is easily seen. We had an excellent example of the difficulty right here when, up to the time of the exclusion of child labor by the Federal codes, New York clothing manufacturers, being forbidden by law to employ children under sixteen, sent large quantities of work to Connecticut to be done, where the age limit was lower and the home sweatshop system more prevalent.

**Uniformity**

Obviously, industry in a state with a high age limit for the employ-

ment of children suffers in competition with that of a state with a low limit. The necessity for Federal legislation to secure uniformity in child labor laws was most clearly proven when the national exclusion of child labor in the codes was enthusiastically received, even in nine states where, a few months before, bills to raise to sixteen the age for full-time employment had been defeated. It's another case of none of the mice wanting to bell the cat.

In view of the slowness of the advance by state regulation, and the lack of uniformity which makes it so largely ineffective, I can see no alternative, if we really wish to do away with this evil of child labor, but Federal control.

**The School Question**

Even this far many opponents of the Amendment will agree. What then are the further objections offered? For Catholics, who have been among the most constant opponents of the Amendment, I think the fear that it will somehow bring about Federal control of education unfavorable to parochial schools is the chief objection. We, as Catholics, maintain that the State may not interfere with the right of parents to educate their children as they wish, provided, of course, such education conforms to certain basic minimum standards, such as reading and writing.

Twice in the United States, laws have been passed by individual states which interfered with this right. The first, in Nebraska, prohibited the teaching of any language but English in elementary schools. This law was reviewed by the Supreme Court and declared unconstitutional, in that it was an infringement upon the rights of parents. The second, and best known to Catholics, was the Oregon law, obviously aimed at Catholic schools, which required all children to attend the public schools. You know the result. Here, too, the Supreme Court up-

(Continued on page 9)

# No Freedom in Wage Contract Till Workers Organize

Fr. Haas Points Out the Methods Used to Balk Section 7-A

"Only when workers are represented by the persons they want to represent them, that is, by bargaining officials just as keen and alert as those the employer hires, can the individual toiler have something like freedom in the wage contract," the Rev. Dr. Francis J. Haas, Director of the National Catholic School of Social Service, a member of the National Labor Advisory Board of NRA, and a member of the General Code Authority of NRA, declared in an address to the NRA Executive Training School made public recently.

"A wage contract," Dr. Haas said, "is just and equitable only when the worker who enters it does what everybody else does who makes a contract, that is, gives free consent. Certainly there is no free consent under the arrangement prevailing in more than two-thirds of American industry, under which the worker is not permitted to bargain at all, but is simply told what he is going to get."

### Company Unions

"Since June, 1933, two main instruments have been used to defeat Section 7-a. They are the company union and multiple representation. The National Industrial Conference Board reported last fall from a six months' study of 3,314 establishments covering 2,585,000 employees that the company union had increased from 14 per cent to 45 per cent, and the independent union 4 per cent to 10 per cent.

"There are many names for the company union—employees' representation plan, employees' welfare association, workers' council, and numerous others. In one case, a chain store company in Philadelphia organized its truck drivers into a 'Drivers Club.' The name is not so important, and I shall call it what the Act calls it—company union. So far as it is defended, the argument is made that employers should not be obliged to deal with anyone but people in the plant because they are the ones who know plant problems. . . . This 'outside' connection means everything to the man or woman in the shop, and it is precisely for this reason that the employer does not want it to exist."

### Multiple Representation

"Another device invented to frustrate the operator of Section 7-a," Dr. Haas said, "is the theory of multiple representation, sometimes called minority representation. The theory is that each minority group of workers, and indeed each individual worker, should bargain with the employer. Of course it denies that the representatives of the majority should be the exclusive bargaining agency for the entire plant, or section group.

"Whatever might be said in favor of the ideal of having every group in a factory have its own representatives or of having the individual be his own representative, the fact is that in practice multiple or minority representation completely disrupts collective bargaining and puts the workers under the employer's domination. . . .

"From whatever angle you view it, multiple or minority representation can have no place in honest and sincere collective bargaining. The purpose is the opposite of collective bargaining, as it puts wage and hour control ultimately in the hands of management.

### "Coercion"

"At present only one out of every ten wage earners is in a bona fide

## Inconsistency

The Department of Agriculture has estimated recently that for each person in the United States to have a diet containing all the necessary nutritive elements, it would be necessary to increase the production of milk by 53 per cent, of butter by 108 per cent, of vegetables by 79 per cent, of citrus fruits by 84 per cent, and of eggs by 43 per cent over even the 1929 production. In other words, if all America ate what it should, we would need 40,000,000 acres more land than were being used for production in 1933.

We have often wondered at the way the government spends money to make such surveys, and even to publish them, proving its policies in so many instances wrong or inadequate. While the Department of Agriculture was gathering and publishing these figures, the Agricultural Adjustment Administration was urging a further reduction in acreage of exactly 40,000,000 acres. Don't these government officials ever read each other's books?

union. The relatively small gains made since NRA have been made in the face of overwhelming opposition. In the face of all this, the prospect for genuine self-organization to increase purchasing power of workers is not bright. To make matters still worse, another attack on collective bargaining is being made at present. It is the attempt to forbid by law 'coercion' in promoting organization. Thus the U. S. Chamber of Commerce has declared for collective bargaining with the proviso that workers be permitted to organize without coercion from either employers or workers.

"On the face of it this proviso is fair enough. Nobody wants coercion, and certainly no one wants violence. The trouble is, however, that if the coercion clause, usually worded, 'without coercion from any source,' is put into the law, it will breed a mass of legal complications and effectively block self-organization. Who is going to define coercion practiced by union officials? Is it coercion for a union organizer to go to a worker's home and use his ordinary powers of persuasion to get him to join the union? Although the same thing is done, and lawfully, in political campaigns, an unfriendly judge will interpret the organizer's act as coercion and issue an injunction and stop organization.

"On the other hand, if the union organizer exceeds the limits of peaceful persuasion by threatening or using violence, he can readily be restrained under existing laws. There are more than sufficient statutes to invoke to keep him within the limits of argument and there is no need of putting the 'coercion' clause in a labor statute, particularly when it will be used to thwart the whole purpose of the statute. . . ."—(N. C.)

## Cardinal Hayes Says:

"Charity is something that tempers men's judgments, sharpens their sympathies, and prompts their wills. In fine, it is that quality of man of which the angels sang over Bethlehem's cave 'Peace on earth to men of good will.' Charity makes a man concerned about the welfare of others; yes, makes him willing to give of himself, that others may prosper. Charity is more than mere assistance, pity, mercy or compassion. It filled the souls of the apostles when they went forth from that little room of the first Pentecost day to spread amid suffering and persecution, the good news of Christ's teachings to distant peoples."

## EASY ESSAYS

by PETER MAURIN

(Continued from page 2)

of the first Christians in times of persecution. If you want to know more about it read the two following books, (a) "The Great Commandment" by the Apostolic Delegate; (b) "The Valerian Persecution," by Father Patrick Healy of the Catholic University.

### RECONSTRUCTING THE SOCIAL ORDER

The Christian social order had to be reconstructed after the Fall of the Roman Empire. The leaders in social reconstruction after the Fall of the Roman Empire, were the Irish Scholars. Through Round-Table Discussions the Irish Scholars brought thought to the people. Through Houses of Hospitality the Irish Scholars exemplified Christian charity. Through Farming Communes the Irish Scholars made scholars out of workers, and workers out of scholars. The means used by the first Christians to construct the social order, and by the Irish Scholars to reconstruct the social order, are the means proposed now By the CATHOLIC WORKER.

### ROUND-TABLE DISCUSSIONS

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

### HOUSES OF HOSPITALITY

We need Houses of Hospitality to give to the rich the opportunity to serve the poor. We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops. We need Houses of Hospitality to bring back to institutions the technique of institutions. We need Houses of Hospitality to show what idealism looks like when it is practised. We need Houses of Hospitality to bring Social Justice through Catholic Action realized in Catholic Institutions. We need Houses of Hospitality to popularize the daily practice of the Seven Corporal and the Seven Spiritual Works of Mercy.

### FARMING COMMUNES

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

### PROFESSORS OF A FARMING COMMUNE

Professors of a Farming Commune do not look for endowments,

## More Inconsistency

"It is evident that, before any plan of making extra disbursements to labor, as a wage dividend, can be considered with any degree of equity or sound economic and social justice, the common stockholders should receive a dividend of \$1.50 a share per year."—W. A. Fairburn, President of Diamond Match Co. "The laborer's right to a decent livelihood is the first moral charge upon industry. This is the human and Christian, in contrast to the purely commercial and pagan, ethics industry."—Pastoral Letter of the American Bishops, 1919. Well, someone must be wrong!

they look for manual labor. Professors of a Farming Commune do not tell their students what to do they show them how to do it. Professors of a Farming Commune do not enable their students to master subjects they enable them to master situations. Professors of a Farming Commune do not prepare their students for a position, they train them for a profession.

### LABORERS OF A FARMING COMMUNE

Laborers of a Farming Commune do not teach their students how to make profitable deals they teach them how to realize worthy ideals. Laborers of a Farming Commune do not work for wages, they leave that to the Farming Commune. Laborers of a Farming Commune do not look for a bank account they leave that to the Farming Commune. Laborers of a Farming Commune do not look for an insurance policy they leave that to the Farming Commune. Laborers of a Farming Commune do not look for old age pensions they leave that to the Farming Commune. Laborers of a Farming Commune do not look for economic security they leave that to the Farming Commune. Laborers of a Farming Commune do not look for a rainy day they leave that to the Farming Commune.

## CATHOLIC WOMEN AND THE HOMELESS

By Mary Sheehan

"What are Catholics Doing for Homeless Men and Women?" In Harlem the Unemployed Council has fought to take girls out of flop houses. It pays for room and food for them. Freda Jackson, organizer of the Harlem Unemployed Council, who by the way, IS NOT one of our Catholic women, says, "We try to see that the city lets the girls LIVE LIKE HUMAN BEINGS. This council is composed mostly of women. Only by organization can we win relief, food and shelter."

Why cannot Catholic women organizations take a similar interest and organize a like work? Being a member of the Propaganda Committee, selling the CATHOLIC WORKER daily on the streets it is quite embarrassing to me when an outsider asks why Catholics have not taken up a similar work?

Most of us feel that we have done our duty when we refer the unfortunate to the S. A. or the Municipal Flop House. According to the signs in the subway, anybody doing so is a good citizen; at least, that is the interpretation you get from reading these signs. Only by taking a REAL INTEREST in this question can we hope to win and keep the respect of outsiders. Let's stop criticizing "the enemy" for a change and get busy and do some constructive work instead.

## RAILROAD REFUSES UNION RECOGNITION

By A Union Member

To give you a brief resume of the activities of our Union: We began organizing the dining car employees in the summer of 1933 in Omaha where the headquarters are now located. The organization spread slowly over the Union Pacific System to Denver, Los Angeles, Portland and Ogden which points are commissary or divisions of the dining car department. The Local is composed of the cooks only, with another Local comprising the waiters and a company organization including the stewards.

In May, 1934, the Union requested a conference with the management of the Union Pacific R. R. for the purpose of negotiating an agreement covering wages, rules and other working conditions. The company promptly replied that the existence of the Union was not known to them and it would be necessary to prove that the majority of employees were members. This was decided by the National Mediation Board and certified that the Local was the proper representative of dining car employees on the Union Pacific Railroad. A date was set for the conference between the Management and the representative of the employees for Jan. 3, 1935. The result of this conference is the company refused to negotiate on the proposals submitted by the Local and that we could offer another plan that will not increase the cost of operations, or the railroad will offer the Local an agreement to use as a basis to form an agreement suitable to the company. The company was very stubborn and practically turned down all efforts of the employees' representative to mediate or compromise on any point in question. The next step of the Local is to appeal again to the Mediation Board.

## JESUIT ORGANIZES UNEMPLOYED IN COL.

By Rev. Victor Winter, S.J.

It might interest your readers how we are working in Denver. Many of our men had been drawn, through Unemployed Councils, into the Communist ranks. A series of talks in Advent on Communism was followed up with the organization of the Catholic Workers' Protective Alliance which does the same work for the jobless as the Communists do, sending committees to the relief stations, insisting on fair play, visiting families who appeal to us. We have secured adequate relief in countless cases, have uncovered graft, fight against birth control and prostitution which are encouraged by the relief offices. Individuals whom extreme want drives to the relief stations get empty promises, but the committees secure results. The women's auxiliary steps in to protect motherhood; mothers without bedding, clothes and every necessity are visited, help given and courage and self respect restored.

They, i.e., the Communists said, Fr. Winter is a Communist but does not know it. Your CATHOLIC WORKER is opening their eyes about that kind of "communism." I imagine others might profit hearing of our efforts. Many men have come back to the church, because "at last the church is doing something for the unemployed." Several good leaders, who had their training under Communist auspices are working with us heart and soul. And how they sacrifice themselves. Late one Saturday evening a call comes, a family is without coal. One of these men takes two buckets of coal and carries them a distance of two miles, since he had no car or fare for the street car. They give their coal, their food, their days and nights to the work, just as they did when they were with the Communists.

May God bless your work.



# For the Child Labor Amendment

(Continued from page 7)

held the rights of parents and declared the law unconstitutional.

It has therefore been established as a constitutional principle that no parent may be interfered with in his right to educate his children as he wishes. Nor, as Mr. Medalle pointed out at the hearing of the Child Labor Amendment in Albany last month, would the Amendment in any way abrogate this constitutional principle. To prove this, he cited the case of an amendment which was enacted by Congress and ratified by the states, giving Congress the power to tax income from whatever source. This, of course, would have included the salaries of legislators, income from city bonds and the like. The Supreme Court took the position that principles stated by direct enactment are principles of the constitution having equal validity with newly adopted provisions, and that these earlier provisions could not be repealed by any kind of implication in the new amendment. So that, according to this principle of the constitution, the Child Labor Amendment could not constitutionally infringe on the right of parents to educate their children unless it stated explicitly that this right was thereby repealed—which, of course, it does not do.

## What Is the Amendment?

Opponents of the amendment are also wont to point to the Prohibition Amendment as a horrible example, asking, "Do we want more of that?" But the Prohibition was just that—a prohibition, and as such never belonged in the Constitution at all. The Constitution expresses and assigns powers, which are then carried out in statutory laws and prohibitions. The Child Labor Amendment does just this—it assigns a power. It reads as follows: Section 1. The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age. Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress."

## An "Army" of Inspectors

What other arguments against the amendment do we hear? "We will have an army of inspectors in the home!" In the first place, even if it were legally possible for the provisions of the amendment to be applied to housework done by children within their own homes, as some seem to fear, can we seriously imagine that Congress would pass any such legislation? As I mentioned earlier, the states now possess far greater powers in this respect, and have never dreamed of making any such intolerable law. Moreover, we have already had two Federal child labor laws—both declared unconstitutional—neither of which made any attempt to prohibit children helping their parents with housework or farm work. Why then should we imagine that Congress would now attempt to do this? And if it did—well, after all, we elect Congress, and it would require merely a majority vote at any session to change the law. Unlike the Prohibition Amendment, if the Child Labor Amendment were passed and unpopular laws passed by Congress under the power granted by that Amendment, only the statutory laws and not the Amendment itself would need to be repealed.

## Reaching Into Homes

There are some cases, of course, where the enforcement of child labor laws does require inspectors to visit homes: that is, in cases where sweated labor in the home makes it the equivalent of a factory or worse. But state labor laws at present require inspection of homes under such conditions, and the amount or kind of inspection would be no worse under Federal control. And as for the vast hordes conjured

up by those who speak of an "army" of inspectors—let us look at the facts, as they were under the two Federal child labor laws mentioned a little while ago. They are plain and simple: the Child Labor Law Division or the United States Department of Labor Children's Bureau consisted of exactly fifty-one employees during the time that each of those laws was in force.

## Can 18-Year Olds Work?

"But Congress will forbid all employment under the age of eighteen," say the antis. We can only make the same answer to this objection—the states do not do so, although they possess the power to; the previous Federal laws have not done so, nor do the present Federal codes (which, be it remembered, are Federal child labor laws, although only of temporary duration); and if Congress should be foolish enough to attempt such a thing, well, do we not control Congress?

## No Military Training

The same argument applies to all the similar objections offered. I have been told, for instance, that Congress can require compulsory military training in all the schools under this Amendment. This, of course, completely overlooks the fact that Congress already has the power to do this, since it is permitted to raise and train armies. Nevertheless, it has never attempted to include school children in the army, except for the voluntary organization of the R.O.T.C. in the colleges; why then should we think it will commit this, or any similar extravagance now?

## Broad Powers

When I am told that the Amendment would give Congress too wide a power, I often think of other wide powers which Congress has. Its powers of taxation, for example, are limitless. It could, any time it wished, tax ninety-nine percent of your income. But do you think it will? Under its treaty-making power it could, as someone has pointed out, cede the state of Montana to Great Britain. But do you honestly think it is likely to? No, neither do I.

## The Widowed Mothers

People opposed to the Amendment will sometimes point to instances of twelve or fourteen-year old newsboys who are the sole support of widowed mothers, or to great men who got their start in life selling papers, and ask if you would deprive children of this magnificent possibility for character-building. Well, Warden Lawes of Sing Sing also points to the fact that out of 2,300 inmates whom he questioned, over 69 percent had sold newspapers in their youth. I am not saying that either the great men or the criminals "got that way" by selling papers; but it does seem to me that selling papers, or any form of commercial or industrial work for children, is at least not an *aid* to virtue.

## Idleness

And surely we need not worry about children falling into the vice of idleness if deprived of the opportunity of working at a young age—there are many thousands of children and young people now who have gone through elementary, high school and college without being obliged to work, and have managed to occupy themselves usefully nevertheless. And we Catholics should be the last ones to argue on the grounds of the widowed mothers. Do we no longer believe in the obligations of charity? There are twenty millions of us in this country; and shall we decree that widows must be supported by children or go hungry?

## Catholic Support

Many Catholics will recall that in 1919 the Bishops of the United States issued a Pastoral Letter in which they deplored the decision of the Supreme Court in declaring

the two previous Federal child labor laws unconstitutional. If these laws met with the approval of the Bishops, it is hard to see how Catholics, especially, can allow themselves to believe that Congress now, if permitted by the passage of the Child Labor Amendment, would pass such intolerable laws under that power as have been suggested. For the further assurance of Catholics, I may mention here, besides the well-known fact that Monsignor John A. Ryan of the Catholic University, who has been a constant supporter of the Amendment, had a hand in drawing it up, that Father Haas and Rev. Dr. Kirby, the editor of the Ecclesiastical Review, have recently accepted membership on the Non-Partisan Committee for Ratification of the Child Labor Amendment.

## The Common Good

And lastly, I would say a word on the Thomistic doctrine of the common good. St. Thomas, you know teaches that we share in three kinds of good—the first, which may be called the personal good, such as the salvation of one's soul; the second or individual good, such as a just return for labor; and the third, which is the common good, or the good of society as a whole. According to his teaching, the individual good must, according to Christian ethics, be sacrificed to the common wherever the two conflict. So that, if, in a few cases, boys or girls doing work within their capabilities or even helpful to them are deprived of this work by any law which Congress might pass under the Child Labor Amendment, it would still be necessary to approve such a law if it tended to the common good, in releasing many thousands of children from toil that, as Pope Leo XIII expressed it, will "blight the young promise of a child's faculties and render any true education impossible."

## NATIONALISM

(Continued from page 1)

day, the enemy of extreme nationalism, against which our gloriously reigning Pius XI has, on more than one occasion, warned the world.

"The intellectual foundations for this new and insidious threat against Christianity were laid, in the last century, by Hegel; his philosophy has been translated into political theory by Karl Marx and into action by the protagonists of the Russian revolution.

"No matter what name you give this new direction of political thought and action, whether you call it the communistic or the totalitarian state, no matter what difference may exist in different countries as this system works itself out into act, the philosophical basis is everywhere the same—the State is supreme.

"The individual does not exist except in and for the State. He possesses no rights except the rights which the State confers upon him, which it may take away from him according to its needs or its pleasures. The supreme will is the will of the State; the citizen must also think as the State thinks.

## Totalitarianism

"The totalitarian State is but one and a very effective way of sounding the doom of every kind of freedom—political, of speech, of the press, of assembly, of the school and of religion. Has the church perceived clearly all the consequences embedded in and flowing from the political philosophy of totalitarianism? It has, and its Bishops are on the watch not only, but girding themselves to fight it in whatever country it appears. They have fought already, gloriously, even to exile and martyrdom, as in Russia, in Spain, in Germany and in Mexico."

"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*.

# Porto Rican Work Expands

Several months ago at your request for information about the work being done by the then newly organized Elizabeth Seton League in the district situated between 110th and 116th Streets from Madison to Eighth Avenues, known as the Porto Rican Section, we wrote a letter which you published in THE CATHOLIC WORKER. Therein we related the scope of the League's activities, the pitiful conditions existing in our present field of endeavor, the extreme poverty which placed over seventy-five percent of the 85,000 inhabitants on the relief lists, either public or private, the rate of malnutrition and tuberculosis rampant throughout the locality, the sweeping inroads made by communistic and other agencies upon the inherent Catholicism of these exploited people and the efforts of our little band of volunteer workers to bring back hope and faith into at least the lives of the children we are able to reach.

## "Casita Maria"

Now, we can't resist writing to you again by way of reporting progress, definite, concrete progress in the acquisition of a six-room apartment at Thirty-two West 113th Street as an extension for our Catholic Social Action. Gratefully and hopefully we have named it "Casita Maria"—"Casita Maral de la Medalla Milagrosa" (Mary's Little House of the Miraculous Medal). The words, "six rooms," together with the lengthy and impressive name especially when appended with a translation give an impression of spaciousness and grandeur incongruous to the humble and very tiny place it really is. However, it is a step toward the full-fledged settlement house which the increasing number of children now attending seems to make imperative and where eventually we hope to develop activities to include even the adults. We look forward to establishing a lively Catholic Center where we can do our little part toward putting the doctrine of the Mystical Body of Christ into action.

## Volunteers

As our program expands, our need for unselfish volunteer workers increases in proportion. Every room in the place should be in use every moment of the day. Besides the classes and clubs already in progress which supplement the work of the catechists, there is at present an urgent need for someone to instruct a group in wood-working, to organize a stamp collecting club, a band or harmonica group, and, of course, we need more catechism teachers. A few months ago the Harmonica Club had neither an instructor, a place to meet nor the instruments—it merely had the boys. Now, we have the boys and the place, we still lack the other two items. St. John Bosco to the rescue!

Shortly after moving our first

classes into the apartment, we received a visit from several women living in the neighborhood and speaking English. We showed them through the place and in our most ingratiating manner, with the aid of smiles and gesticulations sought to explain the purpose of our endeavors and to welcome their coming. To our dismay they maintained a cold, aloof air and continued to eye critically and disapprovingly every thing shown them. Suddenly, we imagined where the trouble might lie.

## St. Antony

We had perhaps been reported as a new religious sect attempting to establish headquarters there, since many such groups, conducting services in apartments abound throughout the neighborhood. Hastily, we called their attention to a picture of Our Lord hanging in the center of the room. Alas! It made no impression. They had seen similar pictures at "spiritist" meetings. Quickly we brought forward a little drawing of Our Lady with the Child in her arms, but their faces remained stony and suspicious. Just at that moment one of the workers had an inspiration direct from on high. Seizing a large and gayly colored scrap book prepared for the children, she rapidly turned the pages and found a big, handsomely colored picture of St. Anthony. Instantly the air cleared, they relaxed, they smiled, they beamed approval—"Ah! San Antonio, si si bien, bien, muy bien" and from that moment all hostility melted and we parted good friends. Our Lord and even His Holy Mother might be appropriated by the Protestants, but San Antonio—he is a good Catholic!

At present, and until the addition of more volunteers enables us to enlarge our program the apartment is open from two to five o'clock daily and all day Saturday. But, we hopefully look forward to being able to say before very long "Stop in at any time!"

—LOUISE.

*The Roman priest dealing with economics, the Bishop leading or influencing a social party, are completely within the field of duties assigned to them in their estimation; they are not going beyond the limits of their ecclesiastical jurisdiction. Political economy is, in itself, today as in the time of St. Thomas, a portion of Ethics. To direct people in this matter is part of the functions of the priest and the Bishop. . . . Human life and the goods of this world have a value of their own. They are the necessary condition for realizing the eternal kingdom. In a certain sense, this kingdom depends on the family, on society or labor, and on the daily bread which it gains.—ABBE LUGAN.*

What I desire in Catholicism is the gift of bringing out what their religion is—I want a laity, not arrogant, not rash in speech, not disputatious, but men who knew their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history, that they can defend it. You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain the charges brought against the Church, to the satisfaction, not, indeed, of bigots, but of men of sense, of whatever cast of opinion. And one immediate effect on your being able to do all this will be your gaining that proper confidence in self which is so necessary for you."

HENRY CARDINAL NEWMAN.



By Ade Bethune

# Root Nationalism Out to Assure Genuine Peace

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

Baltimore, Feb. 15.—Under the sponsorship of the Catholic Association for International Peace, 200 students met last Sunday and discussed various phases of the peace problems in their relation to youth. The gathering was one of ten similar conferences being held in colleges in various sections of the country.

Two talks marked the closing session of the conference. The Rev. R. A. McGowan, Assistant Director of the Social Action Department, National Catholic Welfare Conference, assailed vital issues endangering peace, while Professor Parker T. Moon, of Columbia University, presented the subject "Imperialism and War." Dr. Elizabeth Morrissy, Professor of Economics at the College of Notre Dame, presided.

Before peace can be assured, nationalism must be rooted out, said Father McGowan. The start of the fight against the notion "that America is the best country in the world and that it is always right" must be in the schools, he declared, clearing text-books and courses of this type of thought.

"We do not have to look for such aberrations as we see now in Germany, or Italy or in Mexico to find this spirit," he continued. "Most of the propaganda against the World Court was the most blatant, pagan and pharisaical type of glorification of ourselves and hatred for the rest of the world."

War rarely, if ever, is justified, he said. All peaceful means to avert it, such as arbitration, conciliation, judicial decision and boycott, should be exhausted before war is declared, he asserted. It is doubtful, he added, whether all possible means to prevent war ever have been used before armed conflicts in which the United States or other nations have taken part.

### Warns of Imperialism

"The chief danger to peace," said Professor Moon, "is imperialism. It makes enemies by causing a nation to stress the economic need for expansion and leading nations to violate moral laws. The desire for colonies now is straining the relations of nations in Europe and Asia, and I feel that America's record of imperialism will be regretted some day." He mentioned American intervention in Nicaragua, Haiti, Panama and Mexico.

"We shall some day be ashamed of Theodore Roosevelt's boast that 'we took Panama,'" Dr. Moon declared. "We shall regret our sending armed forces into Mexico, which helped put in power the government which now is making attacks on the Catholic Church."

Both he and Father McGowan recommended education of citizens, partly through such agencies as the Catholic Association for International Peace, as the most certain way to prevent war.

### Hospitality

Father Dempsey's Hotel for Workingmen in St. Louis, a persevering effort to meet the needs of homeless men and transients, is now in its twenty-ninth year. It began with fifty-five men, and now offers lodgings for two hundred and sixty. Those who can do so pay fifteen cents a night, others are taken free. Since the hotel was opened Father Dempsey has opened for his parish a day nursery, a similar hotel for women, and a free lunch room which serves as many as fifteen hundred meals in an average day.

### Organizer

Well, the Loggers & Sawmill Workers' Union No. 19547 won the government election over the Bloedel-Donovan Shop committee 421 to 251. And the company officials sure are heartbroken.

They used to make payroll deductions for a funeral benefit fund and they refuse to do so now.

Very few Catholics have joined our union, I guess they are just yellow.

I wish you would write an editorial advising Catholics and especially members of the Knights of Columbus about joining and taking an active part in their local unions. I'd sure make it pretty strong.

The furniture plant employees started a union here and the owner, a Catholic, laid off fifty men. But they are going to put in a complaint to the Regional Labor Board. I hope he gets the limit just for an example.

Catholic employers out here are usually the worst offenders.

You may publish this if you wish, but do not use my name.

Some of the Catholics call me a communist because I take an active part in organizing the men.

I wish you were out here to enjoy the sunshine, and the crocuses are in blossom.

I'll send you some cash soon.

—From a member of the Loggers & Sawmill Workers' Union, Washington.

### SHARE CROPPER

(Continued from page 1)

for this back-breaking toll is a shack which they can rent for fifty dollars a year; meal, molasses and pork to eat the year around, and scarcely the clothes to cover them. The children cannot go to school for lack of clothing and because the schools are too far away. At the end of the year the cropper usually owes the landlord money.

And now even this miserable existence is being "enied him and his family, what with wholesale evictions throughout the cotton states.

As for organization, the Sharecroppers' Union, which is Communist, claims ten thousand members. This union also claims affiliation with the Southern Tenant Farmers' Union of Arkansas, which has been bitterly fought by the plantation owners there for the past month.

Organizers for these unions have been shot and killed; Negroes joining them—it is a feature of the program that whites and blacks unite and meet together in their common cause—have disappeared or been killed or arrested and placed on the chain gang. Just recently Ward Rogers, organizer for the Arkansas union, has been fined \$600 and sentenced to six months in jail for his work among the sharecroppers. The National Association for the Advancement of Colored People, which certainly has nothing to do with Communism, is helping him fight his case, and the Department of Agriculture is investigating conditions concerning evictions, thanks to the furor which Rogers has raised.

### Mobism

Walter White, Secretary of the N.A.A.C.P., in a telegram to President Roosevelt on February 16 charges:

"Plantation owners and their henchmen, the sheriffs and other local peace officers, are resorting to mobism, arrests without proof of violation of any law, evictions and willful disregard of constitutional guarantee. . . ."

He adds that more than 100,000 Negro planters have been evicted and are without food, clothing or shelter in cotton states.

Here is a description of a Communist meeting held in the woods down in Alabama which gives some indication of the underground work which is going on among these oppressed people, a work which needs to be done, which the Holy Father advises be done in his encyclicals on labor—a work of education, organization, relief, and a work which the Negroes and whites are combining in, exemplifying true



By Ade Bethune

Christian principles of social justice on the race question. But it is a work which has the establishment of a dictatorship of the proletariat and the abolition of religion, by class war, as its end.

This account, which we are reprinting from the *New Masses*, was written by an organizer, and gives a good picture of the tremendous difficulties involved, and also of the zeal and enthusiasm of these sharecroppers, who believe that they are working only for social justice:

It is impossible to forget a "call meeting in the woods where sixty to seventy sharecroppers and their wives came together for a Lenin Memorial meeting. The very air of the woods was tense with the new feeling of unity between white and black. Some had walked miles for this meeting.

One of the speakers slowly, haltingly read a short sentence or two from a ragged and torn pamphlet. When he looked up from the page his eyes shone with respect and gladness and there was a hushed silence broken only by cracking twigs two hundred yards away where a lookout was watching for anyone who might approach. "This is Comrade Lenin speaking. I ain't telling you this only—this is Comrade Lenin speakin'."

"For every hundred mistakes," Lenin, the greatest of all working-class leaders, said in another place, "there are 10,000 great and heroic deeds, the greater and the more heroic for their simplicity, for their being unseen and hidden in the everyday life of an industrial quarter or provincial village, performed by men who are not used to (and who do not have the opportunity to) herald their achievements to the world."

It is from the strength and determination of these "unseen and hidden," these unheralded and unsung heroes in their "call meetings," their demonstrations, their resolutions and activity, that our hope and our example lies. Thousands have dared the lynch rope or the fascist bullets to join their voice with the great roar. Thousands have given of the food out of their mouths, have tramped in soleless shoes, to collect the pennies for leaflets and campaigns to enable the fight to continue. And they continue, gaining new recruits into the vast army with each step forward. Out of such stuff will a Soviet America be built.



### NOTES ON THE CATHOLIC PRESS

#### PERSONALISM

*Esprit*, that delectable, fat little monthly, is something to thank God for. It is not, strictly speaking, a Catholic magazine, but its Director, Emmanuel Mounier and several of the staff writers, are Catholics.

To quote from "Positions" *Esprit* was founded in 1932 "by a group of young men determined to expose the weaknesses of the modern world, and to bring into being a new order based on the primacy of spiritual values."

They oppose the materialist individualism of Capitalism, the collectivist materialism of marxism, and the fascist pseudo-spiritualism, advocating by means of the personalist pacific revolution the return to a society based on the whole man.

Each issue discusses a separate problem; that of January is a discussion of the communitarian revolution, and in February of the means to take to bring about a change. Now and then a little pamphlet appears, summing up the findings along certain lines. Some of them are "Labor," "Property," and "The Primacy of the Spiritual." These sell for about three cents each. You will hear more about *Esprit* in later issues, and we hope to mimeograph some of the pamphlets in an English translation.

#### ANTITHESIS

*The Commonweal* (Feb. 8) gives us "Is Communism Dangerous?" by W. T. Walsh, a well-reasoned article presenting points we are trying to push constantly. Yes, Communism is dangerous, and the antithesis of Christianity and, therefore, to succeed, must destroy Christianity.

"It is not surprising that Our Holy Father Pope Pius XI, in his Encyclical 'Caritate Christi' declared that the spread of Communism seemed to him 'portentous,' and reminded him of the 'mystery of iniquity' predicted by St. Paul; and that Cardinal MacRory has found in Communism some resemblances to the kingdom of anti-Christ predicted by Our Lord."

"*The Vatican and Nationalism*," by George Seides (Feb. 22 and March 1), discusses Statolatry and deserves at least two readings, if not more.

#### SHOW STOPPED

When a Communist anti-religious show was to be played in Landerneau, Brittany, a Catholic demonstration followed, which succeeded in stopping the show in spite of the firehose being turned on them at the order of the Masonic Mayor. See *America* for the whole story (Feb. 23), noting the last sentence: "Catholics in other lands may learn a thing or two from Landerneau."

Paul Blakely, S. J., in "The Automobile Slave-Trade" in *America* (Feb. 23), points out that the industry today "presents a picture of the old laissez-faire system in full swing" and that day by day "the workers...sink nearer a condition differing little from that of slavery."

"The automobile worker is (1) low paid, (2) irregularly employed, (3) unable to organize, (4) always in fear of losing his job, (5) overworked beyond human capability to produce day by day, (6) subjected to spying day and night, (7) at the age of forty, if he lasts that long, is told to get out.

"Whatever may happen to the workers, owners must not go hungry."

#### NEGRO CATHOLICS

The February *Interracial Review*, which we advise you to run out and buy if only to help remove a blot on American Catholics, and read "A Catholic Interracial Program," by John LaFarge, S. J., and "Housing in New York City," by Myles Paige.

"The doctrine of the solidarity of all men in the Mystical Body of Christ is the spiritual lever that we

look to to bring all men to a realization of their duties. It is to the grace of Christ as communicated through prayer and the Sacraments that we look for that actual enlightenment of mind and strength of will enable us to lay aside our personal convenience and prejudices and frankly practice justice and charity towards our fellow-man."

"Harlem and Negro communities in general are the last to share in public funds to which they proportionately contribute their hard-earned money...Until the Negro is paid a wage sufficient to provide the necessities...the government must assume the responsibility of providing decent living conditions..."

And then it might occur to some of us to do something about it.

#### SERIOUSNESS

A rather startling little journal is the *Quarterly Approved Workmen Bulletin*, mimeographed by a tiny organization of 35 members in Brooklyn, whose names comes from II Timothy, 2:15—"Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed."

Convinced of the "seriousness of life," the Workmen study and pray the Liturgy, and for a purpose! You may take it from us that this is something out of the ordinary.

#### IN PARTIBUS INFIDELIUM

That sacrosanct bible of the drugstore liberal, *The American Mercury*, has definitely entered into what may be called its post-Mecklen decline with the last flicker at a popular appeal—"anti-Catholicism."

Lester P. Elliot, described as a student of ecclesiastical history living in Tennessee, probably took a tip or two from another article in the same issue called "Distorting the News," for he manages to distort the little history of THE CATHOLIC WORKER in such a way that even its two mothers don't recognize it. In the smug bourgeois-liberal fashion he archly insinuates motives and plots to the dreadful Roman minions, but as a departure from the traditional abuse refuses to attack the Jesuits!

Everything is an "open secret," a "significant attempt" or covered with "a medaival pall." PLOTS, LESTER, PLOTS! *The Commonweal* is called first a straddler and then a reactionary, the Clergy fret "impotently under the rule of silence," and we are informed that the movie business increased during the drive against dirty films. But the only direct hit made was against THE CATHOLIC WORKER. The statement that the circulation had "now reached the interesting figure of 25,000" annoyed the Circulation Manager like anything.

The eminent *Daily Worker*, organ of Third International, announces "an autographed de luxe edition of *Hunger and Revolt*, the pictorial history of the world crisis."

#### VARIA

VARIA...the boner on the inside index page of *The Irish Monthly*...the listing of three Catholic Workers as "red menaces" in a certain piece of propaganda sent around by a very fascist lady...the article about US in America by Father Toomey, which had plenty of results, thank you, Father...the crack in a later issue of the same to the effect that Catholic Workers, being neither water-bugs nor chocolate eclairs (what HAS that to do with it, Alfred?) shouldn't get married, and sorrows for their children (which makes Teresa, Barbara and Christopher laugh)...the anti-militarist R. O. T. C. article in *The Sign* by an ardent helper around the office and on picketing festivals...the article called (no less) "What Does the High School Emphasize in Teaching the Mass?" in *The Journal of Religious Instruction*, which to us unlettered ones seems the height of sublime uselessness in 18 pages...the editorial praise of W. R. Hearst in the *Catholic World* which SHOCKED us like anything...the triplets, John, James and Jane Jenick mentioned in *The Catholic Family Monthly*.

A. H. CODDINGTON.



**We Make Dresses in Harlem!**

"Can you tell stories to children?" These words addressed to a young girl last November during the picketing of the Mexican consulate, began a chain of events that is now accomplishing something—teaching the young to be workers, neat, fair and honest.

So one Saturday afternoon last November the story hour began with a mere handful—to be exact, three girls—up at the Harlem branch office of THE CATHOLIC WORKER. It was fairly easy then to satisfy these youngsters as their ages were similar, but when the membership increased to the extent that the stories that pleased four-year-old Annie, bored twelve-year-old Mary, energetic, healthy children found it difficult to be patient under these conditions. Something had to be done. It was.

While a few listened to the stories, others drew on the blackboards that Peter had built. Then the stories were forgotten, and games took their place, often fraying the nerves of the barber-neighbor next door, though we suspect that his patrons enjoyed it.

**Sewers**

So now, after several months of experimenting a larger group of enthusiastic girls meets every Saturday morning to sew. They are busy outfitting their doll's depleted wardrobes with Easter outfits. Easter time will find them clothed with bright blue prints, cool green cotton, smart white silk and pink satin in keeping with that happy season. Happily, the little girls measure, cut and sew, little

dreaming that all this is something more than play.

But they have two incentives—the first one is a new wardrobe for the dolls, but the second is very important—to have something very special in the grand exhibition promised them. The best and neatest articles will be displayed on the shelves Mr. Herman made for us, and there will be a regular celebration. If you know anything at all about children, you will understand how thrilled and excited they are about all this. Many new girls have come with their dolls to sew, among them Alice Mabin, Josephine Foster, and Eleanor, who live close by, and heard of the "goings-on" at 2070 Seventh Avenue.

Dorothy, sister of Bernard the artist, has shown promise of becoming one of the finest sewers of the group. She has decided to make a pretty little blue print skirt, blouse and jacket with a high collar, giving it a Chinese look. Then Mary, adept at crocheting sweaters, dresses and hats, is clothing an orphan doll we adopted, and is another fine sewer. Her sisters, Helen, Christina and Catherine are all eager to have little things in the exhibition, but they have been retarded so far, not by lack of ability, but by haste! Not wanting to waste some lovely white veil, the two neatest sewers are going to make a white Holy Communion outfit complete with the veil.

Our Lady must certainly enjoy looking on, while her children work happily and usefully, happy that their energy is turned to good and useful ends. There is going to be a wonderful exhibition!

JULIA PORCELL.

**CHRIST**

I have before me a picture of Jesus as he was disputing with the Doctors in the Temple. This is a copy of that famous painting by Hoffman. And as I contemplate the almost supernatural beauty of this master-work, I say in my heart: "As beautiful as this painting depicts Our Lord, He is even more beautiful still—far more so. He is more beautiful than the most beautiful person that ever lived or will live again. His is a beauty beyond the power of any living thing to conceive, much less to express. And not only this, not only is He the most beautiful person that ever lived, but the wisest also, the noblest and best—the most charitable and kind of natures that ever was incarnated into human. Is it not wonderful to have such a One for God—a God to go to in time of stress, a God to worship, a God to love, revere and worship with our whole hearts, our whole souls? It's enough to make one wish to die out of sheer gratitude. This gentle, this tender, beautiful nature gave up His life for us. He died that we might rise to Godhood. He died that we may live and live in the only true sense, namely, eternally. He was reviled, spat upon, condemned to an awful death so that the vilest of creatures might rise with Him. "This day thou shalt be with Me in Paradise." These were His words to the dying thief. He died that even a robber might enter paradise. Is it to wonder that so many millions have so joyously gone to their deaths for Him? Is it to wonder that the history of the Church is strewn with the blood which the noblest of natures have in the course of the ages shed for Him? God died that we might live, so let us die that He may live within us. Let us be ready to lay down our lives for this most Beautiful One.

CHARLES RICH.

**Labor in the Capitalist Regime**

Post-Reformation economics is generally characterized by a boundless preponderance of material pursuits and the lack of every idealistic aspiration. Three principles govern the modern economic epoch. The first principle consists in the formation and accumulation of private capital to the exclusion both of the general welfare and the greatest possible diffusion of individual welfare. The second consists in the greatest possible unrestricted development of self-interest. The third demands the exclusion of the state from every form of interference in the economic life of individuals. These principles constitute Capitalism which may be defined as: that economic system in which the production, operation, and increase of capital for the exclusive interest of its owners, without the regulatory interference of that state or any other social group, constitutes the sole, the primary and the ultimate objective of economic life.

J. F. Eble in The Guildsman.

**STATISTICS**

Number of unemployment relief in rural areas is mounting rapidly. About one-third of families in the U. S. on relief rolls live on farms or in country towns. Among the states, South Dakota led in proportion of total number of relief last summer, with 35%. This was the heaviest hit of drought states. The average family receiving the outright dole gets about \$6 a week. Kentucky average was about \$2.50 a week in September. There is also a tremendous variation in the amount received for relief by Negroes and whites. In Dallas County, Alabama, for instance, which is pre-eminently agricultural, the average amount per Negro family in June, 1934, was \$1.27; for whites, \$3.80.

**INJUNCTION**

(Continued from page 1)

well over five hundred), they have been on charges of disorderly conduct instead of violation of the injunction. This is one instance of how a technique of widespread open defiance can succeed in smashing a labor injunction which would take from the strikers their only weapons of defense.

An injunction was also issued in New York to compel the union longshoremen to handle non-union shipments. A twenty-four-hour strike of the longshoremen and teamsters quickly brought a stay of injunction, with another strike threatened if and when the injunction is put in effect. THE CATHOLIC WORKER and its friends will open a relief station on the waterfront if the strike is called, and stand ready to assist the strikers in any way.

**Rights**

Another injunction against picketing in New York expressed the dangerous opinion that salespeople had no right to demand the closed shop in retail stores, on the ground that the "regimentation" of a closed shop "would act as a deterrent to the initiative and ambition of employees." This decision was undoubtedly hailed with joy by other employers who have retail strikes on their hands, such as the Reeves and Butler grocery stores. This defense of the "open shop" brings to mind the words of Pope Leo XIII: "We may lay it down as a general and lasting law, that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, soul and property," which is an implicit condemnation of the open shop.

**"Yellow Dog"**

In ten states of the union laws have been passed similar to the Norris-La Guardia Act passed by Congress. These laws in general recognize collective bargaining and forbid "yellow dog" contracts by which workers are forced to refrain from joining a union; forbid courts to enjoin peaceful and lawful activities of organized labor, such as peaceful picketing and meetings; require proof that unlawful acts have been committed and that there is no other remedy at law, after both sides have been heard by the court; forbid the granting of sweeping injunctions, since only the specific acts complained of may be forbidden; and grant jury trials to anyone charged with violating an injunction.

Although the law in Pennsylvania includes the above points, a court order has recently been granted to the Glen Alden Company



By Ade Bethune

**BOOK REVIEWS**



*The Franciscan Message to the World*, by Agostino Gemelli, O.F.M.; translated and adapted by H. L. Hughes; London: Burns, Oates & Washbourne, Ltd.; pp. 336; 1934.

A Franciscan Message from one of the most celebrated of Franciscans, the Rector of the Catholic University of Milan, would be of importance in itself, but this message—a most genuine Franciscan Message—breathing the very spirit of St. Francis himself, constitutes one of the most important books for a long time to come.

The book is a valuable and much needed corrective to the tendency towards sentimentality and false piety, unfolding as it does the true essence of Franciscan spirituality—the imitation and conformity to Christ in every human activity. This activity of spirit makes for the happiness which comes of peace and grace, which would go a long way, in universal practice, towards solving the social difficulties of our age. The source of this moral sickness among nations is "the privation of God, the lack of supernatural life, and the dominion of nature," which forms a very valuable commentary.

The first two parts of the book concern the life and times of St. Francis, and the development of Franciscan Spirituality through the centuries. The third and last part deals with our own time and the application of Franciscan principle to counteract the false principles of the age of materialist mechanization.

Signs of an intense spiritual life in modern times are not lacking; there is not the same measure of opposition against the external activity of the Church; but at the same time, and side by side with the above, there exist the most "alarming indication of religious, moral and even civil decadence. . . . it is true that in spite of

there ordering the United Anthracite Miners of Pennsylvania to recall its strike order, under threat of citation for contempt of court. So far, the union has ignored the order.

**Picketing**

In California the Supreme Court recently handed down a decision which affirmed that of a lower court modifying an injunction. The court declared that a union has the right, not only to call a strike, but to urge and carry on a boycott in connection with it, and to use picketing and publications and speeches for this purpose.

In other states, such as New York, where there are no laws to limit the use of injunctions in labor cases, such lawful activities as, for example, the stay in last month's CATHOLIC WORKER urging a boycott of Ohrbach's, or the current story, may be arbitrarily punished by imprisonment at the order of the judge granting the injunction, without jury trial. New York is among the twelve states in which laws to limit labor injunctions are now pending.

"It is a grave error to believe that true and lasting peace can rule among men as long as they engage first and foremost in the greedy pursuit of the material goods of this world. These, being limited, can, with difficulty, satisfy all, even if no one (which is hard to imagine) should wish to take the lion's share. They are necessarily unsatisfying, because the greater the number of shares the smaller the share of each."

(Christmas Allocation of Pope Pius XI, 1930.)

the fact that the modern world is pagan, that although contemporary civilization disregards the supernatural, it is not entirely able to eliminate it."

"Man's unswerving trust in his own capacity, the fever of work, the satisfaction granted to every need of the passing instant, and the disdain for pain and death which go to make up contemporary life, conceal a deep-seated sense of dissatisfaction which the highest degree of Anglo-American comfort is powerless to destroy"

The restoration of the ideal of voluntary poverty in the fellowship of Christ, with its resulting freedom from earthly desires, and a real participation in the work of Redemption was realized by St. Francis. The Christo-centric devotion of the Franciscans has ever been the most outstanding feature of the true Franciscan life, the prayer of a soul with the imprint of interior poverty in union with the Mystical Body of Christ, forgetting self and personal salvation to work for the whole.

"Every Saint is a man of heroic determination," a free autonomous will in action, the most important of all faculties, a man of absolute sincerity, never laying tricks with his conscience or toying with his passions. His poverty, whether "voluntarily chosen, or accepted joyfully for the love of Christ, frees a man from one of the most cramping forms of selfishness—that of possessing property."

"The Franciscan Message to the World" should be a text book of action for Catholic Actionists all over America, a book to inspire those who still sleep in the valley of Calvinist materialism.

A. H. CODDINGTON.

*Christ Our Brother*, by Karl Adam, translated by Dom Justin McCann, O. S. B.; New York, MacMillan, 1931; pp. 230; \$1.75.

This book, by the author of "The Spirit of Catholicism" and "Christ and the Western Mind," is an exposition of but a single aspect of Christology (it may be well not to lose sight of this fact in reading the book)—the sacred

humanity of our Lord Jesus Christ.

Countries where Calvinism or Calvinistic principles have held sway for some time, seem to lose sight of the true nature of Jesus Christ, the fact that he was human as well as Divine. They forget the human side of the Mystical Body of Christ as well as the doctrine itself, and their faith loses its light. It is of essential importance to those of us seriously trying to lead Christian lives, to know and feel His fellowship with us, and to be drawn into a close and confident relationship with Him.

Since we are to be "alteri Christi," it is necessary that we assume His human attitude—permeated with His divinity—towards everything in our daily life, including strikes, injunctions, communists, capitalists, and getting up early in the morning.

The apathy of many among us is in sharp contrast to Jesus. There was in Him "no world-weariness, no strengthless melancholy, no timid shrinking from the fray. He looked reality full in the face, and gripped it with both His hands, and with His whole heart accepted it. There was no part of reality which He tried violently to explain away or shut His eyes to. Jesus was no dreamer. He was a realist, utterly alive to all the facts, to the full complete reality, whether that reality were light or darkness."

Christianity involves the greatest and highest energy on the part of the individual, an austere, heroic devotion to the practical service of God in the living fellowship of Christ. It is not a flight from the world, but a real attempt to realize the phrase in the Lord's Prayer, that best of prayers, "Adveniat regnum tuum." And it can be done.

# THE CATHOLIC WORKER

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ADE BETHUNE

## MARCH—MONTH OF SAINT JOSEPH

This month is especially devoted to St. Joseph, for whom we have particular devotion and to whom we refer all our most urgent requests as well as our most simple ones. For who could have a more tender regard for our needs than this simple, quiet saint, in whose care our Blessed Mother and her Child were entrusted. We like to meditate on his acceptance of the role in life assigned to him and of his grand and sublime indifference to created goods. He was poor—he had only his two hands to provide food and shelter for his charges. When he was homeless it is not reported that he grieved, and when he was forced to flee into Egypt by night he took all adversity as it came as the will of God, and he took it not only for himself, but for his sacred charges. A man, quiet, strong, brave, who never failed in his trust. And of such simplicity and charity that we do not hesitate to place ourselves too, in his hands, accepting him as one given to us by our Lord, as he was given to the Mother and Child long ago, to care especially for all our needs. We do not mind, and we are sure he doesn't, referring to him such things as illnesses at the House of Hospitality, for are not they all lone women, as Mary was, and in such need of comfort and assistance? Financial troubles we refer to him, and they are troubles no longer; and as for the big things, we ask him most especially to guide us so that THE CATHOLIC WORKER will accomplish its mission of showing the workers the position of the church in regard to social justice and we beg him to guard us that we do not stray from the path of justice and charity.

St. Joseph, patron of workingmen, pray for us!

## BE IT DONE UNTO ME ACCORDING TO THY WORD!

During this month also comes the feast of the Annunciation of the Blessed Virgin when the angel of the Lord appeared to her and announced the birth of the Saviour of Mankind. Our Lady gives us the most perfect example of abandonment to the will of God. When our Lord told us how to pray, and he spoke as one sharing our humanity, he directed us to say, "Thy will be done!" But it was before His teaching that the Mother He gave us said: "Be it done unto me according to Thy word."

Once at the Catholic Workers' School, Father Donnelly of America was speaking on the Holy Trinity, and a man wandered in to the lecture and sat for an hour listening closely. Then he got up—he was slightly under the weather—and waved his hand in farewell, saying, "I thought ye was a bunch of Catholics, but I've listened for an hour and I haven't heard the great Mother of God mentioned once."

If we have not expressed our devotion to our blessed Mother it is because of a difference at expressing what are the tenderest feelings of the heart. But perhaps the above-mentioned fellow-worker was expressing the feelings of others of our readers. So we say that never could we forget those words of Christ on the cross—"Behold thy Mother." And we feel her care of us and we are mindful of the great lesson of the gospel. Just as Christ Himself taught us to find Him even "in the least of these my brethren," just as St. Paul in pointing out the priesthood of the laity spoke of us all as other Christs—so we look for Her in all women who come to us, and it is not difficult when we have with us at the office one of the littlest ones of all in the shape of Barbara, to make the picture more complete, and the remembrance more vivid.

### PAMPHLET!

A CATHOLIC WORKER PAMPHLET, No. 1, will be ready in a few days. It gives a history of the beginnings of the paper and a summary of the aims and purposes of the work which is being done. Included in the pamphlet are essays by Peter Maurin, editorials from back issues of the paper which cover such subjects as Communism, Fascism, War, Usury, Catholic Action, The Mystical Body, etc. If we receive two cents a copy for the pamphlet, this will cover the cost of printing the first edition which will number 20,000. We have already received orders for eight thousand, many of the orders coming from schools and colleges throughout the country. All those who have ordered our mimeographed pamphlets will receive a copy of this printed pamphlet which deals with many of the subjects listed for the others.

## THE GOSPEL FOR FIRST MONDAY IN LENT

Continuation of the holy Gospel according to St. Matthew. Glory be to thee, O Lord!  
At that time Jesus said to his disciples: "When the Son of Man shall come in his majesty, all the nations shall be gathered together before him and he shall separate the sheep from the goats, setting the sheep on his right hand, but the goats on his left.

"Then shall the King say to those on his right hand: 'Come, blessed ones of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, naked and you clothed me, sick and you visited me, I was in prison and you visited me.'

"Then shall the just answer him saying: 'Lord, when did we see thee hungry and feed thee . . . ?'

"And the King replying, shall say to them: 'Amen, I say to you, as long as you did it to one of the least of my brothers you did it to me.'

"Then shall he say to them on his left hand: 'Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry and you gave me nothing to eat . . .'

"Then they shall also answer him saying: 'Lord, when did we see thee hungry . . . ?'

"Then shall he answer them, saying: 'Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment, but the just into life everlasting'."

## LETTERS and COMMENT

### Ideas

You will please find inclosed \$2.00 for which send me 100 copies of the February issue of THE CATHOLIC WORKER. I am planning to turn these copies over to several news boys in the city and have them deliver them along their regular routes. One of the students here told me that he mentioned the idea to a friend and the friend said he would buy the allotment for the next month.

That suggests an idea, and I think I shall try to find an opportunity to give it a trial. We have Catholic clubs of one kind or another all over the country holding meetings regularly. Why couldn't a collection be taken up at each meeting, a voluntary collection say of five and dimes, and the money put into a CATHOLIC WORKER fund? Each month, then, this money would be used to buy as many copies of THE CATHOLIC WORKER as possible for free distribution either through Catholic news boys, at church doors, or any other way that would be practical. So far as the collection at the society meetings goes, there should hardly be anyone who would stay away from the meetings because of the foreknowledge that the voluntary collection would be taken up, or anyone who would refuse to deny himself five or ten cents a month when he knew that it was being used for such a worthy cause. If a movement such as that could spread over the country it wouldn't take long for you to reach the 100,000 mark and even go far beyond it. Your little paper is so splendid that it deserves the widest possible circulation.

As soon as I have the opportunity I shall talk this over with the Grand Knight of the local council and see what practical possibilities he thinks it has. If I find that it can be made to work after I have tried the possibilities of co-operation I shall write of it to you.

God's blessing on your noble work!

Sincerely in Christ,  
REV. MAX SATORY,  
Winona, Minnesota.

### Pamphletted

The very cordial interview granted Mr. Heffron and myself on the occasion of our visit to your headquarters in New York yesterday is genuinely appreciated.

Your group amazes me—your spirit overwhelms me—your Catholicity inspires me. The sixty minutes spent with you, Peter Maurin, Lawrence Doyle and Dan Orr aroused a feeling I have never before experienced. It will suffice to say that the trip to your workshop alone rewarded me for the

time and expense involved in traveling to New York.

As soon as you find time to prepare a brief history of your work for distribution, we shall be grateful if you will send it on to us. I would recommend a neat little folder—printed—and send the bill for two thousand to us.

Please let me know the next time you plan to visit Washington. There is a small group of zealous and really interested Catholics that I want to hear you.

Wishing you every success in your work and hoping you will call upon us if ever we can be of service.

HENRY L. CARAVATI,  
Business Secretary, National Council of Catholic Men.

(Ed. note: A pamphlet describing the aims and history of THE CATHOLIC WORKER will be ready for distribution in March.)

### ARMAMENTS

"I have tried to make the point in this article [an interview on Military Training printed elsewhere in this issue.—Ed.] that our social thinking should be based upon the Church's maximum standard rather than upon her minimum standard.

"It is true that moral theology may permit us to spend vast sums upon armaments, to have military training in our colleges, to build a large navy, and the like. That is to say, these things are not necessarily mortal sins. They represent the Church's minimum standard, but why should we be content with a minimum standard? The charity of Christ is diametrically opposed to militant nationalism and I think we ought to strive towards the ideal which was embodied in Christ's command to love our enemies.

"In my little article I tried to contrast these two points of view—the view which merely avoids moral sin and the view which strives for perfection. It seems to me that this thought is very much in line with the thought of your group.

"(Dr.) Paul Hanly Furfey,  
"Acting Head of Department of Sociology, Catholic University of America."

Chicago.

Dear Friends:

Your latest issue reached new heights of excellence. If you can expand and still keep that same freshness, simplicity, frankness, courage, confidence, genuine Christianity—in a word, your combination of crusading and Franciscan spirit—there is much hope for Catholicism in America. It is not only what you can accomplish by yourself; you give example and inspiration and reassurance to thousands of others whose combined efforts may do more for reconstruc-



tion than all the government agencies, plans and expenditures.

In token of these sentiments I enclose my contribution for three months; I fell behind, due to a general upsetting of my schedule in the form of a trip to the hospital.

Sincerely yours in Our Lord,  
REV. JOHN M. HAYES.

### THANKS

"Assumption College,  
"Ontario.

"How can we express our thanks for Peter Maurin's visit here? You said that we would find him an inspiration. That was putting it mildly. We have never experienced such a dynamic character. No wonder he would be missed for that week from THE CATHOLIC WORKER. Never before did Fathers Dwyer, Lee and myself enjoy so many several-hour easy conversations. And the students here have been given food for thought that will last for time to come. Even the lads in first year High School were greatly attracted to Peter. I feel that this visit should do much to spread the 'deals of the C. W. and increase the number of subscriptions among the laity.  
"Father J. Stanley Murphy, C.S.B."

### Radical

Your excellent paper, full of profound truths expressed in the simplest way, reminds one of the kind of paper that would have been published when Christ was preaching His parables or St. Paul was scandalizing some of the Pharisees by preaching His doctrine, which seemed too radical.

At the request of one of my brothers for the church's teachings in regard to labor I am glad to forward you the dollar he sent for that purpose. I wish it had been a hundred for your paper is worth even more than that.

REV. JEROME TONER, O. S. B.  
Catholift University,  
Washington, D. C.

## WAR GASES

War gases, those unlovely and peculiarly diabolical productions of modern "science," a production of intelligence bent on self-destruction, are being made in increasing quantities for the murder of other members of the Mystical Body of Christ.

Nations, then, are accumulating to kill the alter Christus—such things as phosgene which produces death by filtration of the blood-serum into the lungs and consequent strangulation, tetra-ethyl lead which causes insanity and enters the pores of the skin; chloracetophenone (tear-gas) which is considered the very best thing for riots, and produces painful and excessive weeping; Yperite or mustard gas which burns the skin and mucous membranes and makes land useless for months.

Patriots may howl and shout, wave their flags, jing about the country like fiends of hell, but Christ would have only one answer to the morality of tear gas, phosgene, and so on.