

CATHOLIC WORKER

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Price One Cent

Thank You—Our Bills Are Paid

We wish to thank all those kind friends who responded to our appeal so promptly that we were able to pay off our printing bill, which included part of our pamphlet bill, and many of the other bills which were swarming about us.

The generosity of our readers and fellow workers is most encouraging and heartening. If we are slow to answer mail, it is because of the traveling of one

of the editors, the organizing activities of still another, speeches to be made, corporal works of mercy to be taken care of. Some time it takes an entire day to arrange hospital care, for instance, for one of the workers. Some time half the morning is spent in giving out some clothes and feeding people who come in. We are sure that you understand, and will forgive delays and oversights. May God repay your "loan of the loaves."

ST. LOUIS PRIEST GIVES EXAMPLE OF REAL HOSPITALITY

Father Timothy Dempsey and his Houses of Hospitality. You can't think of one without the other. You can't think of St. Louis without thinking of Father Dempsey.

Father Timothy, as they call him, is the kind of a man they tell stories about. He is supposed to have said: "I can wash forty babies while a social service worker decides what kind of soap to use." And one can see him doing it, too, with the large-hearted efficiency which has built up lodging houses for men and women, a day nursery, a convalescent home, soup kitchen, altogether a bigger outfit to deal with the poor and homeless than the Municipal Lodging House here, run by the largest city in the world. At least that's the impression I got of his work. There is a warmth there, a personality which permeates all he does, so that his places are not just shelters, but have a warm, human atmosphere.

Home for Women

I know that the next time I go to St. Louis, it's at Father Timothy's Home for Women that I am going to stay. There's a garden there, too, and benches out under the trees. I'm going to go late at night so that I can sleep in the room adjoining the kitchen living room which Mrs. Coughlin, who is in charge, showed me. The kitchen, she said, was so that you could make a cup of tea for any poor body who came in at night.

The men's houses—there are two of them—have not only cubicles, but dormitories, and there is not the frigidity of charity organizations about them.

"The first duty of the Church is to the poor." "You can't preach the Gospel to men with empty stomachs." These are the things that Father Dempsey knows.

Statistic

We could give a lot of statistics: The average daily meals for the month of April numbered 2,708; the seven hundred baskets of food given to the poor in the neighborhood the week we were there. But statistics are bare, barren things compared with the man himself. We can tell you he is a big hearty man, sixty-seven years old. That he lives with the poor. He is just as much at home with them on the street as he is in the church. That Tom Mooney, the imprisoned labor leader of California, writes to him, and that he writes back once a month. That Mrs. Mooney used to say her rosary for him. That there is a lovely shrine for Our Lady outside of the rectory, looking out over the street. That he is going to put up a shrine to Matt Talbot, he says, the Irish workman who died in Dublin a few years ago. That his friends are of all nationalities and all beliefs, including Communist.

COURT PROTECTS RAIL PROPERTY

Now that the Rail Pension Act has been declared unconstitutional by the U. S. Supreme Court, little hope is seen for other proposed national legislation for social security.

The court declared that assuring security for the workers' old age and fostering "a contented mind" and so better morale and efficiency are not matters of interstate commerce, and so not within the power of Congress to enact laws, despite the fact that in previous decisions the court has held that the power to regulate interstate commerce "is to foster, protect, control and restrain, with appropriate regard for the welfare of those who are immediately concerned and of the public at large," as quoted in the minority opinion of Chief Justice Hughes. Apparently those concerned in this case are considered to be the owners, not the employees.

The decision of the court also pointed out that the pension act would constitute "a naked appropriation of private property upon the basis of transactions with which the owners of the property were never connected," and that it thus "denies due process of law by taking the property of one and bestowing it upon another."

We can't help wondering why the court hasn't always been so anxious to protect the only property of the worker, his labor, which is only too often appropriated "upon the basis of transactions with which the owners of the property were never connected," as in the case of company unions, arbitrary wage cuts to which railroad men, among others, have been subjected, and the like.

Don't Read Hearst! He incites class war!

Commemoration of the Birth of Saint John the Baptist, June 24

The boy that is born to us is more than a prophet; for this is he of whom the Saviour said: "Among those born of women there has not risen a greater than John Baptist!"

Versicle: This boy shall be great before the Lord!

Response: For, indeed His hand is with him!

Let us pray: O God, who has made this day to be honored in the nativity of Blessed John; grant to Thy people the grace of spiritual joys, and direct the souls of all Thy faithful to the way of everlasting salvation. Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reignest in the unity of the Holy Spirit, God, forever and ever. Amen.

Capital and Marxists Applaud As Supreme Court Kills New Deal; Strikes and Violence Imminent



By Ade Bethune

EASY ESSAYS

by

PETER MAURIN

IN THE LIGHT OF HISTORY

1. I AGREE

1. I agree with seven bishops three of whom are archbishops that the criticism of the Communist Party is a sound criticism.

2. I agree with seven bishops three of whom are archbishops that the main social aim of the Communist Party is a sound social aim.

3. I agree with seven bishops three of whom are archbishops that class struggle and proletarian dictatorship are the means of the Communist Party.

are not sound social means.

2. THE COMMUNIST PARTY

1. The criticism of bourgeois capitalism

by the Communist Party

is the criticism

of Victor Considerant

used by Marx and Engels

in the Communist Manifesto.

2. The definition of Communism

of the Communist Manifesto

is the definition

of Proudhon

borrowed by Marx and Engels.

3. The technique of class struggle

is the technique

advocated by Marx and Engels.

4. The technique of proletarian dictatorship

is the technique

advocated by Lenin.

3. THE CATHOLIC WORKER

1. THE CATHOLIC WORKER criticism of bourgeois society

is the criticism

of Saint Thomas More.

2. THE CATHOLIC WORKER aims

are the aims

Code Cases Dropped as Decision Paralyzes Administration; Steel Executives Organize and Coal Strikes Threaten in 28 States

The Communist Party and big business are jubilant over the finish of the NRA, and the question of the day is "What next?"

President Roosevelt orders all NRA cases dropped and 557 NRA codes are no longer law. The seven-day week has come back in some industries and the hours of work lengthened. There are threats of strike, especially in the coal industry, in 28 States. Some quick way of amending the constitution is being discussed in Washington and State conventions may be set up.

It is feared that longer hours and shorter wages will be the rule and labor realizes that once more the right to organize will be fought over again.

Even those opposed to the NRA mourn its passing and speak respectfully of it as a whole-hearted attempt to benefit the working masses of the country and to curb the greed and speculation of capital.

What is going to happen to the AAA is still a question. Important to the farmers was declaration of the Supreme Court that the Frazier Lempke act was unconstitutional. That law permitted a farmer to declare himself a bankrupt and keep his farm by having its current value appraised, then paying this sum to his creditor within five years. Justice Brandeis held that in depriving the creditor of his just property the act violated the Constitution. He said:

"We have no occasion to consider either the causes or the extent of farm tenancy; or whether its progressive increase would be arrested by the provisions of the act. Nor need we consider the occupations of beneficiaries of the legislation.

of Saint Thomas Aquinas in his doctrine of the Common Good.

3. THE CATHOLIC WORKER means are the daily practice of the Works of Mercy and the fostering of Farming Communes where scholars become workers and workers become scholars.

4. ETHICS AND ECONOMICS

1. Lincoln Steffens says that the political problem is not a political problem; it is an economic problem.

2. Kropotkin says that the economic problem is not an economic problem; it is an ethical problem.

3. Thorstein Veblen says that there are no ethics in modern society.

4. R. H. Tawney says that there were high ethics in society

when Canon Law that is to say

the Law of the Church was the law of the land.

5. 1200—GUILD SYSTEM

1. In 1200 A. D. there was no Capitalist System, there was the Guild System.

2. The doctrine of the Guilds was the doctrine of the Common Good.

3. People used to say: as they do now

"What can I do for you?"

These are matters for the consideration of Congress."

Unions

Two thousand steel executives assembled in Manhattan last month to decry the New Deal.

Eugene Grace, who heads the Steel Institute, attacked the Banking Bill, the Social Security Bill, the Guffey Coal Bill, and the 30-hour week bill. Mr. Grace received a \$1,600,000 bonus in 1929. (See editorial in this issue on wealth.)

"It is about time we had a little old-fashioned economy, that we encouraged efficiency and thrift," he said. "The steel industry has taken a vital interest in providing for the economic security of its employees."

One of the editors of THE CATHOLIC WORKER passed through some of the steel towns in Pennsylvania by bus during the last month and we would advise any of our readers passing that way to notice these homes of steel workers. Rows upon rows of black, begrimed houses, mud streets, hovels fit for animals. The difference in the conditions of the workers in organized and unorganized towns is apparent.

But Mr. Grace, who doesn't agree with Pope Pius XI, says:

"We stand squarely for the open shop. . . . We believe our workers should be protected in their right to belong or not to belong to labor organizations as a matter of personal privilege. We believe it is our duty to protect them in this right." Even by killing them, jailing them, tear-gassing them and evicting them, as any history of the labor movement can attest.

but they meant what they said.

4. Now they say one thing and they mean another.

5. They did not look for markets, they let the markets look for them.

6. 1400—MIDDLE MEN

1. Around 1400 A. D.

appears the middle man.

2. He offers to buy the goods and to find a market.

3. The guild's man thinks about the money offered for his goods and forgets the Common Good.

4. And the middle man is not interested in selling useful goods but in making money on any kind of goods.

5. And the consumer never meets the producer and the producer ceases to think in terms of service and begins to think in terms of profits.

(Continued on page 8)

Catholic Women's Union Meets to Form New York Maternity Aid Guilds

A mass meeting for the purpose of organizing and establishing a Maternity Guild by the Catholic Women's Union, women's section of the Central Verein, was held recently at St. Joseph's Auditorium in New York City.

The chairman of the New York State Catholic Women's Union, Mrs. Mary Filser Lohr, gave a brief history of the Maternity Guild movement. It was originated by Father Joseph Schagemann, C.S.S.R., and was first outlined by him before a group of nurses and hospital administrators in Ohio. The Central Verein immediately sponsored the idea through its women's section, and the first Maternity Guild was established in San Antonio, Texas. Bishop Winkelmann, Auxiliary of St. Louis, Missouri, next founded the Guild in his diocese, and Milwaukee, Wisconsin, followed after the direct mandate of Archbishop Stritch of that city. Cardinal Hayes has now given his blessing and official approval for the founding of Guilds in New York City.

Guilds have also been established in Indianapolis, Indiana; Quincy, Illinois; Pittsburgh, Pennsylvania; Rochester, New York, and other cities, and preparations for their establishment are under way in Utica, New York; Cleveland, Ohio, and Little Rock, Arkansas. The Central Bureau of the Central Verein in St. Louis, Missouri, has issued six pamphlets on the subject.

Organization

Father Schagemann himself then explained in detail the methods of establishing the Guild, its workings in various communities, and answered questions from the audience.

The Guild is a union, on a parish, diocesan or organization basis, by which all Catholics are asked to contribute, by means of regular dues, to a common fund for meeting the expenses of maternity care for the poorer members. It consists of family members, who expect to benefit from the fund, a who contribute regular dues according to their means; patrons and founders, who make generous contributions to the fund; contributing members consisting of unmarried men and women, and others who wish to contribute through moderate dues, but who do not expect to benefit by the fund; and associate members—doctors, nurses and hospital administrators, who co-operate professionally with the purposes of the Guild. Doctors, nurses and hospitals are paid their regular fee from the Guild fund, and patients are free to select their own doctor and hospital.

Establishment

For the establishment of a Guild it is first necessary to ascertain, by examining parish records and by an organized survey, how many family members might be expected; how many patrons, founders and contributing members, thereby determining the probable income and expenses of the Guild in a year.

There is some prospect of the establishment of a Maternity Guild in THE CATHOLIC WORKER's parish, St. Veronica's. However, as the parish is a very poor one, with large numbers on relief, it would probably be difficult to secure sufficient income to pay all the expenses of maternity care needed by family members, without outside assistance. THE CATHOLIC WORKER hopes to be able to assist in this by appealing to its readers throughout the country, in the hope that it may thus be able to assist many parishes similarly placed to establish the Guild.

We should be glad to hear from any of our readers who would be interested in aiding this project.

(The address of Dorothy Weston, co-editor of THE CATHOLIC WORKER, before the meeting called by the Women's Union is reprinted elsewhere in this issue.)

WHY DO WE NEED MATERNITY GUILDS?

(The following is an address delivered by Dorothy Weston, co-editor of The Catholic Worker, before the recent meeting of the Catholic Women's Union to organize a Maternity Guild in New York City.)

You may wonder why THE CATHOLIC WORKER, a paper devoted to the restating and applying of the Church's teachings on social justice, should interest itself in Maternity Guilds. The answer may be found in the words of Our Holy Father, in his encyclical on Christian marriage, where he deplors the economic conditions that in our day have become an occasion of sin to many in the performance of their marital duties.

"Since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties because the married parties are oppressed by straitened circumstances, their necessities must be relieved as far as possible.

Social Justice

"So in the first place an effort must be made to obtain that which our predecessor Leo XIII, of happy memory, has already required, namely, that in the state such economic and social methods should be set up as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for 'the laborer is worth his hire.'

"Provision must be made also in the case of those who are not self-supporting, for joint aid by private or public guilds."

No Place For The Poor?

It was something of a shock to me to discover last summer that, despite the teachings of the Church on the sanctity of the family and the evil of birth-control, no Catholic hospital in New York City, with the exception of Misericordia, will accept free maternity cases—that, along with free public maternity care, in our city and in others, goes birth-control advice and even compulsory abortions and sterilization.

We all know the manifold burdens of our Catholic hospitals today. Most of them in New York have rates as low as \$40 or \$50 for complete maternity care—a rate that is certainly far below the actual cost to the hospital. But we have only to look at the ever-growing relief rolls to realize how many thousands of mothers there are in this city to whom \$40 is as impossible a sum as \$40,000,000. Doctors give unstintingly of their care to the poor in clinics and in private practice—they can do no more. It is up to us, then, the Catholic laity, to remedy the situation. It is a necessary part of the fight upon birth-control.

Fighting Birth Control

Father McNabb, the English preacher and writer, declared recently that the poor woman in the slums who practices birth-control

may be guilty of a lesser evil before God than the well-to-do Catholic who condemns her and does nothing to remedy her situation. We have heard the solution that the Holy Father urges upon us: first, to change the social system which penalizes married couples desirous of bringing up families for the honor and glory of God; and second, as an immediate alleviation of the situation, the formation of guilds such as the maternity guild, to make it easier financially for Christian parents to bring children into the world.

The efforts of meddling and muddled social reformers toward compulsory birth-control, sterilization and the like are condemned in forthright terms by our Holy Father when he says:

"To take away from man the natural and primeval right of marriage, to circumscribe in any way the principle laid down in the beginning by God Himself in the words 'increase and multiply' is beyond the power of any human law."

The Birth-Control Spirit

But even among Catholics who subscribe to the Church's teachings against contraceptives, what I may call the birth-control spirit, a product of today's materialistic sense of values, is rampant. A year or so ago, there was a heated controversy on this subject in the correspondence columns of a well-known Catholic magazine. To one writer who pointed to instances of large families who were thoroughly Catholic and even happy, though living in extreme poverty, a man who called himself a Catholic replied that such people had no right to have children, that God had meant the truly poor either not to marry or to practice self-control, so that their families would not become a burden on the state. If I recall correctly, it was the same writer who said that he hoped and expected to see the day when the Church would require a priest, before marrying a couple, to investigate their financial circumstances, and refuse them Christian marriage if they were, in his opinion, unable to raise a family in decent comfort!

Forbidding The Babies

This, of course, is an extreme example, but we are all familiar with the attitude among Catholics which frowns sternly upon good Catholic parents who have the misfortune to be poor, instead of trying to lighten their load—the attitude of "forbid the babies" instead of helping their parents to care for them. A communist friend of mine said to me not long ago: "I can't understand why you want to have children, when you and your husband have such important work to do. In the Communist Party, a woman organizer is considered far more useful than a woman who merely breeds children for the revolution." I tried to explain to him that the entire Catholic social ideal is based on the family; that we on the CATHOLIC WORKER are trying to exemplify the truth that the teachings of Christ in their literal fullness are intended for all, not merely for those living the religious life without worldly obligations, and that we consider the four family groups who are part of the CATHOLIC WORKER community the most important part of our work of social and religious propaganda. It didn't take, of course.

That was to be expected, perhaps, from a Communist, with the ingrained materialism of his training. But I have met the same attitude among Catholics, who have condescended with me: "How tragic that you should be having a child! How can you, when you have no economic security?" We have only to turn to the beautiful prayers of the Nuptial Mass to find the true mind of the Church in this problem, where chil-

dren are considered not as a hindrance or a tragedy, but as the highest blessing which the Church begs for the newly-married couple.

Grudging The Babies

It is this last aspect of the problem of birth-control and its solution in the Maternity Guild which I would stress. It is a splendid ideal to remove the occasion of the sin of birth control; but there is a still nobler motive for this work, a still higher necessity. Let us not take an attitude of vexation that the poor should have large families, that the Church should permit them to and should forbid them to prevent children; let us not say, in effect: "We can't let them use birth-control (with the implication 'more's the pity'); but in justice to us, the better off, such people should refrain from marrying, or from making use of their marriage rights. If they will have children, of course, we've got to take care of them, but they should be educated to realize that they have no right to."

What Is Marriage?

No; for the crux of the matter lies in the nature of the sacrament of matrimony, and it is this that we are safeguarding. We are told that in this sacrament the priesthood of the laity reaches its fullness, that it is in fact the complement of the priesthood itself, and has a unique position in the Mystical Body of Christ. You know what that doctrine of the Mystical Body of Christ means—that we are all, literally, members of Christ, that He is our head and directs our actions even as the mind directs the work of our hands; that consequently all our acts are raised to be the acts of Christ, because, as the prayer of the Mass says at the mingling of the water and wine, "we are made partakers of His divinity Who deigned to become partaker of our humanity, Jesus Christ, Thy Son."

Thus Father Joseph Kreuter, the Benedictine, says: "Man, who is the likeness of the Triune God, enters into marriage for the purpose of producing with a special creative cooperation of God, an image and likeness of God, thus elevating human paternity to the highest degree of dignity, for the human father is admitted to participate in the divine paternity; like God, the Father of spirits, he gives origin to and has authority over a personal and immortal being, the image of God."

As the priesthood, through the sacraments, brings to spiritual birth new souls for Christ's Mystical Body the Church, so in Christian marriage are prepared the bodies which will be the dwelling place of those souls by a special creative act of God in which the parents must co-operate, thus

becoming the agents, as our Holy Father has said, of the Divine Omnipotence. The sacraments of Holy Orders and Matrimony both have as their end, not merely personal sanctification, but service to the Mystical Body of Christ, in fact the continuing of that Body on earth. As a great spiritual writer has said: "It depends essentially on parental heredity—not on the priest or the Church—whether the grace of Christ shines in souls dull and sluggish, sensual and tortuous, violent and brutal by nature, or whether it finds entry into a soul where unspooled and pure human nature serves as a natural foundation for the supernatural workings of grace."

The Church, then, depends on the Christian family for its foundation. What is the Church, this Mystical Body of Christ? It is not the Pope, it is not the bishops, the clergy the religious. These are its divinely appointed leaders. But "the fullness of the Church and the substance of Christ's Body are actualized in Christian families and their lay progeny."

Marriage In Christ

The unique position of Christian marriage develops from the fact that it is thus at the center of the mystery of redemption and in the core of Christ's union with the Church. St. Paul tells us that Christian marriage derives its specific moral nature from the mystical marriage of Christ and the Church. And as the priesthood reaches its fullness in the offering of the Body and Blood of Christ and in administering the sacraments through which the graces of the redemption become effective, so Christian marriage attains to its fullness in its unique offering of new members of Christ's body and the training that will make them one with Christ.

Karl Adam, probably the greatest living Catholic philosopher and theologian, says: "By the very fact that the members of Christ are united in marriage, their union becomes a sacrament of the union between Christ and the Church. The fundamental mystery of Christianity, the nuptial relationship between Christ and His Church, the fact that Christ and His Church are one sole Body, is realized anew in every Christian marriage. Whenever a Christian bride and bridegroom unite in wedlock, the holy union which exists between the most sacred humanity of Christ and its members receives new actuality. Christian marriage is consequently... spiritual in its very essence. It has existence only by the fact that in it Christ's sacred nuptials, His union with the Church in one sole Body, is actualized. It represents that sacred sphere of life on earth in which the mystery of the Body of Christ visibly reveals itself."

Renewing The Mystical Body

It is a breathtaking concept, showing us the true dignity of marriage and of parenthood. In this concept, children are not a burden, they are not a duty demanded of us by the Church, a weight of responsibility by which we pay for the pleasures of the married state. They are the very fullness of the sacrament by which the Body of Christ is renewed through love. Christian parents, themselves part of the mystical Christ, are privileged to co-operate with God in the supreme act of creation.

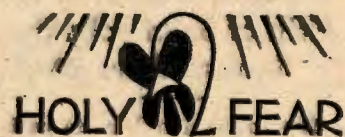
It is this vital, this precious concept, that we must preserve in the minds and hearts of our laity. Shall we allow the joy of this privilege to be drowned in the flood of worldly cares that afflict families under an unjust economic system? Too few even Catholic women find cause for rejoicing in their privilege today. Selfishness, of course, is one reason. But, where financial stringency is a contributing factor, let it not be said that we, fellow-members of one another in Christ, have failed to remove this obstacle to the fullness of His Sacrament. This is the work the Maternity Guild asks you to do. Will you help Christian parents in their renewal of the Body of Christ?



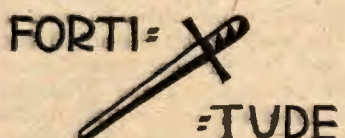
UNDERSTANDING enlightens us by casting a clear, searching and extraordinary light on the meaning of revealed truth and giving us a certitude that what God has revealed bears such and such a sense and no other.



PIETY awakens in our souls an inclination and readiness to honor God as our Father and to have a filial confidence in Him.



HOLY FEAR is the foundation of all the other Gifts of the Spirit. It drives out sin because it fills us with reverence for the Justice of God and for the divine Majesty.



FORTITUDE is a permanent power which assists our wills to overcome the difficulties which might deter us in the practice of what is right.

Church's Teachings On Trade Unions Explained by Popes

Rights and Duties of Workers Told in Detail in Encyclicals

The spread of unionism into the ranks of professional workers has brought much discussion of the wisdom of Catholics joining new unions, especially those which seem to be, or are, in the control of Socialists or Communists. In the days of the Knights of Labor, and of the beginning of the AFL, Catholic workers were free to join those groups, because they were interdenominational, or neutral unions. Catholic Labor Guilds are the ideal, but where, as in the U. S., it does not seem possible to have these groups immediately, Catholics are free to join neutral unions, under conditions described in Quadragesimo Anno: "...wherever the laws of the country or peculiar economic conditions, or the lamentable dissension of minds and hearts so prevalent in modern society, or the necessity for joining forces to combat the growing ranks of revolutionaries have made it impossible for Catholics to form Catholic unions, Catholics seem to have no choice but to enroll themselves in neutral unions."

The Popes Say

"These, however," Pius XI continues, "should always respect justice and equity and leave to their Catholic members full freedom to follow the dictates of their conscience and, to obey the precepts of the Church.... It belongs to bishops to permit Catholic workmen to join neutral unions, where they judge that circumstances render it necessary and there appears no danger for religion, observing, however, the rules and precautions recommended by our saintly predecessor, Pius X."

This reference is to the Encyclical Singulari Quadam, issued by Pius X in 1912, to Germany, in reply to an inquiry as to the advisability of permitting Catholic workers to join neutral unions. Pius X writes: "This, however, we grant on condition that suitable precautions be taken to obviate those dangers which, as we have said, are

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By Ade Bethune

to be found in such organization.

The chief of these precautions are as follows: First of all, care is to be taken that the Catholic workers who are members of these trade unions be enrolled also in those Catholic societies for workmen called Workingmen's Associations. Should this entail some sacrifice for them, we take it for certain that eager as they are for the preservation of their faith, they will make it."

Furthermore, Pius XI, in Quadragesimo Anno, writes: "Among these precautions, the first and most important is that side by side with these neutral trade unions, there must always be associations which aim at giving their members a religious and moral training, that these, in turn, may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions (religious) exert a beneficent influence far beyond the ranks of their own members."

An Old Problem

The problem facing Catholic workers in the U. S. today is not a new one; it was one which was mastered in France and Germany, during the wave of anticlericalism following the dissemination of the Socialist teachings of Marx, Lassalle, and others. Germany was fortunate in having so able a defender of the faith as Bishop von Ketteler, of Mainz, who understood the situation thoroughly. When labor organization was sweeping through the country, von Ketteler, in his book, *Christianity and the Labor Question*, published in the spring of 1864, wrote: "It would be a great folly on our part if we kept aloof from this movement merely because it happens at the present time to be promoted chiefly by men who are hostile to Christianity. The air remains God's air though breathed by an atheist, and the bread we eat is no less the nourishment provided by God though kneaded by an unbeliever. It is the same with unionism: It is an idea which rests on the divine order of things, and is essentially Christian, though the men who favor it most do not recognize the finger of God in it, and often turn it to a wicked use."

Unionism, however, is not merely legitimate in itself and worthy of our support, but Christianity alone commands the indispensable elements for directing it properly and making a real and lasting benefit to the working classes."

"Just as the great truths which

What part soever you have taken upon you, play that as well as you can, and make the best of it.

If evil opinions and naughty persuasions can not be utterly and quite plucked out; if you can not as you would remedy vices, which use and custom has confirmed: yet for this cause you must not leave and forsake the commonwealth. You must not forsake the ship in a tempest, because you can not rule and keep down the winds. No, nor you must not labor to drive into their heads new and strange informations, which you know well shall be nothing regarded with them that be of clear contrary minds. But you must with a crafty wile and a subtle train study and endeavor yourself, as much as in you lies, to handle the matter wittily and handsomely for the purpose; and that which you can not turn to good, so to order that it be not very bad. For it is not possible for all things to be well, unless all men are good. Which I think will not be yet this good many years.

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uplift and educate the workman, his individuality and personality, are Christian truths, so also Christianity has the great ideas and living forces capable of imparting life and vigor to the workmen's associations."

But while von Ketteler approved membership in neutral unions, he also fostered the organization of religious societies, paralleling the labor union, so that the union took care of material needs, and the religious organization took care of the spiritual needs of the members. This duplication of organization is a sad contrast to the better unified organization of the medieval Guilds, where both spiritual and temporal wants were taken care of by the Guild.

Bishop von Ketteler was well aware of the dangers of Socialism, and referring to the Socialists, he wrote: "The ancient Christian corporations have been dissolved and men are still zealously at work trying to remove the last remnants, the last stone of this splendid edifice: a new building is to replace it. But this is only a wretched hut—built on sand. Christianity must raise a new structure on the old foundations and thus give back to the workmen's associations their real significance and their real usefulness."

Catholic Social Doctrine

His fears of Socialist activity were later realized when he found it necessary to warn German workers against an organization founded by Lassalle. This organization seemed at first worthwhile, or at least, not harmful, but later swung to a definitely anti-Christian policy. Von Ketteler told the workers that a good Catholic would not belong to an association which had departed from the purpose of its founder and was directed by men notoriously hostile to Christianity and the Church.

In the U. S., the Church recognized the "particular circumstances" which existed, and in view of the non-sectarian character of the Knights of Labor, and the AFL, the Sacred Congregation, in 1895, wrote to the Bishops of the U. S.: "Catholics ought by preference, to form associations with Catholics, unless necessity forces them to act otherwise.... It is the desire of the Church that industrial associations organized by Catholics for Catholics should be composed of Catholics, at

ST JOHN-FISHER



By Ade Bethune

Collective Bargaining

Although the concentration of large numbers of workers in a single establishment tends to create a community of interest making for labor solidarity, organized labor has remained surprisingly weak and inarticulate. The vast majority of workers are "individual bargainers" having little voice in determining the conditions of their life and work. A British document describing conditions in England characterizes the situation in language that might well be applied to this country. It is declared that the worker is denied "the status which seems proper for a free citizen. He may be dismissed at a week's or a day's notice, and thus deprived of his livelihood without redress or appeal, perhaps for no better reason than that he has offended an autocratic foreman. While, as a citizen, he has an equal share in determining the most momentous issues about which he may know very little, in regard to his own work, on which he has knowledge, his opinion is seldom asked or considered, and he has practically no voice in determining the conditions of his daily life; except in so far as trade-union action has secured it. Indeed, where management is inefficient and autocratic he is frequently compelled to watch waste and mistakes of which he is perfectly well aware without any right of intervention whatever." (From the Department of Research, Federal Council of Churches of Christ in America.)

though it recognizes that particular circumstances may compel the adoption of a different course...."

There seemed to be no danger in Catholics joining American unions, Father Husslein notes in his book, "The Christian Social Manifesto," because the AFL and Knights of Labor were not Socialistic. "However," Father Husslein remarks, "it should be noted that Catholic workmen did not organize Catholic religious societies parallel to their industrial organization, which were especially necessary, in view of the general ignorance of Christian social doctrines, on the part of employees and employers." A lamentable ignorance from which we still suffer; the best remedy would be study and discussion groups, to spread knowledge of Catholic social doctrines.

NORMAN McKENNA.

A Negro Worker Speaks

In the hope of avoiding a breach of literary grace, I must here introduce the medium of "apologetics" in attempting to write for so vital and articulate a paper as THE CATHOLIC WORKER. Apologizing? Yes. Apologizing that it is not now within my power to express thoughts in the terminology and phrasing characteristic of those more deeply rooted in the knowledge of the Church. However, the matter of religious faith is something quite apart from literary style; and in respect of having had the eyes of my understanding opened in regard to things temporal and divine, since observing the Christian dynamics of THE CATHOLIC WORKER, I have convictions very much contrary to anything savoring of apology.

Universal Mind

First, I am impressed with the Universal Mind of the Church. From the time of King David, who wrote, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock," to St. Peter addressed by Our Lord in those familiar words, "Thou art Peter, and upon this rock I will build My Church," we have record of the Church's infallibility for all time as exemplified in that symbol of enduring strength—a rock.

Of the Israelites St. Paul wrote, "And they drank of that spiritual rock which followed them, and that rock was Christ."—Imagine the Hebrew nation unwittingly partaking of the Mystical Body of Christ, although religion in their day was not known as Catholicism!

Corporal Works

Secondly, the Church's well emphasized "Corporal Works of Mercy," have found a literal interpretation and practice in THE CATHOLIC WORKER group and its many supporters. And in my religious experience otherwise, this is one instance of a rare and shining example and fulfillment of our Savior's words to the righteous, "I was hungry, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

When one has lost all sense of direction, spiritually and temporally, as I had, what it means for that person to be aided in not only regaining, but enlarging his perspective of life, is an experience and impression quite beyond the field of mere words. And to be too keenly articulate on this point of experience, would be but to veil the genuine sentiments of one who is seeing a new and brighter Light.

E. J. ROSSIN

Sell the Paper

The Catholic Worker would like to get in touch with those who would care to volunteer their services in selling the paper on the streets.

We realize that there will be many students and seminarians home for their vacation who are looking for some means of engaging in practical Catholic Action. And what better means of Catholic Action is there than in promoting the Catholic Press.

Whereas, in direct contrast to our Communist friends who are looking for 500 volunteers to sell The Daily Worker, we will be content if we could get but 25 sincere volunteers.

We feel sure that we could dispose of thousands daily, as present sales indicate. At a recent rally we disposed of thousands and the money came as a God-send to enable us to send out the Appeals.

Therefore, if there are any who would care to volunteer, even if only for an hour a day, we sincerely hope they will get in touch with us at the office or else send their names in if they live out of town and we shall endeavor to send them bundles of papers to sell on the streets.

STANLEY VISHNEVSKY.



COUNSEL is a light given by the Holy Spirit which helps our practical intellect to see and rightly judge both what should be done in individual cases, and what are the best means to do it.



WISDOM is an illumination of the Holy Spirit which enables our intellect to look at revealed truths in their more sublime light and to the greater joy of our souls.



KNOWLEDGE, a supernatural light of the Holy Spirit, shows us the credibility and acceptability of revealed truths, even for reasons which are only based on the order of creation.

Here's a Story

About a man who came to us yesterday for help. We were sweeping the sidewalk in front of the office—and it was a swell day to be sweeping a sidewalk, with the early morning sun warming us and the fresh breeze from the river recalling far-off places. He was a one-armed man, and he proudly showed us the knee of his pants. Also the seat. It was not of the holes he was proud, but of the patches. He did them himself, regardless of the fact he had but his left arm to work with. They were a good job, those darns, but the cloth was paper-thin around them. He was an old railroad man, lost his arm, lost his seniority rights during the strike of 1920, and is now on a pittance.

It was pants he wanted. "And I'll help you in some way in return," he said. We promised we'd have them for him soon, so we ask our readers to send us on some pants. If we got as many pants as we got sheets and towels last month, we'd sing with joy. The story of the priest eating off a bedspread instead of a tablecloth, touched all hearts, too, and we get tablecloths in abundance. But we do need pants.

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STAFF

PETER MAURIN ADE BETHUNE A. H. CODDINGTON



WEALTH

"The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: 'What shall I do, because I have no room where to bestow my fruits?'"

And he said, "This will I do, I will pull down my barns and will build greater and into them will I gather all the things that are grown to me and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years, take thy rest; eat, drink, make good cheer!'"

But God said to him: "Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided?"

So is he that layeth up treasure for himself and is not rich towards God.

THE HUMANITY OF CHRIST

It is because we forget the Humanity of Christ (present with us today in the Blessed Sacrament just as truly as when He walked with His apostles through the cornfields that Sunday long ago, breakfasting on the ears of corn)—that we have ignored the material claims of our fellow man during this capitalistic, industrialist era. We have allowed our brothers and sisters, our fellow members in the Mystical Body to be degraded, to endure slavery to a machine, to live in rat-infested holes.

This ignoring of the material body of our humanity which Christ ennobled when He took flesh, gives rise to the aversion for religion evidenced by many workers. As a result of this worshipping of the Divinity alone of Christ and ignoring His Sacred Humanity, religious people looked to Heaven for justice and Karl Marx could say—

"Religion is the opium of the people."

And Wobblies could say—"Work and Pray—live on hay; you'll get pie in the sky when you die."

It is because we love Christ in His Humanity that we can love our brothers. It is because we see Christ in the least of God's creatures, that we can talk to them of the love of God and know that what we write will reach their hearts.

A. Yenukidze in the "Life of Stalin" wrote: "It is a well known fact that the most difficult task for intellectuals among the workers has always been 'to find a tongue in which to speak to the workers'."

And St. Paul said, "If you speak with the tongue of men and angels and have not charity you are become as sounding brass and a tinkling cymbal."

CLASS WAR

To assent to violence is to give way to the spirit of the times. This is truly betraying the workers.

Agreeing with the necessity for force is making concessions to the immediate, the expedient. It is in reality denying the doctrine of the brotherhood of man and the dogma of the Mystical Body. "Why must the members war one against the other?"

To become one with the workers—to be the poorest of the poor, yes.

But to assent to the mob spirit is a betrayal. It is to be carried on the wave of a movement. It is the easiest way. To use all of our spiritual forces to propel that movement of the people is to be guilty of a terrible wrong.

BLACK AND WHITE

There is a thought that pictures through my mind, whenever the question of race is discussed. It is a picture of my early childhood when I played with my comrades, who were of all colors and nationalities. There was a game especially that we loved to play. We took a dial made of cardboard and on this painted the colors of the rainbows. On it we would paint Black, Red, White, Yellow, and all colors con-

ceivable. Then, sticking a pin through the middle, we would give it a spin, and immediately the various colors on the dial merged into one—white.

And I love to think that as God looks down on the earth spinning through space, inhabited by its teeming millions of various creeds and colors, the spinning earth merges all colors into one.

For in the eyes of GOD we are alike, though in color we may differ—black and white.

STANLEY VISHNEVSKY.

LETTERS and COMMENT

FROM A BISHOP

May I ask you to send THE CATHOLIC WORKER to me for which I enclose a small offering. After receiving some of the copies, it may be possible for me to spread its circulation in this city.

Congratulating you on the great work which you are doing, I remain

Yours sincerely in Christ,

ROBERT E. LUCEY.
Most Reverend Robert
Lucey, D.D. Bishop of
Amarillo.

THANK YOU!

Up to date, THE CATHOLIC WORKER has so well served Christ and the Church. His mystical body, in spreading His social doctrine, that it fully deserves our whole-hearted support, moral and financial.

Together with my contribution to your valuable work, I am hereby pledging myself to a daily remembrance of it at Holy Mass.

May it grow to be a huge apostolic enterprise and, by its wide diffusion of sound social doctrine, bring about a true restoration of our "sickly" economic world.

Gratefully and devotedly yours
in Christ,

CANON J. A. CHAMBERLAND.

APPROBATION

May 1, 1935.

Dear Editor:

Gathered around a luncheon table in Philadelphia recently were eight or ten people, all of them enthusiastic admirers of The Catholic Worker. In the midst of their commendations of The Catholic Worker and the condemnations of those opposed to it, they brought me into their conversations. They asserted that I had expressed disapproval of certain articles appearing in The Catholic Worker, that I had written an indignant letter to the Editor, that I had cancelled my subscription, and such like nonsense. I trust that each and every one of them may read this letter.

From the very beginning until this day I have approved of the work of Dorothy Day. In fact, I claim the distinction of having encouraged her months before she really embarked upon her apostolate. I was delighted when The Catholic Worker was first published and I was overjoyed to learn in the May issue that the paper had increased from 2,500 to 110,000. I have never criticized The Catholic Worker, have never written an indignant letter of correction to the Editor, and hope that I never may. I like The Catholic Worker, I read each issue from beginning to end, and I pray God that it may continue its splendid championship of the workingman, the poor, and the victims of injustice.

Very sincerely yours,
FRANCIS X. TALBOT, S. J.,
Literary Editor, America.

MATERNITY GUILDS

It was a great pleasure indeed to read the account of the "Maternity Guild Plan" in the February issue of THE CATHOLIC WORKER.

Perhaps you are unaware that the National Catholic Women's Union is sponsoring this movement and had already organized Maternity Guilds in the following states: Missouri, Indiana, Illinois, Pennsylvania, Wisconsin and New York State.

During the past year the committee appointed to work out a program in New York City, has been most successful in outlining a proper method to sponsor this very timely movement. At our last meeting held in January, we planned to hold a Mass Meeting in the Spring, inviting the Rev. Fr. Joseph J. Schagemann, C.S.S.R. (he is the founder of the Maternity Guild plan), to address the

THE GREAT AMERICAN SISSY

By Donald Powell

When I was growing up, about the worst thing a boy could be called was a sissy. It was an invitation to a fight, and even the customary preliminary of knocking a chip off a shoulder was forgotten. The issue was drawn, to be sure in primitive fashion, but it had to be met, and met immediately. I had no thoughts about the matter then, but I have come to believe it a good thing, since it taught the youngster that reality had to be faced, and facing reality means a fight. I am not here arguing whether the primitive notion of sock for sock or the Christian ideal of cheek-turning is a better way of life. The Christian ideal must be thought and fought all the way through, and its adoption necessarily means that the spiritual predominates over the physical; that its proponent prefers an exemplification of moral to physical courage.

All that I am suggesting is that the sooner a youth faces reality, the sooner he leaves adolescence and achieves manhood. I suggest further that life is a series of socks in the jaw and that a well-calloused chin is an effective antidote.

The function of education, then, is to help a youth become a man, to become a man who is capable of settling his own problems. I am aware that this system of education has its dangers; but, as I read history, its benefits far outweigh them. A man obviously cannot solve the problems of others until he can solve his own. He cannot share a crust of bread unless he has a crust. What ails capitalism, by the way, is not that it has a crust, but that it won't share it. When capitalism understands what a crust it takes not to share a crust, capitalism will no longer be cursed by its crust.

Getting back to education, I should start with the premise that God gives each normal man the ability to achieve manhood. Thus, I should give each youth every opportunity to get into trouble and out of it. He is going to get hurt, of course, but he cannot grow up without getting hurt. About all he can be taught is to take his lickings without too much whining.

Now our present day adolescent, unfortunately, has been reared under an entirely different system of education; and, as a result is still having some one else wash his ears for him. His training consists in letting others face his reality, and he has not come of age. Escaping from, rather than facing reality, has become his way of life. He waits for his apron strings. In short, he has been trained for security and not for freedom.

Hence, I find, here and there, in a Catholic youth, some leanings to communism, because, and I put it roughly, he believes that communism offers him economic security and, granted such material security, he can achieve a more abundant spiritual life. What he means is that if he does not have to worry about an empty belly, he can think about his soul. And let no one mistake the force of his argument. Christ recognized it with the miracle of the loaves and the fishes: He fed His followers before He preached to them. There are great masses of mankind which need care, but there must be shepherds to care for them. My message is addressed to the prospective shepherds, the students in our colleges. Their responsibility is a personal responsibility, which cannot be discharged by turning it over to their neighbors—the State. Before they can be responsible for others, they must first be responsible to themselves. In order to be responsible to themselves, they must first be free, and they cannot be free if they swap liberty for security.

Anyhow, my own test of the worth of a State is not the amount of economic security spread over it, but the art it produces. Art comes from struggle, and youth achieves manhood by struggle. I am against making life too secure for him. I want him to wipe his own nose.

About the time this article appears, thousands of undergraduates will be reaching sheepishly for their sheepskins. I say, "sheepishly," for of all American types, I should say the American undergraduate is the most sheepish. I know there is a contrary opinion that the boy with the sheepskin is a cocky, complacent fellow, but there is nothing to it. Otherwise, the babies who came out of college in the past two or three years would be raising plenty of Hell. And they aren't. All the Hell-raising is being done by men whose mean age is forty or better. So I say that the American undergraduate is the great American sissy.

Obviously, he is swell material for the fascisto-communisto-totalitarian-sissy State. All he wants is a change in apron strings.

One of the tests of manhood is its capacity for giving more than it receives. The college graduate cannot be a giver, until he ceases to be a taker. If the sissy State, in whose arms he craves to be cradled offers him security, he must remember that although the cradle is a warm and cozy place, it is not big enough for a man.

And neither, for that matter, is the fascisto-communisto-totalitarian-sissy State.

clergy and laity relative to his ideas.

With appreciation to you for the splendid publication and assuring you that we shall do all in our power to promote this noble work, with best wishes, believe me,
CATHOLIC WOMEN'S UNION OF
NEW YORK STATE,

MARY FILSER LOHE,
President.

SHARECROPPERS

I shall be grateful if you will send me two copies of THE CATHOLIC WORKER Pamphlet No. 1 when it comes out. Blessed are those who speak up for the Share-Croppers; for in this world, they and the Share-Croppers will get kicks and bruises and hunger. There are more than twice as many slaves in the South as there were when Lincoln died; and half of the slaves are white men. The most shocking breach of faith with those who died in the Civil War was in our dealing with the poor in the South. The government should have taken up all the land in the South and then leased it, year by year, to farmers.

We are today repeating the same old crime of perpetuating poverty; at great expense to the taxpayers. Instead of wasting our money, the government should use it to buy up farms; and it should then see to it that none of the farmers starve.

Very truly,
NEWELL MARTIN.

The Christian Family

The Christian Family reflects, as no other social institution does, the mystery of the Church, her real union with Christ, her Head. The family illustrates, as it is illustrated nowhere else, the priesthood of the laity and shows it in all its beauty. For bride and bridegroom, in virtue of their priestly character, are themselves the ministers of the sacrament of their union, and, entering upon the life so consecrated, propagate to their children and children's children their own devout faith.

Joseph Kreuter, O.S.B. in "Orate Fratres."

Child Labor Amendment Not Defeated by Catholics

Analysis of Voting Discloses Measure Killed by Non-Catholic Opponents

In spite of the assertions of the National Child Labor Committee, Catholic opposition was not the determining factor in defeating the ratification of the Child Labor Amendment by New York State. While some Catholics favored the amendment and some opposed it as it was worded, an analysis of the voting at Albany discloses that there were proportionately as many Catholic assemblymen who voted for the amendment as voted against it. The bill was defeated 103 to 35. At least seven of the 35 proponents of the measure were Catholics, while but slightly over 20 of the 102 opponents were Catholics. In other words non-Catholic opponents of ratification far outnumbered the Catholics and this is not surprising considering that the bill was opposed by such men as Elihu Root and Nicholas Murray Butler as well as by the state and national Bar Associations.

The effort made by the National Child Labor Committee to pin all blame for the amendments defeat on the Catholic group is illogical and unwarranted.

F. L. BURKE.

VOLUNTEERS NEEDED

The work in the Porto Rican district progresses.

"Casita Maria," the tiny tenement apartment in the heart of the district, which was rented several months ago by a group of young volunteers as an extension of their Catholic Social Action has been crowded each day with an ever growing number of children eager to take part in the cultural and recreational club activities together with the catechetical instruction conducted there with the view of reintroducing these neglected children to the truths of their faith.

Each individual worker has brought his or her particular talent to the furtherance of the cause, but the unifying force has been a spirit of genuine love for these little ones, together with a fund of unselfishness and co-operation which may well come nigh to the spirit of the early Christians. This has developed an atmosphere which has become apparent in the trust and confidence each child displays toward his group leader and the happiness that they obviously find in their little activities. It is truly the atmosphere of "Casita Maria!"

To the readers of THE CATHOLIC WORKER who of all Catholics, we believe form the nucleus, perhaps the most sensitive, to the doctrine of the Mystical Body of Christ and who are, therefore, most keenly aware of the personal initiative and co-operation necessary for the maintenance of that unity, an invitation—nay an urgent appeal is extended for their participation in the program being planned for the coming summer. With the advent of warm weather and vacations there is apt to be a change in personnel and a slackening of effort which must be prevented. We must put our finger in the hole of the dyke to prevent anything which might halt or even temporarily retard what has been constructed thus far. There is need of generous men and women capable of conducting all forms of athletic activities, arts and crafts, catechism classes, and sewing groups. There is need of people who will accompany these children on their little excursions to the parks. If you can give one day or afternoon each week for the month of July or for the month of August or both, write now to Miss Elizabeth Sullivan, 1158 Fifth Ave., New York City. The sun will be hot and the streets of the city, dusty and noisy and crowded—for the very poor there is no vacation.

TO THE LAND!

"Would that today, or even in normal times, from 70 to 80 percent of our people were on the land, rather than in our congested industrial centers. The strength of the home, the strength of the nation and of the Church, must rest in large measure on contented rural family life. With the cessation of the world war we might have developed a great movement back to the land, strengthening the position of the rural dweller and inspiring him with confidence in the justice of his Government. Unfortunately, advantage was not taken of this opportunity; but even now it is not too late to inaugurate such a movement and to insure the farmer a just deal." Most Rev. John T. McNicholas.

"Statistics show that more than four-fifths of the Catholic population of the United States are city dwellers and scarcely 10 percent of our parish schools are situated in rural communities."

Dr. Edwin O'Hara.

THE LOVE OF GOD

God Manifests Himself through a flower, through a human being, through a tree, a star, and through the eyes of a little child. There are infinite ways through which He reveals Himself so there is no excuse for not knowing Him. If our hearts were inwardly pure, we would, we are told, see God everywhere.

Just now there is a vase in front of me with lilacs in it. And as the fragrance of these lilacs reaches me, the first and only thought that is aroused in my heart as well as in my mind is God. God, I say, is responsible for the wonderful odor of these flowers—immediately my whole inner being is flooded with joy and gratitude and love for God.

Now, if we could constantly do this we would soon find the key to all happiness. By seeking the cause behind all things we would ingratiate ourselves with our Creator, and He would love and bestow upon us all manner of blessings. God is so good, so kind and benevolent that we can have no conception adequate enough of its extent. Only in Heaven will we be able to fully appreciate the entire depth, length, and breadth of His goodness, kindness and benevolence.

In this life, to love God, is an art which is acquired and mastered only by a slow and painful process. We learn to love God as a little child learns to walk—through experience. We see His goodness manifested towards us a thousand times during the day. We stumble and fall and by His effort we are enabled to rise again. We almost have to have a continual succession of troubles in order to be made aware that someone exists who is perpetually lifting us out of these troubles. Thus and thus only do we learn to love, to evaluate and appreciate God. We learn slowly, painfully and gradually.

CHARLES RICH.

Things to Be Loved

The Carceri, soft rain in February,
These two stone oaks, this sky of
Giotto's blue,
Beds of hepatica and fritillary
In this square garden plot that
Francis knew:

These things are to be loved. I know.
I love them
In their still world, uplifted from
the plain.
I choose for you the diffident dearest
of them,
White fritillaries in the Umbrain
rain.

SISTER M. MADEIRA.



Day After Day

Out on the garden commune, Edelson works in his bare feet, his trousers rolled up to his knees, his shirt off, his undershirt clinging to his back.

He works with a pick, wielding it with large, strong swings. Every now and then he pauses and crumbles the dirt beneath his feet, meditating.

He will give us some weeks, he said, for the sake of comradeship, Christian Communism, cooperation, brotherhood, unity, as a member of the Mystical Body, because Christ was in his heart, in the spirit of the priesthood of the laity, and for a good many other reasons. Also because it would do him good.

Catherine Smith wanders around in a pair of baggy old trousers, muddy at the knees, and today she is carting stones and making a rock garden.

Hergenhan has been working at the vegetable garden for three weeks, bringing hundreds of boxes of top soil from the woods to en-

THE SOWER



By Ade Bethune

rich the carefully prepared beds. Tomato and cabbage plants are set out, the squash and cucumbers in their neat round hills; radishes, beets, onions and lettuce—all are coming up.

Hergenhan is a German and works with order and precision. It will be remembered that he was the author of two articles on the Municipal Lodging House which ran in the CATHOLIC WORKER last year, and also the one on the Harlem riot, printed a couple of months ago. The first articles roused grieved protests from city officials and the last brought in many favorable comments.

Mr. and Mrs. Stephen Johnson are in charge of the conference house as Hergenhan is of the garden, and some of the office work of the paper is done in the country, Mr. Johnson having formerly helped in town.

In town there is no back yard, there are no green things to refresh the eye. We have moved away from our petunia garden, with its asparagus plants, and fig tree and privet hedges. It is true that across the street there is an allanhus tree, "tree of heaven" it is also called, and it arouses hunger and thirst in us for the country.

Aside from it, however, there is not a speck of green. For trees we have the masts and funnels of ships along the docks, and for grass and earth we have the uneven cobbles of the sidewalks in front of warehouses and trucking stations, with bleak and ugly tenements in between.

We are happy, all of us, in the consciousness that the garden commune is there, within a few hours ride of the office. Already in the past month there have been about thirty-five visitors and the garden work has progressed from day to day. The week-end conferences have not yet started, but postals will be sent out during the month



FARMING COMMUNE

By H. Hergenhan

With the beginning of a new summer and the third year of its existence, the C. W. is venturing gallantly and prayerfully upon a literally wider field of Catholic social action. What it has repeatedly announced the past few months, has become an accomplished fact.

Since it is generally conceded by sound economists and the best Catholic minds, that the good black soil that lies beyond the environs of swarming slums, is the key to the solution of economic and moral problems, the C. W., in conformity with traditional Catholic thought, is moving upon a new venture. With characteristic enterprise the figurative stakes are driven and the tent pitched. First contact with that element from which all things come is made, the God-given privilege of manual labor and inventiveness is made use of; the seed is sown. And so, a Catholic garden commune on Staten Island is in the making.

To many, who have their thinking done by others, and who are addicted to the habit of looking for a boss and a pay-envelope, it will seem that I am singing a song in praise of a twisted hair-brained idea. Are not American farmers on the verge of economic collapse? are they not producing too much and cannot sell their produce? Quite so. But we entertain no such idea of working and producing to feed and clothe job holders—who never saw a cow graze in a green pasture. No—we have no idea of selling cabbages; we prefer to eat them. However, let us not be content with the mere physical aspect of the undertaking. After all animal wants are comparatively easy to satisfy in a world of plenty and State relief. The proposition, in the final analysis, sifts itself down to a question of social reconstruction. The

ethical and moral aspects are inseparably tied up with the solution of the problem with which now so many people are struggling. If man could be satisfied with leading only an animal existence, political palliatives might be quite satisfactory.

It is altogether true, that in order to reach a higher cultural level socially, the individual must be lifted out of the mire of social economist degradation. To allow to flourish the dominant urge of personal independence, nurtured and sustained by a pure concept of Democracy, is to rid oneself of the monster industrialism; that is, of a machine complex, whose reason of being is not to be the servant of man, but the implement of a few greedy speculators.

To humanize large hordes of slum-dwellers, is to restore to them their natural heritage—the gift and the opportunity to use their hands, as well as their heads and hearts; their ingenuity and love to work, to build, produce and create. A lop-sided money-economy tends to rob them of the most sublime instincts; and it is the renaissance of a rural economy, upon which we may hope to sink our foundation for a more rational and better social order.

We usually have a way of dealing with vast problems in their elemental structure; we begin with the beginning of things and put the most important thing first. Thus it becomes a question of good Mother Earth. And what of a rising generation in the midst of social chaos? That children thrive best in a rural environment is a standing tenet of Catholic thinkers. Let us then begin to abhor the idea of rearing the little ones in places that stunt their physical growth, and brutalize and pervert their mind and soul. To allow them to grow up in an environment that is indigenous to their natural self is just a common-sense act pleasing to God.

announcing meetings to be held either over the entire week-end or on Sunday alone.

Conversations

"The Sisters lost a lot on the biscuit strike. The ones that kept a day nursery and settlement used to come around every Friday night and one stood at each door. They must have got seventy-five dollars or so. They must have missed it for those sixteen weeks."

"Lots of the girls got fat during the strike...It's funny. I guess it was being out on the picket line for hours in the sun. I gained fifteen pounds. That comes of not being rushed all the time. There used to be eight thousand people working there you know, and after the new machinery there were only three thousand."

"Do you remember last summer when we picketed with the brush makers? We all got fat, too, and sunburned!"

Childs

"Yes I got laid off for three days...I made a penny error in the sales tax...Under the code we were supposed to get 19½ cents an hour but it only averaged 9½ cents. They take out fifty cents for meals every day and then you have to pay for your uniforms. They're not supposed to charge you the fifty cents unless you work six hours, so if you work five and a half hours, they pay you for six and take out the fifty cents just the same...It would be cheaper to bring your lunch or eat at home..."

"I went to work in Childs' restaurant because I used to stand at the window and admire the food so much. I had worked as a cook on a freighter and then I was out of a job for a long time and used to study at the library. I was always

hungry. I used to stand at the window and look at the food. So I went to work there."

Confirmation

"God has sent the Spirit of his Son into your hearts, crying, Abba, Father!" And if it were not for this indwelling of the Holy Spirit we would not have this impulse towards the Father, to seek Him.

These thoughts are because Teresa was confirmed last month and received the seven gifts of the Holy Ghost. She also received a new dress. "The only time I get new clothes," she accounted, "is when I made my first communion and now for my confirmation."

She was radiant and composed. "Did you see me?" she wanted to know. "I didn't see you." "But you knew I was there, didn't you?" "I thought you were, but I wasn't sure. You might have had a meeting." Always a slight impatience and scorn at the word meeting. "I can remember even the fruits of the Holy Ghost—maybe I can, if I don't forget."

But with the present of a Catechism (which I shall save for her) with wood cut borders by Philip Hagren, hand-made paper, handset type, printed on a hand press St. Dominic's, at Ditchling, Sussex, I am sure reviewing catechism will be a pleasure. I have never seen so exquisite a piece of work, and we all, down on the garden commune, pass it reverently from hand to hand and in looking at the pictures, refresh our memory as to grace, the commandments of God, and the Beatitudes.

Mr. Graham Carey sent it to us as a present, and if he knew the pure and undiluted pleasure it has afforded us all, he would be well rewarded.

LABOR GUILD

First Guild Farming Commune

Popes Leo XIII and Pius XI have called for Catholic Associations and Catholic Action. Catholic Action calls for leadership, but as a whole, we Catholics have been content to follow a system that is foreign to our own ideals. We put too much dependence on politicians and we hope for social reconstruction through Congress. But Congress never was intended for that purpose. Governments should step in only when the situation can in no other way be met. Moreover, the more power we put into the hands of governments, the closer we get to the totalitarian state, Fascism or Socialism.

Catholics have two systems that have been successful in practical application, they are the Guild system and Communism. (I use the term in its literal meaning. I do not mean Marxism.) The members of the Infant Church hold much in common, and our Religious Orders still do so. The Guilds recognized property rights but insisted on the performance of duties and the acceptance of the responsibilities that accompanied these property rights. The Labor Guild now attempts to combine these systems in practical and mutual harmony.

We have acquired and planted a part of eleven acres of farm land near Atlantic City. This is the first Guild Farming Commune. It is under the supervision of Ernest Lindgren, one of our Community members. Community members are expected to attend daily mass if possible; receive the Sacraments frequently; give to the best of their ability and take no more than they need. Their work is to do all they can for the spiritual and material welfare of others. A Community member may revert to the position of an ordinary member at will.

ON THE SQUARE

At the Fourteenth Street entrance. An equestrian statue of "The Father of His Country." Seated on the base, looking for all the world, like his stepchildren, are about twenty heretofore less successful revolutionists, reading the *Daily Worker*. They're too tired to indulge in the usual ante-revolutionary verbiage; just sit around and continue to be tired. One has his shoes off, revealing an immaculately clean pair of socks.

Nearby, is a group of excited Italians discussing the revolution in their native language. Judging by waving of arms and spitting of sibilants, they believe in the violence stuff.

But what's this in the middle of the square? Not an opponent of the revolution? Yes, by the beard of Lenin, it is! He's a cocky little individual, about four feet nothing. Nearly fifty seekers after Utopia are filling the air with incoherencies, trying to drown out his. He's a match for them, though; can meet them on their own level. Neither he nor they have a clear idea of what they're talking about.

On the Broadway side. There's a nifty chap. Telling the crowd about (of all things) Jesus Christ! Not many sympathizers, but he expects that. He has his own little band of about eight, including three children. Brings to mind Dreiser's "American Tragedy." They're singing a hymn now. A feminine Red Builder on the outskirts of the crowd cries, "Get a *Daily Worker* and save your soul." Witty person! It doesn't faze the doughty little band of evangelists, though, and after a final exhortation from the preacher, they depart bearing similingly the cruel and stupid taunts of followers of anti-Christ.

Wh. Callahan.

Those working on the Farming Commune, whether they be Community or ordinary members, will receive no wages. There will be no division of profits. (Financial.) The production will be held in common. No matter whether the Commune is rich or poor, personal financial poverty will be the lot of the members. In short, they can have all there is except money.

As it is the natural desire of our fallen nature to acquire private property, the Guild will assist each member of the Commune, if he so desires, to become the owner of his own peasant farm or industrial factory. If we stopped here we would simply have made more rugged individualists, but co-operation of private interests now takes the place of communal ownership. Everyone has the choice of communal life, or private ownership with responsibility.

In leaving the Commune, each member will be subject to guild rules and regulations. Social harmony must take the place of conflict. To insure this the aims of the workman should be made to correspond with those of the employer. Therefore, we propose that the wages or salary of the employer be on a graded scale with that of his workman. In this way a cut to the workman means a corresponding cut to the employer, a raise to the employer means a raise to the workman, co-operation takes the place of antagonism because the employer is as anxious for high wages as is his workman.

The return on invested capital to be limited. This prevents exploitation.

Profits to be justly divided. "It is flagrantly unjust that either should deny the efficacy of the other and seize all the profits." Pope Pius XI.

We may accomplish something through political agitation, but success is certain by practical Catholic example.

MICHAEL GUNN,
30 Madison St., Brooklyn.

SAPIENCE

Not as the bondsman torn from his crude bed
By churlish hands, and sent despairing, cold,
Into the fields with some poor crust of bread
To labor long until the day be old;

But as the trusted servant upon whose face
Falls, with a saffron glow the morning sun,
To wake him from his dreams with kingly grace
Whispering, "Rise, my friend, the night is done";

Thus, let each man with eager zest return
To daily toil wherein his hand has lain,
Nor think his chosen tasks too small to earn
The Master's praise for all his weary pain.

He greets, anew, with steadfast heart the morn
Who knows wherefore the soul of man was born.

GERTRUDE GOEBEL.



By Ade Bethune

The Utilities Again

Six skilled power-station operators, five of whom are Irish Catholics, are now in the fourth month of a fight for reinstatement by the Brooklyn Edison Company, which they allege discharged them for union activities. All are members of Brooklyn Local 102 of the Brotherhood of Utility Employees of America. The company manuvered them into a position where they were compelled to protest and were subsequently fired. A two to one decision of the Regional Labor Board was handed down against them, together with a recommendation that the company right the wrong it had done. Of course it did not.

Although President Parker of the Edison Company signed a pact recognizing the Brotherhood as a collective bargaining agency and providing for adjustment of workers' grievances, he repudiated it by refusing to allow the six wronged men to take advantage of it.

An Old Irish Custom

For four weeks the six have been picketing the home of Mr. Parker and the various offices of the Brooklyn Edison Company. "Picketing, a man's home is an ancient Irish custom," explains one of the men, "it dates back 3,000 years to pagan days. Under the early Irish code known as the Brehon Laws, if a man did you an injustice, you marched before his doorstep until you obtained redress." Lately the six wrote to neighbors on all sides of the president's home requesting that they send protests to him.

"Ask Mr. Parker," they urged, "whether it will be necessary for us to bring our wives and children onto the picket lines before he will right this wrong."

LANNEX FITZGERALD.

"Interracial justice, practically considered, may mean not so much stooping down and binding up the physical wounds of the man on the road to Jericho. It means going out before the public and courageously overcoming the apathy, timidity or down-right hostility which will prevent the training of thousands of young men and women, who would bind up the wounds not of this or that chance individual, but of an entire race."—Rev. John LaFarge, S. J.

RELIEF

Day after day for the last five years greater and greater numbers of destitute have been filing into the relief offices. This steady stream is continuing as more and more of the unemployed exhaust their savings and can no longer take care of themselves.

The applicants for State help must wait hours in dreary rooms before getting a chance to tell their stories to the workers who take care of new cases. The worker takes down the applicant's story and promises that a case-investigator will call soon to see his wants.

Wait

Soon? It usually means any period of time from a few days to a few weeks. Only the most desperate and insistent receive immediate help. The rest can only wait... on empty stomachs... in cold rooms, oft-times without light and gas for cooking. Even when the investigator arrives all these needs are not cared for at once. There are always delays of one sort or another. The case-worker must wait for approval; there is much red tape to surmount.

21 Cents

What does the client get? A number of things; the grand sum of 21 cents per day per person; and a share in the Federal Relief Commodities. The F. R. C.'s are foods purchased by the government to raise the market price and distributed as far as they will go to the needy. They do not increase the standard diet very much.

Rent, gas and electricity are usually furnished only when eviction or a shut-off is threatened... with the public utilities receiving the greater consideration at all times, perhaps because they are tougher than most landlords. The use of lights and cooking are limited to the minimum amounts.

Rent

The allowance for rent is modest, fluctuating between \$10 and \$15, according to state and municipality. So only the lowest standard of living quarters are available to families on relief. Is it any wonder the medical costs for these families are steadily rising?

Who is to blame for this? The appropriation makers. The case worker's hands are tied, since he must keep within the budget determined by the size of an arbitrary appropriation. And appropriations are set and limited by the amount it is possible to borrow on bonds, etc., rather than by the needs of the individuals affected.

"But these people are given diet recommendations and are shown the way to get the most nourishment for their allowances." Quite true. But these diets are admittedly only efficient for emergency use. Not even the dietitians can guarantee such a diet to be healthful for longer periods of time than a few months. And despite the rise in food costs since the diets were figured out there has been no increased allowance to compensate for that condition.

And what about the seven-and-a-half million children included in the allotments? We cannot help but realize the terrible handicap we are putting on their already slim prospects for future well-being. Inadequate diet, and the low standard of living has resulted in not only high costs for medical care of people on relief, but also in permanent injury to the health of many.

Thomas Barry.



The Catholic Social Movement Is Anti-Bourgeois

The spirit of our times is the bourgeois spirit, self-complicit; self-righteous, optimistic, materialistic. It is the spirit that exalts worldly success, that glorifies *laissez-faire*, thrives on human exploitation, divorces morality from business and religion from life. It is not inferior that the twentieth century monopolizes the bourgeois spirit, still less originated it. For it is as old as man himself and will endure as long as men are mortal.

Bourgeois

The bourgeois spirit is perhaps the fundamental, anti-Christian thing. It is usually not openly anti-Christian or even consciously so. Christians themselves in large numbers are infected with bourgeoisism. The Catholic social movement is at root a campaign to shake off the bourgeois cloak. Bourgeoisism is a denial of the spirit, it frustrates the purpose of the Church, the Mystical Body of Christ, and renders the individual insensible to the life of the Church. It fills the life of the individual with worldly things.

Individualism

Philosophers could preach the "autonomous" man, but material prosperity was of great assistance in making the masses believe in Capitalism came as a result of the union of the bourgeois spirit with wealth and material resources. In the language of scholastic philosophy the "form" of capitalism is the bourgeois spirit, its "matter" wealth.

Bourgeoisism is a mark of Amer-

ican society. We may shudder at its ruthless exploitation of individuals and of society at large, but what is more important is that while people are still smarting under its depression, we see to it that such men will never again have the privilege and the power which they have exercised to their own advantage in the past. Now is the time for social reform for when prosperity returns, if it ever does, the masses and their political representatives will be satisfied to drift along with the system.

In Communism

Bourgeoisism is not a feature of capitalist society only. It is apparent in communist and socialist society too. From the ranks of these latter groups have sprung many great social idealists, but as Nicholas Berdyaev has pointed out, "They can, like Marx, fight the bourgeoisie with the revolutionary spirit, but that is an unstable and passing phase, a brief moment in the conflict; things soon quiet down, the building-up of life begins, and the bourgeois spirit reappears. This is true even of Soviet Russia, where, at the heart of the communist revolution, a new bourgeois is forming, a bourgeois crueler and more avid for life than the one that preceded it."

Spirituality

The only weapon with which to fight the bourgeois spirit is spirituality. The difference between bourgeoisism and Christianity is a difference in values. One is fundamentally materialistic, while the other insists on a hierarchical or-

der of values—God, man, things. Socialism and Communism defy the proletariat state, the impersonal collectivity, and regard man the individual as relatively unimportant. Thus we have had the mass political executions in Russia, where also men have lost their lives when, exercising the human instinct of self-preservation, they interfered with the state grain collections or other Soviet projects.

Catholicism

The Christian reform of our corrupt social order ultimately depends upon spiritual individuals. Personal sanctity is a prerequisite to any lasting, effective social reform. Given the individual sanctified with the grace of God, it is then necessary that he live the life of the Church; that he participate in, not merely attend the public worship of the Church; that he be conscious of his life in the Mystical Body of Christ.

Mystical Body

Sanctified Christians living in Christ in the Church form the foundation stones of the Christian social order. Bourgeois, capitalist "classes," racial prejudices, selfish material interests lose all reason for existence in the light of the doctrine of the Church as the Mystical Body of Christ. The integral Catholic, the "mystic body" Catholic is the antithesis of the bourgeois. "Twentieth century Catholicism," as Father Gerald Ellard says, "is very definitely mystic body Catholicism." That is the most significant religious news of our time.

F. L. BURKE.

BOOK REVIEWS

The Gospel According to Luke: The Westminster Version of the Sacred Scriptures, edited by Rt. Rev. Mgr. J. Dean and Rt. Rev. Mgr. Keating, S. J.; Longmans, 1935. About \$1.00.

This translation was not made from the familiar Latin Vulgate, but from Greek and Hebrew texts directly into English, the above volume concluding a task begun more than twenty years ago. It was an attempt "to provide Catholics with a version of the Scriptures taken from the original Greek with all the aids to understanding that so priceless a book demands and as inexpensive as possible." It appeared in small parts which were as cheap as could well be expected since the war threw the work into confusion. Most of these parts are now unobtainable, but in the course of the next year Mgr. Keating hopes to produce the four volumes in one book.

The translation is such an excellent one, and its renderings are so happy and simple that it is a pity that more Catholics on this side of the water are not more familiar with it. The text and type are clear and the notes splendid. It may be hoped that some kind of index will be provided for the book containing the four volumes when it is issued.

The Angel of the Schools: Saint Thomas Aquinas, by Ralissa Maritain; Sheed and Ward, 1935. \$1.25.

The book is written, says the author, "for those children who know a little about St. Thomas and love him very much, and it is written also for those who will love him when they know him." If you have a child, give him this book. We think that the child will learn to love Saint Thomas. It is well that Angels are depicted not as "chubby-cheeked babies," but as what they are—pure spirits! It is explained so that a child can understand it.

We can think of no better gift for boys and girls to read during their summer vacations—if they are in their early teens, and probably their elders will want to read it, too. Do it.

Four Independents, by Daniel Sargent; Sheed and Ward, New York; 1935. \$2.00.

The same author of that very notable book, "Thomas More" (in case you have missed it) has done American Catholics another service by his short sketches and analyses of the four: Charles Peguy, Paul Claudel, Gerald Manley Hopkins and Gioses Augustus Brownson. All four are too important and too little known by most Catholics, though the last three have come into prominence in the last few months.

There is a certain unity among the four men—all were Catholics, poets—except Brownson, who was a poet in the sense that all Catholics and contemplatives are—philosophers, all were disregarded by their contemporaries and experienced a spiritual tragedy. The book is simply and clearly written and would make an excellent gift for a college graduate.

The Catholic Literary Revival, by Calvert Alexander, S. J.; The Bruce Publishing Company, Milwaukee; 1935.

This is the first detailed and up-to-date book on the Catholic literary revival, and will probably always be a source book on the subject. The field is divided into three portions according to period in time, the first including Newman, De Vere, Patmore and Hopkins; the second, from Wilde to Thompson, including the Celtic Dawn and the Fin de Siecle in America, and the third, Chesterton, Belloc and Baring down to today (not forgetting THE CATHOLIC WORKER)! The last section of rather more immediate interest concerns itself with the novel, history and

biography (with an excellent note on biographies of the saints), and the "free press" and its prose. The short article on the Capitalist press—which is depicted and decidedly not free—is well worth reading. THE CATHOLIC WORKER, of course, was not started as a mimeographed sheet.

"The Social Question—1, Human Rights," by Dom Virgil Michel, O.S.B., of St. John's Abbey, Collegeville, Minn., is the first of a series of pamphlets on the social question published in "The Wanderer," of St. Paul, Minn. Others in the series are "Ownership" (a serial in the Wanderer now), "Labor and Industry," "Nature of Capitalism" and "Critique of Capitalism." Dom Virgil, a good friend of THE CATHOLIC WORKER, is a man of quiet simplicity and directness along with deep scholarship and sound common sense, which is amply displayed in "Human Rights." Man as an individual and social being is discussed, then human rights and duties, with definitions and classifications. We think that this pamphlet has done its job of clarification.

The Europe Committee of the Catholic Association for International Peace puts out for ten cents Pamphlet No. 19 "Catholic Organization for Peace in Europe" a valuable summary of contemporary Catholic peace movements. Certainly, there is pitifully little cooperation between European and North American peace movements, the exact opposite of the ideal and such a pamphlet can do a great deal to clarify issues, and bring about more understanding of individual problems. Catholic students here should affiliate themselves with the Pax Romana founded in 1888 in France. The above is however chiefly for students, for adults there are The Catholic Union of International Studies with a weekly newspaper, IKA, or the International Catholic League, and the MOKA, The World League of Catholic Youth are closely interrelated, and have several periodicals, and the International Secretariat of Masses for Peace are others. There are a large number of national organizations all allied by means of the international organizations. Certainly, in view of the magnificent work done in Europe, we in North America are very far behind in the proper understanding of Catholic peace principles. Catholic organizations in Fascist countries, such as Germany and Italy have either been suppressed altogether or seriously curtailed.

"Shall I Be a Religious?" by Augustine Studenty, O.S.B. is a catechism on the monastic state published by the Hungarian Benedictines at St. Procopius Abbey, Lisle, Ill. Single copies ten cents, with special rates for quantity. It is a concise, practical analysis of the various problems confronting a boy or girl considering the religious state in spite of the lurid cover which might scare some away.

The St. Anthony Guild Press, Paterson, N. J., is publishing a series of religious and philosophical monographs written by the Rev. Dr. Hubert Vecchierello, O. F. M., dean of St. Bonaventure College. To date the following have appeared: *The Virgin Birth of Jesus Christ; Science and Philosophy; Science and Religion; Einstein and Relativity—Le Matie and the Expanding Universe; Catholics and Evolution; Evolution—Fact or Fancy; The Plurality of Forms; and, Life—Is It Merchanistic or Purposeful?* The individual essays, well bound and printed, range between 12 and 24 pages, and make good reading for a busy man interested in modern philosophic and scientific trend. They are clear and thought-provoking.

Don't Read Hearst! He incites class war!

Against Injunction

The United Anthracite Miners of Pennsylvania have secured a court decision which is a victory for the forces opposing the use of injunctions as a weapon against labor. The decision, by the Supreme Court of Pennsylvania, upheld the constitutionality of state legislation modeled after the Norris-LaGuardia Act, guaranteeing jury trials to those charged with violating injunctions. The violation of an injunction, no matter how it may infringe on constitutional liberties, has usually been treated as contempt of court, allowing full play for the prejudices of anti-labor judges in passing arbitrary sentences. A few states have passed laws limiting the use of injunctions in labor cases, and such laws are pending or have been proposed in several other state legislatures.

Further Memoirs of a Newsboy

There is plenty to write about and so many experiences to relate late that one simply does not know where to start. This job of being newsboy is certainly full of thrilling experiences.

Selling papers at Communist rallies, parades and in front of churches and in the streets I meet with many discontented radicals, atheists and the like who, seeing me as the representative of the paper, vent their pent-up wrath on me.

The questions that are asked me on the street are so insidiously, devilishly clever that it is no wonder that many lukewarm Catholics fall prey to Communist propaganda.

After a terrific verbal attack which left me almost reeling in despair but which somehow or other perhaps by the grace of God I managed successfully to encounter, I made a mental note that what each newsboy needs is a set of Catholic Encyclopedia the better to answer questions.

For the questions seem to cover every range of Catholic teachings.

Only a few days ago big Dan Orr and I, breathing a prayer to St. John of God our patron saint, set out for Harlem.

We came prepared to sell but were greatly surprised when, after a very short while, we sold out. The papers were actually grabbed out of our hands and more than one Negro asked me, "Are you sure it is not Communistic?"

The Communist press reports that they sold thousands of papers up in Harlem. This I don't doubt, but from drifting among the crowd and asking questions I found out that the Negroes are antagonistic to the Communists but they are slowly being forced by necessity to join the Communist party. This not because they believe in the philosophy, but because they believe conditions can not be any worse under Communism.

If we only had a large and adequate sales force we could have gained thousands of new readers. Harlem is a big field ready for the harvest and it is up to us to decide whether the Communists are going to enroll the Negroes in the ranks of the anti-Christ or whether we Catholics are going to make them members of the Mystical Body.

There are only a few of us selling the papers on the street and we can use at least a hundred more in order to cover the principal events. The harvest is ready but we need the laborers. Therefore if there is any one who would care to volunteer his services, even only for an hour a day, I hope they will get in touch with me at the office, for "As ye sow so shall ye reap."

STANLEY VISCHNEWSKY.



Last time we printed a beautiful poem called "Christ Is Love." Everybody liked it, so this time we have another one. It was written by a little English girl, eight years old. Her name is Elaine.

Jesus Was a Little Child Just Like Me

Jesus was a little child
just like me;
All the day he played around
just like me;
He loved all the animals
just like me;
He loved, too, the insects
big and little.

Jesus was a little child
just like me;
He suffered temptations
just like me;
We give way to our
temptations;
Jesus never failed God,
never!

Jesus was a little child
just like me;
He always loved his mother
just like me;
But he loved all the world,
and now, do we?
We do not love those who hate us.
He did.

Jesus was a little child
just like me;
But a better child by far
than me.

So let us copy Jesus
And forever be
Just like Him.
AMEN.

We have today a picture which speaks of comfort and happy home life. A roomy breakfast table. All the food you want. A huge bowl of fresh, juicy fruit (and the bowl is painted with colored flowers, beautiful to look at). A radio, which gives gay music. A flower pot with a snake plant conscientiously growing, full of the joy of living.

Louise, who drew the picture is a little colored girl. She has been receiving instruction and, maybe next year, she will be ready to receive the beautiful sacrament of Confirmation when the Holy Spirit will give her his seven precious gifts.

Many friends came to visit us this month. Four nice ladies came all the way down from Maine. Perhaps they will start a class for children up in their home town. Wouldn't that be a wonderful idea? Lizzy wrote them a beautiful letter. She had promised to. Miss Constance also came to see us. She looked at our drawings, gave us candy and told us a nice story. We sang and danced a little bit for her. She liked it very much.

We have also been blessed with more gifts. Sister Mary Helena sent us so many supplies that we feel very rich and well stocked. Another friend sent us peaches, and someone sent us two starfish—a big one and a baby one—and a wonderful sea shell all covered with prickles. God really makes things beautifully, doesn't he? It is a joy to look at them.

It seems we have little to say about the class outside of describing the quantities of presents that our kind friends send us. Yet we are full of greed and we want more. Not exactly presents—we can share presents—but the present of one's



Uphold Property Rights of Banks

Not only the NRA and the Railroad Pension Act, but the Frazier-Lemke farm mortgage moratorium has been declared unconstitutional by the Supreme Court. The Act, passed at the end of the 1934 Congressional session, established federal court procedure to halt foreclosure of farm mortgages and scale down farmers' debts. It provided that a farmer threatened with foreclosure could apply to a federal court for a stay and have his property appraised. He might then remain on his farm five years by paying a moderate rental value, and regain title by payment of the appraised value. It halted a flood of violence throughout farm regions as foreclosures multiplied and farmers found themselves evicted from their lifelong holdings with no means of livelihood.

According to the Supreme Court, the act is unconstitutional because it violates the property rights of banks, insurance companies and other mortgage holders. (As for the property rights of farmers, apparently the constitution wasn't meant for them.) The decision also held that the 1% interest to be paid by the farmer to the mortgage holder during the first period of the moratorium was not large enough to be real interest.

time and ability and devotion, the present of one's personality. We have now three classes: Mrs. Murphy comes on Friday afternoon to teach Catechism, Julia has the Sewing class on Saturdays, and the Drawing class is on Wednesday afternoons. Steve started to show the boys some carpentry. He helped Bernard to make a great, big airplane (which is now painted blue and hangs in the window) but—alas—Steve has now left for the Farming Commune down on Staten Island and we miss him very much (though we hear that he is making a beautiful garden out there, so we are happy to know that he is happy, working the soil). However, must we forget all about woodwork? Or is there anyone with a free afternoon—from 3:30 to 5 o'clock—who has ideas about making airplanes, wagons, boats, houses, whatnot? Is there anyone who knows how to do anything and would like to share what he knows? Is there anyone, in another city even, who will gather children and show them how to use their hands, their brains, their hearts? The Kingdom of God is wide. We ask not for ourselves in particular. We ask for children in general. If there are any children where you live (there surely are) is it not your duty to share with them the generous gifts that God gave you? Do not wait till next year. Do not go far away. Start home. Start now. And be content to start very simply and very humbly.

CHICAGO LETTER

By ARTHUR G. FALLS, M.D.

Note: At the request of the Editors, The Chicago Letter will appear in each issue of THE CATHOLIC WORKER containing news of activities directed toward social justice. Particular emphasis will be laid on economic and interracial problems, in view of their frequency and seriousness. It is hoped that Chicago friends of THE CATHOLIC WORKER will feel free to forward news or suggestions to the editor at 4655 S. Michigan Blvd.

Potentialities

Perhaps it might be well to review, in this opening letter, something of the situation in Chicago. It is estimated that there are in metropolitan Chicago 1,250,000 Catholics—at least a third of the total population. Although there is some restriction due to religious prejudice, Catholics occupy positions of importance in many fields. In politics, they are in commanding positions; in business and industry they likewise occupy positions of prominence, especially in the field of organized labor. In addition, with the large number of parochial schools, high schools, academies and colleges, and with the large number of Catholic teachers in the public schools, they occupy a distinct place in the field of education. Therefore, as far as numbers and positions are concerned, the potential power of the Catholic group in the fight for social justice is tremendous.

The Chicago Branch of The National Association for the Advancement of Colored People has prepared a series of lectures which will present some of the outstanding authorities on problems affecting the colored population. The lectures, which are open to the public without charge, are as follows:

Paul M. Douglas, Professor of Economics, U. of Chicago: "Which Way, Negro Labor?"

June 11, 8:30 P. M., Ebenezer Baptist Church, 4501 Vincennes Avenue. Kenneth C. Sears, Professor of Law, U. of Chicago: "Recent Constitutional Decisions Affecting the Negro."

June 22, 3:30 P. M., Bethesda Baptist Church, 5301 Michigan Boulevard. Miss Amelia Sears, Director, Federal Housing Survey Council: "Where Shall the Negro Live?"

Chandler Owen, noted lecturer, will open the discussion.

A discussion period will follow each lecture. Especially to those Catholics in Chicago who are totally unacquainted with the everyday problems with which our colored population must cope, these lectures are recommended.

FASCISM

The recent increase in persecution of Catholics in Fascist Germany makes us realize anew the threat which the rapidly rising Fascist trend in the United States holds for Catholics here. A small group in Chicago has banded itself together as The Throop Group to discuss the meaning of Fascism, the lines of development in this country, and the means by which Catholics effectively can organize opposition to this trend.

A Regional Conference of The National Catholic Interracial Federation will be held in St. Louis, Mo., on June 2. A large number of

Chicago Catholics are expected to attend.

The Editor addressed the Calvert Club of the U. of Chicago on May 23, presenting the subject of "Christianity and Race-Relations." He emphasized the influence of economic forces on the historical development of the attitudes of religious groups toward the problems of race-relations, especially as they involved Negro-white relationships. The general situation in Catholic institutions was presented, with a program of activity for Catholic youth outlined, using as an illustration the recently developed activity of the youth of several Catholic colleges in New York. It is felt that in Chicago the nucleus of such activity must come from our youth.

NEW RECRUIT

Mrs. Maude B. Johnston, former Deputy Organizer of The National Catholic Interracial Federation, has agreed to cooperate with the work of this publication in Chicago. Her past record amply justifies the hope that she will prove to be an invaluable asset. Mr. Anthony J. Schweitzer, Regional Director, The National Catholic Alumni Federation, has proven to be the most energetic promoter of this paper in

Chicago. Mr. William J. Sims, also a member of this organization, is throwing in his support, particularly from the standpoint of interracial justice.

EXAMPLE

It is hoped this inspiration will reflect itself in the active stimulation of interracial groups in church clubs, societies, and study groups whose purpose will be the promotion of the movement for better race-relations. The collection taken was for the purpose of creating scholarships for the Lake Geneva Young People's Institute, whose session this year will be held July 7-14, at the Conference Point Camp, Williams Bay, Wis. This institute, which is open to members of all races, nationalities and creeds, has become famous for its development of interracial appreciation. Information may be obtained from Mr. William Tullar, president of the Institute, 5232 Carpenter Avenue, Downers Grove, Ill.

This review of present activities in Chicago will give to our Catholics information on some lines of approach. We sincerely hope that in the next letter we shall be able to tell of the entrance of more Catholics in the movement for social justice.

EASY ESSAYS

by

PETER MAURIN

(Continued from page 1)

7. 1600—BANKER

1. Before John Calvin people were not allowed to lend money at interest.
2. John Calvin decided to legalize money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.
3. Protestant countries tried to keep up with John Calvin and money lending at interest became the general practice.
4. And money ceased to be a means of exchange and began to be a means to make money.
5. So people lend money on time and started to think of time in terms of money and said to each other "Time is money."

8. 1700—MANUFACTURER

1. With the discovery of steam the factory system made its appearance.
2. To take drudgery out of the home was supposed to be the aim of the manufacturer.
3. So the guildsman left his shop and went to the factory.
4. But the profit making manufacturer found it more profitable to employ women than to employ men.
5. So the women left the home and went to the factory.
6. Soon the children followed the women in the factory.
7. So the men have to stay at home while women and children work in the factory.

9. 1800—ECONOMIST

1. Since Adam Smith who published his book in 1776

we have been told that competition is the life of trade and that its is a case of the survival of the fittest.

2. So since 1776 looking for markets has engaged men's activities.
3. And since trade follows the flag industrial nations have also become imperialist nations.
4. The fight for markets between two industrial nations England and Germany, was the main cause of the World War.

10. 1914—WORLD WAR

1. As President Wilson said, the World War was a commercial war.
2. But a commercial war had to be idealized, so it was called a War for Democracy.
3. But the War for Democracy did not bring Democracy it brought Bolshevism in Russia, Fascism in Italy, Nazism in Germany.

11. 1929—WORLD DEPRESSION

1. After the World War people tried to believe that a New Era had dawned upon the world.
2. People thought that they had found a solution to the problem of mass-distribution.
3. People thought that the time had come of a two-car garage a chicken in every pot and a sign "To Let" in front of every poor-house.
4. And everybody wanted to cash in on the future prosperity.
5. So stock promoters got busy and stocked people with stocks till they got stuck.

12. 1933—NEW DEAL

1. We were told in 1929 that business would go on as usual.
2. We were told in 1930 that the economic system was fundamentally sound.
3. We were told in 1931 that prosperity



Last month the organization of the Campion Propaganda Committee began with a small box calling for a meeting of speaker-organizers. About 40 responded, and more have been coming in from all sections of the country. The membership in these few weeks has risen to over a hundred people who have already demonstrated their willingness to participate in Action while studying the social principles of the Church.

A weekly news bulletin, mimeographed and about 6 to 10 pages has appeared in an attractive form, a Drama group and a Liturgical Choir have been formed, an interracial program has been settled and work on it has begun, a program of study to go on till Christmas has been decided upon and started, THE CATHOLIC WORKER was assisted in sending out the appeal and nearly all have been selling the paper on the streets. Almost 12,000 papers were either sold or given out at the Coughlin meeting at Madison Square Garden, and a large number sold at the anti-Coughlin meeting. A number sold papers and passed out free copies at the Communist Youth Day meeting in Madison Square.

A library has been formed in the Campion Room at the office of THE CATHOLIC WORKER and books may be borrowed for one week from the open sections. There is a reserve section for books used in the special projects.

Week-End

The first week-end study-work-retreat has been set for July 6-7-8. About 8 lectures will be given on a special subject, and the Campions will do manual work on the farm. They will recite Prime and receive Holy Communion together on Sunday. These will be held about twice a month until the end of September and are open only to Campions.

An article entitled "What is Campion?" in the May 27th issue of the "CPC" tells of the organization.

A number of college students and others have written in asking for information about the Campion Propaganda Committee and what it stood for. In both Brooklyn and Queens several small study clubs are preparing to join forces with us and work along our lines.

Jane Marra and Dick Finnegan

was around the corner.

4. We were told in 1932 that the depression was fought in one hundred fronts.
5. We were told in 1933 that five million men would be employed by Labor Day.
6. And in 1934 people went crazy for the N. R. A.
7. And in 1935 the N. R. A. is scrapped and economic recovery is a long way off.

13. 1933—CATHOLIC WORKER

1. The aim of THE CATHOLIC WORKER is to create order out of chaos.
2. The aim of THE CATHOLIC WORKER is to help the unemployed to employ themselves.
3. The aim of THE CATHOLIC WORKER is to make an impression on the Depression through expression.
4. The aim of THE CATHOLIC WORKER is to create a new society within the shell of the old with the philosophy of the new which is not a new philosophy, but a very old philosophy, a philosophy so old that it looks like new.

in Boston along with a study-and-action group which has been forming there for some months have signified their intention to become Section F. In Chicago there is a good prospect of a Section G forming.

However we are not out for a large membership yet. We must first train ourselves by Study and Action to be active apostles of Christian sociology to the man on the street, and to be able to teach by talking and doing.

Action

Campions combine Action with Study. They study Catholic Social teachings and Do them. They endeavor to learn themselves, that they may teach others.

With the Catholic Worker's School as a guide they in turn will form groups to learn and act—thus acting as organizers. They will not be afraid to go to a town, interview the Pastor, speak to a parish meeting and form another Campion group.

They will speak on the streets as an antidote to Communist and other radical speakers.

They will organize Catholic Trade Unions, thus carrying out the wishes of our Holy Father, and will not be afraid to organize a strike based on Catholic principles. They will do what they can to aid just strikes and try to prevent Marxists from injecting a class war technique.

They will not be afraid, nor feel that it is beneath them to sell papers on the street, gather bundles of clothing and distribute them to those who need them, to help poor families to get relief, or carry a sign in a street parade.

In short, the Campion Propaganda Committee is trying to build up a militant organized and informed Catholic laity who know what Catholic principles are, and will follow them through with a Catholic technique. It will act as the right arm of THE CATHOLIC WORKER.

Through such means as the Drama Group and the Liturgical Choir Campions will propagandize others and lead them into social action.

Relief

Campions will face the problem of unemployment by their work in the C. W. relief station and rest house and by the establishment of farming-communes as a permanent solution, and will work on them to make them a success.

What have we done so far? We have sold THE CATHOLIC WORKER on the streets, helped to send out an appeal for funds for THE CATHOLIC WORKER, painted the office, established a weekly newspaper, the CPC—to broadcast our message and keep us united, we have started work on an Interracial Project which we hope will remove an un-Catholic prejudice in New York and influence other areas, we are to have the first of our week-end study-work-retreats at Staten Island soon on the Catholic Worker Farming Commune and we have decided on a program of study which we reprint below.

A Program of Study for the CPC
The Catholic International—The Mystical Body of Christ.

Ownership, Property and Usury.
War, Class War and Peace.

The Land Movement and Farming Communes (co-operatives).

The Interracial Question.

Marxism—Theory, History and Practice.

Capitalism—Theory, History and Practice.

Nationalism and Fascism.

The Christian Revolution.

The Technique of Propaganda.
The Liturgical Movement
We Must Have a Solid United Front of Catholic Action!

THE INTROIT FOR PENTECOST

THE SPIRIT OF THE LORD has filled the world! Alleluia! And THAT which holdeth all things has knowledge of the voice, alleluia, alleluia!

May God arise, and let His enemies be scattered; and may they flee, who hate Him, before His face.

Glory be to the Father and to the Son and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be forever and ever. Amen.

THE SPIRIT OF THE LORD has filled the whole world! Alleluia!
And THAT, which holdeth all things has knowledge of the voice, alleluia, alleluia, alleluia!

