



# The Catholic Worker



Vol. II. No. 3

JULY-AUGUST, 1934

Price One Cent

## ARCHBISHOP HANNA NAMED AS INDUSTRIAL ARBITRATOR IN SAN FRANCISCO STRIKE

### But Labor Dispute Board Is Ignored While Po- lice, State Troops and Strikers Battle

The board appointed to settle the Longshoremen's strike in San Francisco was being ignored, according to the New York Times, and the chronology of events would indicate that it was being most flagrantly ignored. About July 2nd the board was appointed, July 3rd the Industrial Association opened the ports by moving trucks between a pier and a warehouse, July 4th rioting occurred, and July 5th the papers came out with the story of three killed, 105 hurt, the National Guard called out and bullets and nausea gas being used against the thousands of pickets.

In reading strike news in the "capitalist press" it's always a good idea to look to the last column of the story if you want the gist of even conservative labor's end of it. Today on page eight, at the very bottom of the column is the statement of Joseph P. Ryan, president of the International Longshoremen's Union.

Mr. Ryan said:

"These men are not out on strike for wages or because of conditions. They have agreed to have those arbitrated. The question has resolved itself down to a matter of the system of hiring at the hiring halls.

"The men have been unorganized for the last nineteen years, during which time employers have controlled these hiring halls, and have permitted vicious practices to creep in, such as permitting saloons, money lending and gambling schemes in the halls, and the men who patronized these saloons, gambling devices and money-lending schemes received the bulk of employment.

When President Roosevelt exercised his recently-conferred labor disputes power for the first time, he named the Most Rev. Edward J. Hanna, Archbishop of San Francisco, chairman of the National Longshoremen's Board, to make a

(Continued on page 2)

## 4,800 Meals Are Given By Catholic Group to Needy Women in 1933

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

Detroit.—The League of Catholic Women of Detroit dispensed 4,800 meals and 2,127 nights' lodging in 1933 to 124 homeless girls and women, according to a report of the group's activities made at the annual two-day meeting, which has just closed here.

Employment was secured for 59 of the 124 women aided, while 12 are now being housed at Madeleine Sophie Home, one of the league's four settlement houses.

The Social Service Department of the league reported that of the 1,043 cases brought to the department, 682 were satisfactorily disposed of. Of 3,290 calls from employers for domestic help, nurses and the like, 2,692 positions materialized, the report continued.

## Interracial Official Declares New Deal Has Not Aided Negro Workers

### Speaker Cites AAA Acreage Reduction Plan, NRA Codes as Harmful to Race

"When it is realized that the Negro owned two and one-half million acres of land less in 1930 than in 1920, and that from 1930 until the end of 1933 they had lost approximately 800,000 additional acres of land, it will be plain that the failure of the credit machinery created by the Roosevelt regime to stem these land losses was a calamity to Negro farmers. The result has been that more and more of the Negro farm-owning population has been forced into the debased position of the farm tenant and sharecropper."

This is the statement made by John P. Davis of Washington in an address before the 25th annual conference of the National Association for the Advancement of Colored People.

Mr. Davis, secretary of the Joint Committee on National Recovery, composed of representatives of twenty-two national Negro and interracial organizations, said his committee had submitted briefs and oral arguments in behalf of the Negro workers in more than 60 NRA codes of fair competition. He declared the AAA, created by the Roosevelt administration to ease the credit burden of the farmers and raise farm prices, had left the Negro farmers to the mercies of "the very men who heretofore had charged them exorbitant interest, and who held the mortgage on their fertile farm lands."

Contracts between the landlord and the government in the cotton acreage reduction program failed to protect the equities of the tenants and sharecroppers, the speaker said, and "made it an easy matter

(Continued on page 3)

## What to Do?

Deal thy bread to the hungry, and bring the needy, and the homeless into thy house;

When thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say, Here I am. . . .

When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones, and they shall be like a watered garden, and like a fountain of water whose waters shall not fail.

ISAIAH.

## National Milk Survey Finds School Children Without Needed Milk

Stark facts showing under-consumption of milk in many cities are brought to light in preliminary returns on the National Milk Survey conducted by the Consumers' Council of the Agricultural Adjustment Administration. With reports now in from 51 of the 63 cities covered, *Consumers' Guide*, organ of the Council, states:

"Kansas City, Missouri, reports families in typical school districts consume only about 38 per cent. of the minimum amount of milk which authorities say is needed for a foundation to good health.

"Portland, Oregon, reports consumption of milk and other dairy products is 'decidedly below' even the cheapest possible adequate diet."

A similar situation in Philadelphia is reported by the American Federation of Teachers, Local 192, in *A Plan for Reducing the Cost of Milk to School Children*. A study covering a large high school in that city showed milk consumption per child to be 0.28 of a quart per day. In a survey of 16,283 children in 10 Philadelphia schools, it was found that only 421 half-pints of milk daily were purchased for all these

(Continued on page 3)

## COMMUNIST ACTION IN SCHOOLS CHALLENGE TO CATHOLICS, DECLARES PETER MAURIN

### Denominations Unite In Asking Labor Peace In San Joaquin Valley

### Clergy Aroused Over Long- Continued Labor Troubles, Involving Families

FRESNO, Calif., June 26.—Representatives of the Catholic, Protestant, and Jewish denominations, following a conference here, have united in an appeal asking for peace between the workers and growers of the San Joaquin Valley fruit industry.

Bishop L. C. Sanford, of the Episcopal Church, presided at the meeting, which was attended, among others, by the Rt. Rev. Msgr. Michael Sullivan, Vicar General of the Diocese of Monterey-Fresno, Rabbi David L. Greenberg, of the Temple Beth Israel, and Dr. Norman B. Henderson, pastor of the First Congregational Church. Monsignor Sullivan addressed the meeting on "Living Wages," a subject which is presenting the major problem in the San Joaquin Valley trouble.

The resolution of the meeting called upon the law enforcement agencies to "administer the laws impartially, convinced that the rights of growers and workers are equally sacred." The following recommendations were made in the resolution:

First, "that both civil and property rights be maintained as inviolable"; second, that "the United States Government has recognized the right of labor to organize and bargain collectively, the right to strike and peacefully to picket" and that "the federal government offer proper leadership for the organization of labor groups to keep out Communist forces and insure against domination by any outside influence," that the wages of workers be maintained "in decency."

(N. C. W. C.)

### Catholic Agitation Fol- lows That of Bolsheviks in Education Centers

By Peter Maurin

1. I was told by a young Porto Rican that the president of his school's study club was a Communist, and that in the meetings of the school's study club the Communist president did most of the talking, and that the school teacher was an interested listener to the Communist president of the school's study club.

2. I was told by the dean of a Catholic college that Catholic professors of Catholic colleges neither have the knowledge nor the courage to bring Catholic social thought to the man of the street.

Looking for Light

1. So while Catholic professors of Catholic colleges do not have enough knowledge or courage to bring Catholic social thought to the man of the street, Communist propagandists, yet in their teens find enough knowledge or courage

to bring Communist social thought to the men of the school.

2. The schools used to teach: "If you want peace prepare for war"; we prepared for war and are still looking for peace.

3. The schools used to teach: "If you want prosperity save your money"; people saved their money, and we are still looking for prosperity.

4. The modern man looks for thought so he can have light, and is unable to find it in our modern schools. Shouting with Rotarians

1. According to Glenn Frank, president of the University of Wisconsin,

"schools reflect the environment, they do not create it."

2. According to Professor Meiklejohn, of the same university, students go to school not to be directed, but to be business men.

(Continued on page 3)

## "We Have Sinned Exceedingly—"

There is an article in the May issue of *The Ecclesiastical Review* which should be widely reprinted by other Catholic papers all over the country so that our Catholic people can see and recognize the work that is before them in regard to the Negro.

And in regard to this very strong article and other criticisms of the existing social order which we are continually printing—many people ask as why we are always criticizing and never praising. THE CATHOLIC WORKER was started to show that the principles of the church are true and righteous altogether; it is the practice that made the church subject to criticism so often by radicals. It is only by calling attention to conditions which exist that we can make our fellow-Catholics see what work there is to be done.

We begin the mass by accusing ourselves in the Confiteor, as Father Gillis said last month at the Interracial mass meeting, and we editors of the paper feel that as

long as these conditions continue we must continue criticising ourselves.

Part of the article, which is by Rev. John M. Cooper, follows:

"... To pass to another point, the twelve million non-Catholic colored people in the United States. We have filled our history text books with braggart praise of the work of Las Casas in saving the American Indian from the bonds of slavery. We have little to say about the systems of forced Indian labor that have often been little better than slavery itself. Our text books usually have still less to say of the impulse given by Las Casas to the introduction of Negro slavery into the New World. There have been few blacker blots on Christian history than our comparative failure to prevent, combat and uproot Negro slavery. It is true that official protests were made. It is true a Peter Claver did heroic work. It is no doubt true, too, that the essential spirit of the Catholic faith, with its fundamental democ-

racy and with its emphasis on the sacredness of human personality and on the dignity and rights of human beings regardless of skin color or hair texture, has silently operated as one of the forces that did away with Negro slavery. But did we Catholics really do our fair part? Did we take anything like our proportionate share in opposing and fighting this un-Christian institution? Did we really take the matter seriously? Did we follow up the recommendations and protests from the highest Catholic authority by systematic, energetic, unflagging, courageous and intelligent combating of this tragic evil? Did not more than one of our own Catholic leaders in this country play and daily compromise, where in all human justice there was no room for compromise, at least no room for compromise in moral principle?

Inactivity Condemned

"The educated American Negro of today knows well the story of in-

(Continued on page 2)

## Priest Averts Near Riot at Meeting of Steel Workers

PITTSBURGH.—A near riot at the stormy strike conference of union steel workers in this city was averted by the pacific offices of a Catholic priest—the Rev. Casimir Orelmanski, of this city.

Father Orelmanski calmed the disputants at the conference and urged them to acquaint the public with their claims and win sympathy for their cause in that way. The conferees heeded his pleas and the threatened clash never took place.—(N. C. W. C.)



## ARCHBISHOP HEADS INDUSTRIAL BOARD

(Continued from page 1)

thorough investigation of the maritime strike.

Nine other unions besides the International Longshoremen's Association are involved in the situation.

### Labor's Attitude

According to the Federated Press, a labor service, the seamen stand pat on refusing to go back to work pending arbitration of difficulties, as this would mean that they would be scattered all over the world, and only strike-breakers would be left to arbitrate with. A request for an immediate election called by the labor disputes board was refused.

It is costing the Industrial Association thousands of dollars a day to postpone its plans for opening the port. Twenty trucks, each with a driver and two guards, are already on the payroll of the association. The pay is said to be \$20 a day plus board and lodging. Union teamsters make from \$5 to \$7.50 a day. Scab stevedores are being paid 85c an hour, the same pay as the I.L.A. struck against, but they must also be housed and fed, and they can handle only about eight tons of freight a day per man, as against 40 tons for an experienced longshoreman. The strike is costing the employers plenty, in more ways than one, and the more it costs them the more obstinate they are becoming.

### Archbishop's Record

Archbishop Hanna, who is chairman of the administrative committee of the National Catholic Welfare Conference, enjoys a nationwide reputation for the successful arbitration of labor disputes. In 1921, when a board set up to adjust wages in the building trades industry of San Francisco was dissolved, Archbishop Hanna was the only member of the old group invited to serve on the new board which it was found possible to establish a few months later. The Archbishop also served as chairman of the Impartial Wage Board of San Francisco which, in 1926, granted increases to the employees in the principal building trades.

### Headed Emergency Board

The State Unemployment Commission, headed by the Archbishop, recommended to the Governor of California the establishment of a \$20,000,000 unemployment fund, the establishment of some form of unemployment insurance, a work week of five six-hour days on public works, and other reforms.

In 1933, Governor Rolph named Archbishop Hanna chairman of the State Emergency Commission. In October of that year, the *San Francisco News*, in an editorial entitled "The Church Militant," lauded Archbishop Hanna's efforts to bring peace to the riot-torn counties of California, where labor troubles had resulted in strikes and bloodshed.

### Communists Attack Prelate

The Daily Worker, Communist paper, in a first page story June 29, attacks Archbishop Hanna.

Wm. F. Dunne, of the National Committee of the Trade Union Unity League, said in an interview in the Daily Worker:

"The Rt. Rev. Edward J. Hanna was auxiliary bishop of San Francisco during 1912-1913. His church had heavy investments in Pacific Gas and Electric stock—an amount estimated at that time at some \$3,000,000. The church functionary took a leading part in breaking the strike of the Electrical Workers Union, of which I was an officer at that time, against the P. G. and E. Strike-breaking local organizations were formed with the co-operation of the Rev. Hanna."

"Use . . . the powerful resources of Christian training, by instructing youth, by founding Christian associations . . . by social congresses and weeks held at frequent intervals and with gratifying success, by study circles, by sound and timely publications spread far and wide."—POPE PIUS XI, *Forty Years After*.

## Letters of Praise, Question and Criticism

### NEGRO DEFENDER

The Catholic University of America  
"I am enclosing check for \$5.00 to cover my subscription to THE CATHOLIC WORKER for the year and to help the cause. I had heard about THE CATHOLIC WORKER for some time but only the other day I saw the first copy. I know of no more hopeful American Catholic venture than yours. May it be blessed with all the success it deserves. This is the best thing I have come across for many a day. Cordial congratulations. It is a privilege to take part in helping the cause."

JOHN M. COOPER.

Ed. Note:—We are printing in this issue some excerpts from an article of Father Cooper, (who teaches sociology and anthropology at the Catholic University) on the treatment of the Negro.

### CLERGY DEFENDER

Editor of The Catholic Worker:

Criticism of the clergy as having "failed" to "rub" shoulders with the "Forgotten Man," and as having "failed" to "give us a sociology that has something to do with theology," appearing in your June issue under the caption "Catholic Action," with the subtitle "A Modern Plague," leaves me quite bewildered.

On your first page is an article telling us that Labor seeks Catholic Clergy's Aid for their "wide experience" and "general knowledge." If Labor and the Forgotten Man had heeded the clergy, and "rubbed shoulders" with their fellows at the Holy Table of the Forgotten MAN Who is also God, they would have spared themselves these humiliating and futile efforts to cast upon the shoulders of the clergy the responsibility for their own stubborn heedlessness.

I have read the article under discussion a number of times, and I can not see how you can exculpate your management from the obligation of an apology to your Catholic readers. I have greatly enjoyed your paper, and I feel confident that ample amends will be forthcoming.

HENRY B. SULLIVAN,  
Detroit.

### BLACKJACKED MERCY

"I'm glad you mentioned Ludlow in connection with J. D. Rockefeller's gift to the Catholic charities. I hope you will write something about police brutality next month. I can give you some facts. I was beaten and hit with a blackjack and I was in bed a week, just struggling out a few times. I was performing a corporal act of mercy when the police assassins descended on me. I objected to their kicking and beating a man and woman and told them they were cowards. Will you send ten CATHOLIC WORKERS to me? I want to send them to certain depraved policemen with Irish names at the Elizabeth street station."

HELEN CROWE.

### COLOR IS A CRIME!

The following excerpt from a letter to *The Nation* was sent in to THE CATHOLIC WORKER last week with the question, is this true?:

"Nearly two years ago Angelo Herndon, a young Negro worker, was arrested in Atlanta and charged with 'inciting insurrection,' under a pre-Civil War slave law, following his organization of white and colored unemployed workers in a successful demonstration for relief. The State of Georgia asked for the death penalty. The jury gave him eighteen to twenty years on the Georgia chain gang. Such a sentence is equivalent to a death penalty. An appeal filed by the International Labor Defense was finally heard last October by the Georgia State Supreme Court. No decision on this appeal has yet been given by the court."

The above statement of the case is indeed correct. Mr. Herndon,

in addition to being a Negro, is also a Communist, and is being punished for his political beliefs as well as his color.

Cases of injustice such as this lead many Negroes to join the International Labor Defense, a Communist affiliate, to defend their brother and work for his release. Meanwhile, Herndon lies in jail because of his activities in trying to get relief for his fellows.

### JUNIOR'S BAD TASTE

"In the June 1, 1934, issue of the Catholic Worker, copy of which was shown to me by my friend, Ralph J. Schoettle, I noticed you had boxed on the front page an article in reference to a ten thousand dollar gift to the Catholic Charities drive, by John D. Rockefeller, Jr.

"Frankly, I think your article was in bad taste. While I do not remember the Ludlow massacre as you call it, nevertheless, your article indicates that it was the work of Rockefeller, Sr. To my mind to attack the son after he has given a gift to charities in which he has no religious interest for an act of his father isn't just being done. Even if the whole story were true, it is first of all highly uncharitable after this number of years to bring it up, and secondly, if the son has a change of heart for an act of injustice by his father, why sour him and make him regret his change of heart by opening up old wounds?"

"I am very much interested in the work which you are doing and I trust you will permit, therefore, to offer this criticism as a frank one, in the interest of furtherance of your work."

Norman J. Griffin.

Editors' Answer:

We made a slip when we accused John D., Sr., of the responsibility for the Ludlow massacre. It was John D. Rockefeller, Jr., himself who must answer to God for it. The older multi-millionaire had retired by then.

We appreciate the kindly criticism of our friends but we are afraid that we will have to continue to do things which are in bad taste, such as fighting with landlords who are evicting their tenants, remonstrating with policemen who are beating up demonstrators even if those demonstrators be Communist. After all aren't we opposed to violence?

We once saw some strikers beating up two scabbing carpenters and the sight of their meek bloody faces—they were family men who probably had been driven to the work—reminded us of Christ as he must have looked when the soldiers struck him in the face. And we must admit that a Communist so beaten and kicked and knocked down reminds us of Jesus as he fell beneath the weight of His cross.

The Ludlow massacre occurred in 1914, when Rockefeller, Sr. was 75 years old and his son in complete charge of the Colorado Fuel and Iron company. The strike was an especially bitter one, the workers fighting for recognition of the union, payment in money instead of in scrip and for their own checkweighman. It lasted for sixteen months, I believe, and the Ludlow "massacre" occurred when company gunmen, sworn in as militia, shot at and set fire to a tent colony where the strikers were living having being evicted by the company. Under one tent in a dugout, the bodies of eleven little children and two women were found, unrecognizable after the flames.

### CLERGY AND OUR PAPER

"Yesterday, at one of our city parks a speaker was addressing a crowd of about one thousand people; I stopped for about a minute, and heard him say something about the Minnesota relief trouble. I believe this was a Communist meeting; because they hold a meeting

here or on one of our principal street corners, almost every Saturday night. The people applauded his words, this they never did before.

"I am open-minded on this Minnesota incident, and I do not believe what the daily papers say. Please send me the facts.

"What is the price of your paper in quantities? Would you suggest they be distributed free at these Communist meetings? Would police permission be necessary? Would you suggest asking the support of my pastor?"

EDWIN MILLER.

Editor's Answer:

Widespread rioting is just a symptom of the grave wrongs and disorders existing to which Pope Leo XIII called attention forty-five years ago; also Pope Pius XI in his recent encyclical on *The Reconstruction of the Social Order*, which is so much needed.

Catholics are opposed to violence, of course. But where men gather peaceably together at meetings to protest injustice and these protest meetings are met with violence and they return violence with violence, we do not see that the blame lies with them instead of with the industrialists who have caused the disturbance in the first place. The saintly Matt Talbot, an Irish worker who died a few years ago and whose cause has been introduced, went on strike when his fellows were striking, though he would not picket. A picket line need not necessarily be accompanied by violence, and picketing is a very effective method of arousing public opinion and thereby remedying conditions. Picketing is lawful, and often the only weapon in the hands of the people who cannot find fair treatment in the capitalist press which is often in the control of the large advertisers.

We are always glad when our friends distribute our paper for us. We do a great deal of distributing at Communist meetings and have made many friends thereby. It is not always Communists who are listening to Communist speakers, you know. Police permission is not usually necessary to distribute literature, nor is the endorsement of your pastor. After all, THE CATHOLIC WORKER has been so generally approved by socially minded priests that it is taken as a good piece of Catholic Action on the part of those who helped distribute it. Of course, some pastors do not approve of it. But thank God for the priests who are helping us all over the country. We don't know what we would do without them.

### WORKER'S VOICE

"In reply to your circular which I am using as a letterhead, I am enclosing you the sum of one dollar for your use, or rather for four subscriptions for your paper to be given gratis to whomsoever you please. I like the paper because it fights for the right of the down-trodden Negro, altho no Negro, I believe in giving him human rights which are rightfully his as sons of the common Father. I think that our Catholic Clergy in a way is very lax in fighting for his rights, and I sure wish that the higher clergy would come out openly in his defense. Also of course everybody remembers our Lord saying that all nations shall rise up against you for my namesakes, and that means that it will come to persecutions also in this country, how much the Catholics could help themselves by uniting themselves together as Catholics and not as to nationality? I am of foreign born parentage and look how much good it would do if the Holy Father would suggest that the 300 odds millions of Catholics would refrain from joining forces in war to fight their brothers in the Spirit of Christ, if that step would be taken you could actually say it would end the wars in the future.

"Yours truly,

"Anthony A. Royce,

"Cleveland, Ohio."

## Father Cooper

(Continued from page 1)

justice and inaction, and in another generation the great mass of American Negroes will be equally well informed. The educated colored leaders are doing the informing and are doing it thoroughly and intelligently. Meanwhile by our inaction in the face of the unjust discriminations that are an aftermath of Negro slavery, we are taking a most deadly means to stifle whatever sympathy the non-Catholic Negro may still have for the Catholic Church.

### "Spineless Compromise"

"Perhaps there is yet time, but we shall have to act quickly if we expect any large numbers of the colored race ever to enter the Church. Certainly we shall not get them to do so by giving them schools and orphanages, and at the same time doing nothing to get them justice. Protestant denominations and liberal humanitarian groups, and not we, have in recent years taken the initiative in pleading and working for justice to the Negro. We Catholics are again asleep.

"The question of intermarriage is not here under discussion. That is a question that has little to do with justice. We are speaking instead of the grave injustices that still bear down upon the Negro in America, the grossly unfair discriminations against him in economic, political, civic, and even religious life. Instead of standing for justice to him, we have been pussyfooting and following a policy of weak and spineless compromise, of compromise not merely with facts but also with principles. Nor are the little sops we are throwing to him in the way of charity doing much more than adding fuel to the white-hot fires of indignation in the Negro heart against the injustices to which education and other forces are making him more and more keenly alert, and less and less submissive.

### Externals Not Enough

"Many Catholics delude themselves with the folly that the ceremonies and externals of the Catholic Church constitute such a telling appeal to the Negro temperament, that the Negro, 12,000,000 strong, will rapidly be drawn into the Church by the witchery of our ritual, once he knows how attractive it is. Why do we live in such a fool's paradise? If we are to convert the Negro to the Church we must begin by converting ourselves to justice toward the Negro.

"Justice first, a justice that must be fearless, a justice that may have prudently to adjust itself in minor matters to reality, but that must be rigidly uncompromising in principle and in application, offers today the only large and hopeful appeal to the Negro. There may yet be time frankly to confess our sins of the past, to repent thereof, and to follow up that repentance by vigorous action. That way, and only that way, seems to lie hope of bringing into the fold of Christ any large proportion of the great non-Catholic colored population of the United States. . . ."

## THANKS!

The Immaculate Catholic Club of the Immaculate Conception Parish is closing its season of activities for the summer and will reopen in the fall under the able guidance of Father Stephen Secor. The club has given us a great deal of encouragement and co-operation during this last winter and we are very grateful to the sixty or so members, and to Father Secor who has given us his time and energy in advising us and actively helping us with the work at the Teresa-Joseph Co-operative. Father John Nicholas, though he is not connected with the club, has also given us firm support.

"Religion may reform morals; but the action of the law which should likewise be inspired by religious principles must restrict within just limits the growing tyranny of capitalism."—NITEL.



## THE YOUTH MOVEMENT

When you think of St. Vincent de Paul you can't help but think of Ozanam, that splendid youth of the last century who started the Conferences of St. Vincent de Paul.

We were reading last month a story of his life by J. Brodrick, published by Burns Oates and Washbourne.

"I am sometimes accused of treating those who have no faith with too great indulgence and gentleness but when one has passed through the agony of doubt one would feel it a crime to be hard on the poor fellows to whom God has not yet granted the grace of believing."

He learned to love the past without doubting the future, to revere tradition without denying progress, to cling to authority without letting go of freedom.... In a letter he said that he would "search in the ruins of the old world for the cornerstone on which to build the new."

### The Youth Movement

"Happy I, if some friends will group themselves around me! Then would we 'join' forces and create a work together. Others would unite with us, and, perhaps one day, Catholicism, full of youth and strength, would rise of a sudden on the world and put itself at the head of the new age to conduct it to civilization and happiness. O my friends, I feel moved in speaking to you and am glad in my soul, for the work is magnificent and I am young." (He was eighteen.)

"I tell myself that the spectacle to which we are called is sublime, that it is splendid to assist at so solemn a turn of history, that the mission of a young man in society is today indeed grave and important. Far from me the thought of discouragement!"

Even at that time, according to Father Brodrick, they were saying that "the Christian God was out of date. His religion was a period religion, good in a simpler age but powerless to cope with the problem of modern industrialism."

"Frederic possessed a rare gift



—Ade Bethune

of intellectual sympathy, and sympathy, it has been well said, is the most effective form of antagonism." (Peter Maurin has this "intellectual sympathy.")

### Discussion Groups

Ozanam started his religious conferences after a year of "history conferences." At these latter discussions, atheists, revolutionists and agnostics came and argued with the young men Ozanam was associated with.

But they were impatient, easily tired of the "eternal controversies." So they made a purely religious and charitable thing of their association. There is a basis for criticism here. If they had not given up, but had kept on with their "eternal controversies," as Peter Maurin seems patient to do, who knows what might not have been accomplished in the way of educating the masses of young intellectuals to Catholic thought, in the last hundred years? Why is there not room for the intellectual activities as well as the charitable?

## The Negro Loses

(Continued from page 1)

for the cotton producer to defraud his tenants and the former was quick to avail himself of this Federal gratuity."

### Jokers in Contracts

The "jokers" in these agreements, Mr. Davis said, were the permission given the landlord to sign it for himself and his tenants and to receive checks payable to himself upon waiver by the tenants; and the permission given displaced tenants to use garden land and houses free—only so long as the landlord agreed that tenants "did not conduct themselves so as to become a nuisance or menace to the welfare of the landlord."

"Although the landlord was receiving both the government rental and a better price for his cotton, the wages of casual farm labor engaged in cotton culture remained at the same low level they had been at the nadir of the depression," the speaker asserted.

**Hits NRA Differential Wage Scales**  
Passing to the NRA, Mr. Davis said 1,500,000 unorganized Negro industrial workers had looked in vain for aid from the recovery machinery. He cited the cotton textile code, the first to be adopted, as expressly omitting from its maximum hours and minimum wage provisions more than 12,000 Negro workers employed in the industry as outside crews and cleaners.

The speaker scored the geographical wage differential which he said was a device used in more than 100 codes in industries employing 500,000 Negroes.

Young Joe Davis, 1670 First Avenue, knows what Catholic Action means, in the way of co-operativeness and willingness to do the immediate thing at hand. He came down to the office this morning, and a broiling day, too, with a bundle almost as big as he was of clothes for the unemployed. He was making a present of his time and energy to our Lord, and making it with right good spirit, too. We thank both him and his mother for their help to us.

H. Hergenhan believes that the doctrine of the common good is common to humanists who are human to Jews who are orthodox to Protestants who are Christian and to Catholics who are Catholic.

The common good movement is not a movement that divides it is a movement that unites.

The common good movement is not a new deal, it is an old game.

The common good movement is not a revolution to the left, it is a revolution to the right.

### Tawney's Book

1. When in 1891 Pope Leo XIII wrote his encyclical on the condition of labor he emphasized the lack of ethics in modern society.

2. When in 1899 Thorstein Veblin wrote "The Theory of the Leisure Class" he emphasized the same thing.

3. R. H. Tawney, then an Oxford student, learned that when the canon law, that is to say, the law of the church, was the law of the land there were high ethics in society.

4. So R. H. Tawney decided to study how society has passed down from the high ethics of the canon law to the no ethics of today.

5. What R. H. Tawney found out about the history of ethics of the last five hundred years is embodied in his book, "Religion and the Rise of Capitalism."

## THE PREFACE—THE MOST HOLY TRINITY

O truly is it just and fitting, right and availing towards our salvation, that we, always and everywhere, should give thanks to Thee, O Holy Lord, O Father Almighty, O Eternal God;

Who together with Thine only-begotten Son and the Holy Spirit, is one Lord and is one God, not in the singularity of one person, but in the Trinity of one substance. For that which Thou hast revealed of Thy glory unto us, the same do we know of Thy Son, the same of the Holy Spirit, equally without difference. And so in acknowledging the true and everlasting Godhead, we adore distinction in persons, unity in essence, and equality in majesty.

Whom the Angels and Archangels, Cherubim and Seraphim praise, never ceasing, saying as with one voice:

"Holy! Holy! Holy art Thou, O Lord God of all mankind! Filled are the heavens and the earth with Thy Glory! Hosanna in the highest! Blessed is He Who cometh in the name of the Lord! Hosanna in the highest!"

## A CRITIQUE OF C. C. F.

By ALFRED GREENE

(Continued from June)

The truth is that the C. C. F. directs the appeal of its philosophy to neither the extreme Communist nor the extreme capitalist. It insists that democracy is not an end in itself; that its purpose is not fulfilled with the election of a government; that then its work is only begun; that it is a dynamic and not a static entity, that it is to be the ruled and not the ruler of the people; and that a democracy that cannot bring into concrete expression the wishes of its citizens is an inexcusable anomaly. Its real message is to the lower middle classes, the "petty bourgeoisie." The German, Italian, Russian, and, centuries back, the Roman revolutions were brought about chiefly through the disappearance of their respective middle classes in the face of what Socialists term, "economic determinism," that is, those nations, at the time of their revolutions, approximated the Marxian black and white of down-trodden many and luxurious few.

The C. C. F. addresses its manifesto to the Canadian middle classes. So far, the response from these classes has been most inconsiderable. Those who have a little have been too busy hanging onto that little for the present to bother looking into the future. However, if these Canadians who have the power to do so do not soon take care to set their house in order they will almost inevitably find it tumbling about their ears. Then, in place of a carefully considered, well-regulated socialism responsive to their needs, they will find thrust upon them the rigid terrorism of dictatorship.

As to the Catholic attitude to the C. C. F. program, I can see no reason why it should not receive the most enthusiastic support of our co-believers—so long as it remains what it now is, a matter of economic planning, that is, an effort to evolve an economic framework within which the possession of the amenities of life will not necessarily imply an existence based upon the practice of social injustice. With respect to the terms of its Manifesto, the C. C. F. stands for "full economic, political and religious liberty for all." J. S. Woodsworth, on February 5, 1934, in the House of Commons at Ottawa, commenting on this matter, said: "We want the fullest religious liberty for all and guarantee the minorities their full religious and cultural rights." That is at least a promise from the seekers of power. Whether in the way of the fruition of their efforts they will abide by it is another matter.

I am inclined to believe that they will provide that (1) the C. C. F. is not forced by the delayed responsiveness of the people of Canada to adopt a more radical platform and advocate violent change, and, as a consequence, (2) arbitrarily extend the power of the State beyond its own category into those of the other associations in society, permitting its reforming zeal to penetrate beyond the economic sphere into the realm of "those things which are not Caesar's."

## Milk for Children

(Continued from page 1)

children, or approximately one half-pint bottle per class.

As a result of this under-consumption of milk, there are at least 21,000 children in the public schools of Philadelphia who are suffering from anemia and malnutrition, according to the Division of Medical Inspection of the Public Schools.

The plan advocated by the teachers' union local should be of interest to other communities as well. It includes the following points:

1. Each farmer should receive at least 5 cents a quart for milk.

2. All the under-nourished children in the Public School system should be supplied with free milk.

3. All milk sold in the lunchrooms of the Public Schools to children should be reduced from the present exorbitant price of 4 cents to 2 cents a half-pint, thereby making it available to a larger number of children and hence increasing its consumption.

4. The quality of milk served in the school lunchrooms should be improved.

These points should be noted in connection with the statement by physicians and child health experts that a child needs from a pint to a quart of milk every day for proper growth.

While workers' children suffer from lack of money to buy milk, the big dairy companies have been "suffering from a constant increase in the number of dairy cattle, with the consequent excessive supplies of milk, cream, butter and cheese," according to the *Wall Street Journal*. Under the headline, "Drought a Favorable Influence," however, it is reported that "shortage of fodder, resulting from drought, together with increased prices for feed-stuffs, should help in bringing about a change for the better in conditions in the dairy industry."

—(Economic Notes.)

## EASY ESSAYS

(Continued from page 1)

3. Shortly after their graduation school graduates can be heard shouting with Rotarians: "Service for profits, Time is money, Cash and carry, Keep smiling, Business is business, Watch your step, How is the rush? How are you making out? How is the world treating you? The law of supply and demand, Competition is the life of trade, Your dollar is your best friend."

### Things Have Changed

1. A few years ago I went to the campus of New York universities to try to find out if I could make an impression on the depression by starting a rumpus on the campus.

2. But I found out that agitation was not rampant on the campus; only business was rampant on the campus, although business is the bunk.

3. But things have changed and Bolshevik agitation is now rampant on the campus.

4. So thanks to our Bolshevik agitators, public schools, colleges and universities can now be made centers of Catholic agitation.

### Only Twenty-five Cents

1. But while Communist propagandists yet in their 'teens are learning the art of Communist agitation, Catholic teachers teaching in Catholic or public schools

have a terrible sense of inferiority complex when it comes to Catholic agitation.

2. While Communist propagandists yet in their 'teens are enough interested in Communist propaganda to buy the daily Communist paper named the Daily Worker a great number of Catholic teachers teaching in Catholic or public schools have not yet found the way to gather twenty-five cents for a yearly subscription to the monthly Catholic Worker.

### A Protestant Agitator

Catholic teachers teaching in Catholic or public schools who do not know how to present Catholic social thought either to the men on the street or to the pupils in the schools will be interested to learn that a Protestant agitator well known in Union Square is presenting the Thomistic doctrine of the common good to the men of the street in the streets of Harlem.

H. Hergenhan, such is his name, does not believe in the rugged individualism of capitalism or in the rugged nationalism of Fascism or in rugged collectivism of Bolshevism.

### The Common Good

He believes in the gentle personalism of gentlemen who are gentle gentleness that finds its roots in the common doctrine of the common good.

"THE COMMONWEAL has edified, informed and stimulated the Catholic mind of the country. It has won a hearing in quarters in which no Catholic voice was heard willingly until it came. It has spoken of Catholic things to people who live in another world and in a tone that does not startle them, and in a language to which they listen without distress."

Most Rev. Hugh C. Boyle,  
Bishop of Pittsburgh.

SPECIAL OFFER TO  
NEW SUBSCRIBERS  
15 Issues for One Dollar

THE COMMONWEAL  
386 Fourth Ave.  
New York City

Enclosed find one dollar. Send the next fifteen issues of THE COMMONWEAL to:

Name .....  
Street .....  
City .....



# THE CATHOLIC WORKER

(at present) a monthly, published and edited in New York City by  
DOROTHY DAY and DOROTHY WESTON

Exchanges  
**JOSEPH BARNES BENNETT**  
436 East 15th Street, New York, N. Y.  
Subscription, 25 cents yearly  
Telephone ALgonquin 4-0469

Circulation  
**MARTIN F. O'DONNELL**

## "Make Haste to Help Us!"

This is not by any means a cry of despair. We were just thinking of the line, "Make haste to help us, for we are needy and poor."

We haven't the slightest objection to being needy and poor. In fact, we always expect to be. We are sure Our Lord shows His love for us by keeping us in this state. He could very easily arrange everything if He wanted to subsidize us in a big way.

As it is, we get just enough money in to pay our bills, not all of them, but most of them. We have to wait, and the landlord has to wait for his rent. Often there is not enough money to buy groceries and one is put to it to figure out cheap meals. But in these small trials we are honored in that we share the poverty our Lord had on this earth.

The printer called up this morning wanting to know affably when we were going to finish paying our bill (one hundred and thirty dollars still to go). We told him he had better get busy and pray for it right hard.

A huckster goes by selling potatoes twenty pounds for a quarter. We stop to buy them for lunch. Margaret, our House of Hospitality girl, who is going to have a baby any minute now, sits in a rocking chair in the back yard and meditates on the petunias blooming there, so the editors are cooks and the circulation manager is dishwasher.

We have often thought of the joys connected with poverty that the respectably comfortable people do not have. Living and working as we do in this store, which opens on the street in front and a back yard in the rear, we are much more in the open air than we would be if we had swanky offices somewhere. (Somebody who belonged to an anti-Jew organization came in once last year and offered us swell offices and we all but threw him out of the window.) In the morning and evening we can have meals in the yard, though of course we are in danger of having people shake their rugs or mops at us. We try to train them but it is hard. In the evening after Benediction, the Italian, Polish, German and Irish neighbors gather on their front steps and chat and drink beer, homemade and not so strong as that you get in the beer gardens.

These hot nights all the fire hydrants are turned on like geysers and the street is cooled off somewhat, and not far away there is a pier down by the East River where you can sit and watch the moon come up.

Neighbors are neighborly and always ready to extend a helping hand. In fact, most of the furniture and clothing which comes into the office to be redistributed comes from the poor. They give what they can, they offer themselves and their time.

And in all these people and the things they do for us and for each other, we find the love of God working through the love of one's neighbor. "I will arise, and will go about the city. In the streets and the broad ways I will seek Him whom my soul loveth." And, indeed, here is where you find Him, in the person of His poor.

Summer is a hard time for us, we repeat. Priests and laymen who can afford to, from all over the country, write and send us their contributions to keep us going. But in the summer they are away on retreat, or giving retreats, or on vacations, so we are never sure of the whereabouts of our friends. We do not know whether the paper reaches them, with these appeals, or whether it sits idly in its envelope waiting for the readers' return. We can only hope and pray that it will reach those who can help us carry on this work.

For the poor there are no vacations. There may be Sunday picnics, but even those mean carfare for the whole family and lunches. Labor troubles, Communist propaganda, continues unabated. Just this afternoon in this neighborhood there is going to be an anti-war baby parade, with all the mothers decking their carriages in placards and marching down Second Avenue.

Women and children are used because it is believed that the police will hesitate to attack them as they have been doing the unemployed demonstrators in other parts of the city. They are being used to further another kind of war—class war—but they do not recognize that. They feel they are doing right in taking their babies and demonstrating against war.

Over in Union Square twice during the past week the police have descended on the masses of men grouped in the square and dispersed them, with drawn guns. On one occasion they shot over the heads of the crowd, but it is rumored that one man was struck and a woman had a fractured skull. These rumors have not been verified.

None of the reports of these riots are now appearing in the daily papers. There is an agreement between newspaper editors and the police, not to give publicity to agitators, or to the brutal campaign of force which is being carried on against them, and which we must protest against as opposed to Catholic principles.

Meeting protest with violence in this way is not going to remedy the situation. It will give rise only to further violence and hatred. The police are sowing now the seeds of revolt which they will reap in future riots.

In the face of the present situation which is growing more tense right now what with strikes, the violent police tactics and the increased number of people on relief rolls, we feel that the need

## Ask and You Will Receive, Is Christ's Promise

### WHAT TO ASK

#### For the Body

Ask your bosses and employers to treat you just as they like to be treated.

Ask for it.

It is your right.

Ask them to give you an honest salary for your work, so you can take decent care of yourself and your family.

Ask for it.

It is your duty.

#### For the Mind

Ask scientists and professors to solve your problems for you and not against you.

Ask for it.

It is your right.

Ask them to give you the knowledge that they have acquired.

Ask them for it.

It is your duty.

#### For the Soul

Ask your priests and bishops to back you up against all evils and corruptions.

Ask for it.

It is your right.

Ask them to give you food for your souls, to teach you Christian doctrine.

Ask them for it.

It is your duty.



AND YOU WILL RECEIVE

—Ade Bethune

### Ask the Holy Spirit

There is nothing to be afraid of. Go right ahead and ask.

Ask the Holy Spirit to give you food and clothes and shelter for your bodies.

Ask Him to give you His Light for your minds to understand Truth.

Ask Him to give you His Fire for your hearts to love Him.

### How to Ask

If you ask alone you will be as powerful as a grain of sand on the beach.

If you ask alone you will be as powerful as one drop of water in the sea.

### Organize!

Ask all together:

Workers, ask.  
Scholars, ask.  
Farmers, ask.  
School children, ask.  
Mothers, ask.  
Storekeepers, ask.  
Craftsmen, ask.  
Teachers, ask.  
Priests, ask.  
All of you, ask.

Ask all together and you will make strong waves to sweep the earth clean of evil and injustice.

Let us all ask together, let us organize in our Lord's name; He is with us.

ADE BETHUNE.

for THE CATHOLIC WORKER increases. And the hundreds of letters we receive every month testify to this need.

Whether or not we can get out the paper depends upon our readers who can afford to help us. So again we ask our friends who can afford it, to help us pay our bills, and of those who are poor like ourselves, we beg their prayers, for Jesus' sake, Amen.

## Day After Day

A heavy heat continues to hang over the city. When I hurry out at seven o'clock there is a haze over the river a few blocks down, sparkling in the sun, but no sign of the thundershowers that have been promised for the last five days.

It is pleasant before Mass to sit and meditate in the little Italian church down on Twelfth street early in the morning. On the left-hand side the open windows look out on fire escapes and roofs, green-edged with plants. Close to the church window there is corn growing in a tub, tomato plants, basilica, and other pots of herbs which are fragrant if you crush them between your fingers. People are leaning out of their windows already, trying to get a breath of air.

Inside the Church of Our Lady Help of Christians, the two Italian girls sing the Mass with joyous natural voices, trilling through the Kyrie Eleison. The priest, weighed down with his heavy robes, moves with intent stillness through the sacrifice of the Mass.

I love this church of the Salesian fathers. It is indeed what a church should be, the center of the community. Every morning at the seven and eight o'clock masses which are sung there is a goodly gathering of people, not just devout old ladies and men, but many young ones, too.

Before and after mass there is always a priest hearing confessions. Every evening from five o'clock on to past nine, people are dropping in, before supper, on their way home from market, from work, from play on the streets—everyone is living on the streets these hot days. There is a crowd at the recitation of the rosary and Benediction. The whole congregation sings the hymns and litanies. And even those priests who are not on duty are there, somewhere in evidence. The church is their dearest home, and they evidently love to be contemplating the humanity of Christ, present there in the tabernacle.

Every afternoon the pastor has arranged that a shower be rigged up to the fire hydrant out in front of the church from three to six, so that the kids of the neighborhood can bathe these hot summer days. When I dropped in to Benediction the other night the shower was still going, and a little baby of two was wandering up and down the gutter which had miraculously become a speeding brook, wetting her shoes and socks, and occasionally all the rest of her as she sat now and again.

Action of this kind taken in the neighborhood makes the pastor beloved. He's a zealous man, and yesterday at the ten o'clock mass he was passing out mass books for the young men and women—those not-too-devout ones who think that religion is something out-of-date and un-American.

In addition to a parish school, the church co-operates with the Keating Day Nursery across the street, where the various associations have their communion breakfasts and many meetings. There is a regular settlement there and activities are always going on, winter and summer. There is also a camp, where the children are sent for a few weeks in the summer.

There is the right feeling about this parish, with everyone working together for the Lord.

Last week I attended a meeting of the Interracial Committee, to which I had been appointed at the mass meeting held last month at Town Hall. There were a dozen there, and everyone seemed to be in the humor for hard work and definite action. I've never served on a committee before, but I am glad I am on this one. We are

## SPANISH COMMUNIST LEADER IS CONVERTED

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

Madrid, June 18.—The conversion of Senor Enrique Matorra, former secretary of the Young Communists' Central Committee, follows close upon those of two prominent Socialists.

Senor Matorra, who has joined the Catholic Workers Syndicate of Madrid, has published a document setting forth the reasons which led him to become a Communist and later to reject that creed, and challenges his former Communist comrades to discuss with him the truth of the Catholic religion and the social principles contained therein.

going to do a good deal of investigating of complaints as to churches, schools and institutions where there is said to be discrimination against the Negro and take up specific examples and try to rectify them.

Father La Farge was at the meeting as its spiritual adviser, and he told me he had paid a call on Peter Maurin at the new branch headquarters up in Harlem. There had been no money to turn on the electricity, nor yet money for candles, so Peter receives callers who come in the evening in the dark, or, rather, with just the light of the street outside. Father La Farge said that all he could see in the encircling gloom was Peter's forefinger, motioning in the air as he was making points.

The work in Harlem continues apace. There are street meetings three times a week on different corners up and down Lenox avenue, which go on until well into the night and small hours of the morning.

Mr. Hergenhen is the commissar, and he and Peter live on soup a good deal of the time. They have to beg for their food, or for money to buy it. I picked up Peter's prayer book the other day, a little red pamphlet printed at the Monastery of the Precious Blood out in Brooklyn, and on one of the fly leaves was listed some of his needs. "Food, stencils, paper, pamphlets, etc." He didn't need to jot them down to remember them. Maybe it was a little reminder for our Lord.

Vegetable soup—that's Peter's old standby. So yesterday, Sunday, when he came down to spend the day at the office on Fifteenth street we made a huge kettle of a soup the like of which he had never seen before. It was a cold beet borscht (can it be that we are being influenced by Moscow, or is it just the East Side?), made from a can of beets, a chopped-up cucumber, green-topped onions, hard-boiled egg, potatoes and sour cream. All mixed together, a little dill chopped up on top, and made good and cold in the icebox (no cooking at all needed)—it was a delicious feed for a hot day. We had enough to have it for breakfast, dinner and supper.

## Farmers and Workers Start Public Market

BREWERTON, Wash (FP).—

Plans to have the Bremerton unions help the Farmers' Marketing Association in erecting a large permanent farmer public market in the city are under consideration by the Central Trades and Labor Council. This knitting together of the economic ties between workers on the farm and in the city is regarded not only as an efficiency step in eliminating superfluous middlemen, but also as leading to common political action by the two sides of the economic partnership.

For every man that eateth and drinketh and seeth good of his labor, this is the gift of God . . . And I have found that nothing is better for a man than to rejoice in his work, and that this is his portion.—Ecclesiastes.