



The Catholic Worker



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Price One Cent

THROUGH GOOD SAMARITAN THE CATHOLIC WORKER OPENS HARLEM OFFICE ON 7TH AVE.

Attorney Gives Use of Vacant Store for Work with Negroes

A branch office of THE CATHOLIC WORKER has been opened in Harlem at 2070 Seventh Avenue, just below 124th Street, due to the generosity of a Catholic attorney, Paul Daly, who has donated the use of a store there until it is rented.

Mr. Daly refuses to be thanked for his generosity, saying that the store was not rented just now anyway, but in view of the fact that we spoke in the last issue of getting a store for fifteen or twenty a month, and he offers us the place free; we thank him for his kindness and generosity to us.

Peter Maurin, our most important contributor, the founder of the Catholic Workers' School and author of the easy essays which have caused such wide comment over the country, from priest and layman, scholar and worker alike, moved to the store two weeks ago with Mr. Herman Herginhan, the author of "Municipal Lodging House," a story which finishes in this issue.

Mr. Herginhan is not a Catholic, but he is an old friend of Peter's from Union Square, and inasmuch as his ideal (and Peter's) is for the COMMON GOOD as preached by St. Thomas Aquinas, and for distributism, which is along the road towards Peter's ideal communes, they are working together. Mr. Herginhan is speaking in Harlem and Peter Maurin is active distributing literature and leading in those "conversations" which to him take the place of street corner speaking.

Rev. Joseph McSorley of the Paulist Fathers has long advocated the opening of little stores throughout the city for the dissemination of Catholic literature and for the answering of questions in regard to the faith. The humbler and poorer the store the better, as people are less averse to dropping

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Peace Group Will Have Exhibit at World's Fair

(By N. C. W. C. NEWS SERVICE).

Chicago, May 25.—The Catholic Association for International Peace is to be one of the groups co-operating in the International Exhibit to be held during the Century of Progress opening in Chicago, June 26. On display at the exhibit, besides the pamphlets and statements of the association, will be posters, folders and slides showing pronouncements of various Pontiffs on disarmament, peace efforts, goodwill among nations, world harmony and other subjects relating to the Church and Catholic principles on international peace.

Mrs. George E. Brennan, one of the vice-presidents of the association, will be in charge of this booth at the exhibit. She will be assisted by students from Rosary College, River Forest, Ill., and from Mundelein College, Chicago.

Catholic Clergy's Aid Is Sought by Labor And Welfare Groups

Their Wide Experience and General Knowledge of Invaluable Aid

In increasing numbers, members of the Catholic Clergy and Religious groups are being called upon to give secular and non-sectarian boards and groups the benefit of their wide sociological and economic experience and knowledge.

Mgr. Conroy, of Fort Wayne, Indiana, acted as arbiter in the dispute between the Cleaners and Dyers Association of Fort Wayne, and the Cleaners, Dyers and Pressers' Union No. 18533.

After 14 conferences the meeting successfully culminated in an agreement which is considered as the solution to one of the most outstanding labor problems affecting employers and employees in this city. The agreement affects about 350 employees and 42 employers.

Commended as Arbiter

Mgr. Conroy, pastor of the Immaculate Conception Church in Fort Wayne, was highly commended for his valuable work as arbiter, and for the successful conclusion of the conferences.

The Rev. John R. Mulroy, director of Catholic Charities in the Diocese of Denver, is attending the sessions of the National Conference of Social Work and the annual meeting of the Public Welfare Association of America here this week as the official representative of Governor Edward C. Johnson, of Colorado.

The Very Rev. J. W. R. Maguire, C.S.V., president of St. Viator College and a nationally known author-

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\$10,000

During this last Catholic Charities Drive John D. Rockefeller, Jr., gave ten thousand dollars to Catholic Charities.

It is generally acknowledged that the Rockefeller money comes from exploitation of coal, steel and oil workers, who, with their wives and children, have been shot down if they ventured to protest.

Remember the Ludlow massacre, when nineteen women and babies were killed by thugs hired by Rockefeller, Sr., to protect his interests?

FOR CATHOLIC ACTION

A MODERN PLAGUE

1. Glenn Frank, President of Wisconsin University, says: "What ails modern society is the separation of the spiritual from the material."

2. Pope Pius XI calls this separation "a modern plague" or to speak more plainly "a pest."

3. This separation of the spiritual from the material is what we call "Secularism."

4. Everything has been secularized everything has been divorced from religion.

5. We have divorced religion from education, we have divorced religion from politics, we have divorced religion from business.

SECULARISM

1. When religion has nothing to do with education, education is only information, plenty of facts and no understanding.

2. When religion has nothing to do with politics, politics is only factionalism. "Let's turn the rascals out so our good friends can get in."

3. When religion has nothing to do with business, business is only commercialism.

4. And when religion has nothing to do

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FEDERAL JUDGE UPHOLDS WEIRTON STEEL AGAINST GOVERNMENT AND LABOR

300,000 Textile Workers to Go on Strike Early in June

Call-Out Is Result of Johnson's Order Curtailing Pro- duction

A general strike of cotton textile workers which will involve 300,000 workers will be called the first part of the month, according to President McMahon and Vice-President Francis Gorman of the United Textile Workers Union.

The strike is the result of an order of General Johnson, curtailing production in the industry by 25 percent.

The textile industry problem now is not of a man-hour week but a machine-hour week. The union is fighting for two shifts of thirty hours each instead of forty hours.

General Johnson refuses to change his order, and union officials have stated:

"Workers do not intend to accept any additional burden, and unless the cotton textile industry agrees to meet this problem in what we consider the proper way, the workers will for all time cure the menace of overproduction which throws them on the street and reduces them to the poverty level."

Protection Is Demanded

"The state of mind of the worker just now is that they would just as soon be on the streets, and in this way bring forcibly to the attention of those in control of the cotton textile industry and to the administration, the urgent need for a practical solution, which will not only protect the employers but also the workers."

At the close of a four-hour con-

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Company Against Any but Company Union for Its Employees

These are strange times.

The government passes a National Industrial Recovery Act. This act contains a clause that allows workers to belong to unions of their own choosing.

But the steel companies have never allowed their men to belong to the A. F. of L. Union. They'll fix everything up by having a company union, they say. But never, never will they allow the A. F. of L. union to have their men. Nevertheless their men have the right to choose their own union, the steel barons say. This seems to be contradictory to us simple folks. Also it seems that big business is going against the government.

So the government tries to get out an injunction against the Weirton Steel Company, subsidiary of the National Steel Corporation.

"The regulations legally enacted for corporations, with their divided responsibility and limited liability, have given occasion to abominable abuses . . . The worst injustices and frauds take place beneath the common name of a corporate firm."—Pius XI.

The injunction was to prevent the steel company from interfering with an election of their workers to choose their own representatives.

Usually it is the other way around. Big companies take out injunctions to restrain strikers from picketing and thus interfering with business. There were so many injunctions taken out against labor that the Norris-LaGuardia anti-injunction law came into being and was hailed by labor as a great boon.

Now it is being used against labor.

And here is another strange thing. When I was down in Washington last fall to get interviews with Father Haas, who is on the Labor Board, and Senator Wagner, head of the Board, and Secretary of Labor Perkins, I was conscious of a great deal of fear and trembling around Washington. People were whispering that they hoped, they prayed, that during one of these industrial disputes, an injunction would not be taken out against the government, on the grounds that the NIRA was unconstitutional. And now it is the government who in a desperate attempt to enforce the 7a provision of the act, is the one who has run its head into the

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Two Friends

Anne Killen and Helen Lawler have been friends of THE CATHOLIC WORKER since it started last year. They have always been on call when it came to any need we expressed whether it was clothes, prayers or money to help pay the printing bill. For the second time, they have given a bridge for the paper which contributed thirty dollars towards this month's expenses and we wish to thank them and their kind friends who have been so good to us.

Why Write About Strife and Violence?

If our stories this month regarding the Weirton decision, the strike and riot wave, and the threats of approaching general strikes are ominous in tone; and if our friends would wish that we concentrated more on the joy of the love of God and less on the class strife which prevails in industry we remind them of the purpose of this paper THE CATHOLIC WORKER.

It is addressed to the worker, and what is of interest to them is the condition of labor, and the attitude of the church in regard to it.

If we attempt with undue optimism to minimize the crisis, if we do not recognize their plight, we are forcing them to turn to sheets such as the Daily Worker which does take cognizance of their condition. At the scene of every strike the Daily Worker is sold, and the workers read it because it deals with their problems. We, too, must deal with the problems which confront them, and show the attitude and the recognition of the church of those problems.

Help the Workers

Those comfortable people too, who do not realize the unfairness of this existing order, need to be told of existing conditions. They

are too apt to see things from the side of the employer, since the radio, the newspapers, and public interest is usually on the side of wealth and influence. If they co-operated with the worker instead of ranging themselves on the side of the employer, justice would prevail.

We wish to arouse, too, those indifferent Catholics to the crying need of the day—the need of a return to the spirit of Franciscan poverty and charity.

Father Cuthbert

of England in a pamphlet entitled *St. Francis and you*, published in 1905, wrote: *St. Francis laid the foundation of a new social order of things within the church. This was his special work, and the work of his order—to induce Christian society to live by Christian principles; to be Christians in very deed as well as by profession. . . . St. Francis . . . by laying upon his Tertiaries the precept never to bear arms except in defense of the Church, struck a fatal blow at the entire (feudal) system. Today then, Catholics have need to be strong and perfect Christians, willing to sacrifice themselves—their ease and their personal interests, their prejudices and smaller ideals—to the larger interest of winning*

the modern world to Christ and His Church; men who will not shrink from battle, nor fear hardship and toll. This is a time when the Church needs apostles to convert the new world of thought and action that has sprung up in these days; and she calls upon her children to do their part, each according to his ability and opportunity, in the work that lies before her.

These words are as true now as they were in 1905. We call upon the comfortable people to recognize and to fight the industrial evils that are dragging the people down and making them in their blind and perverse human hopelessness to turn from their Mother the Church.

No Help from Red Cross

We recall to our comfortable readers, to whom these tales of strike and riot are something outside their ken, that the Red Cross has in many cases refused to give help to starving women and children when a strike was on. That it was the Communists who collected food and clothes for the families of miners waging their industrial battles down in Kentucky, for the families of the textile strikers in North Carolina

Again major strikes threaten, (Continued on page 2)

Vacation Period Religion Schools A Growing Need

Parochial School System Cannot Provide All with Instruction

By Richard O. Weller

"How can I believe what I have never been taught?" Thus did one man, baptized a Catholic, explain his lack of faith. His trite question brings home in a striking way the vital importance of religious instruction. The uninstructed child can hardly be expected, in later life, to remain true to the Faith about which he knows nothing. Rather in his ignorance he becomes easy prey to anti-Catholic propaganda. Societies dangerous to the welfare of Church and country alike may claim him. He may go the limit—there is nothing to hold him back.

Our parochial school system offers only a partial solution to the problem. There are thousands for whom a parochial school education is not available. The Sunday school is the usual means provided for instructing these little ones in the Faith. For many reasons it is not very satisfactory. The time is short. A week elapses between each class. Children are not given to serious study on Sunday morning after a week spent in secular studies.

The religious vacation school during the past few years has been introduced in many places. About 10,000 teachers and assistants will be engaged in religious vacation school activities this summer, according to information received at the Rural Life Bureau of the National Catholic Welfare Conference. It is estimated that 250,000 children will be enrolled. It has proved a great success. Besides doing away with the drawbacks of the Sunday school it has many distinct advantages of its own. While it lasts the children make it their principal interest. Since classes are on consecutive days the children are not only instructed, they are trained in their religious duties. They form habits which always remain with them, habits which go far toward making them fervent Catholics later on in life.

The sessions are rather long—they last all morning—but are so varied and filled with interest that the children do not become wearied. The pupils are encouraged to ask questions, and their little doubts and difficulties, which are often very real, may thus be cleared away by the catechist. Little talks are given on Bible History, the history of the Church, the lives of the Saints and other topics which can easily be made to appeal to children.

Many seminarians teach in these vacation schools. Pastors find them especially effective in parishes where there is a great deal of "round up" work to be done. "In spite of an annual noteworthy growth of the vacation school movement in this country," a statement issued by the Rural Life Bureau said, "there is still crying need for many more of these schools. Little more than half of the Catholic children are in parochial schools, and many of those attending the public schools get little or no systematic religious instruction. A recent careful estimate made in one of the larger Catholic urban centers showed that only about 30 per cent of the children there attended parish schools."

Nor is there any valid reason why the vacation school should not find a place even where Catholic schools are very well established. In view of their undoubted benefits and of the small financial outlay that they require, such a goal should not remain an idle dream. The semi-

narian catechist visits nominal Catholics in their homes. He reminds parents of their duty in bringing up their children in the Church. He tactfully explains away the prejudices which may be holding them back.

A "Manual of Religious Vacation Schools" contains many helpful suggestions for organizing such a school in the parish. Pastors, seminarians or any others who are interested may obtain a copy for ten cents in stamps. Write to The Rural Life Bureau, 1312 Massachusetts Avenue, Washington, D. C.

N. Y. State Minimum Wage Set at 31 Cents For Laundry Workers

Buying Power of Workers Will Be Doubled by New Rate

After a great deal of work on the part of the Women's Trade Union League and the State Department of Labor, a state minimum wage for the laundry industry has been arrived at of 31 cents an hour. Up to this time it has been from 15 to 18 cents an hour, and with 25,000 workers in the industry, this meant that the buying power of these workers was very low on this lower than subsistence wage.

The law becomes mandatory in July, and then it is up to the state inspectors to make the rounds to see if it is being enforced. But with only two or three inspectors on the state payrolls, it's a difficult job.

There is a story told by one inspector who was making the rounds of the laundries and when she reached the office, the boss sent a message in to the workers telling them to say, if questions were asked, that they were getting thirty-one cents an hour.

The inspector went into the building and seeing a youth there who looked too young to be working, she went up to him and asked him how old he was.

"Thirty-one cents an hour," he replied.

It all goes to show that even with beneficent state laws, nothing can be done if the minds and hearts of men are not changed. The ethical problem cannot be regulated by law.

The employer, knowing how hard laws are to enforce and how easy it is to get labor at any price will pay what he chooses, and the worker, fearful of losing his job, will not co-operate with the inspector but will lie as the boss wants him to.

Great good has been accomplished by legislation, yes, but the problem is fundamentally an ethical one.

CATHOLIC WORKER HARLEM OFFICE

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in if there is not too academic or formal an atmosphere.

Our Harlem branch is anything but academic or formal. A laundry sign still hangs over the door. The floor is clean, but bare of linoleum or any other covering, and it required a day to hammer down all the nails that indicated all the successive linoleums of the past.

We had no furniture to put in it at first because a young married couple who wanted to start house-keeping down in the Fifteenth street neighborhood came in and denuded us of every extra piece. But as is usual with our work, Miss Rose Carroll, a neighbor from Eighteenth street, donated a bed and covers, some tables, chairs, pots and pans, a tool chest and even some boards for shelves.

We have not yet finished moving in. We still have to put up posters, transport literature and pamphlets and put up some wall decorations.

We hate to part with the delicately beautiful black Madonna which hangs in THE CATHOLIC WORKER kitchen, but it must be done, and next week she will reside, frameless as she is, from the walls of 2070 Seventh avenue.

MEN AND MACHINERY

By Eric Gill

Selected by Peter Maurin

The Laws of Mechanics
Machinery runs
according to the laws of mechanics
and not according to the moral law.

The main principle
of mechanical invention
is the elimination
of waste energy.

The Purpose of Machinery
The purpose of machinery
is to reduce the cost of production
—the better the machine
the less the cost to run
and the better designed
for its purpose.

Why Machinery
The chief cost of production
is human labor.

Machinery is invented
to save the cost
of human labor.

Machinery Does Not Help
Tools are not machines
—a tool is a thing that helps,
an extension of man's hands.
Machines do not help
but displace the workman
—which is their sole object.

Dispossessed Workmen
The introduction of machinery
dates from the dispossession
of the workmen.
It was possible to gather workmen
into factories
only when the majority of the
workmen
ceased to be independent crafts-
men.

When Labor United
Only when the factory system devel-
oped
did the cost of labor
figure on the account books
of men of business.

When labor united
for increase and regulation of
wages
a premium was put by the mas-
ters
on the invention of machinery.

Machinery and Drudgery
They say that machinery
does away with drudgery,
but it was not with the idea
of kindness to animals or chil-
dren
that machinery
was introduced and developed.

Machinery is Costly
Machinery—unlike tools—is costly
and takes a lot of human labor
to make it.

It can only be used by wealthy em-
ployers
or companies of employers.

Machinery and Labor
The sole object of machinery
is to lower the cost of produc-
tion.
The cost of production
is the cost of human labor.

Machinery makes human labor
less necessary
—if not it is no good.
Lack of Interest
Therefore, manufacture
tends to become impersonal
and an affair to be conducted
solely for profits.

Lack of personal control
spells lack of interest in the
work.
To Make Profits
Machinery was not introduced
to help the worker improve the
work done
or to make things at all.

Machinery exists
to make the thing called profits.
Things and Material
Things are made
first in the mind.
Things to the man of business
are not associated
with any particular material.

Things to the responsible workman
or artist
are associated
as made of a particular mate-
rial.

Camouflaged Profit-Making
Profit-making is camouflaged
by the patriotism of munition
makers,
the zeal for spread of learning
by manufacturers of linotypes,
the zeal for literacy

Interrace Meeting Challenges Catholics To Face Problem as True Christians

As a challenge to Catholics to really prove their practical application of the tenets of Christianity relating to the brotherhood of man regardless of color, a mass meeting was held in Town Hall, New York, on Pentecost Sunday, under the auspices of the Laymen's Union.

The meeting, called a "Catholic Interracial Mass Meeting," was well attended by both white and negro Catholics, and really marked one of the milestones towards success of this movement, the abolition of prejudice, which has been so ably sponsored by the Laymen's Union.

If any criticism could be voiced, it would be that those who attended the meeting were too politely attentive—too refined, if we may use the term, for a "mass meeting." But perhaps that is only the opinion of us who have survived a term of THE CATHOLIC WORKER'S School, where excitement and discussion and wild dissension are often the order of the meeting.

Our own latest "Interracial Meeting" took place last Wednesday evening, with Miles Paige, also of the Laymen's Union, in the Speaker's Chair. The audience, mostly working people, with a few of the professions, reacted to his lecture with great enthusiasm and the discussions waxed furious. More of these same ordinary workers, both negro and white, would add considerable to other meetings of the Union.

At the meeting on Pentecost Sunday, however, there were points brought out by the speakers both negro and white that were worthy of enthusiastic support of the audience.

The point, for instance, that Elmo Anderson, President of the Laymen's Union, brought out in his talk on the interracial problem "As the Catholic Negro Layman Sees It."

He said "The Catholic Church is built around the Blessed Sacrament. Every Catholic educated or uneducated is daily called upon to remember that which has the appearance, the color, the taste of bread is the body and blood of our Lord and Savior. Every day his religion teaches him to go down below the mere accident to the substance and there find the real nature. He is warned by this act that the senses may be deceived and that color is a mere accident. It may not be that every Catholic knows this process or appreciated the training, but it is real actual training. And because of his training I am begging you to help us promote relations between the races based on Christian principles the only solid foundation for any successful interracial action."

Mrs. E. P. Roberts, New York Urban League, too, in her talk brought out facts that are certainly pertinent, and should be well remembered if this problem is ever to be settled. In part, she said, "Somehow, white workers must be made to realize that there can be no security for American labor as long as the Negro is excluded—and thus remain a constant threat. Industrialists must be shown that markets for their wares will remain more limited as long as so large a part of our population—potential consumers—is excluded because of sub-subsistence wages. Self-protection and selfish interests prompt this even where no sense of social justice exists."

It is hard to believe that any one could have heard these speakers,

by fountain pen makers.
If Machinery Were Unprofitable
If machinery were unprofitable
no amount of enthusiasm on
the part of inventors
or on the part of philanthro-
pists
would be sufficient to make any
business man
invest his money in it.

and others, which included Father James M. Gillis, C. S. P.; Michael Williams, editor of The Commonwealth; Rt. Rev. Michael J. LaVelle, V. G., without feeling some stirring within himself for the righting of the colossal wrong done the Negro.

The most important action taken at the meeting was the adoption of a resolution for the forming of a Catholic Interracial Council for the establishment of better relations between the two races, on which one of the editors of THE CATHOLIC WORKER will serve. It is hoped that other cities will follow the example of New York in holding such gatherings and forming similar councils.

A resolution was also read on behalf of the Brooklyn Catholic Social Action group decrying the abuses of the Negro, and urging their fellow Catholics to cease these abuses. The resolution ended, "We urge and endorse the organization of a Catholic Interracial Committee in Brooklyn having as its objective the removal of the discriminations and handicaps the Negro is facing in his struggle for the betterment of his condition spiritually and materially."

Dr. Hudson J. Oliver, vice-president of The Laymen's Union, was the chairman of the meeting; Rev. John LaFarge, S. J., said the prayer, and Rev. Walter van de Putte, C. S. Sp., gave selections on the organ. A splendid group of Negro singers from the 135th St. Y. M. C. A. sang.

The meeting was about equally attended by white and Negro people, and members of The Laymen's Union did the ushering and gave out literature, as well as handling the program.

If the audience went away with but one thought firmly implanted in their minds—if they did—the meeting will mark the turning point in the treatment of the Negro people, at least as far as Catholics are concerned.

Why Write About Strikes and Violence?

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steel strikes, cotton textile strikes, longshoremen strikes, truck drivers strikes, and many of these strikes are taking place now.

Is it to be left to the Communists to succor the oppressed, to fight for the unemployed, to collect funds for hungry women and children? It is true that in a big city like New York relief is given to many who do not need it and that graft is rampant. But that does not mean that in industrial sections the people are being properly cared for and fed. Statistics show that the children of miners in unorganized sections never knew what it was to drink milk, never saw an orange. We know of a Communist child who collected money from among her school friends to a relief fund for these children.

To Win the Worker
To feed the hungry, clothe the naked, shelter the shelterless—these corporal works of mercy are too often being done by the opposition, and to what purpose? To win to the banners of communism the workers and their children.

These workers do not realize those words of St. Paul, "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity (the love of God), it profiteth me nothing."

Most Catholics speak of Communists with the bated breath of horror. And yet those poor unfortunate ones who have not the faith to guide them are apt to stand more chance in the eyes of God than those indifferent Catholics who sit by and do nothing for "the least of these" of whom Christ spoke.

Clergy and Laity Make Demand for Clean Movies

Impending General Boycott Is Alarming to Producers and Exhibitors

It is beginning to look as if we are really going to be able to make an effective demand as Catholics for clean moving pictures. From all over the country come reports of thousands of men, women and youths having signed pledges of the "Legion of Decency" to refrain from attending theatres in which improper films are shown.

Diocesan newspapers are publishing lists of pictures that have been approved by a reviewing committee; Minnesota Council of Catholic Women declared that promotion of a campaign for clean pictures would be one of the chief undertakings of that organization; The National Catholic Welfare Conference has organized a drive to reach twenty million Catholics and to secure pledges from them individually not to see objectionable pictures and to prevent their children from seeing them. At the head of this motion picture committee the conference has appointed the Most Rev. John T. McNicholas, Archbishop of Cincinnati.

Motion picture houses in this country have an attendance of over a hundred million persons a week. A good proportion of these are Catholics. At any rate, the exhibitors and producers know well that a united voice of Catholic clergy and laity will present a formidable bulwark against making objectionable pictures saleable, and they are already alarmed about this impending boycott.

The San Diego Council of Catholic Women has made public the text of a letter addressed to the motion picture producers of the country asking them to consider the following points in film production:

"1. A shading in the details of gangster films, bedroom scenes and such exaggerated scenes as inspire fright and horror.

"2. The avoidance of ridicule of the seriousness and sanctity of marriage.

"3. A better choice of words in picture dialogue.

"4. A better titling and advertising of your pictures."

A call to all socialists to participate in the campaign for clean movies has been issued by *The Queen's Work*, published by the Jesuit Fathers of St. Louis, and a similar appeal has been made by *Mariana*, publication of the Student Solidarity Conference of Western New York, Pennsylvania and Ontario.

Around the corner from the office there has recently reopened a small neighborhood theatre. We went to see the manager, and explained to him that we were interested first of all in clean, good pictures for the neighborhood. We told him about *THE CATHOLIC WORKER*, and how it was circulated around the district. In it we carried a notice of the reopening of his house, and commended him for the renovating of it. We promised our readers that we would keep them informed about what pictures not to see, but, as we explained to the manager, we were not only willing, but eager to go a step farther with him.

We are perfectly willing to commend in the columns of our daily those programs which we can honestly feel are moral, entertaining and educational. In this way we can help him to do well in this neighborhood. We are more than glad to recommend that he buy certain pictures that may come to our

From the Sequence for Corpus Christi



Praise, O Sion, praise thy Saviour! Praise thy Leader and thy Shepherd! Praise Him in hymns and canticles! Praise Him all that thou art able—for all the world has not enough for Him who is above all praise.

This day a special note of praise: for the living and life-giving bread, which on the sacred Supper Table was given to the group of twelve!

Let the praise be full and strong! Let it be filled with joy and peace, arising from a joyful mind. This day recalls the first great feast, this table where the old law died, the new King, the splendid Pasch, the advent of the newer Law.

The husk has dropped before the loaf, truth has put the shades to flight, and light has taken darkness' place!

Behold the bread of Angel choirs, made the food of mortal man, his help upon the way of life; in signs prefigured long ago, by manna and the Paschal lamb, Thou the Good Shepherd, truly bread, did take pity on our need.

Jesu, shepherd us in peace, till we see Thy blessedness in the land of lasting life; Thou who knoweth all and watcheth, make us co-heirs and companions in the city of Thy Saints.

Amen. Alleluia!

Refusal of Rights Under Codes Cause Strikes To Spread Over Country

For First Time in Fifteen Years Three General Strikes Threaten

During the past two weeks there have been riots in Toledo, and as this paper goes to press new riots are threatening and the strike is spreading.

The strike in the Auto-Lite plant began in the middle of April. The strikers complain that the company refused them the right guaranteed them under the NRA, of collective bargaining with representatives of their own choosing. Non-union workers were brought in to take the jobs of those who had gone on strike. So the riot started with fighting between two groups of workers over a situation built up by the refusal of the company to allow the A. F. of L. union to be recognized. Two men were killed a few weeks ago and several hundred injured and the National Guard has been brought in.

With the strike spreading to the Bingham Stamping and Tool Company and Logan Gear plant, negotiations are finally under way.

Mediators are also holding conferences with the employers of the Toledo Edison Company and the Electrical Workers' Union.

There is a call for a general strike by six-eighths of the 103 local unions for today, with parades and demonstrations.

There have been riots in Alabama, California, New Orleans, and New York during the last week, with threats, for the first time in 15 years, of three general strikes.

"In modern times the right to ownership is taken to imply the right to do with one's property as one pleases. The right to own one's goods putting it into plain words, is equivalent to the right to misuse or use the goods at will. Private ownership is absolute.

This was not the mind of Thomas. For him there was a distinction between the right to own a thing and the right to its use; and the latter right was less absolute than the former."

(From "St. Thomas and Today," by Dom Virgil Michel, O.S.B.)

attention as being exceptional. But, on the other hand, we will be unrelenting in warning and exhorting our people to stay away altogether from bad programs.

The manager was more than willing, or so he said, and in evidence of his good faith, he has promised to show us his list of bookings in advance, and if there are pictures on that list which we have been advised are not decent he will make every effort to cancel those bookings.

This seems to us to be an excellent beginning, in a small way, covering a small field, that of our own neighborhood, and we would highly recommend the same course of action to other groups in other neighborhoods. It is from small beginnings that movements of the kind spring.

Our Lady of Labor



Ado Bethune

Steel Baron Schwab Shares 'Surplus' with Vets

If good, smug, self-satisfied people ever wonder just what it is that sends some good, honest workers to the ranks of Communism, let them reflect on the following story about that self-made steel baron, Charles M. Schwab, whose castle after the manner of other barons, looks out from Riverside Drive across a beautiful stretch of the Hudson.

It faces, or rather it did, the Thomas Paine Camp of unemployed Veterans, which strung along the river bank.

The camp was neat and clean. True, the shacks were built of an assortment as strange as it was varied, but white-washed stones bordered the little streets, and even a flower garden bloomed here and there. As camps of the kind go, it was not an eyesore, certainly not a nuisance, except perhaps to the conscience of those who helped to create the condition that made it necessary seek such shelter.

The camp was torn down, finally, because it spoiled the landscape, which consists mostly of railroad tracks at that place. When Schwab returned from a long tour of the Riviera, he said: "It is too bad. They were good neighbors. Some of the men came to our house to help in removing the snow last winter, and Mrs. Schwab has driven down to the camp to see the men. When we had surplus from our Pennsylvania farm we were glad to share it with them. We will miss them."

Can't you see the picture? Cold dismal, makeshift shacks, and an almost empty castle above them. Occasional pennies in threadbare pockets and a bulwark of millions in steel just across a street. Empty stomachs, and sharing the surplus of a magnificent farm! Is that your idea of Christian Charity, Mr. Schwab?

House of Hospitality Bridge and Dance A Great Success

Parish Benefit Bridge and Dance Well Attended Despite Rain

The benefit bridge and dance given on May 25th by the women of the parish for the benefit of the House of Hospitality was a great success, both socially and financially, and we want to thank most sincerely not only Father Seccor for helping to put it over, but the friends of *THE CATHOLIC WORKER* who came to take part in it, despite the rain.

Quite a few different kinds of card games were played during the course of the evening. The staff of *THE CATHOLIC WORKER* resorted to bridge, but it was not much of a tribute to their skill to have Harry Wenthon capture the table prize. We didn't mind, though, because Harry has always been most helpful to us when we needed help.

The music was good, and the refreshments above reproach. Everybody had a grand time when they got around to raffling off those hams, sides of bacon and turkeys.

We did look pretty enviously at those nine fat birds being carried off by the winners, and wished that our luck had been better.

Mrs. Mamie Corbett and Miss Helen Bailey and a group of girls with them whose names we could not get were the ones who organized the party, and they spent the whole evening in seeing to it that refreshments were served, tickets were collected and that everything went off smoothly.

The proceeds were sufficient to cover more than three months' rent for the House, for which we are very grateful, because the last few months *THE CATHOLIC WORKER* has had to make up the necessary amount for the rent over that collected by Father Seccor.

To the women of the parish who arranged for or assisted at the bridge and dance, to Father Seccor and Father Nicholas, and our very good friends, thank you!

Social Order Proposed To Reconcile Workers And Employers

At an assembly of Catholic workers in the city of Quebec, Cardinal Villeneuve said that Catholic employers and workers should meet to form a social order that will reconcile them as brothers. However, if employers are selfish, greedy and cruel, their associations will never improve the social order, and if the workers themselves are intemperate, unjust, violent and untruthful, their syndicates would only throw the country into a much worse situation.

"By practicing justice and charity," said the Cardinal, "you will get others to practice them."

Later in an address based on the Papal Encyclicals, Father Chagnon, S.J., said that the present capitalist system cannot remain as it is. Either it will be reformed by men of order, or else it will be destroyed by men of disorder.

Catholic Youth Must Rebel Against Money And Credit System

Msgr. Gonne Vigorously Attacks Destruction of Fundamental Rights of Man

"You must be rebels. You must not accept things as they are. Again you should rebel against the humbug and pretence of the world of money and credit. I am referring to those who are held in honor, the international financiers, the men of Big Business, nay, even the big bankers and company directors."

In a vigorous attack on exaggerated nationalism, economic "laws" and financiers who cause starvation, Mgr. Francis Gonne, Rector of St. Bede's College, Manchester, England, at the annual mass meeting of the diocesan council of the Catholic Young Men's Society stated his disgust at the present conditions.

"But the day of reckoning is coming—as it came to the feudal barons of Europe—as it came to the blind Bourbons of France. Throughout the world—in Italy, in Germany, in the United States and in England—there is growing and rapidly spreading a raging revolt against our economic system.

"You may be able-bodied and eager to work, yet society as it is now controlled, will not let you lift a finger to feed and clothe yourself—to take a wife and rear a family as God intended you to do, to enjoy the fruits of the earth in reasonable security from week to week.

"All these fundamental rights are destroyed, murdered by the prevailing system of credit and money, that is to say in the words of our present Holy Father 'by those who control credit and decide to whom it shall be allotted.'

"We think with contempt of the serfs who bent beneath the yoke of the feudal system, with greater contempt of those feudal barons who exploited to their own ends and purposes, and often vicious pleasures the souls and bodies of their peoples. And a generation is growing up—and may you belong to it—that will look back with equal contempt on a world groaning and grasping after the gifts of God which are controlled by a small number of men and are locked away from the people by a pernicious fraud that parades itself openly as economic law."

300,000 STRIKE

(Continued from page 1)

ference of union leaders, at which they were unanimous in favor of a general strike if the curtailment order is carried out, Francis J. Gorman, vice-president of the U. T. W., told newspaper men that "there won't be a cotton mill in the country open in two weeks if this order is carried out."

Gorman said pressure for a general strike was particularly strong among Southern representatives.

"They feel," he said, "that this is the appropriate time to correct the abuses of the machine load, and the Southern workers are willing to leave the mills and stay out until those abuses are corrected."

Drastic Action Seen

Gorman said the union was prepared for drastic action if necessary, and asserted its membership had increased from 100,000 a year ago to more than 300,000. Most of the new members he said, have been obtained in the hitherto unorganized textile centers of the South.

This curtailment of men, rather than of the machine-hours would mean great suffering to the workers.

"Arbitrary dismissal, which takes into consideration merely the convenience or advantage of the employer without consideration for the well being of the worker, is a real injustice."

—Father Cuthbert, O. S. F. C.

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To St. Peter

Dear St. Peter, your feast day comes in this month, and we have a great love for you. We think of your impetuous and impulsive love for our Lord, and how when you saw Him walking on the shore, after He rose from the dead, you leaped into the sea to get to Him. We remember how you cried, so whole hearted was your love, "To whom shall we go but Thee, for Thou hast the words of eternal life!" We remember, and it increases our own love for Christ to remember those words, repeated with such heartfelt fervor, "O Lord, Thou knowest that I love Thee."

And we remember, too, with sorrow at our own sins and unfaithfulness—infidelity so often repeated day after day in big and little things—that unfaithfulness of yours, permitted mercifully by Christ, perhaps, to enable us to renew our resolves, to keep trying in spite of grievous lapses. Yes, we have to remember how, in spite of loving and living with the man Jesus for three long years, you denied Him thrice—denials paid for by such bitter tears that forever after the furrows traced by those tears remained a mark on your face of grief at your denial of Him. We have to remember for the courage needed and gained by this remembrance. (And we are sure you do not mind our remembering.)

An Appeal

We need your help, St. Peter, for big things and for little things—those little temporal things such as funds for printing bills and rents and daily food and clothes. We are remembering those words of your master and ours:

"Do not possess gold, nor silver, nor money in your purses;

"Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat."

We are living up to these words perforce, for whenever, through our appeals, God moves the hearts of our friends to send us money to pay our bills, only enough comes in to cover those bills, with nothing left over for the following month. As this paper goes to press we find we have one dollar and ten cents in the bank, and we still owe the printer twenty-five dollars.

If we hesitate over getting out another issue because we see no money to pay for it or for the stamps for mailing (and the printing bill is \$270 and the stamps amount to \$75 during the month), then we reassure ourselves with the words of Jesus to His disciples when they had forgotten to bring with them bread: "And Jesus knowing it said: Why do you think within yourselves, O ye of little faith, for that you have no bread?"

And we do indeed need to remember this, for in writing it we recall that the grocery bill has not been paid for the past two weeks. And seeing that no one receives any salaries around the paper, and that we all eat at a common board with stray guests who drop in, such as a Pullman conductor from Indiana and poor old Italian woman from Brooklyn looking for a job, and a colored woman from Harlem, this grocery bill is no small consideration in our need for funds.

But you realized all these problems, St. Peter, when you were walking this earth, an apostle for our Lord and the humble Prince of the Church. You, too, depended on our Lord to supply your daily needs, so you know what economic insecurity means.

Doubtless in these trying days you are holding your fellow workers in remembrance, so we ask you confidently to pray that we be supplied, if it is God's will that we continue in this work.

Summer Is Here

With this petition we lay cares aside, and thank God for the days of June which are upon us. We move a camp cot, giving way on one side due to the weight of the unemployed guest who slept on it in THE CATHOLIC WORKER office last month, out to the backyard, and, with our typewriter on our knees, work at our writing and correspondence.

The asparagus plants are pushing up their sturdy prongs, such a contrast to the feathery sprays of later in the summer, and the pruned fig tree is putting forth leaves. Daisies are in bloom and all the little petunia plants are coming up courageously.

It is pleasanter to ward off the balls which bounce on our heads and into our typewriters from the children in our yard and the adjoining ones, and to return them to the players, than to submit to the distractions of the street noises. And the sun is a blessing as it bakes us into somnolent warmth.

It is pleasant to have tea out here back of the kitchen. And we entertained, we are proud to say, a Benedictine father from China last month, who had his tea (coffee it was) served from an overturned slate wash tub. But the conversation was so interesting that neither he nor we missed the usual polite appurtenances to afternoon tea in the open, such as lounging chairs, awnings and potted plants.

LETTERS and COMMENT

"My attention was called to an article published in the May issue of your publication and entitled 'Catholic Lawyer's Aid Saves Worker from Unjust Accusation.'"

"I have particular reference to the paragraph wherein there appears defamatory remarks about myself in connection with the case of one Mr. de Jesus, who was arrested on a charge of felonious assault. The report published by you conveys the impression that this case was chased by myself; that the family, with difficulties, scraped together the fee that I had requested, and that after I received the amount of \$30 agreed upon I refused to represent the man, and that I demanded additional money."

"This statement is entirely false. The true facts are as follows: I was retained by Mrs. de Jesus on the recommendation of a man who worked in the same shop with the defendant. She agreed to pay me a fee of \$50 to represent her husband in the Magistrate's Court. She succeeded in getting together \$30, which she brought to me, and promised to pay the balance after her husband would be released from jail. As a matter of fact, to secure to me the payment of the balance she left with me a Veteran's bonus certificate. I proceeded to represent Mr. de Jesus, and filed my notice of appearance in the Magistrate's Court. I spent considerable time in the case, and, among other things, I called at the courthouse and inspected the records. I visited the defendant in jail, spoke to a number of witnesses both in my office and outside of my office, and attended court on two occasions. On the last occasion the matter was heard before Mr. Justice Greenspan, and I represented the defendant at that hearing. The People having made out a prima facie case against the defendant, the court held the defendant for the Grand Jury."

"As you can see, I did in this case more than I was expected to do, in view of the fact that my fee had not been paid in full. I did it knowing full well that the defendant was in poor financial circumstances. After my work had been completed in the Magistrate's Court I received a telephone call from an attorney, whom I believe to be Mr. Hayes, who advised me that he was connected with some Social Service Agency and had undertaken to assist the defendant in this matter. I heard nothing more of the case until the wife of the defendant inquired from me through a friend what I intended to do with the Veteran's bonus certificate. Realizing that the defendant was very poor, I waived the balance of my fee that was due and returned the certificate to Mrs. de Jesus."

"In the face of all these facts I believe that your criticism of my conduct in this case is unjust. I will appreciate your publishing a retraction of those charges in your earliest issue and mail a copy of such retraction to me."

"The records of the Magistrate's Court will substantiate these facts. You will see from those records that far from neglecting my client or trying to exact unjust fees from him, I represented him in the Magistrate's Court, and did all that was expected of me."

"Very truly yours,

"SIMON NESSIM."

"Mr. Nessim's conduct in the whole case was perfectly ethical and professional and I have no criticism to offer. After I came into the case every assistance I sought from Mr. Nessim he gladly gave."

"JAMES V. HAYES,
"Assistant U. S. Attorney."

May 22, 1934.

Dear Mr. Nessim:

We shall be very glad to print

MUNITIONS MAKERS ARE HELD BULWARK AGAINST PEACE

"While Secretary of State Stimson was busy urging Japan and China to cease fighting, our munitions makers were busier still selling arms to both and fighting all efforts to solve the controversy by peaceful means."

The Rev. Dr. John A. O'Brien, director of the Newman Foundation of the University of Illinois, thus indicts arms manufacturers as one of the primary causes of war.

"The history of the past century," he goes on to say, "shows that the armament manufacturers have been ceaselessly at work fomenting suspicions, spreading hatreds, and kindling the flames of war."

A few days later the *New York Times* carried a feature story, announcing that Senator Borah demanded before the Senate that immediate action be taken to curtail international traffic in arms. "Drastic legislation," he declared, "is necessary to stop international conflicts."

Official Arms Embargo

Congress in the meantime planned quick action on a resolution to prohibit the sale of American arms and ammunitions to be used in the Chaco conflict. Within the course of the week America had announced an official arms embargo in a move to stop supplies of war munitions to Bolivia and Paraguay.

The *New York Herald Tribune* in a copyrighted story of May 30, announces that America has expressed official approval through Norman H. Davis, Ambassador-at-Large, of a universal pact of non-aggression and of efforts to suppress the evils of the arms traffic.

The munitions manufacturers,

seeing their 20 to 30 per cent profit actually being curtailed by the embargo as Senator Borah suggested it should, could not, of course, be expected to keep silent. Quick repercussions from the American manufacturers who had been shipping arms to Bolivia and Paraguay flooded the Washington Government. Asserting that they had contracts to furnish arms and airplanes to the warring nations, the munitions makers in America hinted to the Washington Government that Bolivia was studying methods of forcing execution of these contracts.

Great Britain Uncertain

An outlet through Great Britain was seen as a possibility, as Premier MacDonald seemingly implied that the British Government would not declare an arms export embargo, "except as a part of an international agreement to that end." Conflicting reports in the *Sun* and *Tribune*, however, makes Great Britain's position in the matter rather uncertain at the present writing. Premier MacDonald had expressed an opposite view in an interview given to the United Press a few hours earlier.

THE CATHOLIC WORKER agrees heartily with Senator Borah that one of the real problems is to shear the armament manufacturers of their almost unlimited power. It is the private and selfish interests of munitions makers that is one of the primary causes of war. A world-wide arms embargo, could it be satisfactorily formulated and effectively enforced, would be first-class "peace insurance" for the future.

—JOSEPH BARNES BENNETT.

your letter in the next issue in the paper, and also a statement from Mr. Hayes that you were very courteous in your co-operation with him; also that your conduct in the whole case was perfectly ethical and professional.

But I am afraid we shall have to add that, though your conduct, according to lawyers' codes, was ethical and professional, and that you "had done all that could be expected of you" in the sight of man, you still had not done all that was expected in the sight of God.

Somehow or other, I just don't think that taking fees from a family such as the de Jesus, who have barely enough to eat, is just. And yet, truly, we aren't blaming you, but a system which allows these things, and we do indeed apologize if in our zeal we have been unjust to you as a human being. In excusing us, just consider us "fools for Christ's sake."

Sincerely,

THE EDITORS,
THE CATHOLIC WORKER.

May 28, 1934.

"Your offer to send us 1,000 copies of THE CATHOLIC WORKER for distribution among the parishes of Detroit is good news and we join with you in the hope that it will result in continuous orders from them in the future."

"THE CATHOLIC WORKER was approved by His Excellency, Michael James Gallagher, Bishop of Detroit. We would like to see the paper spread all over Michigan."

"Sincerely,

"Catholic Evidence Guild,
Detroit."

"Anthony Dame, Assistant
Administrator."

April 28, 1934.

"In answer to your kind letter, the writer begs to inform you that you can send at least 100 extra copies for the May Day Edition of your worthy paper."

"To our surprise we have found your paper growing in popularity with our parishioners. While the paper appealed to the writer, yet in giving it a trial we had some

doubts as to popular acceptance. Now we are convinced that you supply a much needed service to the working classes who are sadly in need of an antidote to overcome the constant barrage of socialist and communistic papers and pamphlets, which are now in daily circulation."

"I have received favorable comment from the Social Service Workers of this district, who are face to face with Communism and the silk workers who are oft times at a loss what to say when they are confronted with the communistic propaganda of our day."

"Trusting that your paper will have a consistent growth and national circulation in the near future, I beg to remain, with best wishes for your continued efforts to inspire and encourage the working classes with the rational, humanitarian and spiritual philosophy of Mother Church."

"Yours in Christ,

"Rt. Rev. Msgr. L. G. Fink, V. F.,
"Allentown, Pa."

"There was a little error in the May number of THE CATHOLIC WORKER in the article concerning the Negro race. St. Cyprian was not a Pope, nor was he a Negro as far as I know. Perhaps there were three Negro Popes, but it's news to me. There were many great churchmen in Northern Africa, but I think they were all of Italian origin. However, I may be wrong."

"A short time ago I received three Negro converts into the Church. They are delighted with THE CATHOLIC WORKER, which I gave them."

"God bless you and your work. You always have a remembrance in my Masses and prayers."

"Sincerely,

"(Rev.) Laurence Forristal,
"Redlands, California."

We all have friends who have no beliefs. Surely you know someone who does not know where to turn for solutions to the problems of today. Send your friends THE CATHOLIC WORKER when you have finished reading it, or better still, send us subscriptions for them.

LABOR GUILD

New Site for Labor Guild— Poverty and Progress

By Michael Gunn

The Labor Guild continues to advance in spite of obstacles. Poverty has been and continues to be the lot of the Guild, but in face of all difficulties progress has been uninterrupted and continuous.

When we started the Guild, on November 1, 1933, our site had nothing to boast of and much to apologize for. A "barn," one of our members called it.

Three months later, on February 1, 1934, we added five more rooms to our "barn." Our income from the start was strained to the breaking point. During the coldest part of the winter we had no heat of any kind. And it was not the partaking of rich food that kept us in the best of health. Oftentimes our meal consisted of coffee and dry bread. In face of the above facts, will our Communist friends blame us when we return heartfelt thanks to God for the health and progress with which He has blessed us?

On May 31, 1934, or six months from our humble beginning, Rev. E. F. Swanstrom opened the Guild Forum, which has proved already to be one of the liveliest groups in Brooklyn. Every Tuesday and Thursday, Communists, Atheists and Freethinkers arrive in full force, offering opposition to whatever Catholic solution is put forward.

This opposition has served to show the soundness of Catholic Doctrine and the fallacies of Communism.

May was the first month that we were unable to meet our rent bill (we pay in advance). It was nearing the end of the month and we were still \$10 short. Was the Holy Family (our Patrons) forsaking us at last? On May 29 we received a short note from Monsignor Belford asking us to call and see him. We did. He had a building at 30 Madison street, at one time occupied by the Sisters. Would it suit us? We scarcely needed to look at it to give our answer. A suitable hall for the continuation of our Forum, eight bedrooms, kitchen, dining room were shown us. There is also plenty of room for a workshop, social rooms and library. In our dreams we could not have pictured more suitable accommodations.

May Jesus, Mary and Joseph bless Monsignor Belford and his parish. We were unable to adequately express our thanks. The written word cannot express our feelings now.

And so the Labor Guild marches on. Our Holy Father appeals for Catholic Action. Too long we have slumbered. Catholics awake. We have a temporal body to lose, but we have eternal souls to win.

MICHAEL GUNN.

Unemployed Girls Get Free Domestic Training

A London residential training center for the free training of Catholic girls in domestic service is being run by Dominican nuns. Each girl receives 8 to 10 weeks of free training under ideal conditions, 75c per week as pocket money, and a complete outfit of morning and afternoon dresses. During the past year 201 girls entered St. Mary's Center and all of them are at present employed. The report states that employers' applications were constant during the year, and that there is always an extensive variety of positions waiting for the trainees. There are five other centers in the British Isles, each receiving a 75% grant from the Ministry of Labor, which means that only girls from distressed areas can be received.

In the miserable Bow district in London, there is another conducted by the Sisters of Marie Auxiliatrice, which gives family aid as well. Father Martindale in a recent appeal on their behalf said, with regard to the district:

"Cattle today would not be kept in such places as those houses because they would get ill and cease to be remunerative, but, apparently to the owners of that sort of property it matters nothing at all about the inmates who sleep eleven in two rooms, seven families often being found in the same apartment."

More than thirty years ago, Cardinal Vaughan invited the Sisters to begin work in the horrible slum districts of London, which they have done tenaciously and untiringly for all this time. Their first aim was to aid young women to get a better chance in life, and to give advice to young mothers on child welfare. The unswerving loyalty on the part of those helped is a notable fact, for those who speak of the ingratitude of the poor when they are assisted.

Last month we sold 40,000 copies of THE CATHOLIC WORKER. We originally ordered 35,000 copies but these disappeared so fast that we were forced to order an extra number to meet the demand.



Catholic Movie Library Ready in September

After September, English Catholic Movie Managers and Catholics who attend movies will have no excuse for their lack of interest and attendance at Catholic Films. A clearing house for these films is being established in London, England, by the Catholic Truth Society, and will be called the "Catholic Film Library." This was announced at the annual meeting of the Catholic Truth Society several weeks ago.

"It is quite futile," said Cardinal Bourne at the meeting, "to spend time denouncing the iniquities of films. Various organizations are working against these evils and we may hope that their influence may in time cause the elimination of objectionable things. The C.T.S. intends to form the Film Library to enable Catholics to obtain films of Catholic interest more easily."

Many schools taking THE CATHOLIC WORKER in bundles of from 100 to 1,500 are closing for the summer. Do not fail to write in to cancel your orders, as we need these papers for industrial centers where interest in the paper is increasing.

FOR CATHOLIC ACTION

(Continued from page 1)
with either education, politics and business, you have the religion of business taking the place of the business of religion.

SPIRITUALIZING

1. Our modern educators, our modern politicians, our modern business man, have taken religion from everything and have put commercialism into everything.
2. And now we have to take commercialism out of everything and to put religion into everything.
3. The way to take commercialism out of everything and to put religion into everything is not through political action.
4. The way to take commercialism out of everything and to put religion into everything is through Catholic Action.

BUSINESS-LIKE

1. Catholic Action is action by Catholics for Catholics and non-Catholics.
2. Catholic Action is action by Catholic laymen in co-operation with the Clergy.
3. Catholic laymen and women have told the Clergy "Mind your own business and don't butt into our business."
4. So Catholic clergymen have ceased to mind the layman's business and the laymen have made a mess of their own business.
5. And Catholic clergymen have tried to mind their business with a business-like technique borrowed from business-minded people.

ROOSEVELT'S EXPERIMENT

1. And now business is bankrupt and Catholic clergymen don't know what is to be done about it.
2. Not knowing what is to be done about it, Catholic clergymen have made up their mind to let George do it, to let the politicians do it, to let Roosevelt do it.
3. So President Roosevelt is trying to do it with the help of College Professors.
4. So with the help of College Professors President Roosevelt is making a stab at it through a hit-and-miss policy, through a policy of experiments, through a policy of muddling through.
5. And while President Roosevelt is experimenting Catholic clergymen are wondering.

THE FORGOTTEN MAN

1. The forgotten man has been forgotten because clergymen have forgotten to rub shoulders with the forgotten man.
2. And clergymen have forgotten to rub shoulders with the forgotten man because clergymen have forgotten to use logic to find what is practical.
3. And because clergymen have forgotten to use logic to find what is practical, they have failed to give us a sociology that has something to do with theology.
4. If there was a sociology that had something to do with theology it was the sociology of St. Francis of Assisi, St. Thomas Aquinas and Blessed Thomas More.
5. But the sociology of St. Francis of Assisi, St. Thomas Aquinas and Blessed Thomas More was an Utopian sociology

MUNICIPAL LODGING HOUSE NO "HOUSE OF HOSPITALITY"

By HERMAN HERGENHAN
(Continued from Last Month)

It seems quite obvious that those who seek food and shelter at the expense of the taxpayer have no money, yet the management of the public lodging house does not seem to think so. There is established a department that invites you to deposit your "money and valuables" with a sort of receiving teller. And there is need for such a depository. Now and then a man may have a "panhandled" nickel or dime, or a quarter for having done an odd job; to keep the wardrobe men from ransacking the men's pockets, and so getting their cigaret money (they work without pay) it is safer to deposit such nickel or dime with the treasurer. The risk of loss is at least reduced, if not eliminated. I, of course, had no need of any such banking transactions.

The Muni is filled with endless corruption, special privilege and discrimination. "Give me a nickel once in a while, or a couple of cigaret butts, or a late newspaper," says the attendant in the flop, "and I will see that you get a bit of meat in your soup, or see to it that your pockets will not be rifled during the night."

More Eats

In the morning one rises at an early hour, which provides some of the men with an opportunity to supplement the feeding process by rummaging through garbage and rubbish cans before the sanitation department trucks arrive; of this the reader may be skeptical. I would advise him to open his eyes and he shall see. Breakfast consists of a half bowl of white-looking water in which is dissolved a tablespoonful of oatmeal, a tin cup of gray coffee without sugar and three slices of bread. Before leaving one has to appear before an inquisitor who goes over one's record, hands one a pass to get by the door man, and so is turned loose upon the cold streets—unless he is held for routine housework that morning.

In my particular case, after my first breakfast I had to take a four-mile walk to South Ferry to be once more examined and duly inscribed on the books as a regular soupliner. That I had to wait two hours in line to accomplish this goes without saying. Documentary evidence was required to show that I had lived in the city for two years. I signed my name once more and received a card that proved that I had properly reached the level of pauper and outcast. A total of seventeen hours had been required to reach this status.

The Piers

So far I have dealt with conditions at the Muni proper. Its two annexes—Twenty-fifth Street pier and South Ferry—defy adequate description. The pier, accommodating seventeen hundred men, and euphemistically called the largest bedroom in the world, is really no better than a cowshed. The temperature within during the last winter was just low enough to kill four

men and send six to a hospital in one single night; bed linen and gowns were so infrequently changed that I was compelled to wash my own as best I could in cold water.

There was no such thing as towels or facilities to wash one's underclothes—for that one had to go to public bath-houses, a South Ferry there is not even enough water to wet one's hair in the morning. One must not come in later than seven o'clock at night, under penalty of losing one's bed for that night. Men are herded together and pushed about like so many swine. The housework is forced upon them and sometimes watched over by a cop.

"Get Married"

Former Mayor O'Brien once said to a delegation of unemployed: "You might get married," meaning that then as married men they would get home relief. No money, no home, no woman—that is the crime these men have committed, and now they pay the penalty in being kicked about like dirty mongrels.

It is true that there are a goodly number among those at the Muni with a slum or Bowery outlook, but most of them are down and out for the first time in their lives. Whether habitual loafer and boozier or so-called respectable worker, they all are human, and are entitled to a human standard of existence. I found them unfriendly to revolt, or even to the dire necessity for improvement. On the whole, they feel discouraged and hopelessly beaten. They are thoroughly saturated with the American idea of individualism and self help, and feel that being in the "flops" is their own fault, despite that fact that it is publicly and officially admitted that it is no fault of theirs.

Conversation among them is limited to the quality of the soup, the various bread lines, places where a pair of shoes may be obtained, booze and possibly a newspaperly discussion of cheap politics. Criticism of the shelter, the food or those in authority is resented by most of them. And too few are critical, for fear of being branded as reds and the possibility of being barred from the place.

Under the new city administration things have improved somewhat since February 1st, but there is ample room for further improvement.

Capitalism Makes War Out of Economic Life

The spirit of Capitalism is the pursuit of self-interest. The soul of Capitalism is trust in the working of self-interest as the motive force and automatic regulator of economic activity. Capitalism does not entirely possess the existing economic system, but dominates it, making economic life to a large extent a state of war.

The capitalist spirit, acceptance of the pursuit of self-interest as the law of life is as rampant in the trade unions as it is in the propertied and employing class. If Marx approached unknowingly to some truths of Ethics, there are Catholics who are unwitting Marxists because they see only one way of striving for social justice and that is by siding with Labor against Capital in the recurring conflicts. What is needed is a change of heart. We may never be rid of the demon of avarice, but we are on the way to secure the repudiation of self-interest as a social principle.

We must restore the principle of the Common Good as the guiding star of economic policy and thus in eliminating the existing economic order, we shall deprive Communism of that element of justification without which it could never have had much appeal or constituted a serious menace.

Condensed from H. Somerville in *Blackfriars*—March, 1934.

and clergymen are not interested in Utopias, not even Christian Utopias.

ROME OR MOSCOW

1. And because clergymen are not interested in the sociology of St. Francis of Assisi, St. Thomas Aquinas and Blessed Thomas More the forgotten man is becoming interested in the sociology of Karl Marx, Lenin and Stalin.
2. And because clergymen are not interested in a technique of leadership the forgotten man is becoming interested in a technique of dictatorship.
3. And because clergymen are not interested in Dynamic Catholic Action the forgotten man is becoming interested in Dynamic Bolshevik Action.

Is Political Action An Answer?

By John Cummings and Peter Maurin

Dear Peter Maurin: Those attending your school are all good at drawing up indictments and pointing out injustices, but I have yet to hear any program of action for rectifying the deplorable conditions of which we Catholics know the causes, particularly the only basic cause.

Our Leader for Catholic Action has pointed out the remedies in the Encyclicals; in our own United States we have Father Coughlin and Father Fulton Sheehan, who in his Lenten Sermons made the issue squarely that between Paganism and Christianity. Then to mention only one of the mighty Catholic minds of today, we have Hilarie Belloc, the historian.

We have the leadership, why not work the forum toward the establishing of a Catholic Political Party, and get somewhere?

Ludwig Windthorst and his Catholic Party sent Bismarck to Canossa—what are the American Catholics, cream puffs?

Has Father Coughlin no backing? Father John A. Ryan said that he is on the side of the angels—an angel must hold his pen.

Away with all vain speculation and false science! Slow and partial reforms never accomplished anything. Those who follow Voltaire, Jacques Rousseau, Tom Paine, Ingersoll, Darrow and Dewey will be led into another reign of terror and the guillotine—then a Napoleon will mow them down.

Mussolini seems to know how to rule, as does Dolfuss in Austria, profiting by the mistakes of Napoleon and Alfonso of Spain. Had Spain prevented the promulgation of masonry and Socialism, the monarchy would still be in that greatest of all the Christian nations. Mussolini will not make that same mistake, and unless the United States does not wake up and prevent the organization of Communists, nothing can stop our country from becoming Communist.

Except, of course, when the crisis comes, if a Dictator backed by military force should be victorious.

The middle ground is pointed out by Father Coughlin, who called for a new party, and the going back to the restoration of the Constitution, the function of coining and issuing and regulating the value of our currency.

For a Catholic Party

Let us get together and form a Catholic Political Party and end all the compromises and soft methods of lying diplomacy and legal measures available with the Decalogue left out. When we get back our government and our Constitution from the Financial Pirates who have enslaved us by following Luther instead of Christ, we can upon the final conversion of our countrymen bring about the abrogation of our Protestant Pagan laws and the establishment of laws in harmony with Christianity.

Should the above opinion not be in accordance with your own program of action then I will sometimes be a listener only, for I could not be a co-operator.

I want action, not being content with peace at any price, or by the surrender of principle. My leader in this country is Father Coughlin, and if the school does not follow, then I can only wish you all success in your earnest efforts to better the conditions of the worker. When I hereafter attend it will be to listen, weigh and consider, not to discuss. Meantime, if Father Coughlin retains but one follower, that one will be

JOHN J. CUMMINGS.

Dear John Cummings:

As Father Fulton Sheen says:

"The issue is between Christianity and Paganism."

The Communists say that Christianity is a failure. But Christianity is not a failure and this for the very good reason

that it has not been tried. You would like to see the formation of a Catholic Political Party.

Our Holy Father does not ask us to reconstruct the social order through Catholic political action,

but through Catholic social action.

Catholic political parties have been done away with in Italy, as well as Germany.

You would like to stop Communism, but a Catholic Political Party cannot stop Communism.

Fascism, whether Catholic or Protestant, cannot stop Communism.

Fascism is only a stop-gap between the rugged individualism

of Bourgeois Capitalism and the rugged collectivism of Bolshevik Communism.

There is no substitute for Catholic Social Action. Fascist Dictatorship makes the bed for Bolshevik Dictatorship to lay in.

A German Catholic in Canada writes us that the German Catholic Party which his father helped to found

did a lot of harm to the Church. The Catholic Workers' School is a clearing-house of thought, and, therefore, welcomes the expression of any opinion.

The Catholic Workers Movement fosters Catholic social action and not Catholic political action.

While we disagree with you, we offer you the opportunity to freely express your views and win people to your cause.

Your co-worker in Christ's Kingdom.

PETER MAURIN.

CLERGY'S AID SOUGHT

(Continued from page 1)

ity on economics, has been appointed by President Roosevelt as a member of the regional labor board in Chicago.

He recently appeared before the Chicago board and also before the National Labor Board at Washington to secure a settlement of the month-old strike of Kroehler Manufacturing Company employees.

Once a Reporter

Father Maguire is widely known for his work in behalf of labor. He has spoken on this subject in nearly every State. He started his career as a newspaper reporter before entering St. Viator College and is also known as a radio speaker. He is frequently heard over radio station WCFL, the labor station, in Chicago.

His Eminence, William Cardinal O'Connell, Archbishop of Boston, has just been elected president of the Board of Trustees of the Boston Public Library.

The Cardinal succeeds John L. Hall, Boston attorney. Frank W. Bustin, editor of the Boston Herald, succeeds Cardinal O'Connell as vice-president.

Nun as Examiner

Governor Edwin C. Johnson, of Colorado, has named Sister Cyril, director of the Seton School of Nursing, as a member of the Colorado Board of Nurses' Examiners. It is believed to be the first time in the history of the state that a nun has been appointed to the board. Sister Cyril was formerly in charge of Good Samaritan Hospital, Cincinnati.

That these religions have been called upon to take their places in groups that are seeking to benefit their fellow men, certainly argues well for a new and real acceptance of the fundamentals of Christianity, even by a non-Catholic organization. That these who have given their lives to working it out are recognized as authorities in their work by non-Catholics is evident.

State Minimum Wage For Hotel Workers Sought by W. T. U. L.

Group Is in Need of Statistics to Present to Wage Board

An attempt is being made by the Women's Trade Union League to gather statistics in regard to wages and tips and hours of labor of all hotel and restaurant employees, such as waitresses, counter-girls, chambermaids, bath maids, hat check girls, etc., in order to put through a state minimum wage for these workers.

In order to gather statistics to present before the minimum wage board, Miss Mae Hill, of the Women's Trade Union League has asked us to present to those of our readers who work in the hotel or restaurant industry the following list of questions to be answered and sent in to us for her:

(The statement you give us will never be seen by your employer. Please answer every question and keep an accurate record of your tips on this form).

What is your job? (Please check) Waitress.....Hat check girl.....Chambermaid.....Bath maid.....Other.....Your name?.....Your age?.....Are you single?.....Married?.....Widowed?.....(Please check) Name and address of the restaurant or hotel in which you are employed.....Amount of tips you received for the week ending.....1934 (Fill in date.) month, day.

(Instructions: Enter daily the total amount you receive in tips for each day's work and the number of hours you work on that day).

	Amount of tips.	Number of hours worked.
1st day.....	\$.....
2nd day.....	\$.....
3rd day.....	\$.....
4th day.....	\$.....
5th day.....	\$.....
6th day.....	\$.....
7th day.....	\$.....
Totals	\$.....

Did you keep all of your tips?..... Did you pool your tips with other employees?.....How much? \$.....

Did you pay the bus boy?..... How much? \$.....Were there any other deductions from your tips this week? (Give the reason and amount) \$.....What did you actually make from tips after these amounts were deducted? \$.....

What is the cash salary you receive from your employer, (exclusive of tips) per day? \$.....per week? \$.....per month? \$.....per 1/2 month? \$.....Are any deductions from this amount made for uniforms, meals, etc?.....Meals.....Amount deducted \$.....Uniforms.....Amount deducted \$.....Other deductions (specify).....Amount \$.....What was your total income from wages and tips for the week? \$.....

Type of restaurant or hotel.—Although no question regarding type of restaurant or hotel is included in the schedule, note whether the restaurant or hotel is a first class expensive establishment or whether it is a second or third class place, in the poorer residential or business districts.

Add also any general comments which you think may be of value for this survey, especially a statement of how many weeks a year you usually work.

Apostolatus Maris

There are beds for 400, a chapel, refectories, canteen, movie theatre and billiard room in one of the largest Catholic Seamen's Institutes in the world at Bordeaux, in France. This was started four years ago in one room by Abbe Mounier, the port chaplain, as a small clubroom and has been developed to its present quarters, a vast building, formerly a wine warehouse. The great vaults are used for the chapel, refectories and kitchens.

CITY PAID

By Julia Ruth Dow

(Continued)

The man began to look irritated. "I'll let you know," he repeated stubbornly. "What more can I do?"

"Everybody says they'll let me know. No one gives a reason. If my work is good enough why don't you take me?"

"I've told you—I've got to get in touch with the main office."

She determined to force him to take her. She hadn't the breath to argue with him so she went to the nearest drug store and looked the main office up in the telephone book.

It was three o'clock when she finished the filing that she noticed with a sick feeling was dated a month back. Was he one of these men who let things pile up for a month and then tested some girl out on them?

She asked him how he liked her work.

"Fine," he said heartily. "Tell you what I'll do—let me have your phone number and I'll let you know in the morning. Got to get in touch with the main office before I hire anyone."

"But I have no phone. I—I haven't even a place where you could write to. Can't you take me now? You said you liked my work. What more can the main office want?"

She walked the two miles downtown to the main office and asked the manager if he'd call up the agency that had tried her out and let the fellow know if he could hire her.

The man was indignant.

"What's that fellow up to now? Our agents don't have any stenographers these days. Wouldn't have any use for them. They only have a letter to send out now and then and those who don't want the expense of a public stenographer pick them out on a typewriter themselves."

A few letters now and then! The girl thought of all the work she'd done in the past weeks—let you know—let you—everything went quietly black.

The man was very solicitous when she came to. He'd call that presumptuous fool up and bawl him out. He gave the girl a nickel for carfare and apologized all the way to the door.

Her mind was made up. She'd ride back to that fellow and have him arrested. Hard-boiled had told her she couldn't do a thing about it. That even if she had an investigation started against these men all they had to do was hire a girl for a while to prove they had intended to all along and that none of the others had suited them.

But this one—this was a sure case—the man's own office said their agents didn't need girls and never had them. Yet he had had her come in and do three hours work for nothing.

But what would it get her? She'd have to go here and there and talk and talk, telling the story again and again when she wasn't able to think properly. Maybe if she threatened the man he'd pay her for the three hours work.

She dropped the nickel reluctantly into the slot on the trolley.

"I didn't know you could look so pretty when you got angry. Come up to my apartment tonight and I'll pay you."

The girl refused to be laughed off. She was calloused to insults. Her former refinement that would have made her shrink from having any more to say to the man had gone.

When he saw that she really meant to have him arrested he got peeved, and finally resentful.

"I only did it as a joke," he said. "Forget it. Go after one of these fellows who make a habit of it. You'll never get anything on me. Do you think the firm would care for the kind of publicity it would give them? Run along, little girlie, run along, you bore me."

She became more insistent. She'd write to the district attorney—to the mayor—the gov—

But she was raving to an empty office. The man had gone into a back room and shut the door.

She started walking again, but slowly. She'd go to a relief agency. Let the city support her now.

That was funny! The city was going to pay another public stenographer for the sharp-shooting business men. The city was going to support another racket.

She started to laugh with jerky sobs.

She turned down a street where she had often averted her eyes from a breadline. She felt her face freezing into that lifeless stare that shunted off the pity of the passing throng.

JUDGE UPHOLDS WEIRTON STEEL

(Continued from page 1)

noose (much to the delight of big business, probably) by trying to get an injunction against a steel company. By making a court issue the constitutionality of the NIRA was brought into question, and a federal judge upholds a steel company against the U. S. government, the Labor Board and organized labor, who was trying for the first time to work together.

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

One of the most spectacular of the government's charges was that company officials gave a dinner to girls working for the steel company, which dinner was held at a country club.

Here is a little excerpt from the text of the judge's decision: "Beer, sandwiches and cigars were served. The superintendent said, 'If you want your bread and butter every day vote the right way, and that's the company union.' The gathering gave a cheer: 'Ice cream, soda, ginger and pop. Company union goes over the top.'"

"The party lasted until midnight and two of the girls passed out."

These same girls participating in a strike and a picket line would find themselves being slugged or shot at by thugs hired by these same officials. And that this is not a wild statement, a radical overstatement of fact, can be borne out by the investigations of the government into the activities of big business hiring thugs and gangsters to terrorize workers, and also by statistics as to the number of women shot and killed during strikes.

In view of the existing situation, the notice of the union to the American Iron and Steel Institute that a strike of steel workers will be called on June 15 unless their demands for union recognition and better wages is met, is ominous.

"The 'new Knowledge' taught us that all through the history of the world the natural law of struggle for existence and survival of the fittest had been dominant. There was no other law than that just as there was no other religion than that of nature and its brute strength. The Christian laws of mercy and charity, of sympathy for the weak, were explained away as defenses set up by the weak against the strong in the inevitable struggle for life.

No wonder that in our own generation the practice of cut-throat competition, of business combinations for greater profit, of sweatshop oppression and war-profiteering have reached their height. Why not, if there is no God, no higher law for man than man himself?"

(From "St Thomas and Today," by Dom Virgil Michel, O.S.B.)

Day by Day

May 2. Although the Communists and Socialists had their hundreds of thousands out in the streets yesterday, we feel that THE CATHOLIC WORKER made its presence felt, too. Fifteen or more high school and college students, from Manhattan, Fordham, St. John's College, Cathedral College and from City College, distributed papers and leaflets in the streets all afternoon and in the evening up around Columbus Circle and Madison Square Garden.

The man who was selling the I.W.W. paper in Madison Square came up to get a copy from me and said, "I was a Catholic myself once—I'd like to see your paper," and people of all nationalities were anxious to get it.

One young woman came in this morning who said she had seen a copy in the square and wanted to find out about the House of Hospitality. She had been living down on the Bowery, paying 25c a night for a bed, and now her money was all gone and she had no place to go. She was telling me about her friend, who was also down and out, who went to take a room, or a bed up in Harlem, was seduced by a young Spanish American, and threw herself under a subway train a week later.

Her lips were trembling as she talked (it was only eight-thirty in the morning), so I invited her out to have a cup of coffee.

Last week a colored woman who has been staying up at the Municipal Lodging House came in for a bite to eat. She looked in need of a shelter where she could stay in bed and rest for a few days instead of having to walk the streets from morning to night as the guests of the lodging house have to do.

So that evening I went up to talk to the girls at the Teresa-Joseph co-operative to see if it would be all right with them to invite Mary to stay up there. After all, I did not want to run the risk of submitting her to insult on account of her skin—nor did I expect too much of the girls in the way of freedom from race prejudice, since I know very well that Catholics of means and better education are not free themselves from it.

I talked to the girls, reminding them how our Lord washed the feet of his disciples the night before he suffered and died for us, and told them how we all should serve each other, whether we are white, black or yellow. The girls were perfectly happy to welcome the new guest, and it was like a special birthday present for the paper to find this continuing of the co-operative spirit among them.

Mary took the paper up to Harlem to distribute for us yesterday, and all the other girls up at the house went to Mass or Communion to offer it up for our special May Day work. Margaret, despite her condition, for she is expecting a baby in six weeks, went on the subways yesterday, passing out papers from Times Square to Astoria and from Manhattan to Brooklyn. I was much touched and grateful at the help they all gave us.

An old Irishman of 73 came in this morning for his copies of the paper. He lives down in the Bowery and has a thirty dollar a month pension, from which he insisted on giving us a dollar. He also takes twenty-five copies of the paper to send out to his friends, and every morning at Mass, he says, he prays for us.

A few weeks ago, I went over to St. Zita's to see a sister there and the woman who answered the door took it for granted that I came to beg for shelter. The same morning I dropped into the armory on Fourteenth street, where lunches are being served to unemployed women, and there they again motioned me into the waiting room, thinking that I had come for food. These incidents are significant. After all, my heels are not run down—my clothes were neat—I am

sure I looked averagely comfortable and well cared for—and yet it was taken for granted that because I dropped into these places, I needed help. It just shows how many girls, and women, who to the average eye, look as though they came from comfortable surroundings are really homeless and destitute.

You see them in the waiting rooms of all the department stores. To all appearances they are waiting to meet their friends, to go on a shopping tour—to a matinee, or to a nicely served lunch in the store restaurant. But in reality they are looking for work (you can see the worn newspapers they leave behind with the help wanted page well-thumbed), and they have no place

Corporal Works of Mercy IV
—Feeding the Hungry



Ade Bethune

to go, no place to rest but in these public places—and no good hot lunch to look forward to. The stores are thronged with women buying dainty underwear which they could easily do without—compacts for a dollar, when the cosmetics in the five-and-ten are just as good—and mingling with these protected women and often indistinguishable from them, are these sad ones, these desolate ones, with no homes, no jobs, and never enough food in their stomachs.

"I often wonder what God thinks of the scribes and orators who thunder terrors at poor women for their desperate attempts at contraception and never have a word to say to the Bank of England and the Treasury, which have so obviously chosen birth-restriction as the solution for unemployment and are enforcing this policy on the poor by every means in their power. . . ."

"Indeed, our domination by money lenders is nowhere so disastrous as in the sphere of marriage and family life. The right to marry is a human right like the right to breathe and eat—equally the right to bring up a family. The family is the basic social unit, ordained as such by God Himself. Economic systems must be arranged to suit the family, and not the family to economic conditions. When Leo XIII demanded the living wage it was the family wage he meant. All this is ordinary Catholic teaching. For bringing up a family the first requisite is evidently an income. Under the savage economics of the past two years the children of the unemployed have been allowed two shillings per week."

(Fr. Drinkwater in the Sower, a journal of Catholic education.)

"The Catholic Church is more manifestly alive today than anything else in the western world; it is the one thing not compromised in the debacle of our culture; it is the one thing capable of staying the Communist threat of destroying our civilization; it is the one thing catholic enough to repair our broken world."

"The Catholic mind is grappling with modern anarchy in every field and its only formidable opponent is atheist Marxism. Every day it grows plainer that the fate of western man, as a human and not a mere animal being, depends on the outcome of that struggle. Once again, as so often in the past, the Church is warring upon madness and perversion, fighting for the preservation of human nature that men may have life and have it more abundantly."

—From Restoration, by Ross J. Hoffman, Sheed and Ward, 1934.

HERE AND THERE in the CATHOLIC PRESS

By Joseph Barnes Bennett

Central-Blatt and Social Justice for May carries a splendid resume of current events and social conditions, under the title "Social Review." To read the following remarks in a Catholic periodical is certainly a realization that not only the Communist party is interested in such things as Social Justice and the welfare of the working man:

Luxury

"... 'Corsair III,' the yacht of J. P. Morgan, cost \$2,500,000 and was launched in 1930. . . . The 'Adler' was purchased by William Boyce Thompson . . . in 1929 for \$1,800,000. . . . Fixtures in this yacht are particularly elaborate, including such details as gold-plated door knobs.

"... the yacht 'Sialia,' ranking toward the tag end of the list of 20 largest yachts, consumes around \$137,342 for its annual upkeep, including salaries of the crew of 32, which amounts to \$43,053.27."

Traffic in Arms

"General the Hon. Sir Herbert Lawrence, G.C.B., Chairman (of Vickers, Ltd.) said at their 67th annual meeting: 'I would emphasize that no company in the Vickers group is a member of any international armament ring—in fact, on the contrary, there is the keenest competition to secure orders from any country which is strengthening its defenses.'

"Sir Hubert Lawrence is reported as having had a troublesome quarter of an hour with his shareholders. Miss Eleanor Rathbone, M.P., again raised the point . . . that Vickers were advertising tanks in the German press. . . . Asked point-blank by Miss Rathbone to deny that Vickers were secretly re-arming Germany and Austria, Sir Hubert replied: 'I cannot give an assurance in definite terms of that nature, but I can assure you that nothing is done without the complete sanction and approval of your own Government.'"

In *The Actionist*, weekly bulletin of the Brooklyn Catholic Action Council, we read of a projected pamphlet which the Council intends to publish under the title of "All Men Are Equal." The leaflet, which will be of ten pages, has the following on the title page:

"ALL MEN ARE EQUAL"

"A Brief for the Black Man"

"The plight of the American Negro constitutes the most flagrant ignored challenge to the Catholic youth of the nation. Herein are briefly discussed four propositions. THE QUESTION IS IMPORTANT AND DESERVING OF IMMEDIATE ATTENTION. THE QUESTION IS A CATHOLIC ONE.

THE QUESTION SHOULD VITALLY AFFECT THE COLLEGE MAN OR WOMAN.

A PRACTICAL AND FRUITFUL PLAN OF OPERATION HAS BEEN DEvised."

The leaflet will be distributed among the Deans and officers of senior and junior classes in Catholic colleges throughout the United States. "It has been published," says the foreword, "in the hope of evoking a widespread expression of Catholic student opinion in behalf of the cause of interracial goodwill."

Msgr. John A. Ryan, director of Social Action of the N. C. W. C., and dean of the Faculty of Sacred Sciences at the Catholic University, has just completed a series of three lectures over the weekly "Catholic Hour," broadcast each Sunday over the National network. The general title of the series was, "The Catholic Teaching on Our Industrial System," and comprised three addresses on *Rerum Novarum*, *Quadragesimo Anno*, and *A New Social Order*.

"The Catholic Hour" is perhaps

Overcrowded Harlem Hospital Disgraces City of New York

Harlem Hospital, located in the heart of New York's colored section, is perhaps the most neglected and crowded of any of the city operated hospitals. In hospitals throughout other sections of the city conditions are bad enough—all of them are often overcrowded and under-staffed. However, for some reason or other, perhaps because the great majority of its patients are colored, Harlem Hospital is not even given the same consideration as the other institutions. As a patient in this hospital for twenty-four hours recently, the writer had an opportunity of viewing at first hand the squalid, crowded conditions existent there.

Beds in some of the wards are placed only a few inches apart, with a single table serving for two patients. A patient suffering from a

the most widely heard Catholic radio program being broadcast in the United States today. Thousands of listeners were given the opportunity of hearing, perhaps for the first time, of the solution of present social problems as offered by the Catholic Church. We hope "The Catholic Hour" will carry more programs along the same lines in the future.

The Echo of May 10 carries a story that is especially interesting, since the writer has just emerged from an argument with one of our visitors who contended that priests never open their mouths in the interest of the laborer. "Father Maguire Declares Income of Working Classes Must Be Increased," reads the subhead. The head refers to the Very Rev. J. W. R. Maguire, C. S. C., president of St. Viator College, speaking at a mass meeting held under the auspices of the American Federation of Hosiery Workers at Beaver Dam, Wis. Among other things, Father Maguire declared that "like Rip Van Winkle, many employers under laissez-faire have fallen asleep and haven't wakened to the changed world."

One of the things this country needs is more priests getting up in mass meetings and expressing Catholic thought. That is one of the most effective ways to get workers familiar with the program which the Church advocates.

CLERGYMEN DECLARE AGAINST INDIVIDUALISTIC CAPITALISM

Protestant Ministers and Jewish Rabbis, Replying to Questionnaire, Express Desire for Drastic Social Reforms

This two-column head also greets the readers of *The Echo*. It is surprising to learn that the vast majority of 20,870 ministers and rabbis, representing twelve religious bodies, voted for "drastically reformed capitalism" as the system most likely to achieve the ideals of Christ.

"Rugged Individualism," says the article, "is selected by only 5 percent, as being the system most consistent with Christian ideals. . . ."

"Drastic inheritance taxes, heavy income taxes, and compulsory unemployment insurance under government administration were very strongly endorsed. . . ."

"Of 281 votes cast in the theological seminaries of Yale, Eden, Boston, Presbyterian and Andover-Newton, not a single vote was cast for capitalism."

Now that the ministers and rabbis have so thoroughly denounced capitalism, we are wondering what sort of a substitute they would propose in its place. Since less than 1 per cent. select Fascism or Communism, the group as a whole is going to have a problem thinking up a suitable substitute. We wonder how many of them will consider the possibilities in *Rerum Novarum* and *Quadragesimo Anno*!

serious disease and who may have the misfortune of frequently wetting the bed, may be placed less than a foot away from a convalescent. This is made all the worse by the fact that the former's bedclothes are not changed, and it often happens that neither one has had the benefit of a bath in several days.

No Bath in Weeks

The writer was not given a bath upon admission, which should be a stringent rule in all hospitals, and upon interviewing one of the patients was informed, "I have been here for three weeks, and got one bath during that time, if you can call a sponge-off with a shallow basin of lukewarm water a bath."

The above conditions could be remedied with little if any cost to the city. It is certainly better to have beds in the halls than packed like sardines in the wards. Also, clean laundry is comparatively inexpensive and surely soap and water for more frequent baths could be provided without seriously affecting the budget.

The food in any city hospital is terrible. Harlem inmates, however, are given meals that a veterinary would most likely hesitate to feed an animal. Sunday evening supper, for instance, consisted of a gooey paste of unsalted, indigestible macaroni and flour, half of one egg, one slice of stale bread, a spoonful of half-cooked dried apricots and a cup of muddy liquid, served under the misnomer of tea. This food is served to all patients, even those who are too sick to feed themselves, with the exception of diabetics and the like, who get a little different variety that is just as unpalatable.

All on Same Diet

Furthermore, the nurses, orderlies, etc., receive the same diet. "The same stuff the sick ones get," as one orderly described it. "I can't eat it. I only gets ninety-four cents a day, but I bring a lunch and eat breakfast and supper at home."

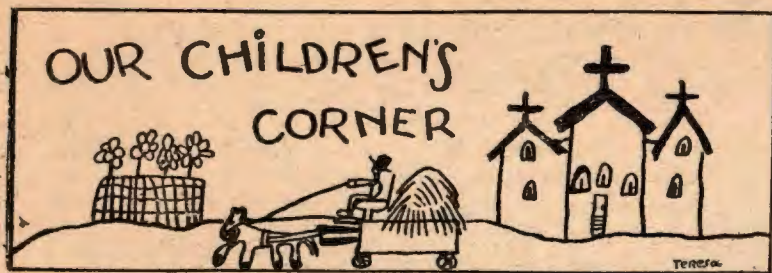
Mention must be made of the splendid work the colored nurses do in caring for the patients as best they can. They are careful and efficient—much more so than some of the white nurses in other hospitals. However, they cannot do the impossible. No one person can possibly look after twenty-five or thirty sick people and do it properly, and that is the case in Harlem Hospital. With the exception of an hour or two in the morning and afternoon, only one nurse is on duty in the ward. She must distribute medicine, take temperatures, etc., besides tending to the 101 demands that are constantly being made by individuals. If the present staff of nurses were doubled they would still have their hands full in properly caring for the patients.

Why in Harlem?

Why should these conditions be so outstanding in Harlem? Is it because our city officials do not care enough about the Negro to concern themselves about his physical recovery when he is sick? At least, Harlem Hospital should have equally good facilities as the other city hospitals. The Negro has a body and soul just as any other human has. When he is sick or injured he suffers just as intensely. He should be given the opportunity to receive the same medical or surgical treatment under at least as sanitary conditions as are found in other city operated hospitals. Mayor LaGuardia lives in Harlem. He should be interested in the welfare of the people of that section, even though their skin happens to be black. What does he intend to do about it?

Joseph Barnes Bennett.

If you are going away on a vacation and have been getting the paper from your parish church, don't you want us to send you THE CATHOLIC WORKER?



Why Not a Miguel Pro Club?

The Spanish American Communists have a club which they have named after Julio Mella, a young Cuban revolutionist who was shot in the back by one of Machado's hired assassins. By the glamor of the personality of this young Communist, the Spanish American Communists win many young recruits to their cause.

But what is more glorious than the story of Miguel Pro, who died not only for his country but for his God?

Miguel Pro was a young priest down in Mexico. He was known for his gaiety and bravery everywhere. He was not a somber saint. He attracted souls to God by his joyous devotion to His cause. He could joke and laugh and play the guitar and mandolin and castanets.

He was only made a priest in 1925. All the churches in Mexico were closed in 1926 on account of the stand the government had taken against religion. Priests had to go about secretly and say Mass. Disguised as a student, dressed in a light gray suit and carrying a cane, Father Miguel Pro used to go about and say Mass, and administer the Sacraments. Once he gave a retreat to twenty chauffeurs—he himself was disguised as a mechanic.

Of course the authorities were always looking for an excuse to arrest those whom they knew to be practicing Catholics.

Miguel Pro's turn came. He and his brothers, Humberto and Roberto, and several others were arrested. In November, 1927, they were lined up against a prison wall and shot. Before the execution one of the jailers asked Father Pro if

he forgave him, and the priest answered: "I not only forgive you, but I am deeply grateful to you," and embraced him.

Photographs of these martyrs to the Catholic cause were taken as they stood against the prison wall. They refused to be blindfolded, wishing to look death gallantly in the face.

The authorities wished to show the pictures to the people, so that they would take warning and not go to Mass or hold to their faith.

But when the pictures were shown in the movies, everyone stood up and cheered.

They were heroes, these men, and young Spanish Americans should always remember them with love and honor.

So when you are starting a club why not name it, or dedicate it, to Father Miguel Pro, who died for the love of his fellow man, his country and his God?

Missioner, Catechist Almost Lose Lives in Attack by Elephant

Coimbatore, India, May 11 (N. C. W. C. Fides).—While passing through the forest to visit a sick person in a village about 80 miles from Coimbatore a Franciscan Missionary Brother of Mt. Poinsur and his catechist were pursued by a rogue elephant and barely escaped a horrible death.

A rogue elephant is one which has separated itself from the herd and goes about in bad temper, killing and destroying.

Although armed with a heavy rifle, the Brother was unable to use it when the elephant charged, and the two turned and fled. The beast pursued them. When it seemed that they had left him some paces behind the Brother turned to take aim, but the elephant was upon them in an instant and struck the Brother, knocking the rifle from his hand. It exploded as it hit the ground. The Brother crept into a crevice between two rocks under the elephant, and the catechist climbed a tree. The huge animal turned his attention to the catechist, and while he circled about the tree the Brother was able to gain the branches of another. After a siege of two hours the elephant wandered off into the forest.

A few nights previous to this episode a herd of wild elephants entered and devastated a plantation of the Brothers.

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

(Christmas Allocution of Pope Pius XI, 1930.)

We wish to thank the editors gathered together at a meeting of the Catholic Press Association last month, for their kind help to us in popularizing THE CATHOLIC WORKER this last year. They have quoted from our pages extensively, they have used our news releases, and although they sometimes differ from us, they have remained our friends.

BOOKS

"The Way of the Cross for the Sick." By the Rev. John J. Croke.

A unique and striking presentation of The Stations of the Cross is made in *The Way of the Cross for the Sick* by Rev. John J. Croke (Hospital Publishing Co.). While primarily intended for the patient, the meditations and considerations are such that the book can be enjoyed by anyone.

The illustrations are especially effective—something entirely unique and unusual. The fourteen stations are shown with the head of Christ as the predominant and central figure, unimportant incidentals and scenery being eliminated. This close-up detail, portraying as it does with lifelike expression the face of Our Lord, serves to increase devotion. The illustrations are taken from the original paintings by Dunbar Beck in the Church of the Most Precious Blood, Astoria, New York City.

We recommend this book for every Catholic home. Not only will it prove to be a splendid spiritual tonic for any member of the family who happens to be ill, but its beautifully written thoughts will be appreciated by all.

The Making of Europe. By Christopher Dawson. MacMillan, New York, 1933. \$3.75.

Enquiries Into Religion and Culture. By Christopher Dawson. MacMillan, New York, 1933. \$3.

The first of the two books by the noted convert, Christopher Dawson, has for its sub-title "An Introduction to the History of European Unity," and is the story of the so-called "Dark Ages" in Europe treated from an internationalist standpoint. It is part of Mr. Dawson's theory of history to treat it as the growth of a unit organism, viewed from the inside as a spiritual process, rather than as a study of an inorganic mass of dead facts and past events. The period treated has been much obscured by the nationalistic technique of historians, who lay a one-sided stress on separate traditions. This false view of history has led to false political ideas, which in turn produce mistaken political action. Thus, Europe has been disorganized.

This period has been much neglected since it is a "difficult" period, and therefore very important, and because it lacks the superficial brilliancy of the Renaissance and other ages of cultural expansion. The age did not manifest itself in striking external achievements, but created the roots of all future cultural developments. It is an age the Catholic can appreciate the best, for only a Catholic can thoroughly understand the meaning of Christian civilization and culture, as well as the fact that "it is impossible to understand the past unless one understands the things for which the men of the past cared most."

The great importance of the two books lies in the social theory which follows an examination of the course of history. This is the need for the development of a common social consciousness and a sense of organic and historic unity. This bars at once the idea of nationalism or the nationalist state. The true Catholic can never be a nationalist.

"What natural law does say as its most basic principle is, that the material goods are for the benefit of mankind; that is of all men to the exclusion of none. Whatever tends to hinder goods from serving all men, or makes it impossible for some men to have this service of material goods, offends fundamentally against the law of nature."

(From "St. Thomas and Today," by Dom Virgil Michel, O.S.B.)

Last month we received an order for several subscriptions from a prominent Communist, a former professor at a nationally-known university. "I follow Peter Maurin's Essays with interest," he wrote. "The paper is a very interesting one."

A Critique of the Co-operative Commonwealth Federation

By ALFRED GREENE

Standing in the way of proper thinking along the lines of social reform is the inescapable influence of environment. I think I am right in saying that our problem of today could never have raised its head in mediaeval Christendom. When Aquinas wrote that "the goods which a man has in excess are due by the natural law to the sustenance of the poor," he was speaking as the historian of his times as well as the ethicist.

But today a much vaster gulf than six hundred years separates us from the thirteenth century. We have given up not only the modes of action but the very ideas that characterized an era of practical Christianity. We have given up even trying to be Christ-like. Christianity is held an unattainable ideal. Charity has degenerated into philanthropy. The inhumanity of man to man is a byword. Chaos obscures almost completely the concept of that order in things which Our Lord undertook to reveal unto men.

Many faced with the problem have given up and fallen back in insistence upon the expedient of a dictatorship. France did that in 1789. Russia did it within our own memory. Italy followed suit with her reign of Fascism. Germany and Austria were the next to regiment under the rigors of personal dictatorship. At this date Canada, the United States, and England are fast approaching the point where the choice will be necessary for them. They will face the alternatives: democracy or dictatorship? If their present political organizations are too weak to bear the logical demands of democracy, to bear the strain of change—and many think so—then dictatorship is inevitable.

There is, however, a body of opinion in Canada which holds the democratic way the better way. It recognizes fully that it is far from the easier way—it is admittedly much the harder—but it feels that the testimony of history is entirely with the permanency and solidity of peaceable as opposed to that of violent revolution. It recognizes as principle the ideal truth of the quotation I have made from St. Thomas, but it recognizes, too, that the voluntary impulse to generous sharing dries up in this caustic world of our own creating—due to the fact that almost every influence in modern business life militates against it. It sees, on the other hand, the futility of out-and-out Marxism and that the attempt to realize it here can only lead to a repetition of the experience of Europe; it endeavors to recognize the difference between the trends and demands of a Canadian and those of a European situation.

In the words of J. S. Woodsworth, Federal leader of the C. C. F. and who has on other occasions quoted to Parliament from the encyclical *Quadragesimo Anno*: "I am convinced that we may develop in Canada a distinctive type of Socialism. I refuse to follow slavishly the British model or the American model or the Russian model. We in Canada will solve our own problems along our own lines. . . . In the spirit of our fathers we can overcome the difficulties even of our complex modern world." The C. C. F. is in the philosophy of its leaders an attempt to actualize the social ideals of those who are Canadians in the best Canadian tradition. It is an attempt to provide for the same economic democracy that is the logically inevitable complement and only fulfillment of the political democracy that is the heritage won by the struggles of the fathers. The means proposed to this end is "a planned, socialized economy."

The tragedy behind all this is that very few besides the formulators of its policy have yet grasped the real meaning of the C. C. F.

From outside and from within the multitudes regard it as but a third party, as but another group of Parliamentary axe-grinders who seek to capitalize upon the emotional opportunities of the present crisis. Its leaders are denounced by one extreme as the paid apostles of Communism and by the other, the Communist Party itself, as the tools of the capitalist regime, forged to delude and lead astray the proletariat.

CHURCH IS ANTI-MARXIST, BUT NOT ANTI-REVOLUTIONIST

Jesus Christ Revolutionary Social Worker Is Head of Christian Commune

("The Christian Revolution." By Victor White, O. P., in *Blackfriars*.)

It must not be thought, because the Christian Church condemns Marxist Communism that she thereby identifies herself with those who attack it because it seeks to uproot the "existing order." The Christian case against Communism is not that it is revolutionary, but that it is counter-revolutionary; that it is, in theory and practice, diametrically opposed to the principles of the Christian revolution, to the Christian conception of society, to the Christian conception of human personality and destiny.

A sincere and authentic Christianity will not oppose Marxism by joining forces with liberalism, individualism, capitalism, bourgeoisism, and such like representatives of the "existing order" (which it finds hardly less abhorrent), but by reasserting the principles of the Christian revolution and by revitalizing its forces. The Christian has no illusions of an earthly Utopia; he is too acutely aware of human perverseness and of his own shortcomings in continuing the revolutionary mission of Christ in society. But it is unpardonable when he forgets his own distinctive mission to society, makes light of his own position in the Christian Revolutionary Commune, the only collectivity which has the right to bestow on him the joy of absolute and unreserved allegiance, and ignores the demands and the sacrifices which it imposes on him.

For us Catholics, the Christian social revolution is not a matter of "private judgment" or "private enterprise." It is a matter of corporate participation in international Catholic social action, the continuation by the Christian Kolonia of the revolutionary social work of Jesus Christ.

Free Eye Clinic

(By N.C.W.C. NEWS SERVICE).

Chicago, May 19.—More than 400 Catholic school children of the Archdiocese of Chicago have received free treatment through the eye clinic of the Loyola University School of Medicine in the first three months of its existence.

Opened in February in co-operation with the Catholic school board, the clinic is designed to examine and prescribe for children unable to afford private care.

Sisters of Chicago parochial schools each week visit the clinic in the Loyola Medical School to receive instruction in taking the visions of children under their care. When a child shows less than eight-tenths vision he is sent to the clinic.

One Cent Value on Cat Named "Thirty Cents"

Sancian Island, China, April 6—(N.C.W.C. Fides).—"Thirty Cents" is the name of the mission cat on Sancian Island, recently procured to rout the rats who have been eating the matches, books, pockets and clothes of the parish priest, Father Cairns.

Thirty cents is what the cat cost, so, in Chinese fashion, he got his name. But the rats have merely changed their methods, are now less bold, work at night and continue their ravages. Father Cairns writes that he will sell "Thirty Cents" for a penny.

"Now here again the Church came in to offer a set of principles and a program, realistic and just, penetrated with the spirit of charity. I read again and again the great *Rerum Novarum* of Leo XIII, and each time my mind seemed washed by a clean, bracing wind. There is no more searching analysis of the evils in modern economic society, and it seems to me to be a much more revolutionary document than the Communist Manifesto; for it strikes the root causes of social disorder, and, if applied, its principles would universally pluck them out. Let any man who foolishly thinks the Church to be the conservative ally of things as they are, no matter how bad they are, read Leo's doctrine or the recent *Quadragesimo Anno* of Pius XI, and then let him measure the gulf between the world that is and the world as the Pope would have it. I think he will agree that the world is much nearer Moscow than Rome, and that Pius XI, not Stalin, is the real revolutionist."

(From *Restoration*, by Ross J. S. Hoffman. Sheed and Ward, 1934.)