

# CATHOLIC WORKER

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Price One Cent

## LABOR DISPUTES ALL OVER U. S.

### Lumber, Textiles and Meat Packers Involved

### UNION ASKS OUR AID

In Springfield, Mass., members of the Typographical Union have been on strike against the four Springfield newspapers for the past nine weeks, and "every effort on our part," they write, "and by the State Board of Arbitration and Conciliation here has met with failure. Secretary of Labor Perkins sent Miss Anna Weinstock and Edward McGrady, who also failed to make progress with Mr. Sherman H. Bowles, publisher and owner... We have been harassed by court actions and other means employed by unfair employers. We have been picketing his newsstands on Sundays, of which the most part are at the entrances to Catholic churches. This we have now been restrained from doing."

Officials of the union at Springfield have appealed to THE CATHOLIC WORKER to protest against the terroristic tactics of the newspaper owner, the introduction of police to protect strikebreakers, the prohibition of picketing the avoidance of arbitration.

They have asked to distribute THE CATHOLIC WORKER in front of those Catholic Churches where there are news stands selling papers set up by strikebreakers. This distribution is for the purpose of acquainting Catholics with the social justice aims of the Church, and to call to their attention the encyclicals of the Popes on labor and capital.

#### Lumber Strike

Everett, Wash., once before the scene of a labor struggle, witnesses again marching men. On July 16, several thousand workers paraded in protest against the presence of troops and police and were attacked by the troopers. Fifteen were jailed, but the strikers continued to march, surrounding the jail and demanding their release. The strike of the lumber workers on the west coast has been going on for some

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## THE KIDS NEED MILK

As though we had the widow's cruse, we daily pour out gallons of milk for the children we bring to the Garden Commune in Staten Island. As though we had the Cure of Ars, miraculous grain bin, we set out hundreds of loaves of bread. The grocery bills are staggering but since the adults have

joined the meat strike (Communist) and the ice cream strike (Socialist) and are reducing in general—(Big Dan will look like a wraith with the end of summer)—we are not worrying. St. Joseph will provide. So if you have an impulse to help us in paying these bills, it is St. Joseph nudging you. Please help us if you can. As Ade says, "there are so many kids!"



## THE WORLD PREPARES FOR WAR!

Without exception the world prepares for war. Capitalist, Communist, imperialist nations as well as all others prepare for war.

Only the Church stands opposed to war—imperialist war and class war. We are not here speaking of churchmen but the Church.

As to preparedness, the Holy Father has spoken against an armed peace.

The War Department Appropriation Bill for 1936 reached the unprecedented peace time total of \$401,998,179.

Endorsing class war, Dr. Harry F. Ward, representing the American League Against



By Ade Bethune

### Catholic Worker Starts a Parish Maternity Guild

The parish of St. Veronica, where the office of THE CATHOLIC WORKER is located, will, we hope, have a Maternity Guild in operation by Fall. Several members of the Campion Propaganda Committee began work on the preliminary survey a week ago. They are able to give only occasional evenings to it, so it is slow work, the more so because of its absorbing interest.

The pastor, Father Delaney, has given us access to the parish records, and, guided by these, we have started on the ambitious task of visiting personally every member of the parish. For, before the Guild actually starts, we must know, at least approximately, how many contributing members and how many family members will be enrolled, so that we may be sure of having sufficient funds to pay expenses.

We have found far more cooperation than we expected among the Catholics of the neighborhood. Thirty-eight visits have been made so far, resulting in seven family members and fifteen contributing members. We had suggested twenty-five cents a month as the average dues for contributing members, but find many willing to give more.

#### Cosmopolitan

One difficulty, in this cosmopolitan neighborhood, is that of language. The very first visit made was to a woman who, we found after explaining the Guild to her for fifteen minutes, was not only quite deaf but spoke no English. We have found, however, one visitor who speaks Italian, and another who speaks Spanish—two of the most numerous of the national groups of the parish. There are many Lithuanians, too. Is there anyone among our readers who could give some time to this work and could cope with the Slavic

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### Catholics! Defend Victims of Class And Race Warfare

#### Scotsboro Boys, Herndon, Mooney and Billings, Framed by Bosses

"Render therefore unto ALL men their dues." St. Paul (regardless of race, color or creed).

For eighteen years now, Tom Mooney has languished behind the sombre walls of San Quentin, explaining a crime of which he has long since been proven guiltless. The only crime that he has been guilty of is that of believing that the workmen of this country have the right to organize in order to more effectively fight off the shackles of Capitalism. This is the "crime" he has been convicted of, though the legal records of the state of California would have it that he went to jail for taking part in the outrageous bombing of a "Preparedness Day" parade, a march which should have not been allowed anyway. It is a sickening mess of perjury, bribery, and general corruption that one must wade through to discover the manner in which Mooney was framed. Suffice to say, in this article, that he is the victim of what are generally known in "radical" circles, as the "bosses," and of a rotten political set-up; that the State of California has officially proven him innocent by refusing to press the last remaining indictment against him, that of murder; though Mooney himself has requested that it be done in order that he might have a chance to vindicate himself.

#### Black and White

The cause of the Scotsboro boys takes on a different aspect. Here we are again, face to face with America's own "Old Man of the Sea," race prejudice. Whether or no the nine youths, two of whom were thirteen and fourteen years old respectively at the time of their arrest, are guilty of raping two white girls of questionable character, has entirely lost its significance under the barrage of race prejudice that caused them to be framed. One of the girls retracted her statement, alleging that it had been made under duress, but that made no difference to the state. The only thing that mattered was showing the "nigger" his place.

#### Chain Gang Mercy

The case of Angelo Herndon is much the same as that of Tom Mooney. He was arrested while leading a demonstration for the reopening of relief stations. "Inciting to insurrection" was the charge. Of course the whole thing was ridiculous, but Herndon was a "radical," and worse than that, a

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War and Fascism, said at the Second American Youth Congress held in Detroit last month:

"A new social order will not come through love—a struggle must be conducted for it." Thus denying Christ, when He said, "Follow me, Love your enemies."

Inevitably blood will be shed, the blood of those who refuse to participate in war as well as those who fight. But Christ said, "Greater love hath no man than this, that he lay down his life for his friend."

The American League Against War and Fascism is sending out the following war questionnaire in which trade union members are asked to vote yes or no.

1. Would you join in a nationwide protest to prevent the United States from taking part in another war?

2. Would you unite in refusing to transport or produce munitions or other war supplies in the event of war?

3. Would you join in a nationwide protest to prevent the formation of a Fascist government in the United States?

#### Prepare to Oppose

To all these questions we would urge our readers to vote yes. But that does not mean that we would enter into a united front with American League which throughout all its very valuable educational work, preparing American youth to oppose war, is preparing those same young people to participate in the class struggle.

Yes—blood will be shed—and the blood of Catholic workers too. Such strikes and protests, no matter how peaceably carried out, would involve bloodshed. Striking workers would be shot down, imprisoned, tried for treason. But if one is working for the brotherhood

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### Catholics and Reds Protest Eviction Of Negro Tenant

Catholic interracial principles were voiced from a soap box on the corner of Ave. A and 16th St. one night last month when Bill Callahan and Peter Maurin on the invitation of the Communist Unemployment League spoke protesting the evicting of a Negro tenant who was married to a white woman from a tenement owned by Mr. Schneeweiss.

At that meeting and at previous meetings copies of THE CATHOLIC WORKER were distributed by members of the Campion Propaganda Committee who turned out, fifteen strong, to support the speakers.

Appearing in court also to uphold the Church's teaching on the Negro, half a dozen Campions accompanied the editors to a hearing in regard to this eviction and those of several other sympathetic tenants.

THE CATHOLIC WORKER showed so ready and confident a response to the Communist meeting, that we have not been invited since to continue expressing ourselves on the attitude of the Church toward the Negro.

## EASY ESSAYS

by

PETER MAURIN

### 1. NO RECOURSE

1. Politicians used to say: "We make prosperity through our wise policies."
2. Business men used to say: "We make prosperity through our private enterprise."
3. The workers did not seem to have anything to do about the matter.
4. They were either put to work or thrown out of employment.
5. And when unemployment came the workers had no recourse against the professed makers of prosperity—politicians and business men.

### 2. POLITICS IS POLITICS

1. A politician is an artist in the art of following the wind of public opinion.
2. He who follows the wind of public opinion does not follow his own judgment.
3. And he who does not follow his own judgment cannot lead people out of the beaten path.
4. He is like the tail of the dog trying to lead the head.
5. When people stand back of politicians and politicians stand back of the people people and politicians go around in a circle and get nowhere.

### 3. MAKER OF DEALS

1. A business man is a maker of deals.
2. He wants to close a profitable deal in the shortest possible time.
3. To close a profitable deal in the shortest possible time he tells you what a good bargain you are getting.
4. And while he tells you what a good bargain you are getting he is always thinking what a good bargain he is getting.
5. He appeals to the selfishness in you to satisfy the selfishness in him.

### 4. BUSINESS IS SELFISHNESS

1. Because everybody is naturally selfish business men say that business must be based on selfishness.
2. But when business is based on selfishness everybody is busy becoming more selfish.
3. And when everybody is busy in becoming more selfish we have classes and clashes.

### 5. TEACHING SUBJECTS

1. Our business managers don't know how to manage the things they try to manage because they don't understand the things they try to manage.
2. So they turn to college professors in the hope of understanding the things they try to manage.
3. But college professors

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# Campion Propaganda Committee

The Campion Propaganda Committee is two months old. In the last issue of THE CATHOLIC WORKER you read a statement of its ideals, how it was to be the right arm of THE CATHOLIC WORKER, to present the social teaching of the Church to the man on the street, to foster the spirit of the Liturgy in daily life, to practice the Spiritual and Corporal Works of Mercy, to organize Catholic Youth into intelligent, active bands of militant Catholics, to teach and to act in the mind of Our Mother Church, the Mystical Body of Christ, the Christian International.

It seems to have filled a need. Young Catholics, tired of the old lethargic "study-club" which talked about Catholic Action and the need of Catholic Action but never did anything about it, have been writing in anxious to learn and help. An active center has been established at 143A Harrison Street in Boston. Four solidly established Sections exist in New York City for Manhattan, the Bronx, Queens and Brooklyn. The mailing list of the CPC, a ten-page bulletin of Campion news issued twice a month for the present and weekly starting October, has grown to 750.

## Boston

During July the Campion organizer visited the Boston center and organized the group. He plans to do this for each section—if possible—sleeping in the headquarters of the section and "bumming" his meals from fellow Campions.

The most notable achievement during the month was the beginning of the week-end-study-retreats (called such for want of a better name). Father Gerald Ellard, S. J., conducted the first on "The Mystical Body of Christ—the Christian International," on July 5, 6, and 7, at the Farming-Commune on Staten Island. Over thirty were present and, considering the crowd, all went as smooth as possible. Compline was recited on Saturday night and sung on Sunday; and all assisted at Mass and received Holy Communion each morning. Over forty have registered for the next, to be given July 26, 27 and 28, by Father Paul Hanley Furley, of the Catholic University, on "War and a Catholic Peace." These week-ends, due to lack of space and beds, are open only to Campions. All the work was done by the Campions themselves—preparing meals, washing dishes, cleaning the house and making beds.

## Liturgy

The liturgical side of Campion life is specially stressed on the week-ends. The normal custom of the Campions is daily Mass and Communion and Compline in the evening, but on the week-ends we add Prime, which is said daily before Mass, and Vespers on Sunday afternoons. When these are well established, the Missa Recitata will be introduced, and we will sing the Proper and Ordinary of the Mass.

We have been sending the CPC to some of the subscribers of THE CATHOLIC WORKER in Queens, N. Y.; Germantown, Philadelphia, St. Louis and portions of New Jersey. If you have been one of them, if you are prepared to pray, act and sacrifice concorporately with us, if you think that twenty-four hours a day is not too long a time to spend on Catholic Action, will you write and say so? The dues are 25c a month, which covers the cost of mailing out the CPC, our semi-monthly bulletin and the cost of a number of pamphlets which we send to new Campions. We are looking only for "non-talking workers."

Pamphlets are to be issued con-

cerning the ideals and work of the Campions and a series giving the content of the lectures during the week-ends:

## Program

1. *The Catholic International—the Mystical Body of Christ*; 8 lectures; Rev. Father Gerald Ellard, S. J., of St. Louis University, July 5 to July 7.
2. *War and Class War; A Catholic Peace*; 6 lectures; by Dr. Paul H. Furley, of the Catholic University. *The Interracial Question*, 2 lectures, Friday, July 26 to Sunday, July 28; registration closes July 24—limited to 40.
3. *Human Rights; Ownership and Private Property; Usury and Interest*; 2 lectures on each of the above 3 subjects; *The Interracial Question II*—2 lectures; Required reading: "Human Rights" and "Ownership" by Dom Virgil Michel, O. S. B., and "Ownership" and "Interest" by Henry Carr, C. S. B. Friday, August 16 to Sunday, August 18. Registration limited to 40 and closes August 14.
4. *Criticism of Capitalism*—4 lectures. *Nationalism and Fascism*—4 lectures Friday September 6 to Sunday September 8. Registration closes September 4.
5. *Criticism of Marxism*—5 lectures: *The Christian Revolution*—3 lectures. Friday, September 27 to Sunday, September 29. Registration closes September 25.
6. *The Technique of Propaganda—Political action vs. Catholic action—the small newspaper as a propaganda organ*. PREREQUISITE: courses 1 and 2 or their equivalent in reading. 9 lectures by A. H. Coddington, Campion organizer. Friday, October 18 to Sunday, October 20. Registration closes October 16.

## TENTH LEPER CLUB?

Dear CATHOLIC WORKER:

How grand of you to acknowledge my little efforts so kindly!

I did so yearn to do something big for you—the table linen situation was indeed sad. In our house there are six children (at least there were till last July, when the youngest girl died of pneumonia. She never seems permanently gone, so I still say six). When they are provided for and one's parochial duties discharged there is small chance for largesse elsewhere.

So the idea of increasing subscriptions occurred to me; maybe among the new readers will be some with fewer responsibilities than we, who can provide some of the things you need.

Today I sent a box to you (parcel post). Maybe someone can use the few things. By the time our lads get finished with things there isn't much wear left in them. The pants are ready for the rag bag, but the coats fare better.

Thank you again for your artistic cards. Gratitude always seems a noble attribute to me. It so pleased our Lord in the tenth leper and its lack so saddened Him in the other nine. Wouldn't it be fine if all the grateful people in the world considered themselves as members of the Society of the Tenth Leper and prayed (whenever the spirit moved them) for the spread of this kind feeling?

I shall ask all the children to offer up Holy Communion for the success of your farm Commune and think Staten Island such a beautiful place to choose.

We spent a summer down there one year and the trees alone are worth the trip.

But now back to the kitchen for me; the hour grows apace and vegetables await my knife and hand.

With best wishes and the promise of many prayers.

ELIZABETH G. LAMB.

## Longshoremen Read Church's Teachings On Organization

In view of the International Longshoremen's Union holding their convention in New York the past month, THE CATHOLIC WORKER was distributed along the waterfront to dockmen, truckmen and seamen in general in order to acquaint these workers with the teachings of the Church in regard to organization.

In canvassing the neighborhood for the maternity guild it was found generally that the rank and file longshoremen were opposed to the Ryan set-up in the union, regarding the union as a racket. On the other hand they so strongly resent Communist interference that on one occasion when Rufus Massello and William Callahan were distributing, Bill had his face punched because one of the longshoremen thought he was a Communist.



LORD-HELP-US-TO-BE-CHRIST-BEARERS

By Ade Bethune

## Free Mooney, Herndon And Scottsboro Boys!

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"nigger." The state asked for the death penalty, but with all the benignity of a kindly old grandfather, the jury recommended mercy, "twenty years in the chain gang." Twenty years in the notorious Georgia chain gang! Picture, if you can, the lot of a "radical nigger" in the worst and cruellest penal institution in the world. The ankle chains, a cage crawling with vermin, toiling from sunrise till sunset in heat of the Georgia sun, beatings, lashings, and all the tortures that make the Georgia chain gang a by-word in America. All this because he, a person of color, presumed to lead a demonstration asking for enough to eat!

There are twenty million or more of us Catholics here in the United States—what are we going to do about it?

(The September issue of THE CATHOLIC WORKER will carry a summation of the Mooney case, and a resume of the cases of those Scottsboro boys whose hearings take place in September.)



## Day After Day

A day so wet and heavy that one could scarcely breathe. No sun, but the air felt hot as a blanket, hanging close over the city, and people walked around languidly, scarcely able to move with the oppression that was upon them.

Down to the Houston Street Home Relief Bureau with some friends who are on Home Relief and who are registering for work relief, and there marveled at the two policemen and five husky young men hanging around the entrance. Job holders they are, sneering at those who come for help. "A strong-arm squad," a member of the unemployed union told us, "to keep delegations out of the bureau. We were down last week, presenting a petition, and I got a black eye as a result. We come to ask for jobs, and all we get is kicks and curses."

A woman with a baby in her arms, probably not more than a few weeks old, came to ask why her rent had not been paid. She was refused admittance and told to leave her baby at home next time, with her husband, perhaps.

She did not speak English very well, but she made the strong-arm squad understand that "she had no husband."

And where did the baby come from, they jeered as she was forced to leave.

Down to Staten Island in the afternoon to see how the family there were getting along. Bernard and Rudy, two little boys, six and eight, from the Harlem classes, and a former Jewish rabbi, homeless

## Margaret Turns Reporter

(Margaret, the mother of little Barbara, who has been with us in the Teresa Joseph Co-operative for 18 months now, has been sick for the past few months. So, after leaving the hospital, she went down to the garden-commune for a month or so in the sun. She wrote at least a page a day, sitting still being the hardest thing for her to do, and the following is an excerpt from her month's writing):

I dressed quickly, had my breakfast and went to the beach. I saw fish swimming as the tide was going out. I ran in with my clothes and caught one and then six more. I could not see any more. I went to the house and I looked at the calendar and it said it was a fast day, so we all had fish.

The next day I put on a bathing suit and caught eight more fish. We all ate it and it tasted very good only it had too many bones. Bill and Rufus are digging, cutting grass and planting some kind of a climbing vine. Edson was chopping trees and helping Hergenham with a grape arbor. In the evening we played the piano, every one was singing and happy.

Tonight is Monday night. Hergenham is watering the garden. He was half finished and it started to rain. God saw that the garden was in need of a good watering, so he helped Hergenham with our CATHOLIC WORKERS vegetable garden.

All of us sat on the front porch. Teresa and I love to watch the rain fall. Then Rufus said lets put on our bathing suits and go for a walk. It was fun, rain pouring down on our heads and faces. Flashes of lightning showed us the way to the beach.

Teresa, Bill and Rufus ran up and down on the sand trying to catch the lightning. None of us were afraid. We walked up the country road stamping our toes. Rufus stepped on a frog, poor frog, and said let us take it up to the house and put it in Edson's bed. He will meditate on him. Rufus let the little frog go. We came in soaking wet. It sure was fun walking in the rain, thunder and lightning. If you have God in your heart he will protect you from all danger.

because of his conversion, are our latest guests there.

There was time for a swim before supper and the water was oily calm, with the sky hanging so low over it that you could almost reach up and touch it with your hands. We all crouched in the water, digging for small hardshell clams with our hands, and found a dozen. Teresa was best at it.

After supper the atmosphere was a little brighter, with the rays of the sun stealing out from under the heavy curtain of clouds and just a suggestion of freshness in the air. So the children and Stanley and I went for a walk, arriving back in the dusk, the children stumbling not only with fatigue but because they insisted on walking with their faces uplifted to the moon.

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Another morning, hot and heavy, and with the first rays of the sun the cicadas begin their triumphant song. Teresa woke me to tell me they were the first of the year and it was pleasant to lie there in bed and listen to the loud crescendo rising to a climax and dying out again drowsily.

The children played out under the apple trees after breakfast, waiting for the grownups to be ready for a swim while the tide was high.

Midweek as it was, the beach was deserted and it was refreshing to swim out into the calm bay and then float, bathed in both sea, sky and sun, and silence, too, save for the happy calls of the children as they played with the little waves that foamed up on the beach.

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The garden progresses and for the last week, with the heavy rains, there had been no need to water it. We are beginning to study sprays and the labels which proclaim their efficacy for aphids, thrips and leaf hoppers, Mexican bean beetles, black fly, soft scale and midge. We have been eating the lettuce, onions, radishes and a few string beans and soon the tomatoes will be ready. One of the best smells in the world is the smell of tomato plants, or perhaps the wet earth after a rain, or honeysuckle or privet hedge in blossom. The world is full of good smells down here after the heavy smells of the city and crowded humans. Even the poison ivy we have discovered has a delicious odor when it is blossoming. So there is at least one good contribution from that venomous weed which has caused at least two of our workers to swell and burn and itch through sleepless nights.

The only trouble with the garden commune is that one cannot be there all the time. There are a dozen permanent residents, and all the rest go and come to fulfill their duties in town as well as out. And it is always such a wrench to put on shoes and stockings and toil the hot long way up to the station and take the train into the city.

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Bernard has just come in with another bouquet for his mother. The two children pick daily bouquets which are gathered with loving care and then forgotten—wild carrot, wild onion, bay leaves, sassafras twigs, buttercups and daisies, Queen Anne's lace, clovers and the persisting honeysuckle.

From the open window by my side as I write, the smell of new cut grass is coming in from the field by the side of the house where Stanley is cutting. He has left the city streets and his apostolate of paper selling, has Stanley, and has become the guardian of the two small, colored boys for the week.

Today five little girls came down—Dorothy and Hattie, Louise, Bernice and Elinor. They, too, are Harlem children, and they don't need anyone to watch them, they said, because Dorothy is twelve and quite used to being guardian to three or four younger than herself.

The work in town calls, and one must go back and face evictions, court cases, hospital patients to visit, callers to see at the office and folders of letters which must be answered.



## Rosary College Will Welcome Negro Students

### Encouraging Catholic In- terracial News Sent by Chicago Correspondent

By ARTHUR G. FALLS, M. D.

4655 S. Michigan Blvd.

Unfortunately, in the last letter, one paragraph was omitted under the last heading: "Example." The meeting referred to was a mass meeting on "Race-Relations" given by the Lake Geneva Fellowship of Races and attended by over 2,000 colored and white young people.

#### Leadership

Perhaps the most encouraging news comes as a result of a conference with Sister Thomas Aquinas, president of Rosary College, River Forest, Ill., and with members of her faculty and student body. Not only does this college hope to have colored students enter both its regular classes and its Adult Education classes but it plans to develop an active program of interracial co-operation which will give to its students a fundamental concept of the Catholic attitude in regard to race-relations. A list of books has been furnished. A course of lectures on race-relations will be presented, as well as material for inclusion in the regular curricula of the school. The spirit which seems to govern the faculty of this institution is the finest which the author has witnessed in any group of Catholic educators.

With the work being done by Loyola University and that planned by Rosary, a decided incentive has been given to the proper consideration of the status of race-relations in our local Catholic educational institutions. Let us hope that it will not be long before DePaul, Mundelein, and the various academies and high schools will take similar forward steps. The excellent work being done in the Catholic schools of New York and New Jersey has had repercussions here, as well as the personal visits of Dorothy Day and Peter Maurin.

#### Union Discrimination

Colored workmen are being viciously fought by organized labor under the A. F. of L. in their effort to obtain employment in the Federal Housing projects in Chicago. Even in the South Side project, which involves a neighborhood inhabited mainly by colored people, this same opposition is felt. The story of the building trades unions here has been a constant story of discrimination and intimidation on the part of the A. F. of L. locals. Because many leaders are Irish, and, therefore, considered to be Catholics, this experience has aided in increasing the resentment of a large part of the colored labor group against Catholics. Left-wing unions here allow no discrimination either as to membership or as to employment. Here is an excellent opportunity for constructive action on the part of our local Catholics.

#### Unfortunate

Quite a good deal of local comment resulted from a letter from a Wisconsin pastor to *The Chicago Tribune*, advocating the barring of colored boxers from the International Golden Gloves bouts on the basis of the "fear" of dark skins on the part of foreign boxers. "I know how they looked upon them, for I had the experience myself," he says. Needless to say, the priest brought a deluge of criticism upon himself for this advocacy of discrimination. This serves as an illustration of what the author has always contended: that the lack of a truly Catholic attitude on the part of our Catholics within their own institutions has a definite reflection in the community at large. This letter of the priest has caused a

## HARLEM

Last Wednesday just the boys came. The whole bunch of girls had gone to Staten Island for a week in the country.

We found a pile of papers that Rufus had prepared with mimeographed statements for the parents to sign allowing their children to go on all-day outings in the parks. He plans to get a free transportation permit, to get some fellows to take the kids out and to beg some baseball bats and the like for playing in the parks. So here is an appeal: *Has anyone got old balls and bats?* We'd thoroughly enjoy using them. Bring or send them to 2070 Seventh Avenue.

Anyway, we spent the afternoon in great effervescence about these future hikes. We cut the papers into little slips—worked hard and fast like a busy workshop. It was a hot Summer day with drowsy concert of city noises: The sustained buzz of the hair drying machine next door. The loud rumblings of occasional trucks and busses racing up and down Seventh Avenue. The shrill notes of our scissors busily snipping away—and our neighbor, the barber, as concert master displaying his scissor virtuosity on some client's hair.

Once in a while a cool breeze tempered the hot syncopation of a distant radio and the good people sitting on their door step stared blankly at the passing crowds with faint sighs of relief.

It is really a crying necessity for the children to go out to the country. Two boys are back from their stay in Staten Island full of enthusiasm and grand stories. I think they should go again after the girls come back. And more boys ought to go and more girls. All the kids in Harlem ought to go (and there are quantities of them in the streets). All the kids in the city ought to go. All the kids. So many kids.

ADE.

good many Catholics to do some thinking on the matter.

#### N. C. I. F. News

The Chicago Branch of The National Catholic Interracial Federation is fortunate in having as its next president, Mr. Melvin McNary, an active proponent of interracial justice. Mr. McNary, also president of the Morgan-Park Chapter, has shown capacities of leadership which should make this year one of promise for the Federation.

#### Father LaFarge

An interesting group of young people gathered at the home of the author on June 18 to meet Father John LaFarge, S. J., noted Associate Editor of *America*, who discussed the fundamental principles involved in a Christian Approach to the problems of race-relations, and the efforts being made in the East by various interracial groups, and especially by students of eastern Catholic colleges, to bring about a more satisfactory state. He spoke most encouragingly of the steady lowering of the color bar by Catholic schools and of the records being made by colored students in these schools. Father Arnold J. Garry, former Loyola professor, also spoke of some of his experiences in eliminating many of the misconceptions which are met. The group consisted mainly of representatives of groups, both Catholic and non-Catholic, which have been quite active in interracial movements.

#### Cisca

*Cisca*, which has shown promise of leadership of our Catholic youth, has created an interracial committee as a sub-head of the Social Action Committee. We shall look forward with hope to the activity of this committee, since there is room in Chicago for much constructive activity on the part of *Cisca*, particularly in our Catholic educational system.

We shall appreciate any contributions to this letter by our Chicago readers.

## ST MARTHA



By Ade Bethune

## Maternity Center Run Single-Handed By Catholic Doctor

In a long, narrow room above a garage on East Fifty-sixth Street, reminiscent of the old Fifteenth Street office of THE CATHOLIC WORKER, we found a unique project in Catholic Maternity care. Here Dr. Marion Newcomer, moved by the same motives that prompted Father Schagemann in the establishment of the Maternity Guilds, began less than two years ago an impromptu clinic for mothers that, last year, cared for nearly one hundred.

Here the women of the neighborhood can come for pre-natal care. Dr. Marion arranges hospital care for them. They use the room as a social club in the afternoons, bringing the younger children with them to play around while they talk and read. Dr. Marion gives them classes in sewing, in child-care and training, in home economics and hygiene. She visits them in their homes, for, as she explained, medical care in a poor neighborhood can't stop with leaving a prescription and directions with a nurse. The doctor must often roll up her sleeves and clean the house as the first step in caring for a patient; she must be ingenious in making use of makeshifts, must find a basin and boil water and sterilize things, must show the family how foods and medicines are to be prepared.

"How is all this done? Who is backing the work?" people ask, as they do of THE CATHOLIC WORKER. And the answer is the same—God's Providence. While we were there, there was an anxious discussion between Dr. Newcomer and one of her young helpers as to the advisability of painting the room, to make it look more cheerful. But there is too much possibility of their being put out at any moment, as the room is only loaned to them; and besides, there is no money for paint. And Dr. Newcomer laughed off as an impossible extravagance the suggestion of someone that a telephone would be a great convenience.

She now has a small group of girls who give a minimum of two hours' time a week to helping her, both at the little St. Bernadette's Center itself and with the outside work. They undergo a training period of one year, one day a week, in medical social work and in Catholic doctrine and liturgy, doing field work at the same time under her supervision. Center can be kept open only on specified days, because there are not enough helpers to take charge all the time. If any of our readers are interested, they can get in touch with Dr. Newcomer by calling Wickersham 2-2893. The Center itself, at 348 East Fifty-sixth Street, is open every Friday afternoon for the registration of new patients.

## Catholic Worker Maternity Guild

(Continued from page 1)

languages? We need more Italian and Spanish-speaking visitors, too, as well as English.

The work has been full of surprises for us. The overwhelming majority of Catholics among the residents of the district, for instance. And, alas, the small number of children in the "average" family. The comparative infrequency for such a poor neighborhood, of families on relief, and the fierce pride of the Irish that keeps them from appealing for charity. The interest of young unmarried people in the Maternity Guild. The initial suspicion with which we are greeted, rapidly melting into the greatest friendliness. The high level of education and general intelligence.

#### Unions

Our visits have been productive of much besides information and interest in the Maternity Guild, too. Many of the families we visit are familiar with THE CATHOLIC WORKER—often their children have been selling the paper in the parish for some time. Most of the men in the parish are employed irregularly around the docks, and we have been able to see the effects of corrupt unionism in the fact that so many have dropped their union membership, partly because they can't pay high dues in these hard times, but even more because "the A. F. of L. union is just a racket, anyway."

There was the young Irish lad whose wife will have her first baby in a few months now. They weren't very friendly at first—they "stopped being Catholics," they told us, because the husband had a fight with a priest. But when we mentioned Father Delaney, he remembered him from another parish as "a real priest," and was easily persuaded to go to see him and arrange to have his coming baby baptized. We were grateful for our privilege when, with

shy tenderness, the young couple proudly displayed to us the beautifully worked little clothes the girl had been preparing for months.

#### They Could Afford a Baby

And the mother of nine children who was not much over thirty herself—first she told us she had eight, and then she counted again and remembered that she had had twins last time—who said "May God send us many more—we can surely trust Him to take care of them, whether me man is out of work or not." The oldest child, thirteen, had been just over age for the camp to which the St. Vincent de Paul Society had sent some of the other children, and her disappointment was tragic to see. Once again we felt highly privileged when we were able to offer her a vacation down at the farming commune on Staten Island. The child's ecstasy of delight, and her mother's joy, lighting up their faces, were more than reward.

And we shall not for a long time forget the sweet, sad-faced woman, looking older than her years, who showed us proudly pictures of her seventh child and told us in such detail about his growth and his charming ways. Her first six had been born dead, due to prenatal malnutrition, and now she can have no more. When times are better, she told us, they will adopt a child for playmate to their little one. And meanwhile, she was overjoyed to have the opportunity of being a contributing member of the Maternity Guild, a cause so near her heart.

The parish of St. Veronica is a poor one, and we fear there may not be enough contributing members to support the Maternity Guild. Will some of our readers come to our aid, and pledge themselves to small monthly dues as contributing members of THE CATHOLIC WORKER Maternity Guild of St. Veronica's parish?

## INTERRACIAL WORK BY ST. LOUIS CATHOLICS

### Catholic Worker Pastors Inaugurate Action for Negro Justice

By REV. ALBERT MUENTSCH, S.J.

A rational understanding of the phrase "social justice" means above all things that equal economic and industrial opportunities be open to all groups and classes in the community. To debar individuals, and much more an entire race, from such rights is the rankest social injustice.

The Catholic Church is, indeed, not conspicuous in legislating for "race equality," but she accepts it as a principle in all her spiritual ministrations. Of late years she has enlarged her program of religious and social work for the benefit of Negroes.

St. Elizabeth's Church in St. Louis, Mo., has long been noted for the fine missionary and apostolic zeal manifested by the Jesuit Fathers for the conversion of our colored brethren.

But of late years, with the coming of energetic men like Fathers Markoe and John Lyons, S.J., religious-social work has taken on a new impetus.

In order to imbue their people with the "social sense" the pastors subscribe for 400 monthly copies of THE CATHOLIC WORKER.

Three sodalities are in flourishing condition—one for men, another for women, and the third for young men and women. Every sodality has twelve committees, there being, therefore, thirty-six smaller groups actually interested in the development of some type of

religious or social work. These thirty-six committees cover every phase of Catholic action and make the "sodality" a real working unit devoted to the religious and social welfare of the parish.

However, we may call attention to a work of recent introduction, and one that promises large gains for the religious and social welfare of colored people in St. Louis, namely the "R" (religion) schools, in different private homes and centers of the city. Rev. John Lyons, S.J., has now about thirty such centers in operation. He is assisted by volunteer lay workers and catechists. The young ladies of St. Elizabeth's and from Loretto academies in St. Louis have been especially zealous and loyal in assisting in this apostolic work.

Besides this there is regular work, especially in instruction and administering the Sacraments, in the three Negro hospitals of the city.

May this work promote more and more the growth of racial understanding and harmonious co-operation between white and colored in our land!

Editor's Note—Father John O'Donnell, of Aquinas Institute of Rochester, N. Y., who has been recently put in charge of the Negro work in that city where there are only twelve Negro families which are Catholic, visited THE CATHOLIC WORKER office last week and was told of the work which is being done by Father Lyons' in St. Louis. The form that Father Lyons' work has taken there seems best suited to institute the work in other cities where there are few Catholic families and a beginning must be made.





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PETER MAURIN

STAFF

ADE BETHUNE

A. H. CODDINGTON



## SECURITY

Christ told Peter to put aside his nets and follow him. He told the rich young man to sell what he had and give to the poor and follow Him. He said that those who lost their lives for His sake should find them. He told people to take no thought for the morrow. He told his followers that if anyone begged for their coats to give up their cloaks too. He spoke of feeding the poor, sheltering the homeless, visiting those in prison and sick and also of instructing the ignorant. He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." He said, "Be ye therefore perfect as your Heavenly Father is perfect."

But the usual comment is: "You must distinguish between counsel and precept. You forget that He said also 'All men take not this word, but they to whom it is given.' 'He that can take it let him take it'."

Paul Claudel said that young people have a hunger for the heroic, and too long they have been told, "Be moderate, be prudent."

Too long have we had moderation and prudence. Today is a time of crisis and struggle. Within our generation, Russia has rejected Christianity, Germany has rejected it, Mexico fights to exterminate it, in Spain religious orders have been expelled, in Italy Fascism has exalted the idea of the State and rejecting the Kingship of Christ, has now a perverted idea of authority. Here in the United States the President on the one hand ignores the simpering approval our Ambassador to Mexico has placed on the persecution of the Catholic Church there, and is busy experimenting to find a "way out" of our economic ruin.

### We Oppose the Wage System

In this present situation when people are starving to death because there is an over-abundance of food, when religion is being warred upon throughout the world, our Catholic young people still come from schools and colleges and talk about looking for security, a weekly wage.

They ignore the counsels of the gospels as though they never heard of them, and those who are troubled in conscience regarding them speak of them as being impractical.

Why they think that a weekly wage is going to give them security is a mystery. Do they have security on any job nowadays? If they try to save, the bank fails; if they invest their money, the bottom of the market drops out. If they trust to worldly practicability in other words, they are out of luck.

If they sell their labor (see Peter Maurin's essays) they are prostituting the talents God gave them. College girls who work at Macy's—is this what their expensive training was for?—boys who go into business looking for profits—is this what their Catholic principles taught them?—are hovering on the brink of a precipice. They have no security and they know it. The only security comes in following the precepts and counsels of the gospels.

### Members One of Another

If each unemployed nurse went to her pastor and got a list of the sick and gave up the idea of working for wages and gave her services to the poor of the parish, is there not security in the trust that God will provide? This is but one instance of using the talents and abilities that God has given to each one of us.

What right has any one of us to have security when God's poor are suffering? What right have I to sleep in a comfortable bed when so many are sleeping in the shadows of buildings here in this neighborhood of THE CATHOLIC WORKER office? What right have we to food when many are hungry, or to liberty when the Scottsboro boys and Tom Mooney are in jail?

St. Thomas says, "The counsels of perfection are, considered in themselves, expedient for everybody," and he adds charitably, "but owing to the varying dispositions of people there are some for whom they are not expedient because their inclinations do not tend in that direction."

But to those in whose minds these questions are stirring there are those words directed—

"Today if you shall hear my voice, harden not your hearts."

*This is the true fraternity, which overcame the crimes of the world; it followed Christ, attaining the noble kingdom of Heaven.*  
—(From the Gradual for July 9.)

## LETTERS and COMMENT

Cookery

Dear Editors:

I'm glad to see your excellent Catholic newspaper for sale after services at the entrance of our Churches. The cost is only the price of a slice of chewing gum and those who read it become better informed as regards the teachings of the Catholic Faith. In time your circulation will exceed that of all the Catholic papers combined—I believe.

St. Vincent de Paul was a wonderful saint who was much amazed at how his work prospered even in his own day; it was a divinely inspired need of the Church. I could read his life over and over again—how pirates sold him into slavery and he was on the auction block and the savages counted his teeth and subjected him to a thousand brutalities, before they bought St. Vincent de Paul, and how he attempted to destroy all record of his sufferings and slavery, in his extreme modesty—how he was accused by a judge who shared his room, of robbing him of his money and was followed around by the judge and denounced as a rogue and a thief, which unjust accusation he bore patiently, and how God caused the real thief to suffer such pangs of conscience, that he sought out the judge and confessed his guilt.

Your tiny daughter might like the picture of the cows for her scrap book, a most wonderful gift from God to man—it gives man butter, cream (sweet or sour) butter-milk, milk, condensed and evaporated milk, cream cheese, American and Swiss cheese, oxtail for soup, calves foot jelly, beef, leather and buttons—the chickens give eggs, feather pillows and soup, and if you pack them with bread and sage before roasting, they have a way of adding a lovely chicken flavor to it. Your little Therese might cherish this information.

There is nothing like preparing your own meals when you vacation in the country, you are then assured of pure food and good blood. I've been a second cook in the Cat-skills where nearly 100 people were paying a big sum for board which tasted good, but quality was lacking and adulterations were being used. We used egg coloring, butter that never saw a cow, for baking, there is a liquid butter flavor too, just as vanilla is marketed.

By order of the first cook, chickens heads and eyes must go into the soup—the lungs, heart and windpipe are all stewed together, as is, and ground later into an entree. Some of these first cooks have violent tempers and they would threaten to do you up if you wasted any of their precious time to open and clean out what you are about to cook. In order to leave, I just had to get fully dressed and refuse to do another thing but sit on the porch; resignations are not accepted. Then the cook sheds real tears as you go away.

I am sending a few of my kitchen suggestions, which you may like to have. Mrs. Carleton Spler, a Protestant lady of Scarsdale, whose husband lectures on Advertising in Columbia, claims my cooking the best they have ever tasted, I have been told again and again that I'm very modest about my cooking ability.



By Ade Bethune

## "WE CAN'T AFFORD A BABY"— WHY NOT? AND OTHER THINGS

You asked for comment on the letter in the May issue evoked by Donald Powell's article "We Can't Afford a Baby." This letter states the factual case for thousands of our fellow Catholics—and our fellow workers regardless of creed, whom I include with us in this problem.

It is truly pitiful when this rich productive earth has been so mismanaged that the people living on it are obliged to turn against themselves, to fear their own powers of creation, to chart their human love in a lagging curve beneath the curve for employment and wages which is, in turn, a very much lagging curve beneath those for volume of sales and profit.

But this is the state of our world and it will take more than thunderful sermons on the sinfulness of birth control to change it. True as these sermons are, with the truth of the natural law, the words fade in the ears of a man and woman facing the world alone and beset with crying children who are already showing signs of anemia and rickets.

### BROTHERHOOD?

This is the point—why should that man and woman face the world alone? Where are the rest of us, their brothers in Christ? Have we not sense enough to see that, even for our own selfish good, we cannot afford to lose them—we cannot afford not to help them?

To come to the suggestions in Mrs. Cushing's letter, we must realize that the baby aid idea, free hospitalization and maternity insurance (repulsive phrase, as is a new life were a misfortune to be guarded against like fire or flood), are only palliatives whether church or state administered, and especially under state administration would be subject to the same inconsistencies, chicanery and failure of purpose as has that other palliative now in use—namely "relief." There would be even greater humiliation and violation of family privacy than have characterized relief. Imagine the Aldermen or the social service workers investigating "baby relief." They have penetrated the home. Let's keep them out of the bassinette!

### INDIVIDUAL RESPONSIBILITY

That leaves the State out but it doesn't leave the mammoth "Charities" as the only alternative—that imponderable affair with big names and alms boxes at one end and somewhere at the other end the unknown "Poor." I believe that our indifference would fade before a personal knowledge of the needs of our fellows. Who can foster a bank account after talking with the white-haired women who are tramping the streets looking for jobs and finding that only young girls are wanted? Who can buy stocks if he has looked into the faces of the men turned out of the armory loading rooms at closing time this past winter in New York?

Let the Church be only the connecting link between those in need and those not in need at the moment and it will find its "burden" of charity tremendously lightened.

### SUGGESTIONS

Let the bulletin board in the Church vestibule carry a notice like this: "Needed: 1 baby carriage, carfare to Schnectady to take a job, \$10 to redeem set of tools, week in the country for young woman, guarantors for 2 weeks in hospital (maternity), some one in vicinity of East 23rd Street to take care of 4-year-old boy for 2 weeks (father will take him home nights), 6 layettes or parts thereof, help in meeting funeral expenses." And then when inquiries are made by potential helpers (let your St. Vincent de Paul man or a priest be accessible in the vestibule after Mass) the conversation should be something like this: "I still have the baby carriage in storage that I had..." "Will you take it down to Mrs. Smith at 346 West N-tieth Street. She lives in the third flight

up." Or "Who needs his tools got out of hock, Father?" "It's Joe Daly, you'll find him down at the Union on 14th Street." There we have double-action good and education simultaneously.

### SOLIDARITY

It may sound like spreading the poverty but it is strengthening the solidarity of the faithful. The disease of society can be cured only by the practise of the doctrine of the common good. If we Catholics were Catholic in culture and action, we would not find the contradiction of the Daily Worker Salesman with a holy medal pinned to his shirt and the anomaly of an Irish Workers unit of the Communist Party.

In closing let me comment on a paragraph of Mrs. Cushing's letter, which showed the germ of a regrettable misunderstanding in contrasting the beauty of some of our Churches and the need of our poor.

### CHURCHES

The Church is the exemplar of communal ownership, of the goods of this earth administered for the enjoyment and benefit of all and were Her principles and doctrine to prevail among the people of this beautiful and rich America, there would be no occasion of our discussing whether or not we could afford a baby. For many of us, working or engaged in the desolate hunt for jobs that do not exist or vanish as we approach them, the beauty and quiet of the churches we can drop into at any time of day are all that we have or know of these things, our only reassurance that they exist. Let us make our churches more beautiful, and gifts to God the foundation of our philosophy of plenty.

A "foreign influence" I would like to see become native to this country (it comes to me from Leitrim), is expressed in this slogan: "What you give to the Church or the poor, you'll never miss."

### NEGRO AND INDIAN

Dear Editor:

Your very evident sense of the Mystical Body of Christ, and your equally evident readiness to use the means at your disposal to encourage and promote practical application of the doctrine and its consequences, prompts me to write this letter to you.

We have been engaged in works for the Indians and Colored people of our country for about forty-four years. The two races at the present time, in our country, comprise approximately 12,350,000 souls. Our congregation (The Sisters of the Blessed Sacrament for Indians and Colored People) numbers about 370 Sisters. We maintain 21 rural schools in the State of Louisiana for Colored children; and we conduct 35 elementary, 7 boarding, 7 high schools, and 1 university (for Colored) in various parts of the United States. We also conduct a house of social service in Boston, for Colored people, and a Health Center for Navajo Indians in Houck, Arizona.

Very simple figuring shows that the possibilities of achievement in this field almost infinitely exceed actual accomplishments. There is room and need for hundreds of additional missionary sisters, and for many thousands of additional lay Catholics who will interest themselves in this work to the extent of endeavoring to cultivate and spread a better attitude toward the work in general, and giving what material assistance they can. Educational, social, and religious works require a stable financial backing, and the people for whom our works are being done are not in a position to furnish a guarantee of such support.

His Eminence, the Cardinal Archbishop of Philadelphia, realized this situation, and several years ago authorized the establishment of a society of Auxiliaries of the Sisters of the Blessed Sacrament. Twice since its organization (in 1928) the

(Continued on page 6)



## CATHOLICISM AND CHANGING SOCIETY

By F. L. BURKE

In the world today there are two cultures, two major influences which take an organic view of life, Catholicism and Communism. Only they are universal, only they teach a doctrine involving man in all his activities from the cradle to the grave. Compared to Catholicism, Communism is narrow and exclusionist—it will not tolerate God and the spiritual. We Catholics do not disagree with the Communist so much on what is affirmative in his social creed as on what he denies and excludes. The militant atheism of modern Communism has obscured in the Christian mind whatever there might be really sound in the Communist movement.

There is an universal tendency towards the organic conception of the state as one may see from the spread of Communism in Europe and Asia, and from the rise of Fascism. In our own United States the recent Supreme Court NRA decision served to emphasize the incompatibility between the organic state and the form of the state envisaged by the Constitution. And it is not improbable that the Constitution will be eventually amended to remove to some extent this incompatibility.

### Idea of State

The organic state is not necessarily an evil, in spite of its contemporary exaggerations in Germany, Italy and Russia. There is, of course, always the danger that it will be too authoritarian, too totalitarian, and it is precisely on that point that most of the friction between the Church and the state arises. If the organically conceived state keeps within its moral bounds, restricting its regulatory activities to the economic and social orders, and does not seek to coordinate the consciences and religious convictions of its people, then Catholic social philosophy may see in it an instrument for obtaining and preserving the common good.

Amidst this universally developing totalitarianistic spirit in politics there is immense need of propagandizing Catholic social principles, of Catholic social action. Greater knowledge of Catholic sociology is needed among our Catholic people. The seminaries have taken cognizance of the importance of sociology in their curricula and it is not to be unexpected that the religious leadership of the next century will be where the social (sociological) leadership is. The influence of Christianity on the modern world will find its measure in the solution of the social question. The immediate future of Christianity will depend upon that solution, for whatever the ultimate solution is, it will have derived its principles from either Rome or Moscow.

### Red-baiting Scoren

Stupid and futile is the answer to Communism given in the form of anti-Communist movements, whether they be led by well-meaning Elks or patriotic Legionnaires, or by bourgeois Hearsts. The Communist movement cannot be considered as the work of Satan entirely. It is led by sincere individuals who realize all is not right in the social and economic, and they have a philosophy and a program of action intended to cure the evil. Communism has arisen as a reaction against a ruthless, immoral and inhuman capitalism. Society is sick and Communism is one remedy proposed. If we disagree with that remedy, we must present a better one. There is no divine sanction for capitalism or for any particular form of the state. Our Constitution is, after all, of fallible human origin. A priori arguments that Communism is opposed to American institutions are going to fall on deaf ears unless those "sacred" institutions are capable of insuring life, liberty and the pursuit of happiness for the masses.



By Ade Bethune.

## Ahead of His Time

How a distinguished Catholic layman, official and economist 100 years ago advocated and attempted to realize many measures now prominently featured in the New Deal program is related in a new volume by Sister Mary Ignatius, head of the Economics Department of Notre Dame College.

In the life of Jean Paul Villeneuve-Bargemont, a devout French Catholic who was also public administrator, legislator and reformer, she quotes from three of his volumes written in the early nineteenth century, in which he advocates the right of labor to organize for a living wage and decent working conditions, the taxing of wealth, homesteading, slum clearance, old age pensions, unemployment insurance, adult education and parent education. He improved social relief in the Province of Lisle, of which he was Prefect, declaring that "in order to render to everyone the dignity, liberty and welfare which is his portion, we must securely and permanently unite in an indissoluble bond the science of material wealth and the science of ethics."

A good motto for modern relief officials.

## BOYCOTT HEARST!

The effect of the widespread boycott of Hearst newspapers by radical and liberal groups, because of the Hearst policy of fomenting class war and imperialist war by his absurd red-baiting and militaristic propaganda, is seen in the fact that the Chicago American, one of his publications, was the only daily in that city to lose advertising in April, compared with a year ago. Hearst papers in Boston, New York and Pittsburgh also lost in advertising lineage, although nearly all other dailies showed a gain over a year ago.

The Hearst Metrotone News is also being widely and effectively boycotted. In Williamstown, Massachusetts, after a united protest on the part of the students of Williams College, the local theatre announced that the Hearst newsreel would no longer be shown there, and other colleges are taking similar action.

The Hearst reporting of the recent riot in Harlem, New York's Negro section, with its deliberate inflaming of the very race hatred he purported to condemn, was a typical example of his technique, which in a Southern town would probably have led to lynchings. In his California papers, which have been supporting the lawless vigilante attacks on organized labor, we recently came across the huge headline (did Mr. Hearst think it was news?): "Investigation Reveals Communists Preach Atheism!"

To all conscientious objectors to class war we say:

DON'T READ HEARST!

"To countenance race-prejudice is to confirm it; and to confirm it is to wound the very heart of Faith..."

Rev. Edward F. Murphy, S.S.J.

## THE BOURGEOIS MIND

By NICHOLAS BERYDAEV

(A digest arranged by Peter Maurin which will be continued from month to month.)

### A SPIRITUAL STATE

1. What does the word bourgeois actually mean?
2. It has remained unexplained though it has been so much used and so often misapplied.
3. Even when superficially used it is a word with a magic power of its own and its depth has to be fathomed.
4. The word designates a spiritual state, a direction of the soul, a peculiar consciousness of being.
5. It is neither a social nor an economic condition: yet it is something more than a psychological and ethical one—it is spiritual, ontological.
6. The state of being bourgeois has always existed in the world.
7. Its immortal image is forever fixed in the gospels with its equally immortal antithesis, but in the nineteenth century it attained its climax and ruled supreme.

### ENSLAVED SOCIETY

1. Though the middle-class society of the last century is so spoken of in the superficial social-economic significance of the term, it is bourgeois in a deeper and more spiritual sense.
2. This middle-class mentality ripened and enslaved human society and culture at the summit of their civilization.
3. Its conspicuousness is no longer restricted by man's supernatural beliefs as it was in past epochs.
4. It is no longer kept in bounds by the sacred symbolism of a nobler traditional culture.
5. The bourgeois spirit emancipated itself, expanded

and was at last able to express its own type of life.

### DENOUNCERS

1. But even when the triumph of mediocrity was complete, a few deep thinkers denounced it with uncompromising power.
2. Carlyle, Nietzsche, Ibsen, Leon Bloy, Dostoevsky, Leon-tiev, all foresaw the victory of the bourgeois spirit over a truly great culture on the ruins of which it would establish its own hideous kingdom.
3. With prophetic force and fire these men denounced the spiritual sources and moral foundations of middle-classdom and repelled by its ugliness thirsting for a nobler culture, a different life looked back upon Greece or the middle-ages the Renaissance or Byzantium.

### A NEW TYPE

1. History has failed, there is no such thing as historical progress.
2. The present is in no wise an improvement upon the past.
3. A period of high cultural development is succeeded by another wherein culture deteriorates qualitatively.
4. The will to power, to well-being, to wealth triumphs over the will to holiness, to genius.
5. The highest spiritual achievements belong to the past, spirituality is on the wane and a time of spiritual decline is a time of bourgeois ascendancy.
6. The knight and the monk the philosopher and the poet have been superseded by a new type—the greedy bourgeois conqueror, organizer and trader.
7. The center of life is displaced

(Continued on page 7)



By Ade Bethune

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—POPE PIUS XI (Forty Years After.)

## Protest

Press announcement of the appointment of General Hugh S. Johnson as Works Administrator of the City of New York called forth two telegrams of protest, signed by T. Arnold Hill, of the National Urban League, to Mayor LaGuardia and to Works Administrator Harry L. Hopkins, charging that the record of General Johnson was characterized by an almost utter disregard of the needs and rights of Negro citizens. Mr. Hill expressed the fear that General Johnson's tactics of race discrimination, if carried out in the City of New York, would result in increased racial tension in Harlem and might precipitate even greater disturbances than occurred in that section a few months ago.

## Work to Do!

Seven secular newspapers in West Virginia are now running the weekly "Catholic Columns" sponsored by the Catholic Literary League of Parkersburg, W. Va. Each article, from 300 to 500 words in length, describes the doctrines and practices of the Church in such an interesting and informative manner that non-Catholics have written from several hundred miles away for further information. The League would like to hear from other Catholic action groups in various parts of the country in reference to spreading the work. Address the Secretary—Catholic Literary League, P. O. Box 685, Parkersburg, W. Va.

## Strikebreakers Thieves, Says San Diego Pastor; Hurt Parishioners Object

"Every individual created by God is entitled to a living wage for his labor and he has no right before God to sell his labor for less. The strikebreaker who takes his place is a thief who sells his God-given right. Anyone who tries to break the strike is an enemy of human happiness and destroyer of national freedom."

With these ringing words Monsignor Hegarty, pastor of St. Joseph's Church in San Diego, California, denounced the attacks on labor which have distinguished his section of the state, at the first of a series of open forums conducted by him at his church. His address also included a condemnation of the corrupt capitalist press and of the local public utilities, and drew such fire from some of his audience that the meeting broke up with booing and hissing and a near riot.

### Those Radical Church Fathers

When the Monsignor quoted St. John Chrysostom: "Is not the earth and the fulness thereof the Lord's? If, therefore, our possessions are the common gift of the Lord, they belong also to our fellow, and all the things of the Lord are common," there were no objections because, to quote a local Catholic paper, "although the Fathers of the Church would say some drastic things once in awhile we all know they intended well and that their hearts were in the right place."

But some of his audience, of the type who are ardent proponents of social justice until it hits their own business dealings, objected strenuously when the speaker began to apply his principles to local conditions. He pointed out that the wealth of America, Congress, the legislatures and most of the newspapers are controlled by about fifty financial autocrats with their satellites. A parishioner associated with a local bond company objected, whereupon Monsignor Hegarty illustrated his point by the revaluation proceedings approved by the local council for the Byllesby Company, large California utility. He was contradicted by another parishioner, a member of the council which had just been accused of being dominated by corrupt influences. Then the deputy district attorney and other influential parishioners objected indignantly to the speaker's thesis, and someone began to boo, whereupon the meeting was adjourned and the audience with difficulty persuaded to leave the hall.

### Keep Out Strikebreakers

But before they went, Monsignor Hegarty had a little more to say on the subject of strikebreaking. Neither the militia nor the police, he declared, should be called in to help break a strike. They should be called in, he added "to protect life and property. They should protect the life of strikers as well as the property of the factory owner. But the striker's property is his labor and the wages he can get for it. He should not be deprived of that by unjust means. Local workmen seldom come in to break a strike. Gangsters are sent in by professional strikebreakers for a specified sum. They have no local interest in the place, the workers or the business, and if the State authority is to be called in at all it should be called to keep those gangsters from depriving the local laborers of their just rights."

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



## A QUIET EVENING—AN ACCOUNT OF A COMPANY UNION MEETING

Correspondent Tells Story of "L" Workers Gathering and Lays Bare Futility of Proceedings

(Being the account of a company union meeting by a worker-correspondent.)

The company union, Local No. —, called its meeting to order at 9 o'clock in a small upper room in Swiss Hall.

There were 21 members present at this evening session and 8 were present at the morning meeting. This handful was all that came out of 450 guards in the Eastern Elevated Division of the Third Ave. and Second Ave., which latter includes Astoria and Willet's Point trains. There are 237 men (guards) on the Second Ave. elevated. So less than five percent see fit to attend these meetings and apparently, this is the usual thing, for the room in which the meeting was held could hold scarcely more than 25 men.

The regular meeting opened with a Mr. D. calling the attention of the officers or delegates to the ruling that a man who "misses" twice in one year is suspended for three days. (A "miss" is a late report, be it only two minutes, or no report at all.) Mr. D. protested that such severity was very unfair and other old-timers backed him up in his protest.

### Work of Mercy

Then it was reported by the secretary that a certain Mrs. S., wife of a guard, Second Avenue, who has been sick in the Post-Graduate Hospital for the past two weeks (the man is father of five children) appealed to the Brotherhood for help. It appears that she is now receiving \$3.50 a week from the Company Relief Fund, which, I believe, is kept functioning by deductions each month from each man's pay. Attention was called to the ruling that no collections may be made among the men to help out such cases. This is a company ruling. So a motion to collect a purse for this woman was ruled out on this score, though it seemed

rather evident that no one favored the motion.

Shortly after the financial status of the local was reported. It seems that the whole division has \$450 in the treasury, while \$237 of this is dues from the Second Avenue men.

### Workers Bicker

Then a debate which occupied three-quarters of the meeting took place. Mr. D. had a motion before the house that the five-day men (i.e., men with a run, men who have seniority, and are therefore privileged) should have first choice of the special trains each Saturday, that they should come before the extra men when this work was being distributed. He argued that to give the extra man this work and exclude the old-timers was to "take away my seniority." No one could get his point, and every one, older men included, were against him. There is only a possibility of work for the extra man at any time, and since not one of the older men wanted to work Saturday, the motion was killed. Mr. D. dropped the remark that since the 10 percent cut he was hard pressed. One of the extra men got up and very excitedly called him to task for this attitude. He pointed out most bluntly that if it were the 10 percent that he was after why not go after those who took it from him instead of trying to take the bread and butter out of the extra man's mouth. "Why not fight for it?" he said. Every one was taken by surprise, and I do believe he, himself, was unaware of how excited he became. There was a half minute of silence.

### Evasive Replies

The quarrel of the evening was settled when the motion was passed unanimously that no more be said about five-day men making a play for the specials on Saturday, and when the officers promised to fight for a return of the 5 and 10 percent cut on five and six-day runs.

The refreshments were served in the gymnasium, where a couple of sets of Irish dances were held to the accompaniment of a fiddle. Every one was singing as he left.

I observed one thing only: The old policy of divide and control is being used very effectively. Instead of bargaining with capital, laborers are bickering with each other while the I. R. T. runs off with the bone.

### Don't Read Hearst! He incites class war!

done a wonderful job by organizing many different groups of young girls, boys, and children, always keeping as their goal the advancement of the Catholic religion and the fostering of high ideals.

### Royal Club

As a necessary instrument for the development of the character of the young men of this neighborhood the Guild is in direct contact with The Royal Club, an organization of young men to meet the urgent need for physical recreation by the formation of various athletic teams. Nevertheless, the advancement of Catholic ideals is always kept in mind.

If the ambition of this club materializes, this neighborhood will change. For the younger generation will make up the future citizens and will surely see, if our ideals take effect, that this is brought about.

FREDERIC GONZALEZ.

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



By Ade Bethune

## Clergy Protest Against Fascism and Red-Baiting

Monsignor John A. Ryan of the Catholic University, Father McGowan of the National Catholic Welfare Council and Rev. John W. Keogh, Chaplain of the Federation of Catholic College Clubs in Philadelphia, were among the Catholic signers of a recent interfaith protest against proposed fascist laws to limit freedom of speech, assembly and the press. Their statement read in part:

"As clergymen of three faiths—Protestant, Catholic and Jewish—and citizens of all parts of the United States, we feel impelled to warn the nation against the imminent dangers which threaten our constitutional liberties. We unite in condemning as un-American what appears to be an organized and widespread effort to induce both Congress and the several states to pass laws designed further to restrict free speech, free assembly and a free press.

"Some of the organizations sponsoring this repressive legislation are no doubt sincere in their patriotic purpose of defending Americanism, but they appear to be strangely ignorant of this country's principles of freedom. Other organizations appear to be moved by a desire to repress demands for economic change on the part of labor and to maintain the special privileges and power which they now enjoy.

### Oppose Violence

"We are opposed to the use of force and violence. It is for that very reason that we feel impelled to point out that to enact measures which would exclude any political group—no matter what its aims—from the ballot, would have the effect of encouraging violent action on the part of those groups against whom the door to orderly political action had been closed.

"We feel that once the bars set up by the founders of our nation against restricting free speech are let down, the way will be open for further and further encroachments upon the liberties of our people, until we may be forced to tread the bitter road of dictatorship with its denial of the very fundamentals of American democracy. Both the Fascists and the Communists deny the rights of free speech in countries which they control, but we should abhor their common practice and should scorn to adopt their methods in our free land.

### Condemn Vigilantes

"Still more strongly do we condemn those outbursts of violence and lawless suppression of civil liberty by organized vigilantes and armed mobs which have occurred in a number of our states.

"We therefore call upon the people of our respective faiths to arouse themselves at once to these dangers, and to exert their immediate influence as citizens for the preservation of the rights and responsibilities of free speech, free assembly and a free press.

## Letters

(Continued from page 4)

society has received a special commendation and blessing of our Holy Father, Pope Pius XI. With his blessing His Holiness most earnestly urged us to strive to enroll the "greatest possible number of Catholics" of our country in the work of evangelizing these two races, through this Auxiliary Society.

As a congregation of religious women, constantly engaged in missionary work, we have found it quite difficult to make the contacts that would bring us a large enrollment in our Auxiliary Society. This has been a real handicap. As a result the membership of the society is very far from adequate. Because of the possibility of reaching many thousands of zealous, mission-minded Catholics through your very splendid paper, we are appealing to you to publish this letter.

Membership in the society is open to all Catholics. Conditions of membership are simply registration of name and address here at our Mother house (Cornwells Heights, Pa.), and payment of annual membership dues of one dollar. Members are asked to recite occasionally the aspiration: "O, Eucharistic Heart of Jesus, have mercy on us," that God may inspire and direct our efforts in behalf of the people whose welfare we are seeking.

We most earnestly appeal to the readers of THE CATHOLIC WORKER to identify themselves with this particular phrase of Catholic Action. Their cooperation will make it possible for us to maintain and even expand our works for our Indians and Colored people, and will most certainly draw down on themselves and their own undertakings the blessing of Christ Jesus, the divine Missionary. (Enrollments may be sent to the Secretary of Membership, A.S.B.S., Cornwells Heights, Pa.).

Very sincerely yours in Christ,  
Secretary of Membership, A.S.B.S.

### St. Anthony's Welfare Center 432 East 135th Street New York, N. Y.

My Dear Friend:

As I write this message, I know that if I look out of my window my eyes will meet a sea of familiar faces, yes a sea of them, for at this very time every day—about a hundred of the "city's forgotten"—make their way to my door seeking food and shelter. I can give only the food, the shelter I am unable to provide. Were you to see these men there would be no need of appealing to you, for your heart would go out to them.

I have given considerable thought to a project which I hope to realize, a project that will meet the needs of these men both spiritual and temporal. My words fail to do justice to the destitute condition of these men, all of whom I know so well by contact. Of the personal histories of these men I know very little, for unless a man volunteers information I never question him as to his race or religion. I fulfill only their immediate charitable needs, regardless of their color, their race, or their creed.

I intend to buy a large house and a few acres of ground. Here these destitute men would be able to keep their minds and hands occupied, thereby paying for their maintenance, and help defray expenses of the upkeep of this place. They would help the Mission and its various activities, by helping with the printing, publishing, etc. My first endeavor will be to rekindle in the hearts of these men the Faith they once practiced. I will let no opportunity pass to impress on them their obligation to God as Christians, regardless of what religious denomination they favor. Once they have found work on this place these men will abandon the idea that God and man have forsaken them.

My plan involves an outlay of about \$5,000 for which I am at present campaigning. I trust that I have shown my cause to be one worthy of your further considera-

## IMPOSSIBLE TO CONTROL SWEATSHOP HOMES, SAYS RADIO SPEAKER

One Million Women and Children Employed at Low of Ten Cents Per Hour

"No less than one million women and children are employed in industrial homework in the United States, according to estimates" said Miss Rose Schneiderman, president of the New York and National Women's Trade Union League and only woman member of the Labor Advisory Board of the NRA in a radio talk over Station WEVD.

"It is true that the NRA has prohibited homework in no less than 93 industries...but we must admit that there is a large and wholesale violation of the homework provisions even in these industries. At a recent hearing on the embroidery industry, in which homework is forbidden, hand embroidery manufacturers claimed that sixty-five thousand homeworkers were employed by them. The New York State law now provides for regulation and inspection of conditions under which homework is done in cities of over two hundred thousand and in multiple dwellings. However, smaller communities are without regulation or inspection and you cannot inspect one million homes. You cannot keep track of the earnings and hours of work. You cannot station a policeman to prevent child labor.

"But homework is still permitted for quite a number of industries...infants' and children's wear, knitted outer wear, dolls' dresses, leather goods, handkerchiefs, hand-crocheting and embroidery.

"At this same hearing on the hand-embroidery industry...it was continually admitted by the employers themselves that the average wage of the workers was 10 cents an hour. For instance, in a Brooklyn tenement house, five of a family of nine were found working. For 80 hours of work put in during one week by these five people they earned \$5. And from this \$5 you must make deductions for rent, light and tools—the earnings probably were nearer \$4 than \$5.

"Obviously it is impossible for the worker to live on these wages. What happens is that the community foots the bill which the employer should be paying. In one state it was estimated that 35 percent of the homeworkers admitted getting home relief and probably a great many more who receive it were afraid to admit it."

### RELIEF WAGES

A statement demanding that prevailing wages be paid on relief work projects has been signed by a large group of Catholic, Protestant and Jewish clergymen and sent to President Roosevelt.

"We are convinced that Congress should at once pass a bill providing not only relief but work for the unemployed; and that this work should be paid at a wage equal to the prevailing scale in every section of the country," the statement said in part.

The signers include Monsignor John A. Ryan of the National Catholic Welfare Conference; Father Lawrence J. Sheehan, Dr. Reinhold Niebuhr, Rev. James Myers, Industrial Secretary of the Federal Council of Churches; Rabbi Sydney Goldstein and others. (NCJC).

tion. I am appealing for assistance not for people in foreign lands, but for men right here at our own doors—in New York City. I can only ask that before you put this letter down, you resolve to share with these men some little comfort which you enjoy. No matter how small your donation be, do not hesitate to send it.

God will realize your sacrifice and bless you for it. Please don't place this message away without heeding its urgent appeal.

Faithfully yours,

REV. JOSE CACELLA.

## A Neglected District

The section, including 110th to 116th Street, between Park and Seventh Avenues, is called "The Porto Rican" section of Harlem. It is needless to say, however, that during the past eight years other nationalities have been slowly creeping in, namely: Negroes, Chinese, Cubans, and other Latin Americans. Nevertheless, there is a great majority of Porto Ricans.

The typical Porto Rican is usually a factory worker. There is a great deal of home work going on, all the members of a family, for instance, working on lampshades, wigs, handkerchiefs, or rhinestone buckles.

The pay for this kind of work is very low, an entire family working at the rhinestones for four hours to earn only about a dollar between them.

### Recreation

Since the average Porto Rican is forced to leave school at an early age, the scarcity of proper activities or recreations, plays an important part in the shaping of his character. Though every other neighborhood has its community centers and playgrounds, the Porto Rican section has none. And as a direct result of this, the younger generation is forced to seek recreation in poolrooms, street corners and dance halls. This is an evil which is always present in almost any big city.

It is necessary that these conditions be ameliorated. With this in mind, a group of women throughout the city have formed an organization called "The Elizabeth Seton Guild" for Catholic Action. Since their foundation they have



## BOOK REVIEWS

## TECHNICS AND CIVILIZATION.

By Lewis Mumford, Harcourt Brace & Co., N. Y. 1934; 495 pages.

The influence of the machine on Western civilization has probably never been so well treated as it is here by Lewis Mumford. The evolution of the machine age in which we live has been on the whole appraised with uncritical zeal by historians, sociologists and philosophers. Only now that society is feeling the evil effects of uncontrolled mechanism, of profit-motivated capitalism, are thinkers beginning to make a sound and rational critique of technical culture.

Tracing back the origins of mechanical invention, Mumford finds the industrial revolution of the eighteenth century, which to most people was the only industrial revolution, was merely one development in a gradually forming mechanically minded culture. The machine had its beginning away back in the tenth century and has marched down to us through the Middle Ages. With the breakup of the Middle Ages and the collapse of the medieval guilds, modern capitalism came into being and took the machine to itself for its own advantage, for its own private profit.

The close connection between capitalism and technics in which the latter was subjected into being the instrument of profitable mass production, has resulted in an unsocial development of machinery and mechanical processes. Considering the progress of science and invention in the past few decades, one would expect greater ease in living, more security in life, more leisure, increased creative activity and a higher cultural level. That such is not the case indicates something is wrong. The problem before us is how to utilize the marvellous achievements of technics in bettering the life of the masses.

Rejecting modern industrial capitalism, as well as the militaristic method and absolutism of the Russians, Mumford proposes a scientific economy which he calls "basic communism" and under which there would be a rationalized production and a normalized consumption. In Mumford's description of his "basic communism" there are striking parallels to certain propositions in the papal encyclicals, although they are not mentioned. Lack of reference to Catholic sources, coupled with repeated references to Marx, Thorstein Veblen, Sombart, etc., should not prejudice Catholic readers against such a work as this. We must take the truth where we find it, even though it be mingled with error.

*Technics and Civilization* is a book of significance to all those interested in that "uplift of the proletariat" to which our Holy Father has called us. In contains enlightening information on the inventions of the Middle Ages and the social control of them by means of the guilds. It is an excellent antidote for much of the history we have been taught regarding the English industrial revolution of the eighteenth century and its "beneficent" influence upon English social life.

By way of adverse criticism I can only deplore the occasional references to the "myths" of Christianity and to the three or four pages devoted to a sentimental eulogy of birth prevention. They are sad spots on an otherwise remarkable work.

FRANCIS L. BURKE.

*The Catholic Church in Action*, by Michael Williams (The Macmillan Company, New York), with its 360 large and closely printed pages is a veritable treasure trove of ecclesiastical information. Its objective is to set forth the active influence the Church exerts upon the world; what means are applied and what forces are engaged. In Rome itself, the Vatican, the Papacy, the Cardinals, the Curia with its congregations, tribunals, offices, commissions, and the diplomatic corps are outlined and discussed. The

Church in the world at large furnishes the following chapters: The Hierarchy, the Parish, the Missions, Oriental Rites, Religious Orders, Catholic Education, the Liturgy, and Lay Action. The author has consulted a great variety of sources including Canon Law, Church History, Liturgical Manuals, Encyclicals, Statistics, etc. The whole is a very readable and properly arranged work. It has the special merit that much valuable and interesting information otherwise dispersed in many volumes not very accessible to the ordinary reader, is presented in the proper setting. Chapters on Charity and Social Action might have been added, but I suppose the line had to be drawn somewhere. However, on page 261 No. 6 should have been added that the Armenians are at present under the Patriarch of Cilicia, Avedis Petrus XIV Arpiarian, residing at Beyrout, who presided at the last Oriental Council and sojourned for two years in the United States. Most of his Catholics formerly living under the Turkish government in Armenia, bishopric of Marash, followed him to the Lebanon. His patriarchate is still disrupted, but he has more freedom in exercising his jurisdiction. Mr. Williams has provided a good book that should be found in every Catholic home, institution, library and rectory.

KILIAN J. HENNECH, O. M. CAP.

## Press Notes

*Crimson and Gray*, published by the Students of St. Joseph's College, Philadelphia, Pa. makes a serious error in publicizing for Benito Mussolini. We would recommend a more serious consideration of the Catholic Church vs. the Totalitarian state. It is as well to allow oneself to become propagandized to such an extent.

"The Joist Movement" in the *Christian Democrat*, published by the Catholic Social Guild of Oxford, England, is a valuable summary of the history and action of the Belgian Youth Movement.

The *Liguorian*, published by the Redemptorist Fathers of Wisconsin, comes as a rather pleasant surprise. Though much of the fiction is poor, the features are excellent. Rev. R. J. Miller begins a new translation and summary of Quadragesimo Anno (calling it "The Fortieth Year") which is about the best yet. It is translated into simple English; that does not attempt to imitate Ciceronian Latin, thank God! It is to be hoped that the articles will be collected into a cheap pamphlet and widely circulated. It is too short in its present form to be of enduring value.

## INSURANCE

Passing over the Insurance Problem as exhibited in the *Sign* (Union City) we can really recommend "Can Saving Become a Vice?" by R. D. Skinner and agree that it can and does. Alfred Greene of Toronto and a good friend of THE CATHOLIC WORKER talks about "Canada's Red Press" eloquently and well. A list, formidable enough, of red publications compared with the 7,000 registered members of the Communist party in Canada shows the extent and power of the party.

"The Third International in Canada works not by gold but by the drive and vigor and self-sacrifice of those who are willing to go all the way for an ideal." Greene has abandoned red scares for a willingness to go all the way.

Let some of our zealous Catholics go that way too, and abandon all for the ideal. There are 40 newspapers and magazines carrying on the work of the Third International in Canada. This for 7,000 Communists. To equal this, there should be about 100,000 Catholic newspapers and magazines in America with 10,000 issued oftener than once a week. But there aren't. This means that Communism has a more efficient propaganda system than Catholics have. As Mr. Greene points out, the issue is between Catholicism and Communism.

## THE BOURGEOIS MIND

(Continued from page 5)

and transferred to its periphery the organic hierarchical order of life is being destroyed.

## LEON BLOY

1. One of those whose rebellion against the bourgeois spirit was most uncompromising and bitter was Leon Bloy the remarkable and little known French Catholic writer.
2. Bloy, who lived all his life unrecognized and in dire misery, has written an extraordinary book *L'Exegese des Lieux Communs* which is a searching examination of the commonplaces of bourgeois wisdom.
3. He gives a wonderfully witty metaphysical interpretation of the pronouncements which are the bourgeois rule of life.
4. Thus in "Dieu ne demande pas tant"—God does not ask all of that—he endeavours to penetrate the secret movements of the heart and mind and will of a bourgeois to expose his specular metaphysics and mysticism.

## LEON BLOY'S SAYINGS

1. The bourgeois, even when he is a good Catholic believes only in this world in the expedient and the useful he is incapable of living by faith in another world and refuses to base his life on the mystery of Golgotha.
2. The magnificent superiority of the bourgeois is based on unbelief even after he has seen and touched.
3. Not upon the utter impossibility of seeing and touching due to unbelief.
4. The bourgeois is an idolater enslaved by the visible.
5. Business is the bourgeois God his absolute.
6. It was the bourgeois who crucified Christ; on Golgotha he cut the world off from Christ, money from the poor.

## THE POOR AND MONEY

1. The Poor and Money are great symbols for Bloy
2. There is a mystery of money its mysterious separation from the spirit, and the middle-class world is governed by this money benefit of the spirit.
3. Middle-classdom is, opposed to the absolute, it is destructive of eternity.
4. A bourgeois may be religious and this middle-class religiosity is more hateful in Bloy's eyes than atheism.
5. How many such bourgeois idolaters did he discover amongst "good Catholics"—the Lord Christ is very decorative in shops.
6. Leon Bloy studies the average bourgeois but the problem can be deepened.
7. In the higher degrees of a spiritual life the bourgeois spirit paralyzes all spiritual movement and extinguishes the fire which is the very essence of the spirit.



## What Is a Parish?

"Every parish presents a miniature of the mystical body of Christ. Christ is its Head, Lord and King. This fact imposes a serious obligation on the parish priest. It demands that he master the profound concept of the Church as announced in the New Testament and in the teaching and tradition of the Church, and that he earnestly strive to fashion his parish after this pattern. For as a miniature of the body of Christ, the parish is to be animated, dominated, and transformed in all its departments of life by the spirit of Christ. Its associational process is to realize in its territory the idea that all the faithful are the members of the family of God, and constitute a people, a spiritual edifice."

FATHER JOHN J. HARBRECHT



By Ade Bethune

## Facts About America

1. A sixth of the entire population of the United States is on relief.
  2. A fifth of all formerly employed workers are out of jobs.
  3. A third of all our aged are dependents.
  4. Two fifths of those on relief are children.
  5. Nearly half of all Americans do not get proper medical care.
  6. Millions of Americans live in homes little better than hovels.
  7. Even in 1929 the workers' average annual income was only \$1,475.
  8. In 1929 the annual earnings of 18,000,000 workers were under \$1,000 apiece.
  9. In 1929 the annual earnings of 28,000,000 workers were under \$1,500 apiece.
- From Relief Administrator Harry L. Hopkins' Chicago talk, March 1, 1935.

## THE BOURGEOIS SPIRIT

1. The bourgeois is out for the conquest of the world and Jesus says to him "Woe to you because you love the uppermost seats in the synagogues and salutations in the market-place."
2. And his interest in this world are repudiated by Jesus in the words "Seek not what you shall eat or what you shall drink... for all these things do the nations of the world seek."
3. Christ said to those whom he chose: "If you had been of the world, the world would love its own, but because you are not of the world, therefore the world hateth you."
4. The world is the bourgeois spirit; it is not God's creation, the cosmos which the Son of God could not deny but the enslavement and the over burdening of God's creation by passions and concupiscence.

## Ills in AAA Spur Share Croppers to Organize

By WARD H. RODGERS

Federated Press

Though some 4,000 prosperous farmers, including 172 big plantation owners from Arkansas, have been whooping it up for the AAA in Washington, sharecroppers, tenants and day laborers throughout the south are organizing because their income is at "belly-hunger point."

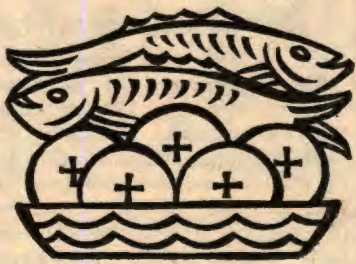
Sec. of Agriculture Wallace's program has aggravated the poor farmers' condition rather than helped it. He admits that their income has been reduced to \$250 a year. This is what has led sharecroppers, the dirt farmers of the south, to organize, not "communist and socialist agitation," as is charged.

The most important grievances of the Southern Tenant Farmers Union grew out of the AAA program and its cotton acreage reduction contract. Briefly, these are:

1. Sharecroppers and tenants are supposed to have government-rented acres rent-free for food and feed crops for home consumption. But most planters have demanded that these be sharecropped as usual, which means that both the sharecropper and the government pay rent on the same land.
  2. Many plantation owners have been selling wood from the plantation lot to sharecroppers in violation of the contract, which permits sharecroppers to take wood free.
  3. Hundreds of sharecroppers in eastern Arkansas have been forced to sign guardianship papers over to the planters, making it possible for a crooked planter to sell cotton at a price above that reported to the sharecropper.
  4. I have a list of 300 evicted sharecroppers, men who demanded fair settlements. This past winter, there were 40 families around Marked Tree at one time, piled up in neighbors' houses, two and three families to a house, because of such evictions.
  5. Government money from the processing tax was distributed \$8 to the plantation owner for every \$1 to the sharecropper, an unfair division.
  6. Many sharecroppers did not receive even this dribble from the processing tax because their share came through the hands of the plantation owners who had glue on their fingers.
  7. Sharecroppers were not allowed representation on local agricultural boards to enforce the AAA contract.
  8. The status of sharecroppers has been changed to day laborers to enable the planter to get government money.
  9. Managing share-tenants were reported to the government as sharecroppers by planters, who thus received benefit payments that should have gone to the tenants.
- Besides all these complaints arising from the AAA, the old evils of the plantation system which have kept sharecroppers in debt, poverty and peonage since the Civil War are continuing to do so.
- Sharecroppers obtain "turnish," or credit, from plantation owners, who charge from 10% to 25% for this. Many plantations use "doodlum books," or scrip, forcing the sharecropper to trade at a particular store which charges from 15% to 50% higher prices than regular stores.
- Day labor is paid only 50c to 75c a day in Arkansas, and as little as 25c a day in some parts of the south. Several plantations have switched entirely to day labor to get government benefits. A day laborer is so called because he works from sunrise to sunset. Plantation owners through local politics control FERA work relief, keeping it down to hold wages at the 50c level.
- The sharecropper has protested individually with no results. Now he is turning to the Southern Tenant Farmers Union, whose headquarters is 2595 School St., Memphis, Tenn.



## The Gospel for the Sixth Sunday After Pentecost



Continuation of the Holy Gospel according to St. Mark.  
At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He said to them:

"I have compassion on the multitude, for behold, they have been with Me three days, and have nothing to eat; and if I send them away fasting to their homes, they will faint in the way, for some of them come from afar off."

And His disciples answered Him: "From whence can anyone fill them here with bread in the wilderness?"

And He asked them: "How many loaves have ye?"

Who said: "Seven!"

And He commanded the people to sit down on the ground. And taking the loaves, giving thanks, He broke them and gave them to His disciples to set before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before the people. And they did eat and were filled; and they took up what was left of the fragments, seven baskets; and they that had eaten were about four thousand; and He sent them away.

## Maternity Guilds in Operation

The first attempt to carry out some of the features of Father Schagemann's Maternity Guild plan was indeed a very humble one. It was made by the members of the Christian Mothers' Confraternity of St. Joseph's parish, San Antonio, Texas. The work of this group was confined to making layettes and giving them to the poor of the parish. This was done on the strength of Father Schagemann's suggestion presented at the St. Louis National Convention of the Catholic Women's Union of America in 1932. Hence this group is given credit for having inaugurated the Maternity Guild movement.

### First

Others had previously engaged in charity work of this kind. Thus, for example, the state organization representing the C. W. U. of A. in Indiana has for nearly a decade given aid to indigent mothers when confined. The Christian Mothers' society of Our Lady of Mount Carmel parish, Herrin, Illinois, has also done work of this kind. For a period of ten years, beginning about 1920, the organization assisted needy women at the time of confinement. The members of the society contributed to a special fund from which they paid the physicians' fees.

The first effort to work out in concrete form the plan for a Maternity Guild as conceived by Father Schagemann was made by the Christian Mothers' Confraternity of St. Anthony's parish, Milwaukee. Although sponsored by the Christian Mothers' Society, it was an altogether separate organization. Besides aiming at fostering respect for the married state and parenthood it sought to afford financial aid to members in the event of confinement. As soon as resources permit this aid will also be extended to the deserving poor of the parish.

### Members

The membership consists of three groups, namely, Patrons, Contributing and Participating Members. Only the last mentioned individuals must at the same time be members of the Christian Mothers' Society. It is these that intend to avail themselves of the aid offered in case of confinement. The affairs of the Guild are conducted by a board of control, consisting of four members and the director, the pastor.

Patrons and contributing members pay monthly dues at their own discretion, not less, however, than 10c per month. Participating members pay 25c per month and during the nine months preceding their confinement they pay \$1.00 per month. These participating members receive at the time of their confinement \$20.00 in cash.

Two Catholic hospitals in the city have agreed to accept a flat rate of \$40.00 for normal confinement cases from members of the Guild. Physicians and nurses have also signified their readiness to extend special rates to these.

At the present time there are, in St. Anthony Parish Guild, fifty contributing and fifteen participating members. During the first twelve months of the Guild's existence there were four confinements. There is a balance in the treasury of

\$232.50. The Guild has chosen to pay the cash amount of \$20.00 to members because the majority of mothers in the parish prefer to remain in their homes during confinement rather than go to hospitals.

### Christian Mothers

The third Maternity Guild was organized by the Most Reverend Christian H. Winkelmann in the St. Francis de Sales parish, St. Louis, Mo. This guild is also made up of members of the Christian Mothers' Society. Those expecting the services of the Guild pay, in installments if desired, \$25.00. The society then assumes all further obligations. Special provision is made for delivery at home. In this instance the fee required of the member is \$15.00.

The latest Maternity Guild\* was organized in Quincy, Ill., by the District League of the National Catholic Women's Union. It is not, therefore, on a parochial basis. However, this arrangement is only temporary and will terminate as soon as parochial Maternity Guilds can be established. This Guild recognizes three groups of members, the general group who pay \$1.20 the year—expectant mothers paying more; contributing members who pay \$5.00 per year; patrons who pay \$25.00 per year. A flat rate has been made by a local hospital, for which consideration services are provided in a two-bed ward for one week. Physicians' fee, delivery charges, prenatal and postnatal care, and, in case of complications, a longer stay in the institutions are included in these charges. Whenever the services of the family physician are requested the Guild pays \$20.00 towards his account.

Each of the maternity Guilds thus far organized has adopted a plan suited to local conditions and deviating from the original one. In each case, however, the basic principles followed are the same.

\*Since this was written a new Guild has been started at St. Francis' Parish, Homestead, Pa.

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"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.)



By Ade Bethune.

## War Threatens

(Continued from page 1)

of man—as Communists profess to be—non-violent protest will achieve the results aimed at.

### Much Research

The Communists take the lead in the agitation against war in the United States, using the American League to unite all groups, religious as well as secular. By parades, conventions, continued agitation and the steady publication of pamphlets and *Fight*, a weekly magazine, which is distributed throughout schools and colleges, they have achieved this unity. Catholics can do well to study this material, keeping in mind, however, the basic purpose of the League to unite all youth for class war which Catholics are pledged to oppose.

After the Chaco boundary dispute—it started with arbitration in 1931, went into a war which involved the death of 50,000 men, brought about a depression in Paraguay and Bolivia and enriched munition makers and was finally settled by arbitration—there is now the situation between Italy and Ethiopia with Mussolini trying to take for himself a corridor through Ethiopia. Almost a quarter of a million Italian troops are in Ethiopia.

### Ethiopian Crisis

Ethiopia may seem to be far away, but Harlem Negroes are protesting this aggression which will involve untold suffering for their fellow Negroes even to the point where a prominent Catholic Negro has stated that he will join any group opposing this latest Fascist move.

"Any group" in this case would mean the American League with its Communist leadership.

In this fight against war we have another case of Communists taking the lead in educational work throughout the country, and opposing nationalism which Monsignor James H. Ryan has stated to be one of the greatest evils of the present day. We warn Catholics against the dangerous attitude which is prevalent, which assumes that any move made by the Communists must be so wrong that they must take the opposite stand.

Remember, Catholic bishops in their statement on the present crisis have said that many of the social aims of the Communists are Christian aims.

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

## EASY ESSAYS

by

PETER MAURIN

(Continued from page 1)

do not profess anything; they only teach subjects.

4. As teachers of subjects college professors may enable people to master subjects.
5. But mastering subjects has never enabled anyone to master situations.

### 6. SPECIALIZATION

1. A few years ago, I asked a college professor to give me the formulation of those universal concepts embodied in the universal message of universal universities that will enable the common man to create a universal economy.

2. And I was told by the college professor: "That is not my subject."
3. Colleges and universities give to the students plenty of facts but very little understanding.
4. They turn out specialists knowing more and more about less and less.

### 7. ANOTHER EXPERIMENT

1. General Johnson says that the N. R. A. was like a horse trying to pull in different directions.
2. And when the Supreme Court examined the "whole thing" it came to the conclusion that the "whole thing" did not make sense.
3. The Prohibition Law was called by Hoover "A noble experiment."
4. The National Recovery Act was considered by all "A noble experiment."
5. To live by experiment is known in philosophy under the name of Pragmatism.
6. The doctrine of Pragmatism was exploded by Van Wyck Brooks.
7. If the doctrine of Pragmatism is wrong philosophically it must also be wrong economically.

### 8. CHRISTIANITY UNTRIED

1. Chesterton says: "Christianity has not failed because it has not been tried."
2. Christianity has not been tried because people thought it was impractical.
3. And men have tried everything except Christianity.
4. And everything that men have tried has failed.
5. And to fail in everything that one tries is not to be practical.
6. Men will be practical when they try to practice the Christianity they profess to believe in.

### 9. THE WISDOM OF GIVING

1. General Johnson used to say "The problem of the depression is to increase the buying power and decrease the producing power."
2. When people invest money they increase the producing power.
3. When people spend money or give it to the poor they increase the buying power.

## Strikes Spread Over Nation

(Continued from page 1)

months now and men, women and children are being gassed on the streets of Seattle, Tacoma and other cities in Washington.

The strikers, led by the United Brotherhood of Carpenters and Joiners, demand a living wage and a union agreement.

In Oklahoma City workers from the Wilson & Co., meat packing plant, picketed the strike-breakers which had been hired by the company with religious songs.

### A Few More

A strike is going on at Boulder Dam for a seven and a half-hour day and increased wages.

In Rochester, N. H., there is a woolen mill strike.

In Pelzer, S. C., there is a strike at the Pelzer mills.

In Paterson, N. J., some of the silk workers are on strike.

Francis J. Gorman, president of the United Textile Workers Union, said last week in an address at a convention in Washington that if Congress adjourns without passing legislation for labor, 300,000 textile workers will strike.

Watertown, Conn., garment workers have been picketing their plant on 24-hour duty. In Amsterdam, N. Y., 1,600 carpet workers continued their strike. Southern longshoremen are on strike at Gulfport, Miss. There are 4,600 strikers at the New York Shipbuilding Corporation yard in Camden, N. J.

For some time there was a violent strike in Omaha, Neb., of the street car workers.

The above is just the gleanings from one day's news in regard to labor conditions throughout the country. If we kept on looking we would probably find many more strikes.

### Why Strikes?

Here is another little item of news. A blouse shop in Bridgeport has been brought into court on the charge of withholding wages. The Monroe Dress Shop is charged with employing minors of the age of 12 and 13, working women and minors from 7 a.m. to 11 p.m., and working them seven days a week. Wages were sometimes as low as 75 cents a week.

Quite a number of pretty details as to industrial conditions in Connecticut can be obtained from the Industrial Relations Club at New Haven. Such as increasing the hours of work at the Winchester Repeating Arms Co. from 35 or 40 to 55.

And legislators continue to look to legislation to improve conditions and as fast as laws are made and agreements are reached they are broken.

"Unless the Lord build the house, they labor in vain that build it."



4. To feed the hungry, clothe the naked, shelter the homeless at a sacrifice, is what God wants us to do.
5. "When man dies, he carries in his clutched hands only that which he has given away," says Jean Jacques Rousseau.

## MEXICO

4,000,000 Methodists in United States of America had in 1933 ..... 16,504 ministers  
15,000,000 Catholics in Mexico, in 1935 were "allowed" ..... 333 priests  
500,000 Washingtonians enjoy the right to worship in ..... 356 churches  
1,300,000 Mexico City Catholics are "allowed" .... 25 churches