



The Catholic Worker



VOL. II. No. 1

MAY 1, 1934

Price One Cent

CATHOLIC CHURCH STANDS ALONE TODAY AS ALWAYS— THE TRUE 'INTERNATIONAL'

Only Under Service to Christ the King Can Na- tions Achieve Peace

The Catholic Church is almost the only surviving unit which stands forth boldly in defense of individual rights and freedom. Christendom, the Catholic international, and only true international, is fighting more and more, as the issue grows clearer, and individual Catholics begin to realize their position within it, the specious doctrines of the bolshevist militant atheism, the vicious profit-stealing calvinist capitalism, and the iron-bound, state-controlled mechanical fascism now growing so rampantly and hideously all around us. Catholicism is incompatible with the above and cannot exist under those conditions.

In this issue it seems appropriate to show what the Catholic Church is doing in other countries to fight the many and cunning subversive influences since May Day is an international Socialist and Communist day of demonstration and protest, although this paper is not generally concerned with foreign news.

Germany

The Church in Germany is heroically fighting a fierce battle against the quiet insidious persecution of Hitler's brown-shirts. Cardinal Faulhaber, frequently in danger of arrest and personal harm, has attacked publicly, in and out of season, Hitler's persecution of the Jews, the hampering of the Catholic youth organizations, and the direct spurning of the terms of the concordat. The Cardinal addressed a sharply-worded letter to the Bavarian Minister of the Interior calling attention to further breaches of the Concordat, and protesting a threat made by the minister to the effect that the day would soon come when the Nazis would have all the houses of the Catholic Youth. Catholic Youth and sports organizations are termed "unnecessary" by the Nazis who insist on having the Youth Day sports on Sunday mornings, thereby preventing in a subtle way the Catholics from attending Mass.

Austria

The sensational aspects of the recent events in Austria have tended

Mass Meeting

The first Catholic Interracial Mass Meeting held in the east will take place at Town Hall, West 43rd Street, New York City, on Pentecost Sunday, May 20th, at 3 P. M. It is being sponsored by the Laymen's Union, an organization of Negroes under the direction of Father LaFarge, and has the sanction of Cardinal Hayes. Among the speakers will be Father James W. Gillis, C.S.F., editor of the *Catholic World*, and Michael Williams, editor of *The Commonwealth*. All local readers of THE CATHOLIC WORKER, especially members of the Catholic Workers' School, who have shown such interest in the Negro question, are strongly urged to attend.

Demonstrations by Communist Party In Anti-War Fight

Communists Trick Students; Movement Not for Peace, but for Class War

During the last month there were widespread demonstrations at colleges throughout the United States against war. These demonstrations were given much publicity by the papers. Because the demonstrations were successful, and because they gained the attention of the public through the press, the youth of the country cannot help but be impressed by the growth of the movement against war, and wish to align themselves with it.

The danger they do not see, is that in protesting against war they are not protesting against all wars—they are lining themselves up for the eventual class war which is the aim of the Communist.

The following is an analysis of the PEACE MOVEMENT AND ITS PARTS put out by the Commonwealth College Research Committee at Mena, Arkansas. It is to be noted that no attention is paid to the Catholic stand as to peace. We are printing the bulletin to show how Communists dominate the entire peace movement throughout the United States, and how by their activity and their visible results,

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THE WISDOM OF DOSTOIEVSKY

Selected by Peter Maurin

Distorted Truth

Look at the worldly and all who set themselves up above the temple of God. Has not God's image and His truth been distorted in them?

Nothing in Science

They have science; but in science there is nothing but what is the object of sense. The spiritual world, the highest part of man's being is rejected altogether, dismissed with a sort of triumph, even with hatred.

The Reign of Freedom

The world has proclaimed the reign of freedom but what do we see in this freedom of theirs? Nothing but slavery and self-destruction!

Satisfied Desires

The world says: "You have desires and so satisfy them, for you have the same rights as the most rich and powerful. Don't be afraid to satisfy and even multiply your desires."

Unsatisfied Desires

What follows from this right of multiplication of desires? In the rich, isolation and spiritual suicide; in the poor, envy and murder; for they have been given rights but have not been shown the means to satisfy their wants.

Distorted Nature

Alas, put no faith in such bond of union. Interpreting freedom as the multiplication and rapid satisfaction of desires, men distort their own nature for many senseless and foolish desires and habits and ridiculous fancies are foisted on them.

(Continued on page 2)

FROM 2,500 TO 35,000 COPIES MARKS FIRST ANNIVERSARY OF THE CATHOLIC WORKER

Bishops Reaffirm Right of Workers To Form Unions

N. C. W. C. Committee Files Statement with Senate on Wagner Bill

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

Washington, April 18.—The right of workingmen to form labor unions and to bargain collectively is called an inherent right and is eloquently defended in a statement which the Administrative Committee of Bishops, National Catholic Welfare Conference, has asked to have filed with the Committee on Education and Labor of the United States Senate.

The Administrative Committee of Bishops has asked that its statement be made a part of the Committee's hearings on the Wagner Bill, which provides for the protection of the workers' right to self-organization and the establishment of a tribunal for the adjudication of industrial controversies. The Bishops have filed the statement in view of the fact that His Holiness Pope Pius XI's Encyclical on Reconstructing the Social Order, or portions of it, have been placed in evidence at the hearings on the bill.

Text of Statement

The statement, drafted at the semi-annual meeting of the Administrative Committee just held here,

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Priests and Laymen Co- operate in Work of Wide- spread Distribution

A year ago the first issue of The Catholic Worker came out. There were 2,500 copies printed. Not more than a dozen people knew about the paper and we didn't have any idea how we were going to get rid of the number we had printed. It was a burning hot day, last May Day, and the Communists and their affiliates had taken possession of the city. All day traffic was tied up by the parades, by the long lines of men, women and children which came from every direction and met in Union Square. There were 200,000 parading, members of the party proper, sympathizers, members of affiliates such as left wing unions, unemployed councils, ex-service men's leagues, youth groups, student groups, young pioneers, peace groups, etc.

From all parts of the city, with banners flying, they marched on Union Square, men, women and children, even babes in arms, participating in a mass demonstration against the present system.

Catholics, too, are opposed to the present system. But the Communist platform with its preaching of class war, hatred of God, and abolition of private property, is not for them.

We do not believe that all these workers knew and stood for the principles they were espousing by participating in this May Day demonstration. We do not believe that they can say with Lunacharsky: "We hate Christianity and the Christians; even the best of them must be regarded as our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principle. Christian love is an obstacle to the development of the revolution. Down with love of one's neighbor. What we need is hatred. We must know how to hate; only thus shall we conquer the universe."

Two people sold THE CATHOLIC WORKER in Union Square that day, surrounded by the 200,000 Communists. The reception of the new paper was not a cordial one. "What has the Catholic Church to do with the worker," was the usual question. But the jeers were good-natured on that bright sunny day.

But month by month as the paper grew from 2,500 to 5,000, to

(Continued on page 3)

Loud Speakers of Hate in Union Square



While this Communist mass demonstration was going on last year in Union Square on May Day the first issue of THE CATHOLIC WORKER was being distributed among the crowd

Benefit Bridge

A benefit bridge, followed by dancing, will be given for THE CATHOLIC WORKER'S House of Hospitality on Friday evening, May 25th, at the Immaculate Conception School Hall, 508 East 15th Street, New York City, at eight o'clock. There will be prizes for both players and non-players. Tickets are fifty cents and may be obtained from the office of THE CATHOLIC WORKER. Our need for funds during the coming month will be urgent, due to the added expense of our large May Day issue, and we hope many of our readers will help by their attendance to make the affair a success.

THE BISHOPS' MESSAGE

Quotations and Comments

Editor's Note: In presenting excerpts from the bishops' statement we hope they don't mind the phrase formation of these quotations. It is the theory of Peter Maurin that sentences taken phrase by phrase strike the mind more sharply and stick there. We are not attempting to put into poem formation the quotations which we use so abundantly in this issue (from the bishops, from Hilaire Belloc, from Dostoevsky). Peter's contributions for THE CATHOLIC WORKER have been called "poems" by many of the workers who have come to the school, but it is only "Big Shots and Little Shots" which he delivers in poetic style. Most of his work might be termed phrased essays.

THE BISHOPS

In tracing the remote causes
of the present misery of man-
kind
we must listen to him
who as a loving Father
views from an eminence
all the nations of the world
Quoting Saint Paul our Holy Father
says:

"The desire for money
is the root of all evil."
From greed arises mutual distrust
that casts a blight
on all human beings
From greed arises envy
which makes a man
consider the advantages of an-
other
as losses to himself
From greed arises
narrow individualism
which orders and subordinates
everything
to its own advantage

In common with other nations
we have brought about our
present unhappy conditions
by divorcing education, indus-
try, politics, business and
economics
from morality and religion
and by ignoring for long
decades
the innate dignity of man
and trampling on his human
rights.

That we are an industrial nation
is our public boast.
Industry is considered to be of
more importance
than the moral welfare of man
The lord of all is Industry
"Save industry" is the cry
"Put business on its feet
and all will be well
as it was in the past."

The philosophy which has ruled
governments, groups and
individuals
for the past three hundred
years
has not taken as its guide
the moral law
has not considered the rights
of men

Money, not men
has been the supreme considera-
tion
and the justifying end

That philosophy permits indi-
viduals
to accumulate as much wealth
as they can,
according to unfair methods
of modern business
and to use such accumulated
wealth
as they see fit.

This extreme of individualism
has led to the extreme of Com-
munism

We rightly fear its spread in our
country
and see an especial menace
in its insidious presentation
of fundamental troubles
for its own destructive ends.

The brotherhood of man
is loudly proclaimed.

Energetic protest is made
against injustice
done to the working class

The abuses of the capitalist system
are vigorously condemned

It is insisted
that man shall not exploit his
fellow man
and that all shall be dedicated
to a life of service.

A program of social reform
couched in such language
and with such aims and pur-
poses
is unassailable
because it is distinctly Chris-
tian in origin and purport
but in the hands of the Com-
munists

PETER MAURIN

People looking
for a rainy day
have put so much money
into business
that they have
brought about
an increase
in producing power
and a decrease
in purchasing power

So there is a rub
between the rich
who like
to get richer
and the poor
who don't like
to get poorer.

We have taken religion
out of everything
and have put commercial-
ism
into everything.

We are beginning to learn
that to put big business
on its feet
does not necessarily
put the forgotten man
on his feet.

When people care
for money
they do not care
for culture
And when people
do not care
for culture
they return
to barbarism.

When modern society
made the bank account
the standard of values
people ceased
to produce for use
and began
to produce for profit.

Rugged individualism
leads to
rugged nationalism
which leads to
rugged collectivism.

In a capitalist society
where man
is inhuman to man
people cannot
keep from dreaming
about a society
where man
would be human
to man.

According to St. Thomas
Aquinas
man is more
than an individual
with individual rights
he is a person
with personal duties

SCOTTSBORO AGAIN

Impressions of "They Shall Not Die"

It is not easy to summarize one's
tense emotions and impressions
into a sentence or phrase to fairly
and adequately interpret this im-
portant modern tragedy. The
writer carried away many distinct
impressions from witnessing this
graphic and realistic production.

The story covers the "Scottsboro
Case," beginning with a sudden
flash of violent disturbance to the
peace and quiet of a sleepy south-
ern town—the arrest of the white
tramps—then the arrest of the
Negro boys—the hasty deliberation
and plans of the sheriff and prose-
cutor to make this another example
of punishment of Negroes; the less
convincing intrigue in the prepara-
tion of the prosecution and its wit-
nesses.

The Labor Defense—the com-
munist group—was seen to be
primarily interested in class propa-
ganda and only incidentally con-
cerned in the boys whose fate gave
them what they regarded as a
fitting opportunity to stir up and
publicize a clash between the
classes in the social and industrial
scale with the hope of making pub-
licity and capital for communism.

Surely this could not be a picture
of any community in the South-
land—such open bigotry and out-
spoken intolerance for citizens of
another color! But where was the
influence of the more enlightened
and social-minded white leaders
that must be found in every south-
ern community, even in Decatur?
They did not appear in the play,
nor could we recall that their in-
fluence had been outstanding during
the trial. The judge, representing
southern "justice" was little better
than the vicious and narrow-
minded prosecutors who brazenly
stooped to every mean trick and
device to play upon the "heart-
strings" of the very receptive
jurors.

Can it be that this courtroom
audience correctly represented the
courtroom scene at Decatur? Al-
together it was a Roman holiday;
a sleepy town where nothing of in-
terest or excitement had happened
for years at last had its break in
"big doings," lively excitement,
awakened public interest, proudly
aware that its own local drama had
all America as its audience. Their
little town was on parade. Their
local pride stirred them to reveal
the character and spirit of their
community. How well they suc-
ceeded! The nation heard and
learned about their community, its
background, its ignorance, its big-
otry and intolerance from their
own revelations in the conduct
of officials, jurors and spectators
at the trial. They succeeded in
drawing a stern, broad and de-
tailed indictment of their own
community in the forum of public
opinion.

Is this communistic propaganda?
If this were the hope of the com-
munists, it will be in vain, the au-
dience thinking of the fate of the
innocent boys, while the class agi-
tators can see nothing but a revolt
of the oppressed classes in Amer-

THE BISHOPS—Continued

It is merely a snare
to allure those who are op-
pressed
by the prevailing economic
maladjustment
into accepting the iniquitous
social and religious tenets
of Lenin and Stalin.
There is a very grave and subtle
danger
of infection from Communism
Special efforts are being made
to win Negroes
who are the victims of in-
justice.

The Communists have as their ob-
jective
a world war on God
and the complete destruction
of all supernatural and even
natural religion.

LEAGUE OF NATIONS STRESSES NEED OF SAFEGUARDING FAMILY

The extreme importance of pre-
serving the welfare of the family
unity by placing the father in a
position to provide for his own is
most strongly emphasized in a re-
cent draft of a report of the Child
Welfare Committee of the League of
Nations published in the *New York
Times*.

The purpose of the report was to
bring out the disastrous effects of
the depression on youth, and urges
that play and study facilities out-
side the home be provided for chil-
dren so that they may not become
victims of the "strained and dis-
couraging family atmosphere which
is inevitable in homes suffering
from unemployment."

However, the report goes on to
say that "the Committee neverthe-
less recognizes the danger which
may threaten the unity of the fam-
ily and the influence of the home
... and feels bound to remind
governments that the only means
of insuring that the family, which
is a pillar of society, remains a
well-balanced unit, is to place its
natural head, the father, in a po-
sition to provide for his own chil-
dren."

The close connection between pro-
viding employment for heads of
families and the abolition of child
labor is indicated by the stress
placed upon such abolition by the
Committee's report. In part it
says that "It is high time that the
child is freed from slavery to the
machine and restored to its home
and school. . . . It holds essential
that the League Labor office should
be able to conduct immediate in-
quiries to world-wide abolition of
child labor."

The Committee's findings were
based on reports from numerous
countries and Child Welfare
agencies, and notes that these vari-
ous reports show a surprising uni-
nimity indicating that the whole

ica in favor of the Russian experi-
ment.

Was it Negro propaganda? If
so it succeeded.

Was it propaganda for the twelve
boys? We hope it was! We think
the play will live as a powerful
and effective plea to save twelve
innocent victims of a southern
racial outburst which has hereto-
fore been befogged by too many
extraneous influences and move-
ments. It is high time the Amer-
ican public eliminate all irrelevant
influences and movements and con-
centrate upon the simple and per-
tinent questions, Were these boys
innocent or guilty? Was the proof
offered creditable and sufficient to
justify their conviction?

We believe and hope that the
predominant note in this play will
result in clearing the atmosphere
from influences which should have
no part in this tragic case.

With the prophesy of the play-
wright we can agree—"They Shall
Not Die."
—From *The Interracial Review*.

PETER MAURIN—Continued

toward God
Himself
and his fellow men
As a person
man cannot
serve God
without serving
the common good

The Negroes
are beginning to find out
that wage-slavery
is no improvement
on chattel-slavery.

The Communists say
that Christianity is a failure
but Christianity is not a
failure
for the very good reason
that Christianity has not
been tried:

civilized world appears agreed on
the fundamental principles for pro-
tecting youth from the effects of
unemployment conditions.

"It is recommended that the
League Council ask all governments
to study these remedies (for allevi-
ating the effects of the depression
on youth)—Abolition of child labor,
extension of the period of compul-
sory education, internal coloniza-
tion, suburban colonization, volun-
tary labor camps, voluntary organ-
izations created by young people,
occupational guidance, and voca-
tional training."

That Catholics might well follow
some of the advice given in the re-
port is evident, particularly in re-
lation to the last three remedies
given. Catholic organizations of
young people are neither very
numerous nor very popular, and
despite the blazing of vocational
guidance paths by such religious
as the Franciscans in the mission
days in our own country and by
such men as Don Bosco in others,
no great importance is attached to
it in the making up of curricula
for our own schools.

Wisdom of Dostoevsky

(Continued from page 1)

Committing Suicide

Men live for mutual envy
for luxury and ostentation.
To have dinners, visits, carriages,
rank
and slaves to wait on one
is looked upon as a necessity
for which life, honor and hu-
man feeling
are sacrificed;
and men even commit suicide
if they are unable to satisfy it.

Resorting to Drunkenness

We see the same thing
among those who are not rich,
while the poor
drown their unsatisfied need
and envy
in drunkenness.
But soon they will drink blood
instead of wine,
for they are led on to it.

The Road to Freedom

The monastic way
is very different.
Obedience, fasting and prayer,
are laughed at,
yet only through them
lies the way
to real, true freedom.

Public Service

Which is more capable
of conceiving a great idea
and serving it—
the rich in his isolation
or the man who has freed him-
self
from the tyranny
of material things and habits?

Monk and Peasant

Take care of the peasant
and guard his heart.
Go on educating him quietly.
That is your duty as monks
for the peasant
has God in his heart.
(The Words of Father Zossima in
The Brothers Karamazov.)

Abandons Forced Labor

Canon Ring in the Church of St.
Mary and Michael, London, Eng-
land, on Easter Sunday welcomed
the new humane policy of the Lon-
don County Council in abandoning
the forced labor of married men in
labor colonies as a condition of as-
sistance to their families. It was
not the law, he said, that prescribed
the break-up of home life but the
vicious and cruel imposition of a
heartless administration. Officials
had a tendency to regard applicants
for relief, to which the law fully
entitles them, as trespassers and
cheats of the worst variety, instead
of realizing what a humiliation it
was to the majority of men to sup-
plicate for the help they were fully
entitled to.—(Condensed from the
London "Catholic Herald.")

Negro Role in Church, State Progress Brought Out at Workers' School

The following story which constituted one of the issues of The Daily Catholic Worker is reproduced in full:

A plea for a sympathetic and comradely study of the Negro was made last night at The Catholic Workers' School, 436 East 15th street, by Elmo Anderson, the president of the Laymen's Union, an organization of Negro Catholics in St. Mark's Parish, Harlem.

Negro Still Regarded a Slave

"Due to the economic conditions in this country," he said, "the Negro has been regarded as an inferior, a slave race. We are not told that there once existed some mighty black empires in the Sudan which compared favorably with contemporary European civilization.

Explorers, Scientists, Martyrs and Churchmen of Negro Origin

"We are not told that during the fifth and sixth centuries, in the Catholic Church there were more black people and people of mixed blood than there were all other varieties.

Negro Popes

"Three popes were Negro, among them St. Cyprian, and there are other martyrs and saints of that race. Remember the martyrs of the Uganda. Negroes came first to America as explorers, accompanying Columbus and Balboa. New Mexico and Arizona were discovered by Negroes. Catholic Negro artisans helped in founding St. Augustine down in Florida. A Negro was the first martyr to American Freedom, Crispin Attucks, whose statue now stands in Boston Common.

Negro Clockmaker

"Benjamin Bannicker, a Negro scientist, made the first clock to strike the hours, in America, and compiled the first Almanac.

First Western-Born Bishop

"The first person born in the Western Hemisphere to become a bishop in the Catholic Church was a Negro, Dr. Francisco de Luna, consecrated at Panama early in the seventeenth century.

Yet Disparagement Goes On

"And yet, in spite of all these and others, no variety of the human family in this country has suffered greater ridicule and disparagement than the Negro."

So the Communist Makes a Play

The Communist is making a play for the Negro. Right now the case of the Scottsboro boys is giving an opportunity to them to call to the attention of the masses the fact the Communists are working for them. Undoubtedly the mass action of the Communists throughout the country has kept the nine Negro boys who have been framed alive.

The Case As Propaganda for Them

But just because they are using the case as propaganda, should we Catholics sit by silently and wait the inevitable ugly outcome if we do nothing?

Let us add our voices, as Catholics, to the protest against the injustice done these boys, and let us make an intelligent study of the Negro problem in this country.

For All Men Are Our Brothers

A Negro poet, working for the Communist party, cynically penned these lines:

Goodbye
Christ Jesus Lord God Jehova

Beat it away from here now.

Make way for a new guy with no religion at all—

A real guy named

Marx Communist Lenin Peasant Stalin Worker ME.

So horribly blasphemous are these lines that we hesitated to print them. But they are a sample of Communist hatred of God, and a sample too of the bitter despair of the educated Negro.

How the Communists Work

(The following is a story from "The Young Communist League Builder" and illustrates the work done in propagating Communism and spreading interest in the Communist press. Catholic groups could well follow the example set.)

How a Y.C.L. Unit Build Block Groups

Another comrade and myself picked on a certain block for concentration. At the first house we asked if the person knew of anyone needing relief, rent, etc. After being pointed out one house, we discussed with this worker the role of the Unemployed Council and since he, too, was out of work, the necessity for organizing the other workers on the block so we could get relief for all. That night after rounding up all the houses, we had a meeting with twelve workers. We discussed the conditions of the workers and elected a committee which included Y.C.L. members, a representative from each of the needy families, and some members of the Unemployed Council. We got the relief after some struggle. Another way our unit built a block group was through the distribution of the Daily Worker for a week in a particular block. At the end of the week we followed up each house, finding out how they like the paper. In this way we learned of the particular conditions of each family, and decided for the calling of a meeting in one worker's home. That night four workers came, and since then the block group has grown to twenty-five. This group carries on good struggles, participates in all demonstrations, etc.

Although the Party built a unit from these groups, we did not build up a Y.C.L. unit. Now the League unit is building up a youth club which is going to take care of evictions, etc., and is planning an open hearing.

Catholic Worker's Birthday

(Continued from page 1)

10,000, to 15,000, to 25,000—the feeling turned to the hatred recommended by Lunacharsky. It first was predicted that the Church which the radicals term the enemy of the people, the enemy of progress, would suppress THE CATHOLIC WORKER. But with the letters of commendation from priests, with the great co-operation from the church and the laity, the Communist bitterness increased. "They are trying to split the workers.... The editors ought to be hung from the nearest lamppost." And there was talk of "exposing" the paper in THE DAILY WORKER.

But the Communists fear to attack THE CATHOLIC WORKER. They are afraid to mention it in the columns of the many papers they publish throughout the country because they do not wish to aid in its increased circulation. They know that the great body of coal miners through Pennsylvania are Catholics. Masses of steel workers in Chicago and Indiana are Catholics. Textile workers in the New England states are Catholics. They want to get these people—they want to assure them that they only—the Communists—are working for labor. They do not want them to know that there is a paper called THE CATHOLIC WORKER.

So the Communist press has perforce to keep silence.

The primitive truths upon which repose social life and the mutual relations of mankind have been placed in doubt and absolutely perverted and this evil is so deep rooted that even the best disposed seem to have lost all consciousness of what is just and true.

HERE AND THERE in the CATHOLIC PRESS

By Joseph Barnes Bennett

The following editorial from the Catholic Daily Tribune of April 20 should be reprinted by every periodical in the United States that is interested in Social Justice and the welfare of workers:

A REVEALING DOCUMENT

The will of Mrs. E. T. Gary, widow of Judge E. H. Gary of the Steel Trust, has been filed. Her art collections and the bulk of the estate, perhaps ten million dollars, is left to the Metropolitan Museum of New York City. She was generous in her bequests to her servants, who had tended to her personal comforts for many years.

But how about her social consciousness? What of the steel workers, whose lives, ground into dividends in the 12-hour day and the 24-hour turn at change of shifts, piled up the Gary fortune? They did not live under the Gary regime, they only existed. And Mr. Gary kept up this system almost to the end of his life.

Bequests to art museums and to personal servants are good, but they alone are small compensation to society for the human price. They make for radicalism and for legislation to reduce inheritances to a minimum.

The Catholic Daily Tribune is at present conducting an extensive campaign for an increased circulation. Outstanding as America's only Catholic daily, it is most deserving of national support. We appeal to all our friends who can afford to do so to subscribe. Address "The Catholic Daily Tribune," Dubuque, Iowa.

Look at this from The Echo (Buffalo, N. Y.) of April 5:

More than 3,000 adults and at least 200 children, many of whom have never heard of the NRA, are employed in the "family shops" of the Paterson, N. J., silk industry under conditions in some cases "worse than slavery," J. J. Kehoe, local representative of the Silk Textile Code Authority, charged last week after completing a survey of more than 275 silk manufacturing plants.

Men and women and their children work from fourteen to sixteen hours a day and at the end of each week have \$15 to \$20 for their total labor.

One usually reads such stories in Communist sheets, although, of course, our own CATHOLIC WORKER has featured many of them during the past year. It is indeed encouraging to see our contemporaries begin to publicize actual instances of wage injustice.

Of primary importance is the fact that the Catholic public must be educated in its Church's teachings on economic and social problems. It is only by this education that we can hope to refute successfully the Communist theory that the Church approves and even actively fosters exploitation of workers. If our clergy and press remain silent, it must follow that many of the faithful, particularly those being exploited themselves, will accept the Communist teaching as gospel.

The Echo follows the article quoted from above with a two-column head, "CHURCH CONSTANT CHAMPION OF LABOR," which is a resume of a radio address from a Buffalo priest. Why can't every Diocesan paper feature weekly stories such as these two? If they would, our Communist friends would find few recruits among Catholic workers.

America's issue of April 14 marks its silver jubilee as "A Catholic Review of the Week." The rye which I bought last week to treat a cold is all gone, else I would stop and drink a toast to America and her

'Protection of Motherhood And Childhood' in Russia

This is the name of a pamphlet published by the State Research Institute for the protection of mothers and children, and without discussion of this one-hundred page book filled with illustrations, we will just run a few quotations.

"The operation known as abortion may be lawfully performed free of charge in Soviet hospitals."

"In the USSR there is one case of death to 20,000 abortions."

"Starting with 14 creches inherited from the pre-revolutionary period the Commissariat of Health at the present moment counts creches by tens of thousands and has the care of millions of children in its creches."

"Great attention is paid in creches to the educational work, to the children's acquiring from an early age a cheerful, collective, materialistic attitude towards the surrounding world."

"The creche tries to give children materialistic attitudes with regard to their surroundings and natural phenomena. Children do not hear any fantastic stories in creches. The nursery teacher tries to make them better acquainted by direct observation with the sequence of natural phenomena."

"It is but a short time ago that the institution of creches had to be zealously advocated in the country, but at present working women understand of themselves that without creches work is very difficult for women... In 1928 there were 251,000 cots at temporary summer creches; in 1932, 4,529,000, and in 1933 it is proposed to have 5,000,000 creches in villages."

Says Madame Krupskaya, Lenin's widow, who is revered highly as continuing the tradition of her husband,—

"The need is imperative that the State resume systematic anti-religious work among children. We must make our boys and girls not merely non-religious, but actively and passionately anti-religious... The home influence of religious parents must be vigorously combated."

twenty-five years of distinctive achievement in the field of Catholic periodical literature. Our good Jesuit friends on the Editorial Board have certainly been generous in help and co-operation given to THE CATHOLIC WORKER. To them we heartily wish "Continued success!" as America goes on.

It is America's twenty-fifth anniversary—this is the first anniversary number of THE CATHOLIC WORKER. I shall never forget how Miss Day and I "invaded" Union Square last May Day with the first issue. No one had heard of the paper then. With the exception of a few Catholic souls apparently there for curiosity, every one whom we met in that seething mob appeared to be asking himself—"How did they get out?"

Writing a report of that May Day afternoon in the second issue, I prophesied, "Although the Communists may not as yet be aware of it, they witnessed in Union Square on May Day the inception of a new struggle for social justice." Little did I think then that our struggle would thrive and grow with such rapidity. I'd like to be around Union Square with copies of the paper again this year. (That I shall be is very improbable since I must be at the office, a Catholic office, too, by way of grinding out my weekly wage.) What a difference between the two May Days! Last year we were hardly started—today, thanks to our many kind friends and most of all to a heavenly Providence, we can point to a definite progress. Our voice is being heard by greater numbers every month, all over America and in many foreign countries.

"If the rich do not work they steal."—Bishop de la Rive.

Machines and Products Belong to the Workers Of Nation, Says Gill

Men and Machines Should Produce for Use and Not for Profit

If interest is not in some way payment for effort, it is usury, and as such an unjust charge, something for nothing, a thing to be abolished as a thing ruinous to society.

Machinery was not introduced to help the worker; nor was it introduced to improve the work done. Machinery does not exist to make things better, it does not, in fact, exist to make things at all.

When we say machinery exists to make things more profitably, we are speaking as holy innocents.

What we are really meaning is that machinery exists to make the things called profits... and if machinery were not profitable, no amount of enthusiasm on the part of inventors or philanthropists would be sufficient to make any man of business invest his money in it.

If the whole nation contributes to the making of a thing, the whole nation has rights of enjoyment. Machines and the products of machines belong to every one, for all have contributed to their making.

Is Catholicism compatible with the industrial development of society? The answer is certainly: No.

For at the root of Catholicism is the doctrine of individual responsibility, and that state in which human responsibility is denied or diminished, is a state in which Catholicism cannot flourish. Man is man all of the time and not only in his spare time.

In an industrial state, man, "working men," the majority are only fully responsible when they are not working. In such a state Catholicism returns to the catacombs.

(From an article, "Politics of Industrialism," by Eric Gill, in Blackfriars Magazine, England.)

Apostolatus Maris

In a total of 240 ports, throughout the world, both clergy and laymen are performing a special work for Catholic and non-Catholic seamen, according to the latest report and survey of the Apostleship of the Sea. The importance of this work cannot be overstressed, in view of the work being done for seamen by Communists, the social injustices under which they labor, and their lack of ordinary religious facilities. There are now 16 full-time port chaplains and 45 institutes and clubs for sailors, which is a five-fold increase in the last 10 years. Sailors who are interested, or who desire to know more of the location of these places should write to the head office at 39, Eccleston Square, London, S.W. 1, England.

"The social question is not only a question of food, clothing and lodging; it is above all a question of peace of heart."—Harmel.

MAY-DAY

It ushers in the blessed Month Of Mary, Christ's dear Mother. Why chosen then as festive day By unbelieving brother, Who loves not Her nor Church Divine? Bright Day Star! On souls darkened shine!

Give power to prayer-set words of ours Thro' all this month of May. Touch with your hand these misled souls.

Point them the "Better Way". Truth win for each denying brother—Christ came thro' you for all, sweet Mother!

MARGARET E. JORDAN.

THE CATHOLIC WORKER

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

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

Circulation
MARTIN F. O'DONNELL

Thank You!

The editors wish to thank all the good friends who responded so immediately to the letter of appeal sent out a few weeks ago. God is with us, the saints protect us. Each time we have asked for aid, the money was immediately forthcoming to pay each and every bill. True, this leaves nothing for the next printing bill, which will be due as you read this paper. But God seems to intend us to depend solely on Him. We must live this lesson of dependence on Him that we preach in these pages. Economic security, something every reader and we ourselves would like to have, is not for us. We must live by faith, from day to day, knowing that we have good friends in St. Joseph, St. Teresa, St. John Bosco, who lived through these same struggles themselves.

What security did the Blessed Virgin herself have as she fled in the night with the Baby in her arms to go into a strange country? She probably wondered whether St. Joseph would be able to obtain work in a foreign land, how they would get along, and anticipated the loneliness of being without her friends, her cousin St. Elizabeth, her other kinfolk.

We accept by faith the mystery of the Trinity. We accept by faith the Holy Eucharist. When Christ says, "This is My Body," we as Catholics believe. We believe many a hard saying, so why not believe those words—

"Seek ye first the kingdom of heaven and His justice and all these things shall be added unto you . . . Your Father knoweth that you have need of all these things . . . What man is there among you, of whom if his son ask bread, will reach him a stone? . . . If you, then, being evil know how to give good gifts to your children, how much more will your Father, who is in Heaven, give good things to them that ask Him?"

It is hard, we realize, to quote the gospel to men with empty stomachs. It is hard to preach holy poverty to those who suffer perforce from poverty not only for themselves but for their loved ones. But we wish to assure our readers that most of the people who are writing for, and putting out this paper, have known poverty—hunger and heat and cold; some have slept in city lodging houses, in doorways, in public parks, have been in the wards of city hospitals; have walked the city with their feet upon the ground searching for work, or just walking because they had no shelter to go to. **THE CATHOLIC WORKER** is edited and written by workers, for workers.

And we thank the many workers, priests and laymen who sent in their contributions this last month to keep us going, and we pray God to bless them all.

The Catholic Worker and the Negro

Though the Catholic Workers' School has closed for this year, we are going to continue to have meetings, Wednesday nights and Sunday afternoons, at the office of **THE CATHOLIC WORKER**, 436 E. 15th St. We are also planning to open a branch office in Harlem if we can find some store which is cheap enough, say fifteen or twenty dollars a month. Peter Maurin and some of his friends who are at present sleeping in **THE CATHOLIC WORKER** office can take up quarters there and conduct discussions and distribute literature to all who happen in.

The Communists have various clubs and organizations in Harlem and are making a play for the Negro. They realize his strength as one-tenth of the population of the United States, and an oppressed tenth at that. The Trotsky adherents who call themselves the Communist League of America and are working for a Fourth International published an article in one of their papers not long ago and predicted that the Negro masses would form the vanguard of the revolutionary movement here in America and that such an end was to be worked for. But God forbid that the Negroes of this country should be educated to class warfare. The Communists know, and the Negroes also know through bitter experience, that with them in the foreground in any strike movement, it is the Negro who suffers—it is the Negro who is struck down. It is the desire of **THE CATHOLIC WORKER** to show to the Negro what the church has to offer, and what the church stands for in the realm of social justice.

The Month of May

It is Mary's month and there is joy in the air. The windows are open and in with the sun come the wild shouts of children released from the bonds of winter coats, and the cries of hucksters, (potatoes, flowers, hot dogs, pots and pans). Dust and soot comes in, too, but the noise is not nerve-racking nor the dust an irritant these days of spring. . . . Occasionally as one walks along the street there is a lull in the traffic, and little noises come, a man's singing, a child's laughter, the screech of the shoemaker's caged birds, the clomp-clomp of horses' hoofs. . . . The open doors of long-closed houses let out cold smells, tenement house smells, dankness, mustiness and decay. And suddenly a man passing by selling pink carnations, the pungent smell of the flowers vanquishes the smell of houses and beds and kitchen stoves and hallways for a few moments. We have one flower in our back yard, a purple hyacinth, and since it did not come up in a pot, but really and truly out of the ground, Teresa and Freddy, and Sammy and Sara look at it with awe. The dirt is vibrant with life and they smell of it lovingly.

LETTERS and COMMENT

"As to your program, I am all for it so far as it means the conversion of Catholics to Catholicism, and all against it if it means taking a leaf out of a Calvinistic notebook and forcing peculiar Catholic notions upon the body politic. It seems to me that Catholics ought to start at the core (themselves) rather than at the periphery (society). In fine, I'd have all the Catholics back in the catacombs, with all that it implies. That this may imply a failure in vitality, I quite agree, but I am damnably sick of Catholics attempting to tell non-Catholics what books they may read, what plays they may see, and how many babies they can or can't have. There is essentially no difference in a Protestant Anti-Saloon Leaguer invading our cellars and a Catholic Anti-Contraceptive Leaguer invading our bedrooms. Very cheerfully, I'd hang either bird to the nearest lamp-post.

"You may think that my notion of a Catholic withdrawal from society is cockeyed; but I don't think it any more so than the notion that Catholics can reform society without first reforming themselves. About a year ago I made the point in *The Commonwealth* that the current Catholic is indistinguishable from his Calvinist brother. He worships the same gods, and has nothing new to offer. But Catholicism has something to offer, and with your attempts to convert Catholics to it, I'm all in favor.

Donald Powell."

I gladly comply with your request, addressed to me at the suggestion of Father Virgil Michel, to donate to you all the publications of the Liturgical Press, not only those mentioned in the study club outline. I have, therefore, instructed the manager of the Liturgical Press to send them to you. In case you do not receive them within a week or so, please let me know.

I am greatly interested in your venture. I called Father Michel's attention to your publication and urged upon him to bring it to the attention of our students. I am delighted to find that he is so interested as to have sent you the study club outline and to have made the above suggestion. Also I am pleased that Father Busch is interested in your work, as he has been working with us in the Liturgical movement since we took it up here. I pray that God grant you light and strength to continue your work efficiently and that He open the hearts of many to the call that you are sounding in the pages of your excellent little publication.

Alcuin Deutsch, O.S.B.,
Abbot.

St. John's Abbey,
Collegeville, Minn.

"I learned only the other day of your splendid work in founding *The Catholic Worker* and of the success which seems to have attended your efforts.

"I am greatly interested in social matters and would be most grateful if you could oblige me with a specimen copy of your monthly. We have the *Christian Democrat* in this country, but it is primarily for the study club of the Catholic Social Guild. What we need is something for the man in the street. Hence my interest in your periodical.

"Sincerely yours in XT,
Paul R. Crane, S.J."
Oxford, England.

The response to our April appeal was generous, and our current bills are paid. But the summer months are lean ones, and we rely on our enthusiastic readers to tide us over until Fall.

Definitions

by

Hilaire Belloc
(From *The Servile State*)

Wealth

Wealth is matter which has been consciously and intelligently transformed from a condition in which it is less to a condition in which it is more serviceable to a human need.

Labor

Labor is human energy applicable to the material world and its forces.

Implements

Implements are the tools used by men in the creation of wealth.

Capital

Capital is accumulation of wealth created in the past and reserved with the object of maintaining labor during its effort to produce for the future.

Proletariat

Proletariat is that portion of society without the legal right of control over any useful amount of the means of production.

Private Property

Private property signifies such wealth—including the means of production—as may, by arrangements of society, be in the control of persons or corporations other than the political bodies of which these persons or corporations are in another respect members.

Socialist

A socialist or collectivist society is a society in which the means of production should be in the hands of the political officers of the community.

Capitalist

A capitalist society is a society in which private property in land and capital is confined to some number of free citizens not large enough to determine the social mass of the State.

Capitalist State

A Capitalist state is a state essentially divided into two classes of free citizens, the one capitalist or owning, the other propertyless or proletarian.

Servile State

A Servile State is that arrangement of society in which so considerable a number of the families and individuals are constrained by positive law to labor for the advantage of other families and individuals as to stamp the whole community with the mark of such a labor.

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

Not by Peter Maurin, but Like Him

Reminiscent of the prose form of Peter Maurin is the following soliloquy which appeared in the *Montreal Beacon*, a Catholic weekly, and sent out for reprint by the N. O. W. O. feature service last week:

Some Catholics imagine because Communism is wrong that Capitalism must be right. But the truth is that Communism is wrong for the same reason that Capitalism is not right. Communism holds that men can live on bread alone provided everyone gets it every day and no one gets cake. Capitalism adds that men could live on bread alone but everyone can't get it every day because the money lenders must have cake. Communism denies that man must love his neighbor because it adds that man must hate the Creator of his neighbor. Communism is Materialism but it is Egalitarian Materialism and therefore attempts to give every man his bread. Capitalism denies that man must love his neighbor because it mocks as mawkish the law of charity of the Creator. Capitalism is Materialism but it is avaricious Materialism and gives cake to the parasites before bread to the proletariat. Man can't live on bread alone but Communism gives man only bread. Man can't live on bread alone but Capitalism won't give man even bread. Communism is blatant and avowed Materialism battenning on Luxury in the land. Capitalism is cunning and hypocritical Materialism battenning on Luxury in the land.

Now Catholics can not love their neighbor if they do not adore their Creator. And Catholics can not adore their Creator if they do not love their neighbor. Yet some Catholics continue to imagine because Communism is wrong that Capitalism must be right! Why?

(N. C. W. O. Features)

Edison Company Kind To Goats—at Least

Dear old big-hearted Brooklyn Edison Company once more proved its right to the title of "the public utility with a conscience" when it recently caused the arrest of Gordon Mitchell, secretary of the Brotherhood of Utility Employees of America.

The company called up the Society for the Prevention of Cruelty to Animals to report the mistreatment of a goat that was being paraded in a wagon bearing posters reading "Edison Employees: don't be the goat. Vote against the Company Union."

The demonstration was staged in front of the company's offices on the eve of a plebiscite of employees which the company heralded as "voluntary." Men cannot uphold their rights, but goats and other fauna must be protected!

Catholic Workers' School Program 456 East 15th Street, N. Y. C.

May, 1934

Wednesday Meetings

7 P. M.—General Discussion.
8 P. M.—Lecture.
9 P. M.—Discussion of the subject.

Lecturers will be chosen from the following according to their convenience:

Father Wilfred Parsons, Editor of *America*.
F. J. Sheed, of Sheed and Ward.
Dr. Elisabeth Lynskey, of Hunter College.

John Erit.

Myles Paige.

E. A. Carter, Editor of *Oppor-*

tunity.
T. P. Hunton, of the Cardinal Gibbons Institute, and others of the speakers who have come to the school.

Sunday Afternoon Groups 2 to 5 P. M.

Dialogue between H. Hergenhen and Peter Maurin.

Discussion between the speakers and the audience.

Free-for-all discussion.

LABOR GUILD

From Slavery to Uncertainty

By Michael Gunn

"The Question of the Hour," as our social problem was called by Pope Leo XIII, has now become the question of the minute. Rugged capitalism rose on a wave of a boasted progressive independence that denied the restraining authority of the Church and it is now dying of its own abuse of freedom.

Communists now desire the power that Capitalists have abused, and Capitalists are accepting Fascism because they are afraid of Communism.

Modern Capitalism is wage slavery. Communism is State slavery. Fascism is only a stop-gap between wage slavery and State slavery. No matter which of the three hold power the people are the victims.

Capital and Labor

Capital and Labor are indispensable to each other. Capital and Labor are natural co-operators. Capital and Labor are Siamese twins that cannot live apart. Why then should these two partners be fighting as if they were natural enemies? Why don't they assume their proper position as co-operative partners and friends? Selfishness, greed of gold and lust for power is the guilt of the capitalist; and hate, caused by oppression, is the corresponding return of labor.

If we would rise from slavery and oppression to security and freedom, the aim of the workman must be made to correspond with that of the employer. What is good for one must be of proportionate benefit to the other. Each can only be happy in the other's weal. Abuse and an-

tagonism is driving the nations to accept centralized dictatorships.

Security

The Guild system keeps the power in your own hands. It controls the wages of the employer as well as the worker. It limits the percentage on INVESTMENTS. It divides the PROFITS between capital and labor according to what each has contributed. In this way the aim of the worker harmonizes with that of the employer, and co-operation takes the place of antagonism.

In this atmosphere, the honest man would get a just reward for his diligence; the industrious workman would get the assistance of the different kinds of craftsmen in the Guild workshop; the living wage would be assured by the progressive co-operation of capital and labor; the wandering workman would have the shelter of the Guild Hospice in every town he came to; the sick would have no financial worries, because what once was a strike fund would now be used for mutual benefit, and the unemployment problem, such as we know it, would be unknown because the united trade delegates, composed of employer and employee, would be the regulators of working hours and wages.

Organize a Guild in your own town, link up with us, and together we will forge a chain of Catholic Action that will root out the abuses of a capitalistic system that deprives us of our temporal necessities, and also combat communism that threatens our Eternal Salvation.

Catholic Lawyer's Aid Saves Worker from Unjust Accusation

J. V. Hayes, member of the law firm of Uihlein and Hayes, and member of the Catholic Evidence Guild, came to the rescue of a Port Rican family in the neighborhood of the CATHOLIC WORKER recently when he took the case of the husband who was being held in the Tombs on the charge of felonious assault.

Mrs. Bolse, the home relief worker in the district brought the case to the attention of the CATHOLIC WORKER.

"The man had been working with the CWA," she said, "in the laundry of the Willard Parker hospital. He earned fifteen dollars a week, and on this he supported his wife, two children, two and three years old, and an old woman with no relatives to take care of her.

"One evening he went out to buy groceries and the Spanish American grocer, who was just closing for the evening invited him to come into the social club down the street for a drink. Mr. de Jesus, the Port Rican, was the only stranger in the club. During the course of his visit a fight started and knives were pulled out. When the police arrived on the scene they found a dozen knives on the floor, and one man wounded. The other members of the club accused de Jesus of doing the stabbing, and he was taken away to the Tombs.

"A lawyer named Simon S. Neslin of 271 Broadway got hold of the case. The family scraped together from all their friends thirty dollars and gave it to him to take the case, and after he got that he demanded more money which the family were unable to give him. So de Jesus lies in jail, his job gone, and his wife expecting a new baby any day now," the relief worker finished up.

A neighbor had phoned the home relief office and notified them of the plight of the family and she had come down to supply them with the food and coal needed.

Mr. Hayes had previously offered to help anyone the CATHOLIC WORKER recommended to him, so he took charge of the case the other lawyer had refused to handle without additional money and within a few weeks Mr. de Jesus was out.

Books to Read

If you want to know why things are what they are read "Religion and the Rise of Capitalism" by R. H. Tawney.

If you want to know how things would be if they were as they should be read "Social Principles of the Gospel" by Alphonse Lugan.

If you want to know how a path can be made from things as they are to things as they should be read "Nazareth or Social Chaos" by Fr. Vincent McNabb, O. P. and "Fields, Factories and Workshops" by Peter Kropotkin.

If you want to know how Irish and English scholars reconstructed the social order after the fall of the Roman Empire read "The Making of Europe" by Christopher Dawson and "Ireland and the Foundation of Europe" by Benedict Fitzpatrick.

The Catholic Worker needs the constant support of the Catholic laity. Help us with subscriptions and contributions.

CITY PAID

By Julia Ruth Dow

The hard-boiled girl who'd been sitting in the employment agency office every day for so long that she knew everyone who came there, saw a new girl enter and look hopefully around. She was thin and her clothes were tight fitting with much mending. She had no make-up on but her eye brows were neatly shaped in the modern manner.

She looked at the girl's shoes, brittlely shiny. "White of egg from someone else's egg," she said. "Don't look as though she'd had an egg in a year herself. At the worst, she gets her egg shells out of someone's garbage can. I'll dig it all out of her while she's parked on the bench here some-day."

It wasn't hard to get the girl's story from her as she sat there for hours waiting to be called. She had had a fine job as public stenographer in a big hotel. But as the

a dozen men without pay, the girl complained to the agency.

"I know I've sent a lot of girls out to this man," the woman said, "but I believe in his honesty. He used to employ a lot of girls from me a few years ago and I can't let him down now just because he needs only one."

So the girl stopped buying a plate of soup at noon, even after working all morning for different firms. She walked even to the far places. It began to seem as though the only men who needed stenographers were those who did not choose to pay.

She was down to her last nickel the day they sent her to the real estate agent's office. She used her nickel for carfare. She had already been to one place that day and the cardboard in her shoes wouldn't stand another trip.

The agent was a pleasant young fellow who didn't look like a

The Sequence

PENTECOST SUNDAY



Come, O Holy Spirit, and send forth from heaven a ray of Thy light! Come, Father of the poor! Come, Giver of richness! Come, Thou Light of hearts!

Thou, best of all Consolers, gentle Guest within our souls, our blessed rest! Thou art our Rest in heavy labor, our Coolness in the heat, and blessed Solace in our tears;

O, most blessed Light! Fill the inmost hearts of all Thy faithful, for without Thy light and guidance, there is nothing in us; there is no cleanness in our souls.

Wash our sinfulness away, water our aridity, and heal our wounds; bend our rigidity of will, warm our frigidity of purpose, and guide us back where we have strayed.

Give to Thy trusting faithful Thy seven gifts of grace; give them great merit of virtue, and the final state of salvation; grant them everlasting joy.

Amen! Alleluia!

depression kept on they had to let her go. Her hopes revived and she worked very hard for him even making out the carbon copies he had requested in an off-hand way.

"What do you mean?" "I mean just this: the city's paying for the public stenographers through the relief agencies."

"You mean the city hires stenographers and pays them with food tickets, or something like that?"

"All wrong, girlie. I told you you supply your own lunch money in this racket. These guys who tell you they'll 'let you know' after you've worked half a day for them, have been getting their work done piecemeal that way for months and haven't any intention of letting anyone know.

"Well, figure it out for yourself. Who pays the bill? The city relief—if not the river."

The girl shuddered. "What can we do about it?" she asked.

"Just hold on to your soul as well as you can while you're being sent out to all the dead beats. If you're still breathing after that's over, maybe they'll start sending you out to the live ones."

"How—how long will that be?" Hard-boiled could almost see the girl frantically counting her reserve fund, if any. She relented a little.

"Oh, it's not as bad as you think," she said. "If they send you to several a day and they don't give you much to do maybe you'll get through them in a few days. Maybe through them in a few days."

"But wouldn't the agency do anything about these men if you told them?"

"They need the money so bad they're not taking any chances on losing any commissions by dropping these men off their lists."

After a few days of working for her go—no one seemed to want to have their letters typed.

Hard-boiled startled the girl with the harshness of her voice.

"They do, girlie. But they're not paying to have them done any more. Not while they can get them done for nothing! Just wait till tomorrow. You'll be back at your old job of public stenographer—but you won't get paid for it—not even one

packet. Her hopes revived and she worked very hard for him even making out the carbon copies he had requested in an off-hand way.

It was noon time. "I wanted to see how you were at filing," he said, pointing to the pile of correspondence on his desk, "but I've got a luncheon date. Could you come back for an hour after you eat?"

The girl said she could but that she'd finish the letter she was doing before she went. She stayed there for half an hour after he had gone and put all the letters he had signed into their envelopes and sealed them. It was better than walking the streets but she must be out when he came back.

(To Be Continued)

B'klyn K. of C. Conducts School of Philosophy

The school of philosophy conducted by Father Swannstrom, every Wednesday evening at 8 p. m., at Columbus Club, Prospect Park, Brooklyn, under the auspices of the K. of C., has one of the most enthusiastic groups in the country.

After twelve weeks of study the following subjects have been selected for further development:

1. Race and Religious Prejudices.
2. Industrial Revolution. (Unemployment, Wages, Women in Industry, Unions.)
3. Catholic Youth Movement.
4. Catholics in Politics.
5. Social Service for the Poor.
6. Communism.
7. State Subsidy or Parochial Schools.
8. Conditions of Domestic Help.
9. The Catholic Social State and the NRA.
10. Use of leisure time.
11. Public Control of Utilities.
12. Spread of Catholic Action Groups.

We are sure that definite and practical action will emerge from this enthusiastic Catholic activity. All who are interested in Catholic Social Action should attend.

A Worker Makes Some Suggestions for School

By John Cummings, Sailmaker

I attended two sessions of your school, and, understanding that it is not conducted as a closed corporation, with exclusive views, intolerant of all who do not agree with you who conduct it, I will be glad to attend again. For I will be glad to co-operate with all of the intelligent and open-minded type who, with the humility which always marks the deep mind, are willing to hear and examine the claims of others, in the hope of learning something from them or of being better able to overcome them, when that becomes desirable.

Some humans are so narrow-minded that they can see through a keyhole with both eyes at once. Oliver Wendell Holmes said that the mind of a bigot was like the human eye, inasmuch as the more sunlight you pour into it, the blinder it gets. For me, I have, I hope, an open mind, but possess a single attitude, not being able to look in opposite directions on one subject.

The two forces now conflicting in the world are Christianity and Paganism—the Catholic Church and Communism. There are questions involved which may require a special kind of education. Some of us in the School may not have this, or not enough of it. The subjects discussed should be treated very carefully, the settled conclusions to be convincing.

A Good Suggestion

The chairman, Peter Maurin (whose Easy Essays in the November issue are to the point and commendable to the sincere truth-seeker) should cause the Communist reasoner to show its essential points in contradistinction to the tenets and precepts of Christianity; show the soundness of its economic principles, its consonance with moral principles, its consistency or the lack of it with the nature, ambitions, and innate ideas

Toolmakers and Tools Go on Strike Together

Introducing a new technique into strike strategy the strikers of the Mechanics' Educational Society of America, the tool and die makers independent union in Detroit went to the struck shops the morning after the strike call.

Taking their tool boxes, they walked out with them and marched to the local union headquarters, where they were surrendered and stored in a bonded warehouse.

This means that the men cannot work, and that every striker has to stay out until they all go back to work. Nearly 3,000 boxes were surrendered.

of mankind regarding property; its harmony or the lack of it with what the generality of mankind consider their normal freedom to acquire the substance of this world. Would its application destroy all social grades and the willingness of some men to be governed by other men, apparently another social necessity? And, finally, does it take into consideration the effects of original sin? Does it admit the necessity of Penance, the need of mortification and suffering as taught by Christianity?

Let the Communist speaker give a treatment of the Karl Marx theories, covering the points which I have suggested, or show that they are irrelevant. And then you and your teachers teach Catholic reason and logic. The economic question is a moral one, and the way to refute Communists is to bring God in—never leave him out—to do so would be to leave out the most vital factor.

Your school venture and your paper merit support and success. God, the Father, bless you; Jesus Christ defend and enlighten you, and the Holy Ghost cheer and guide you. And may the Blessed Virgin intercede for you in all your wants. John Cummings (Sailmaker), 16 Tieman Place, N.Y.C.

MUNICIPAL LODGING HOUSE NO "HOUSE OF HOSPITALITY"

Not so long ago, after comparative affluence, I found myself on the park bench with many others. Having been able to stretch my savings over a period of several years gave me considerable satisfaction. What about those that preceded me by many months in the down-grade movement? Momentarily I found great joy in having unbroken shoes on my feet and still a stout seat in my trousers, though penniless. When I allowed myself to behold the future, a feeling of terror and confusion crept over me, but I had determined to make no room in my mind for despair.

But time was not to be lost; I planned and schemed. Nowhere was any help in sight. In the park I listened in on talk of the dock, the Muni, South Ferry, but respect for myself made me hesitant. However, the need was urgent, and I made the dive. After all, throwing oneself into the protecting arms of a benevolent municipality is not a capital crime, and one's head remains on one's shoulders. Besides, the famous pronouncement by Al Smith, that all homeless unemployed may go to a city flop house and just ask "and they shall receive a place to sleep and three square meals a day" was much more than just encouraging.

Become An Outcast

So the broad gates of a twentieth century house of hospitality were flung wide to me. I had joined the ranks of social outcasts, in the most modern of democracies. The line of social demarcation was crossed. The scrutiny of a cop had to be undergone after waiting in line for an hour with hundreds of others in the same predicament. We were admitted in batches of fifty. More waiting was announced by an attendant. Then came the announcement: "Foist-timers step up! Window number one—around the railing!" How reminiscent of tales of prison life! And thus the application of the eighteenth century poor law began to function.

I was quizzed by a bright and shining one—he reminded me forcibly of a regimental drill sergeant. He warned me that if I told a lie in stating my case, I would be sent up the river—as if lying were a characteristic peculiar to unemployed workers. He asked me if I had a mother and what her maiden name is or was. When

he knew enough about me and my relationship to this great city to besmear with ink a good-sized sheet of paper, I closed the deal by affixing by signature to a document.

Then he handed me two brass checks with numbers on—for I was now overnight guest number 705 of the City of New York—and indicated that I might "stay here steady," provided I could prove tomorrow by documentary evidence that what I said was true. Henceforth I was admitted to enjoy the blessings which a great city can bestow upon the poor and humble. The bureaucratic machine functioned perfectly.

A Square Meal

Blessed are those with a healthy appetite. Soon we shall eat and here is the way how. Line up once more at the lunch counter; grab a tray; keep in step with the man ahead of you; get hold of a tin bowl half-filled with what is technically designated as "Irish Stew" but is more akin to slungullion in looks and taste; a tin cup of coffee without sugar; three slices of white bread; a spoon partly washed; and another round is completed. Then squeeze your way through a mass of more or less ragged and unwashed humans, balancing your tray, looking for a seat. The food is gobbled down quickly, for the men are very, very hungry, and the command of a flunky to make room for others speeds the process. There is no "doubling up" for a little more soup or another slice of bread. "No one shall go hungry!"

The guest leaves the table, signs his name once more, attesting the fact that he has eaten one of those much-advertised "square meals," and descends to the basement with a perspiring, cursing mob of men, being shouted at by flunkies who have forgotten that once they were men. The stench from the sterilizing room is enough to make one long for a park bench. When all his clothes are removed, he tucks them with one brass check to recover them in the morning with the other around his neck. The bath which follows is the best feature of the whole enterprise. All are provided with a night gown and a physical examination. The building is heated and the beds are good enough to insure a good night's rest.

(To Be Continued)

Anti-War Demonstrations

(Continued from page 1)

the idealistic youth of the country are being led to Marxism.

The Commonwealth College at Mena is a workers' co-operative college, as far as we can gather, not sympathetic to the Communist Party in America, but sympathetic to many of the individual members who make up that party and to Soviet Russia.

"The peace movement presents a jagged edge of progress and ideas. The first peace society in the U. S. was founded in 1815....Peace organizations range all the way from the rich and respectable Carnegie Endowment for International Peace to the poor and vehement Committee on Militarism in Education. In ideological variation, they run the gamut from the American Peace Society, which has been termed 'the favorite peace organization of the D. A. R., the American Legion, the Army and Navy, and munitions makers,' to the Communist groups that will fight on the barricades against fascism.

"There are 12 million members of a hundred pacifist organizations in the U. S., spending a million dollars annually. To offset this, consider that nine out of ten Americans hate war, but believe it inevitable, and that the Vinson 'big navy' bill alone calls for an estimated billion dollars....

"On the left stands the American League Against War and Fascism. The League grew out of the U. S. Congress Against War held last fall and attended by 2,700 delegates. The Congress adopted the stand that

war springs from capitalism and proposed that the manufacture and shipment of munitions be stopped, that federal funds be used for the unemployed rather than for armaments, and that imperialism and preparedness be exposed.

"Inspired by the Oxford University Union's declaration that 'this House will in no circumstance fight for its King and Country,' many an American college held a peace poll; 22,000 students in 65 colleges in 27 states voted as follows: Thirty-nine percent would not fight, 33 percent would bear arms only if the country were invaded, and 28 percent would wage war if called on by the government. To the right of this vote stands much mild editorializing for peace and to the left such moves as the United Youth Conference Against War held in Manhattan last November and attended by 613 delegates from 53 colleges and 35 non-student organizations in 14 states. The Conference recorded its belief that the next war would be a costly stopgap to bolster a dying capitalism. Students also have an international peace group of their own called the Green International, and it aims 'to radicalize the cause of peace.'"

Perhaps the best-known international congress against war was the one at Amsterdam in 1933. Over 2,000 delegates from 27 countries were present. American members of a sub-committee included Theodore Dreiser, John Dos Passos, Sherwood Anderson and Ella Reeve Bloor. The Amsterdam congress criticized do-nothing pacifism, dispaired of the League of Nations, and pointed out existing imperialist

EASY ESSAYS

By

PETER MAURIN

Big Shots and Little Shots

1. America is all shot to pieces since the little shots are no longer able to become big shots.
2. When the little shots are not satisfied to remain little shots and try to become big shots, then the big shots are not satisfied to remain big shots and try to become bigger shots.
3. And when the big shots become bigger shots then the little shots become littler shots.



Ade Bethune

4. And when the little shots become littler shots because the big shots become bigger shots, then the little shots get mad at the big shots.
5. And when the little shots get mad at the big shots, because the big shots by becoming bigger shots make the little shots littler shots they shoot the big shots full of little shots.
6. But by shooting the big shots full of little shots the little shots do not become big shots; they make everything all shot.
7. And I don't like to see the little shots shoot the big shots full of little shots, that is why I am trying to shoot both the big shots and the little shots full of hot shots.

wars. The efforts of working class political parties toward international peace are not reviewed here, for they deserve extended treatment. Such moves as the Soviet Union's proposal for total disarmament are significant, but not within the scope of private organizations looking toward peace.

The Fascist trends of European countries do not augur well for peace. Many a solution to the riddle of war is a shocked attitude and a pious hope. Those are not enough. The answer lies rather in a scientific appraisal of war. War is more than not being at peace, it is part and parcel of the conflicts within the prevailing social order.



Ade Bethune

Corporal Works of Mercy III
Visiting the Sick

MIMEOGRAPH MACHINES URGED BY P. MAURIN FOR EVERY PARISH

Excerpts from Our Daily Illustrate Usefulness for Propagating Catholic Thought

The following are a few excerpts from THE DAILY CATHOLIC WORKER, our mimeograph sheet, which we put out every day that it doesn't rain, or when the press of work makes it impossible, or when we are short of funds and cannot buy mimeograph paper. In calling it "daily" we are perhaps optimistic, for there are a number of days when we miss.

There are a number of priests throughout the country who are making good use of mimeograph machines. We have mentioned Father Kennedy out in Milwaukee. There is also Father Curran, the friend of the miners down in Wilkes-Barre, Pennsylvania, who gets out a weekly sheet to distribute after mass on Sunday mornings.

As for us, we look on our mimeograph machine with great pride and affection. If we are too poor to pay our printing bill we can get out a mimeographed edition of the paper. If we are dispossessed a mimeograph machine can be carried about from place to place, tucked under one's arm. Come the revolution and we are driven underground—as the Communists prophesy so hopefully—the mimeograph machine will stand by us. Peter Maurin is going around urging pastors to buy them.

Carlton Hayes is an enlightened historian, because he follows the teachings of Christ. He is one of the foremost Catholic laymen in the country, and is looked up to by Jew, Protestant and Catholic alike.

The series of lectures he gave at the Catholic Workers' school were on the subject of Nationalism. "Racial and religious intolerance is the result of modern nationalism," he said last night. "By the emotionalism which goes with nationalism the need of social reform is obscured....Why do the masses support nationalism and the imperialism which goes with it? Because children are taught nationalism in the schools throughout the country. They are taught that where the flag is—that is sacred ground."

Modern civilization often means only a huge national school system. Dr. Hayes pointed out, patriotic societies such as the National Security League and the Daughters of the American Revolution; newspaper chains reaching out all over the country and a large army, navy and marine corps. And all these factors build up nationalism which leads to world wars.

"Any kind of decent national social reform is made impossible by the growth of nationalism," Dr. Hayes warned. "People of good will can do several things. They can work towards a profound and radical reform of capitalism; and set some limit to the absolute sovereignty of modern states."

"People in our own day are really reduced to slavery again," according to Prof. L. B. Holsapple, who spoke at the Catholic Workers' School last night.

"In the middle ages the church and state embraced all men. There was unity of thought. Nowadays, with nationalism we are harking back to the idea of the old Greek city states, armed camps, ready to fly at each other's throats.

"In studying the ideals of the middle ages, we must not idealize the middle ages. We should learn from them. Men and women are not very different today than they were then. And some of the problems of the present day were met better then than they are being met now.

"There is nothing more deadening than the work of the present day—the work at the machine where a man has one action to perform. He has no pride in his work—it is not a means to self-

U. S. STEEL STRONGER THAN U. S. GOVERNMENT

"U. S. Steel is stronger than the U. S. government!" was the startling declaration of Mrs. Pinchot, wife of the governor of Pennsylvania, before a Senate committee hearing. Her testimony followed that of a two-day procession of steel magnates and their company union men, who assured the committee that code labor provisions are being strictly observed in Pennsylvania.

Mrs. Pinchot told of espousing the cause of the workers and urging them to exercise their right to organize, even offering to take the case to Washington and guaranteeing that they would be reinstated if discharged for union activities. She blamed General Johnson for not attempting to enforce the codes against big business, pointing out particularly his failure to enforce code provisions against the Frick Coal and Coke Company, which refused to recognize the United Mine Workers. She accused the Frick Company of causing the murder of union organizers and declared that the deputy sheriff system is used to import gunmen to crush strikes.

"The NRA in Pennsylvania," she said, "is more honored in the breach than in the observance. It was supposed to do away with sweat shops, yet sweat shops have returned to Pennsylvania; they are flourishing today at the same old stands. There are plenty of places where they are working for five, six and seven dollars a week or less."

expression. His work gives him no status, not to speak of a living wage."

In the *Daily Worker* the other morning there was an article on the need for creches or nurseries for children. Soviet Russia is always held up as a model showing the way women and children are cared for. The writer mourned the fact that there were no creches in New York where working mothers could deposit their children.

But little do they know. Within a few blocks of the office of THE CATHOLIC WORKER there are two nurseries, one of them on 12th St. and another on 21st street, where mothers deposit their children in the morning, where they are fed and cared for and taught, and given back to their parents in the evening after the day's work is done. Both of these are Catholic nurseries, of course, and all through the city there are many like them.

It is just another example of Communists taking the Catholic thought, adopting it as their own, and saying, "See, nobody is doing anything but us!"

We were reading recently a new novel called *The Gates of Hell*, by Kuhnelt-Leddihn, published by Sheed and Ward, the story of a young journalist's sojourn in Soviet Russia. It is a Catholic novel and is of vital interest to every Catholic who reads and thinks.

Here are some very interesting quotations from the book:

"...the secularized masses had, on the one hand, been turning away from Christ, but, on the other hand, under various cloaks, so that they should not recognize their origin, adopted typically Catholic lines of thought again; the prohibition of usury, trades-unionism or the idea of the guilds, opposition to the superman complex of the individualist, Nietzschean school, in a word, it amounts to a Catholic heresy, seeking to base it instead on an empty materialist 'doctrine'—hence materialist socialism, hence bolshevism."

We are distributing 10,000 extra Catholic Workers free this month. Will you help pay for some of them?

Catholic Church Only "International"

(Continued from page 1)

to obscure some of the developments of importance to Catholic interests. The promulgation of the Constitution this Easter, with the reforms designed to bring Austria into conformity with the Papal Encyclicals has in view the creating of a real Catholic state, especially the formation of corporative trade unions. The Austrian bishops in a recent joint Pastoral letter, to which Chancellor Dollfuss gave his full approbation, condemned Nazi paganism and extreme racialism and anti-Semitism as well as stressing the point that loyalty to the State was above Nationalistic conceptions; and Religion above both. The destruction of the Social-Democrats by armed force is to be deplored, but is certainly not the responsibility of the Church or of the Christian-Social party from which all the clergy had retired at the desire of the Hierarchy.

Africa

On the discovery that conditions among the incense gatherers in Italian Somaliland, Northeast Africa, were equivalent to the standards of the worst American sweatshop, Pope Pius protested to Signor Mussolini, and succeeded in obtaining assurances that conditions would be improved immediately. The natives had been gathering the valuable resin from tiny bushes growing on the heights of dangerous cliffs, only to sell it at the miserable price of a cent a pound to Arab traders, who transported it to Aden to sell at a high price on the market. Aden will now cease to be the world's clearing house for incense, as the Vatican incense will be sent over the world directly from Somaliland in Italian ships.

British Guiana

After a strong denunciation of profiteers made in the Cathedral in Georgetown, British Guiana, by Bishop Weld, S.J., the Vicar Apostolic of British Guiana, the Legislature, at a special meeting rushed through a bill giving the government power to fix the price of foods.

A terrific rainstorm has recently destroyed crops and livestock and rendered hundreds of people homeless. Profiteers, said the Bishop, were doing a grave injustice to the poor by exacting an unreasonable profit in these times of distress. It was a sin crying to God for vengeance. Any increase in prices, except what is due to enhanced cost of replacement, was wicked and unjust, he added.

Nova Scotia

The activity of the St. Francis Xavier University at Antigonish, Nova Scotia, Canada, is practical and inspiring. They have succeeded in establishing co-operatives on a sound basis among the farmers, dairymen and fishermen, paved the way for friendly intercourse between employer and employee for mutual benefit, and assist the farmer in the everyday problems by the information supplied by their Bulletins.

Belgium

The five-week Catholic Action school in Brussels, Belgium, which has just closed, carried on a splendid program for Catholic Action in all fields, especially the 30,000 "Jocists" and 55,000 corresponding boys' organizations who try to raise the status of the worker and the dignity of his work. Delegations of Catholic Youth organizations attended from all over the world, including Spain, South American countries, Germany, Austria and many others. An International Congress is to be held at Rome.

Spain

In Spain national Catholic Action to fight the revolutionary government is being rapidly formed with the newspaper *El Debate* as the organ. The chief aim is to organize Catholics to stand together in a unit, no matter what their political opinions may be at the moment.

On April 22, as *THE CATHOLIC WORKER* is going to press, news comes by way of the New York Times that young shoot and run

terrorists who are principally anarchists and members of the Young Socialists League, are attacking the meetings of the National Convention of the League of Catholic Youth at Escorial, to the north of Madrid. This is an auxiliary of the Accion Popular, the strongest party in Parliament, but unrepresented in the Cabinet.

Jose Gil Robles intimated that the day was not far off when his party would take the power which is rightfully theirs. Spain is reacting against the Socialist and so-called radical movements of the last few months, as the Holy Week demonstrations amply show.

In Barcelona a number of people suffered injuries when Syndicalists attacked a Catholic meeting. The Socialists have done all possible to prevent the Catholic meeting at Escorial by strikes, derailing trains and firing of busses, but Catholic Youth is asserting itself bravely.

LABOR DISPUTES ON INCREASE EVERYWHERE

The troubles and torments of hard-working Texan and Californian oil men is being aired before the Petroleum Labor Policy Board. Striking shipyard workers from Camden, N. J., are at hand.

In the case of the Oil, Gas Well and Refinery Workers, their threat of a general strike disproved the wage-cutting differential. It was but a negative victory for them, however, according to their President, who said, "We haven't got anywhere toward assuring better wages . . . We are disgusted with government agencies and are not going to try them any more. A strike vote is proceeding."

The number of strikes increased threefold over February. In Toledo employees of the Bingham Stamping and Tool Company and of the Electric Autolite have struck for the second time in two months. In Cleveland two pickets at the Cleveland Worsted Mills Company were shot by a company guard as a strike there entered its third week.

Under pressure of a strike against Detroit die and tool jobbing shops the jobbers' association in the automobile industry is breaking up. Twelve of the association jobbers have conceded the demands of the Mechanics' Educational Society of America, which called a walkout, and many of the remaining jobbers are weakening.

In Hartford, Conn., fifteen hundred airplane workers walked out of the United Aircraft shops, because the employers were reported to have attempted to bribe individual union members.

When the company learned that pay demands were being formulated by the United Aircraft Workers of America, individuals and groups were offered better pay to desert. So an immediate strike was called. Everyone, including 100 non-union members, quit. Pratt & Whitney and Hamilton Propeller shops are also affected. The strikers demand a standard wage, saying pay varies as much as 35 cents an hour for the same job.

In the far West the story is much the same. The pickers in the strawberry fields, near Sacramento, Calif., are out for higher wages. In Denver, Colo., growers have pledged not to plant and no to let their neighbors plant sugar beets unless the Great Western Sugar Company offers a better contract to the growers. The Great Western, according to *Federated Press*, has been able to average 45 percent net profits a period of twenty years by paying low wages to farmers and to child beet-workers.

Bus drivers and garage mechanics tied up the main transportation system of Pontiac, Mich., by a strike after the company had refused to grant the eight-hour day, a wage scale ranging up to 55 cents

SOCIAL JUSTICE OUTLINE FOR USE IN STUDY CLUBS

Many of our readers in schools, colleges and parish organizations have asked us about methods of organizing study clubs on social justice. We call their attention to an article in the *Journal of Religious Instruction* on "The Economic Organization of Society and the Mystical Body of Christ."

The article presents a study outline for use in high school religion classes, but seems actually more suitable for college classes, as it presupposes considerable knowledge of economics and labor history. The outline starts with a study of why reform in the social order is needed, under the heads of wage scales, property distribution, free business competition and economic domination of society. It then takes up in order the following topics:

Obligations of Employer and Employee to Social Justice and Social Charity.

Pius XI's Plan for Organization by Vocational Groups.

Existing Associations in Industry.

The Place of the State in the Reform of the Social Order.

POPE PIUS XI CONDEMNS EXAGGERATED NATIONALISM

Five documents written by Pope Pius XI declare very openly the Church's attitude toward Fascism and German Fascism in particular: 1. The Encyclical "The Peace of Christ," 1922; 2. Sermon to the Cardinals on Christmas Eve, 1930; Decree of Feb. 7, 1934, placing on the Index the book "The Cult of the 20th Century," by Alfred Rosenberg, Minister of Education of the German Reich; 4. A decree placing on the Index Ernest Bergmann's "German National Church"; 5. The words of the Pope on the canonization of the German Capuchin Lay-Brother Blessed Conrad, Feb. 24, 1934.

These documents designate what is condemned by the terms "immoderate love of one's nation," "egotistical and hard nationalism," "exaggerated and altogether radical nationalism."

Condemns Nationalism

The first encyclical of the Holy Father described the error thus: "It forgets that all men are our brothers and members of the same great human family and that other nations have an equal right with us both to life and prosperity and that

it is never lawful or wise, to dissociate morality from the affairs of practical life."

In the Pope's second pronouncement he described unjust nationalism as "hatred and envy, distrust and suspicion, competition and struggle, ambition of leadership and predominance" as contrasted with a "mutual desire of well-being, peaceful co-operation, and a respect for and defense of the rights of all, especially the weak and powerless."

In his latest pronouncement he characterizes it as "the exaltation of thoughts, ideas and practices, neither Christian nor human, and of a pride of race which cannot but produce pride of life as far as possible removed from the spirit of Christianity and even of humanity."

Catholic Teaching

The Catholic teaching which forms the basis for the condemnation for the two books mentioned above may be summarized:

1. God is the universal sovereign, because He is the Creator and Lord, the first beginning and last end of Man. He declares the unity of man by creation.

2. All men are brothers in Adam and in Jesus Christ, demonstrating man's natural unity of origin and supernatural unity of redemption.

3. All men were created for the same salvation, and are consequently called to be citizens of the same fatherland which is the kingdom and city of God, illustrating man's unity of vocation in the Church.

4. This community of origin, of redemption, of vocation, establishes among men the duties of justice and fraternal charity.

The doctrine has its root in the fatherhood of God, inculcated by Christ and affirmed by St. Paul: "There is neither gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is All and in all." (Cor. 3.) He superseded Judaism, triumphed over Roman civism and created Christendom—a unified social structure which despite human defects and passions was founded on the principles of the Divine paternity and the Kingship of Christ visibly represented by the spiritual and civil powers, which were not disparate but co-ordinated and united.

Doctrines Rejected

The two books reject these doctrinal foundations as well as all the dogmas of the Catholic Church, the Christian religion, the fact of revelation, the necessity of Redemption and of Grace. Both proclaim the necessity of setting up a new religion, to be purely German.

Bergmann rejects Catholicism in particular, as a fusion between Semitic and Roman civilization and opposed to German character, and says that the idea of Christian charity produces degeneration and decadence because it protects the physically and mentally defective and even permits them to generate children. Both state that blood and race are the only elements and reason of progress in culture and civilization. The decree in condemnation concludes that "the exaggerated and altogether radical nationalism propounded is completely opposed to Christian doctrine and Christian civilization."

Hitler's Policies

Hitler's policies may be summed up for completeness sake by a few of the points termed "irrevocable" at the congress at Weimer, 1926:

1. We demand that all Germans be united in a great Germany according to the right of peoples to dispose of themselves.

4. Only he who is part of the nation can be a citizen. Only those of German blood can be part of the nation. No Jew can be part of the nation.

24. We demand that all religious associations be free in the State, so long as they do not threaten the existence of the State or oppose themselves to the moral sentiments of the Germanic race.

PROTECTION



But not often for the worker—He usually gets the club

Vocational Organization as Applied to the Farmer.

The Mystical Body of Christ. The Influence of the Doctrine of the Mystical Body of Christ on Industry.

Christian Principles in the Regulation of Economic Life. Catholic Action and the Reconstruction of the Social Order.

The study questions and suggested topics for papers and discussions, such as "The Small Credit Union," "The Power and Influence of Banking on Industry," provide a start for concrete study of economic problems and the Catholic solution for them.

The article, by Reverend Raymond J. Campion of Cathedral High School, Brooklyn, N. Y., is based on a chapter in *Religion Book III*, written by him in collaboration with Ellamay Horan and published by William H. Sadlier, Inc., New York.

an hour and recognition of the union.

These are only a few of the strikes that are going on now or have been going on recently over the country. The important part of it seems to be the persistent and unfair attempts made by employers to prevent their workers from organizing. Despite the depression and all that it has brought about, they are still blind to the rights of their employees, and it is to the worker's credit generally that he has met the unfair advantages taken by his overlord with just as persistent and wholehearted determination to strike and strike until this just privilege is recognized.

Danger of Grave Violence In Fruit Growing Regions

That the labor troubles in the fruit-growing regions of California last summer were not by any means settled is proved by the growing antagonism once more between the workers and the ranch owners. The Union declares that unless the workers are given the right to collective bargaining and permitted to form their own union, there will be grave violence bordering on warfare when the big melon crop of 35,000 acres is ready for harvesting a few weeks from now.

Three representatives of the American Civil Liberties Union, a journalist, a clergyman and the niece of the latter, were kidnapped recently on the streets of Calexico in broad daylight. The police heads refused to issue orders that Union representatives be protected, and the Sheriff of the county professed ignorance of any law violations.

These latest kidnappings (there had been a previous one in January) occurred six weeks after the publication of the report of the Federal Commission appointed by the National Labor Board to investigate conditions in the Valley. The report sustained the charges of lawlessness made against the employer-growers and the local officials, and urged that federal and state governments exercise every power to maintain the rights of the workers. It also urged recognition of the right of the workers to collective bargaining.



LETTER TO A LITTLE GIRL

Dear Tamar:

My ship has just come in, and your mother tells me that you have been sick, and I feel very sad about it. I am sending you some flowers which I hope you will like. Did you ever get the post-card which the airplanes brought from South America?

I have been down to the office twice, and have become acquainted with your kitten, and like it very much. It is so playful that it reminds me of a little bear I used to know three years ago—a little bear named ZOOKS.

Would you like to know the funny things that little bear did? I'll tell you about ZOOKS in this letter.

But first I'll tell you a little about the ship that ZOOKS lived on, and about the strange people we had aboard.

That ship sailed up and down the West Coast of Africa. Down in Africa it is too hot for a white man to do much work, so the ship carried part of a native tribe called the Kroos to do the work. They were black as coal, and had tattooed faces, and were real wild men from the jungle. But they were very harmless wild men, and would do anything for a white man if the white man spoke to them in a kind way.

They had long names like NABO-BAR-KON-GRUBA, but they knew that we Americans could never remember names like that, so they took special American names for use on the ship. One of them called himself JACK DEMPSEY. Another called himself MOTOR CAR. And there was another, a small wild man, whose name was ANYBODY. I felt sorry for poor little ANYBODY and one day gave him an old necktie. He was very proud of it, and wore it day and night, even to bed, even when he went in swimming.

When ZOOKS, the little bear, was captured in the jungle and brought on board the ship, these wild black men were very much afraid of him. And the white men were afraid of him at first, too. After a day or two, we Americans found out that he wouldn't hurt us, but the blacks were always afraid of him.

ZOOKS used to play tricks on these wild black men. They would catch a fish and then take it off the hook and lay it on the deck. ZOOKS would run out from behind a log and grab the fish and gallop off with it. The wild men didn't like this, but they were afraid to take it away from him. ZOOKS stole lots of big fish from them.

ZOOKS was very bold. My friends and I used to eat in a room called the mess-room. It had a very long table, and as there were only ten of us, we sat at one end of the table and left the other end bare at meal times. ZOOKS would climb up on the bare end of the table and sit there and watch us eat with a very hungry look on his face. At last he couldn't stand it any longer, and would run down the table and poke his snout into a dish. We would give him a slap to teach him better manners. He never growled, but would let out a thin little cry, like a baby.

But he wouldn't learn any manners. He would run back to the other end of the table and sit quiet for awhile. Then, when no one was expecting it, he would dash at one of our plates, and grab a pork chop or a piece of steak, and leap from the table and run for his life.

After a week or so, this little bear and I became very close friends. I'll tell you how it happened.

Every night, long after my friends had gone to bed, I used to sit in the mess-room and read a book. ZOOKS would be there too, walking up and down the table

looking for cockroaches, which he was very fond of. About midnight I used to make a cup of tea and sit at the table and drink it as I read. One night when I was reading intently, I heard a sudden lapping sound, and looked up and saw the little bear had his nose in my cup.

I made a grab at him, but before I could pull him away, he had drunk up all my tea. That was a funny kind of bear, wasn't it? Did you ever hear of an animal that was fond of tea?

But it wasn't the tea he liked. I soon found out that it was the sugar in the bottom that he wanted to get at. One night I decided to give him a big surprise. I poured some milk into a dish, and emptied half a bowl of sugar into it, and stirred it up. Then I put it on the floor, and called ZOOKS.

He tasted it, and got so excited he stuck his paw into it, and upset it. He licked it up off the floor as if he had gone crazy. I never saw an animal so happy as that little bear.

Every night after that, I used to mix some sugar and milk for him. He would follow me everywhere. Wherever I went in the ship, ZOOKS would always be at my heels. When I went up to the pilot-house, he would follow me up the ladder, and while I steered the ship, he would bite at my legs like a little kitten.

At night I had to go way up to the bow of the ship to keep a lookout in the darkness. I would be standing there alone in the dark, and suddenly I'd feel two hairy arms grab me around the knees. It was the little bear.

When he couldn't find me, he would go to my room and grab my towel in his teeth and take it out on deck and play with it.

He liked to play all the time. He didn't like to see me sleep. When I was sleeping, he would come into the room, and stand on his hind legs by the bed, and poke me in the ribs with his paw. Or he would stick his hairy face in my ear and snort a couple of times.

Sometimes I had to slap him, else I couldn't get any sleep at all. Then he would pull my towel off its hook, and lie down on it, and go to sleep like a good little bear. One time he got angry when I slapped him. He waited till I went back to sleep, and then took one of my shoes in his mouth and carried it out on deck and hid it under the logs. It was a long time before I found it.

I wish you could have known ZOOKS, Tamar. I'm sure you would have liked him as much as I did.

I hope you get well soon, dear Tamar. I surely am anxious to see you again.

Ever your friend,

MAC.

Dear Editors:

You asked us to write to you about anything from a cat to social justice. I'd like to write about both.

I have a fine young cat named Topsy. We are great pals. She let me teach her almost as many tricks as a good dog knows. Her life is very happy, I know, except for one thing—she has a hard time keeping it. There are two big bully dogs down the street that try to kill her every chance they get. She puts up a good fight but the dogs are too big. Last week she came back all bitten along the flank. When Topsy turned to run I guess the dogs nipped her. Any day now I expect they will get her for good. But what can I do? Alley cats have no rights against a German Police and an Alredale, especially when a politician owns the dogs.

My cat seems to be a whole lot like the poor people and the dogs are like the capitalists. All we do is put up a running fight and hope they won't kill us this time. There

Mary's Month

May is the month of green grass, of new leaves, of buds, of little flowers. May is a happy month. No wonder that we consecrated it to Mary, our Mother.

And yet, alas, most of us, who live in cities, hardly ever get a chance to see plants and flowers outside of a passing visit to the florist's show window.

Must we then really be condemned to live forever without flowers? How can we grow a garden to honor our Lady?

I think I have a scheme: Let us all till the soil within our hearts, and plant little seeds, and give them water, and, when the plants start growing, watch carefully to pull out the weeds.

Soon we'll have a beautiful garden all full of strong plants and lovely flowers.

And each time, for instance, we shall be patient with some cranky old bore, there will open a delicate blue flower.

And each time we shall do something annoying or disagreeable for a friend (or even for one who isn't



Ade Bethune

a friend) it will be a bright red flower of love.

And each time we shall give up something that we really care for, because the other fellow needs it more than we do, then we'll have a brilliant yellow flower, rich with many petals.

And each time there will be a chance of doing or saying something cheap and we just will quietly not do it, then will bloom a shining flower of purest white.

And whenever we shall be gay and joyful (even though we feel cranky or gloomy inside) we'll have vigorous verdure of youth growing; green plants, and grass, and leaves.

Let's all make little gardens inside our hearts. Let's till and rake and water them; let's work very hard on them to make them a worthy seat for our Blessed Mother, a temple all filled with gaily-colored and sweet-smelling flowers for Her Son, Our Lord.

ADE BETHUNE.

CALLS ON FRANCE TO EXAMINE CONSCIENCE

A joint pastoral letter has just been issued by the entire French hierarchy in the face of the Stavisky affair and other political and social scandals, as well as the economic crisis. "The church has always reminded the citizen of his civic duty, and defended true liberty and civilization against state absolutism and anarchy and has urged the whole French nation to make an examination of conscience."

is another way though, that is, if a few of us, Toppies, would fight together, we could easily beat the bully dogs of money.

I love cats.

Joseph Kiernan.

Bishops Reaffirm Rights Of Workers to Organize

(Continued from page 1)

is embodied in the following letter:

"The Honorable David I. Walsh, Chairman, Committee on Education and Labor, Washington, D. C.

"Dear Mr. Chairman:

"In view of the fact that the text of the *Quadragesimo Anno* or portions thereof have been placed in evidence in the hearing on S. 2926 before the Senate Committee on Education and Labor, the Administrative Committee of Bishops, National Catholic Welfare Conference, judge it in order to send you the following statement and ask that it be filed with your Committee in the hearings on this bill:

"Congress is considering legislation providing for the protection of the workers' right to self-organization and the establishment of an industrial tribunal for the adjudication of industrial controversies. Both purposes are in complete accord with and are required by the Catholic social programme enunciated by Pope Leo XIII in 1891 and by the present Holy Father, Pope Pius XI, in 1931.

1933 Statement

"The statement issued in 1933 by the Bishops of the Administrative Committee, National Catholic Welfare Conference, declares: 'His (the working man's) right to organize must not be interfered with. . . . Labor and trades unions offer one means of obtaining justice in wages and salaries. The normal working of such organizations, whether singly or as a federation of unions, should be to promote the general welfare and to insure for all workers, whether skilled or unskilled, maximum employment, adequate remuneration, the protection of their rights as men and as citizens, and security against accident and indigence. . . . Capital and labor should work for the common welfare and for their mutual interest. . . . Each and every individual interest should encourage all workers to organize. Unions, embracing all groups of workers, should be governed by good sense. They should endeavor to distribute opportunity to the workers of every class. They should always seek competent and disinterested advisers, that their organizations may ever be characterized by sanity.'

"The worker's right to form labor unions and to bargain collectively is as much his right as his right to participate through delegated representatives in the making of laws which regulate his civic conduct. Both are inherent rights.

Safeguard Workers' Choice

"The worker can exercise his God-given faculty of freedom and properly order his life in preparation for eternity only through a system which permits him freely to choose his representatives in industry. From a practical standpoint, the worker's free choice of representatives must be safeguarded in order to secure for him equality of contractual power in the wage contract. Undue interference with this choice is an unfair labor practice, unjust alike to worker and the general public.

"To determine the rights of both worker and management and to resolve the conflicting claims of both parties, an industrial tribunal, with mediation and arbitration powers, is necessary. This procedure is dictated by the plainest requirements of reason and public order. The opposite is chaos and anarchy.

"Thanking you for your favor in

DESPITE CODE ABUSES WORKERS CONTINUE TO STRIKE FOR RIGHTS

Procrastinating Agencies of NRA of Little Help in Obtaining Aid

With a strike of 30,000 coal miners in Alabama going on at the present time, a steel strike and a railroad strike threatening, labor disputes go on and on. If there is one word that is not liked in government circles in Washington it is "Strike." Hearings drag on day after day. The workers bring out statistics to prove their claims and try to show the sufferings and injustices borne by them in terms of graphs and charts. The employers should worry. Money power is much more effective to them than graphs and charts.

Take for instance the delegation from the Harriman Hosiery. On March 13, the President ordered that the firm's Blue Eagle be taken away. He promised action for the workers within 24 hours. Yet over a month has passed and nothing has been done. The delegation of workers swears it will stay in Washington until something is done.

Endless Delays

In *Bleak House*, by Charles Dickens, there is the story of a lawsuit which goes on month after month, year after year, while the litigants die off and almost everybody forgets the justice of the suits involved. NRA machinery is beginning to remind one of long and involved legal processes. So the worker calls for direct action—strike.

To do away with strikes—that is the aim and desire of the government. But the worker knows that the minds and hearts of men are not going to be changed by the NRA. It is action, yes, but it is not direct action. Catholic teaching is not opposed to the strike—mass demonstration in an effort to achieve justice. It is because strikes have become the bloody and vengeful affairs that they have that churchmen have so often condemned them, not realizing that the bloodshed has been on the side of the employer.

In the Alabama coal strike of the last week two men were killed, a negro and a white man, both strikers, shot down by deputies of the coal companies.

—“Mine Know Me”

Forty-one thousand, two hundred and twenty-six people embraced Catholicism last year in this country alone. That's 3,435 a month, 783 a week, 113 a day. In England they came over at the rate of more than 1,000 a month. And mind you, these people were not born Catholics—were not educated in Catholic schools. No, they entered the Church—most of them—in adult life, after considering the subject of religion from every angle, and after the thorough course of study required for such a step.

CATHOLIC INFORMATION SOCIETY.

file this for the record of the hearing on the bill in question, we remain,

"Most respectfully yours,
"JOHN J. BURKE, C.S.P.,
"General Secretary."

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