



The Catholic Worker



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A MESSAGE TO THE CATHOLIC ACTION SUMMER SCHOOL

GIFT FROM A FRIEND

We received during the last month an unexpected and most welcome contribution to the paper in the form of a box of old jewelry—broken watches, rings, earrings, chains, and the like—to be sold for the benefit of the paper. When it had been broken up and melted down it was found to be worth over fifty dollars as old gold. Without it we could not have paid off our printing bill, and we extend our sincere thanks to the donor, who does not wish his name to be made public. May we suggest that any other of our readers who have old gold in any form and would like to help THE CATHOLIC WORKER follow this example?

Justice for Negro, Is Catholic Duty, Urges Priest

Condemns Drift from Spirit of Christ by Highest Catholic Types

The publication of the Rev. Dr. Cooper's article on the Church's neglect of the Negro in the United States in your paper may call forth some denunciation or rebuttal from the clergy. This would be not only unfortunate but stultifying. It is indeed one of the unhealthy signs of the condition of the Church in our country that the critics of a regime are often believed to wish it ill. In reality they are sometimes its sincerest friends, who foresee disaster for the society of which they, too, form a part, if a mistaken policy is persisted in. The suppression of respectful criticism, whether in Church or in state, is a fatal policy. Those who read Dr. Owsen's recent book, "Literature and Pulpit in Medieval England," cannot help but observe the contrast between the free criticism of the abuses in the human element of the Church, made by the mendicant preachers when the Church was at the height of its power, and the almost servile attitude of all classes of the clergy today when the Church is being attacked from without by an international force: Communism.

Your correspondent's limited experience as a priest inclines him to agree with the main theme of Dr. Cooper's article, namely, that the Church or more accurately its representatives failed and continues to fail to defend the Negro against the unchristian treatment that he receives in a supposedly Christian society. A few personal experiences are the reasons for my opinion. They may be briefly stated as follows:

A certain laymen's retreat house refuses to admit Catholic Negro retreatants. The explanation? Those in charge wish to be sure that the Negro will receive courteous treatment from his white brother in Christ before allowing him to make a retreat. This attitude was defended by a priest on the ground that it showed consideration for the Negro. But it is ab-

Peter Maurin's Message to the Summer School of Catholic Action, Conducted by Father Daniel Lord, S.J., at St. Francis Xavier High School

I WAS TOLD

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

I was told by the dean of a Catholic college that Catholic professors of Catholic colleges have neither the knowledge or the courage to bring Catholic social thought to the man in the street.

LOOKING FOR LIGHT

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

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

The schools used to teach:

solutely indefensible from the fundamental viewpoint that it is a priest's most sacred duty, as a minister of Jesus Christ, to govern the people, and certainly supposedly pious retreatants, and not allow himself to be governed by them. This is especially true when our laity show such a distorted view of Christian charity as to refuse to make the spiritual exercises with a Negro. What could be further from the mind of Christ than this?

Your correspondent recently discussed the Negro question with some active members of a diocesan Council of Catholic Women. He stated that he had a Negro altar boy. One of these modern defenders of the Faith immediately declared that, if she were in his parish, she would not allow her boy to serve at the altar where there was a Negro server. At the altar of God are there whites and blacks? For the modern high brow Catholic it would seem there are. But the modern Catholic, like all else modern, is not Christian. And thus the modern Catholic's interracial distinctions have no validity in the truly Catholic Church which, though ever ancient ever new, knows no other teacher than Christ. And Christ taught no such silly distinctions as we hear today by people who would be more profitably engaged in rearing families than in pretending to do social service for the Church. Only those are fitted for this work who are filled with the spirit of Christ.

The last example of discrimination against the Negro is a sad

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If you want prosperity, save your money."

We saved our money and are still looking for prosperity.

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

SHOUTING WITH ROTARIANS

According to Glenn Frank, President of the University of Wisconsin,

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

According to Professor Meiklejohn of the same university,

"Students go to school not to be directed but to be business men."

Shortly after their graduation, school graduates can be heard shouting with Rotarians:

"Service for profits
Time is money
Cash and carry
Business is business
Watch your step
How is the rush?
How are you making out?
How is the world treating you?
The law of supply and demand
Competition is the life of trade
Your dollar is your best friend."

THINGS HAVE CHANGED

A few years ago I went to the campus of New York universities to try to find out if I could make an impression on the depression

by starting a rumpus on the campus.

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

But things have changed and Bolshevik agitation is now rampant on the campus of our universities.

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

CATHOLIC SOCIAL RESEARCH

"When a system fails to feed the poor,

it is time to look out for one that does," says Archbishop Keating of Liverpool.

And because Archbishop Keating realized

that our modern social order fails to feed the poor he founded in Oxford a Catholic Labor College.

And the Catholic Labor College conducted in Oxford has been going on for the last twenty-five years.

At its last general meeting Cardinal Bourne declared that we are badly in need of Catholic social research.

If there had been more Catholic social research Catholics would not now pass the buck to the politicians.

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GIFT FROM THE ENEMY

Thanks very much to "The Daily Worker" (Communist) for the publicity they gave us when they attacked us in a four column spread on Aug. 18. As it was on the feature page, with a two column cut of THE CATHOLIC WORKER at the head of the page, none of their forty-five thousand readers could miss it. We have had many additional inquiries as to the paper since then. We also wish to thank Oakley Johnson, the writer, for his thorough and comprehensive reading of all the back numbers. (It was pleasant to be asked first if we minded being attacked.) We compliment him too, on not missing the whole point of our paper, the doctrine which is behind all our effort—the Mystical Body of Christ. This is undoubtedly the first time in the history of the labor movement in America that this key phrase of Catholic Action has ever been mentioned in the Communist press. We are glad they got the point.

War Is a Racket, Conscript Capital, Says Gen. Butler

End War by Taking Away Profits—Peace Parleys Futile

"For long years I have known that war is a racket, but I never faced it until I saw the clouds gathering again, as they are today," said Major-General Smedley D. Butler, Marine Corps, retired, in an article in the September issue of *Fortune*.

"But there is a way to stop this racket," he goes on. "It cannot be smashed by disarmament conferences, by peace parleys at Geneva by resolutions of well-meaning but impractical groups. It can be effectively smashed only by taking the profit out of war."

"The only way to stop it is by conscription of capital before conscription of the nation's manhood. One month before the government may order the young men of the nation to be killed, it must serve notice of conscription on the country's capital."

"Let the officers and directors of our armament factories, our gun builders and munitions makers and shipbuilders all be conscripted—to get \$30 a month, the same wage paid to the lads in the trenches."

"Give capital thirty days to think it over and you will learn by that time there will be no war. That will stop the racket—that and nothing else."

"War, like any other racket, pays high dividends to the very few. But what does it profit the masses?"

Describing a tour of government hospitals throughout the country, he writes of the 1,800 "wrecks in pens" in one of these.

"They don't even look like human beings," he declares. "A careful study of their expressions is highly recommended as an aid to the understanding of the art of war."

ONION WORKERS ON STRIKE JAILED AND SHOT DOWN IN OHIO

Prosecuting Attorney Refuses to Move Against Company Thugs

For six weeks now the 800 or so onion workers in the little town of McGuffey, Ohio, have been out on strike against miserable working conditions. And now, with charges of violence brought against both sides, the strike threatens to assume wider significance.

The strikers—men, women and children—are demanding an eight-hour day at 35 cents an hour. At the time of the walkout they were getting 7 to 12 cents an hour. Two days' pay each week was deducted as rent for the company-owned shacks; and after the strike began, eviction proceedings were begun against the strikers, so that in a few weeks many of them, including twenty-five children and two expectant mothers, were living and sleeping in ditches along the state highway. The corporation farms own practically all the land in the vicinity of the onion marshes.

The strikers have been trying to fight their opponents through the courts, and are seeking a warrant for the arrest of Allen Edwards, manager for one of the onion farms, who is said to have ordered the garden of one of the strikers mowed down. Another grower was arrest-

ed and released on bond for contributing to the delinquency of a minor. He induced a 15-year-old girl to run away from home and live with another family in order that she might work as a strike-breaker, the strikers' claim. Still another manager was charged with picking up two boys, 11 and 12 years of age, and inducing them to return to work by telling them that their parents had ordered them to do so. He is being held on two charges of abduction.

The American Civil Liberties Union reports that strikers have been railroaded to jail without a shred of evidence, and that the prosecuting attorney refuses to move against the company thugs who shoot strikers, although the protesting workers are prosecuted on every sort of trumped-up charge.

The onion workers are predominantly native-born Americans, coming to Ohio from the mountains of Tennessee and Kentucky. Work in the onion fields is of a backbreaking type, requiring the workers to crawl on their hands and knees in the hot sun from 10 to 12 hours a day, pulling weeds from onion rows. The entire family is compelled to work because of low wages, and many children as young as seven are among those on strike. Since they are agricultural workers they are unprotected by the state child labor law.

One of the organizers of the strike was kidnaped and beaten by strikebreakers; and the latest report is that the home of the mayor of the town, who was upholding the farm owners, was bombed, supposedly by strikers.

THE MAYOR OBJECTS

A large, shiny, obviously new and expensive automobile drove ostentatiously down 15th Street and stopped before the door of THE CATHOLIC WORKER office. We had been praying that St. Joseph or one of our other patrons would send along some rich person to buy us stamps to send out our July-August issue, and surely this was the answer. Our usual visitors are anything but prosperous-looking, and the staff hastily powdered its nose and slicked back its hair.

The young gentlemen who swung breezily in, tastefully attired in well-tailored light grey suits, green tie, black-and-white sport shoes and an engaging smile, announced himself as Mr. Nathan Hale, of the New York City Department of Welfare. He held in his hand several back numbers of THE CATHOLIC WORKER, a few letters and some memos and records. He was followed by a meek-looking older man with a somewhat worried expression, whose place in the scheme of things seemed to be to verify with solemn nods each of Mr. Hale's statements.

Hurt

"I've come to see you," began Mr. Hale, with his bright young smile, "at the request of Mayor La Guardia. You know, the Mayor is terribly upset and hurt about this article of Mr. Hergenhan's in your paper, on the Municipal Lodging House. Very much hurt indeed. So I told him I'd stop in and speak to you about it."

We murmured polite regrets for having grieved the Mayor, and Mr. Hale went on:

"This article is really, we're very sorry to see, most depreciatory of our administration. And you know, we don't like to have that sort of thing going out to your \$5,000 subscribers. We don't want that many people saying 'So that's the way they treat these poor men at the Municipal Lodging House.' And we really wouldn't have thought that a paper of your calibre—a paper that seems to try to do things in a nice way, so to speak—would print such statements without telling us about it first. We would have thought you'd give us a break, that you'd come down to us at the Welfare Department, or to the Mayor, and say 'Now look here! Here's an article we have, and we don't like to print such nasty things. Perhaps we can talk it over with you and find out, man to man, just what the situation is.'"

"And we would have been delighted to take you around the Lodging House and the annexes, and show you everything. We would have been delighted to put into effect any suggestions you could offer us for bettering conditions there—that is, provided they didn't cost money, of course. And instead of that, you go and print an article like this from a man who has accepted the city's hospitality and then comes out, after receiving the best treatment we could possibly give him, and runs it down because he has a grudge against someone, or thought he might get something for it."

Different Department

We mentioned the point that, the publishing such stories in THE CATHOLIC WORKER might not be "nice" it seemed to be the only means of drawing attention to the existence of such conditions. We recalled that we met with no such eager cooperation as Mr. Hale described from relief officials to whom we applied for assistance last summer and fall in eviction cases and the like.

"Oh, of course, the relief department is absolutely unspeakable," Mr. Hale said hastily. "And as for the Harlem Hospital, which you also describe and criticize in this issue—you can't slam that hard enough! But—" and his bright, boyish smile broke forth again—"that's a different department, you see."

Mr. Hale admitted that Mr. Hergenhan had been optimistic enough to show the article to Lodging House officials last February,

and that the officials had immediately considered sending him to the Bellevue Psychopathic Ward for observation, so incredible did it seem that anyone could be heartless enough to criticize the efforts of the administration for the homeless.

Sweetness and Light

"Of course," Mr. Hale continued, "the article does state that since February, when our administration came into office, conditions have improved somewhat. I suppose we could be mean and say 'Oh yes, all that was true of the last administration; but we're doing a better job than they did.' But it's not our policy to run down those who went before us. We believe that under O'Brien the situation was handled as well as it could be then. Of course, we've had, perhaps, a little more foresight, and have been able to make improvements here and there. Why just the other day the Mayor found out that men coming in were having to sleep on dirty sheets, and ordered the linens washed. And of course, under the old administration the piers were far too cold for men to sleep on, and they were sent out first thing in the morning to tramp the streets until evening. I was in charge up at the Lodging House myself for awhile when our administration came in, and it took me a full month to convince the men I was trying to help them. When I went there I found them being kicked around and cursed at and treated absolutely inhumanly. But I changed all that immediately, and now if you went there you'd find conditions absolutely perfect."

Happy

"We try now to build up their morale and their health. They come to us completely broken down and depressed—only this morning one man walked out of the Lodging House and jumped in the river—but they leave us smiling and happy and healthy."

"And as for the cold on the pier killing four men in one night and six having to be sent to the hospital for treatment, I can show you police and hospital records to prove that no such thing ever happened."

We ventured to remark that if it had happened, the records probably wouldn't show it anyway.

"But you couldn't prove your statement legally," he countered triumphantly.

"Well, now that we've come to an amiable understanding about the matter, we wouldn't consider doing anything mean like prosecuting you for it," he concluded. "I'm sure you're willing to cooperate and present our side of the matter to your readers. And the Mayor will feel so much better about it."

And Mr. Hale went away "smiling and happy."

CO-OPERATIVES SUCCESS, FARMERS SAY

Despite employer propaganda, a noticeable feature of the Minneapolis strike has been that the workers, farmers and consumers have been welded closer together there, instead of being alienated as so often happens.

When the strike seemed certain, officials of the Farm Holiday Association met with the union officials and agreed to establish a farmers' market outside the commission area affected by the strike. The State Department of Agriculture selected a parking lot for the market center, and the strikers agreed to allow bonafide farmers to sell produce from their trucks at the selected site. The farmers reported that their net income was higher than under previous conditions, since merchant brokers were eliminated.

So successful has been the functioning of the new market that plans are being discussed to ask federal aid to establish it permanently as a co-operative market place.

Politics of Industrialism

By
Eric Gill

Condensed and Arranged
From the Blackfriars
(Continued from June Issue)

Work is Wages

Wages is the urgent interest of the factory hand. High wages and short hours are the proper accompaniment of high responsibility. High wages and short hours are the necessity of workers from whom all responsibility has been taken.

Work is wages and nothing else.

Demoralized Humanity

Machinery runs according to the laws of mechanics. Human beings run according to the moral law. The moral law and the laws of mechanics are in conflict but in the end humanity will win. At present we have chosen a machine world an unhuman and inhuman world.

The moral law is in abeyance.

Abolish Man

The workman or the "hand" is not a human being and the drags of his humanity are a nuisance in factory. The whole problem is how to do away with human labor in production but increase the number of consumers and increase their purchasing power.

Spare Time

Morality is now for spare time, it is a hobby to be encouraged but has nothing to do with work, business or industry. Our World

This is our world: the mechanization of industry the separation of art from utility the divorce of work from responsibility the divorce of morals from trading the division of men into owners of the means of production and proletarians who own nothing but their power to labor.

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A POLISH PATRIOT CHAMPIONED NEGRO

One of the first champions of the cause of social justice for the American Negro, we learned recently, was General Thaddeus Kosciuszko, famous Polish Catholic patriot who volunteered his services as a leader in the American Revolution.

While he was in America, Kosciuszko spent some time among the Virginia planters and was aroused to a keen sympathy for the Negro slaves. After a second visit to America he gave Thomas Jefferson his power of attorney and made a will directing Jefferson to use his entire property in America for the purchasing of Negro slaves "and giving them liberty in my name, in giving them education in trades or otherwise, and in having them instructed for their new condition in the duties of morality which may make them good neighbors, good fathers or mothers, husbands or wives, and in their duties as citizens, teaching them to be defenders of their liberty and country and of the good order of society, and in whatsoever may make them happy and useful."



LABOR GUILD

(The following is a reprint of a letter from Michael Gunn which appeared in the "Brooklyn Tablet.")

CATHOLIC ACTION NOT BOLSHEVIK ACTION

Dear Sir: In your issue of Aug. 4 Frank Holmeister says: "All alien Communist agitators ought to be deported. On Aug. 11 Mrs. A. J. Wass, Jr., augments this statement by adding 'Not only aliens but all.'"

Are Catholics reasonable in making such suggestions? To what country would Uncle Sam deport American Communists? Would the deportation of all Communists settle the problem? Would not such drastic action arouse resentment in the hearts of all lovers of freedom?

For years I have been in constant combat with Communists and atheists at Union Square, Columbus Circle and elsewhere and while I consider the atheist unworthy of notice, I admire the sincerity of the Communist.

By preaching the doctrine of Karl Marx Communists have made very few converts, but "the hard-heartedness of employers and the greed of unrestrained competition" (Pope Leo XIII) has driven thousands into their ranks.

Many Communist activities are commendable. It is the good things they have done that have attracted to their ranks whatever honest intelligence they now have. Much of the commendable work done by

the Communists has been done in a pagan way because Catholics would not stir themselves to do it in a Christian way.

To talk about deporting Communists is to work from the wrong end. We have the encyclicals of Popes Leo XIII and Pius IX against the Marxian masterpieces "Das Capital." Catholics should be familiar with these encyclicals and should know the teaching of the Church regarding social justice. Let us get at the CAUSE of our social misery; end this "despotic economic domination" (Pope Pius XI) that turns free men into slaves, and Communists will no longer be listened to.

Suppression is a boomerang that is not likely to do the Church any good. Catholics must realize that political action is no substitute for CATHOLIC ACTION. Universal CATHOLIC ACTION alone can defeat international Bolshevism.

The Legion of Decency is a splendid example of CATHOLIC ACTION. If we had the same united Catholic Action in the fight for social justice, Catholic ideals would supplant the "reformation" principles of John Calvin on which our modern economic structure is built and we would be on the road to social recovery so quickly that the doctrine of Karl Marx would be among the things that were and we would no longer hear this bogey of "deport the Communists."

NRA IS A RIOT IN SILK MILLS, SAYS PATERSON WORKER

Only Sympathy Is from Socialists—What About Catholic Principles?

(By a Paterson Correspondent)

"You requested something on the silk strike—I have been doing a little investigating and a lot of reading up on this question, especially as it affects Paterson. They expect to strike on the first of the month (September) and, unless President Roosevelt intervenes, about 60,000 will go out in the Paterson area. (That includes Lodi, Garfield, Fairlawn, Passaic, etc.) Of course, Paterson is the heart of the silk district."

"One thing interesting is this—for the past few months the mills have been working day and NIGHT—something unusual, especially when the Code Authority recently cut down the week to four days so as to curtail production!"

"The would-be strikers have many faults to find with their employers and are justified in striking. The stretch-out system was to have been abolished last October or so when the code was signed—but recently it has become worse than it ever was before."

"The NRA itself is a riot. I have established a few contacts, and one of the workers (and he is a brilliant young Catholic) tells me that they merely stamp 'NRA' on the goods and reshipe them out. The shirts arrive by truck from various New York State jobbers, and no one knows about the labor conditions surrounding the manufacture of these shirts. My friend tells me that so far he has found out that the button-sewers (located up New York State) receive wages of about seven dollars per week. And then they stamp NRA on the material! Again I repeat, what a riot!"

"Well, so much for the impending silk strike. In Paterson we have another serious strike going on. The two (and only) Paterson newspapers (Paterson Call and News) have refused to give fair wages to their typographers (who were far under the union scale as it was),

they have refused to consider the five-day week at this time and have refused to talk of unionizing their shops—Haines, controlling man of the Call, is absolutely anti-union. This would not be bad, but this same Haines is a political 'solon' in these parts. He controls the police, the courts and the local political hacks. During the past two months the pickets of the strikers have been brutally attacked, imprisoned, etc. Nine of the strikers (who were editing a small sheet called *The Printers Voice*) were brutally snatched from their homes by the police and locked up in jail pending a libel suit brought against them by this fellow Haines. Every one knows that it is an attempt to break the strike, but public opinion is solidly behind the strikers. (The Call circulation has dropped one-third in two months—*The Printers Voice* has risen from 0 to 34,000 copies! That shows you what support the workers are giving the striking printers.) I have secured many back numbers of *The Printers Voice*, and from the names appearing in the death column (as well as churches buried from) there appear to be a large number of Catholics among the printers. However, not one word is said about Catholic principles—and the only local organization that is openly sympathizing with them is the Socialist club!"

Bishop Pleads for Underpaid Workers

During President Roosevelt's recent visit to San Juan, Puerto Rico, Bishop Edwin V. Byrne of San Juan, told the President that the wages paid to laborers—rural workers in Puerto Rico—are miserable and far below the limits set by Christian standards of economic justice. The President and Bishop Byrne met after dinner at the Palace of Santa Catalina, home of the Governor of Puerto Rico.

Anyone may sign himself with the sign of the cross, may say "Amen" and sing "Alleluia," may present himself for baptism, visit churches and help to build them. The only thing which distinguishes the children of God from the children of the devil is love.

—St. Augustine.

San Francisco Strike Not Communist, Says Pittsburgh Catholic Article

An article in the *Pittsburgh Catholic* of August 9, on the true significance to Catholics of the San Francisco strike merits reproduction here, at least in part.

Says the *Catholic*:

"What is apparently a syndicated article dealing with the recent San Francisco strike has appeared in the editorial columns of several Catholic papers, under the title 'Communists to Blame'. It stated that 'all the violence and disorder at San Francisco can be traced directly to Communist activities', and expressed 'wholehearted sympathy with the revived San Francisco Vigilantes who broke up the nests and rounded up and arrested several hundred of these criminal agitators . . .'. The general strike, as shown in San Francisco, goes far beyond the legitimate means of organized labor may use in an attempt to enforce rights or redress grievances . . .

"It is no new thing for those responsible for the conditions that lead to strikes like San Francisco's to throw the blame on 'Communists', and the following editorial from the *San Francisco Leader*, in reply to the above mentioned article, is therefore of interest and importance."

It then reprints in full the editorial mentioned, which may be summarized as follows:

(1) The Communists were not to blame for the strike, and the cry of "Communism!" was deliberately set up by the San Francisco Chamber of Commerce and the San Francisco Industrial Association of employers to turn public opinion against the strike.

(2) There was no general strike in San Francisco. A general strike calls for the cessation of all labor activities and the cutting off of all supplies of food. Milk, light, heat and water, among other necessities, continued to be supplied in San Francisco during the strike; transportation was available except for one day; sufficient restaurants were permitted to do business to take care of the public; and fresh fruits and vegetables were adequately distributed.

(3) All unions on strike were recognized A. F. of L. organizations. The one Communist union which struck was repudiated by the San Francisco Labor Council, which passed resolutions denouncing Communists and Communist influences. The San Francisco Longshoremen's Association also went on record specifically against Communists and despite hundreds of distortions the papers were unable to prove their charges of Communism against any responsible strike leader.

(4) The violence and disorder in San Francisco could not be traced to Communists, even though they had attempted to inject themselves into the situation, but could definitely be traced to the moneyed powers, which wanted to prolong the strike.

(5) The "whole-hearted sympathy" expressed for the "revived San Francisco vigilantes who broke up the nests and arrested several hundred of these criminal agitators" was certainly not shared by San Francisco judges who heard the cases—one of whom publicly apologized for the illegal actions of the community—nor by the very newspapers which help to foment the outrages, one of which editorially admitted that it was not only undemocratic but an act of injustice of such a character as would breed more Communists.

The *Pittsburgh Catholic* comments in conclusion:

"It would be extremely hard to find an editorial in all the history of Catholic journalism in America so untrue to fact, so viciously hostile in its labor sentiments and so intemperate in utterance."

Members of the San Francisco

Pecan Shellers Under Murderous Conditions, Says Texan Woman

I never dreamt an industry could be so rotten as the pecan industry in Texas. Most of the shellers are of the very poorest Mexicans—and they are paid 3c. and 4c. a pound of pecan meats. The most two people can earn in one week, that is mother and daughter, is about \$1.17. They work in the most unsanitary factories. One man had a hemorrhage while he was talking to me, tuberculosis was getting him fast, and he is shelling pecans. The big man shifts his responsibility to the contractors to whom he gives the pecans to be shelled—however, I have proofs to show that the contractors are in as bad a state as the workers—one poor man made only 87c. in one week, and he was a contractor.

Five Cents a Day

There was a public hearing before the board and the vice president of the Southern Pecan Co. (the largest in the country) made the statement that any Mexican can live on 5c. a day. He lives in a home that cost a cool million to build and furnish. I shall never eat another pecan unless it is shelled at home, until I know that the conditions have been improved.

San Antonio is the worst city in the country viewed from a worker's standpoint. Would you believe that Mexicans are paid the magnificent sum of \$1.36 for embroidering a dozen baby dresses which retail for \$3.98 and up each? It is true I only heard their side of the story, but I don't think capital that exploits the poor man has any defense.

Catholic Exploiters

I don't see how Catholics can ease their consciences—there are many of them who are capitalists exploiting the poor man! Mr. A., president of the A. cigar factory here is an example. Most of his girls made about \$1.50 a week. They appealed to the Regional Labor Board, who handed down a decision in their favor. A. appealed to the National Labor Board in Washington, and they upheld the decision of the Regional Board. Now it looks as though he is going to close his plant rather than raise salaries, improve working conditions, etc. A., when he went to Washington, went armed with a letter from a priest here to Father Haas, member of the National Board. Father Haas asked who wrote the letter. A. told him. Father Haas replied "Keep it—give it to me after the hearing."

The antitheses with which Christianity is concerned are not of this world. It is not concerned with the contrast of sensual and spiritual, flesh and spirit, sensible and spiritual world; but rather with the contrast of this world and the next, of time and eternity, of the kingdom of the world and the kingdom of God. So we have not to avoid the corporeal and the sensible because they are such, but to avoid the misuse of sense and spirit alike.

—Karl Adam.

Academy, a group of San Francisco Catholics who have devoted the past four years to an intensive study of the encyclicals of Pope Leo XIII and Pope Pius XI, went on record as urging that exclusive control of hiring halls be given to the Pacific Coast locals of the International Longshoremen's Association as the only just means of settling the maritime strikes.

A declaration to this effect was sent to the Waterfront Employers' Union and to the locals of the International Longshoremen's



Ade Bethune

THE UNJUST JUDGE

There was, Jesus says, in a certain city a man who was an unjust judge. He cared neither for God nor for man.

And there lived, in the same place, a poor widow who went every day to that judge to receive justice.

But, of course, he was not interested and never even listened to her.

Still finally he decided he had better be just to her (even though he did not care in the least) because the poor woman was such a nuisance to him as she came day after day with her complaint.

Now, look how that crooked judge gave her due to the poor widow, just because she kept on asking. How much more, don't you think, our Father who loves us will give us justice? But have we got enough Faith?

Our Lord tells us the story as an example to show us how we must pray: like the poor widow; ask, and ask again, and never tire of praying. For surely, when we have Faith and conviction, we will receive from our Father all that is good and just.

Radicals Created, Not Born, Says Coughlin

"A radical is not born. He is created by the abuses which exist about him," Father Charles E. Coughlin said in an address before the American Legion in Chicago last week, warning the Legionnaires that the only way to fight communism was by working for social justice.

"I want to warn you that if the Legion attempts to crush out radicals and communists without first crushing the evils of capitalism which have given birth to those radicals, the American Legion will find itself smashed upon the rock of its own short-sightedness."

Criticizing some phases of the New Deal he said:

"I can't agree with the killing of pigs and cattle and the plowing under of acres of cotton while numbers of our brothers in the Orient are starving to death."

A Thought for Today: If all salaries in the United States were cut down to \$10,000, there would be enough to pay every worker a living wage. Such a course would be more social than taxing the \$1,000 single and the \$2,000 family income.

—From The Catholic Daily Tribune.



Day After Day

"Be sure and put it in the paper that we had a party again this year," the kids of the house said on the Feast of the Assumption. And a swell party it was, even better than last year because there were four extra kids from the Guido family, who moved in next door during the year. There was Sara and Sammie, and Johnnie and Little Mary, who calls herself Meddy; and there was Freddy Rubino, who drew such a lovely picture of a little boy praying (he was quite uplifted), which we published a few months ago; and there was Sonny and Ethel, and this year Ethel was too big to wear a veil; and there was Teresa, who has grown almost a foot and is so brown she looks like Freddy's sister.

The statue of the Blessed Virgin which came from Rome and is said to have been blessed by the Holy Father was set out in the midst of the geraniums, petunias and spider plants, and vigil lights and bouquets surrounded her and she looked most happy beaming over the fiesta. It was a gala day and the party continued until untold sparklers and candles had been burned and everybody stayed up until ten-thirty in true fiesta spirit.

The Catholic Worker Propaganda Committee of young people from Cathedral College, Columbia, City College, Long Island College and any number of other places gathered to distribute literature—6,000 copies of THE CATHOLIC WORKER and 4,000 leaflets throughout the city, and the office was crowded all day with visitors and workers.

It has been a lively and pleasant summer, and although we skipped an issue because we didn't have enough money to print, the work continued apace, and more and more inquiries came in by mail and in person. When we weren't answering letters we were answering questions from people who flock to the office.

One of the editors visited Stamford to speak on "The Quest for Social Justice" and the work being done there at that summer center is inspiring. A tremendous amount of research and outlining has been done for study club work, and there were meetings up there every afternoon of groups to study different phases of Catholic Action and to learn how to lead groups in their home parishes. Father Dasey and Dr. Blanche M. Kelly were ably assisted by the Baroness de Hueck of Toronto, who came there to study the formation of study clubs and worked at one-week, two-week, and six-week outlines of courses to be followed.

The significance of the work being done at Stamford can be appreciated when one realizes how dear to the heart of the Holy Father is this work. The Apostolic Delegate, too, stresses it as one of the great needs of the day.

Another visit was made to Rhode Island to another Catholic summer community where a talk was given to a group of Catholics interested in social justice. Bishop Hafey of North Carolina was present at the meeting and gave the group his blessing. He promises to drop in to THE CATHOLIC WORKER office when he is in New York to meet the group of Fifteenth Street workers.

One of the girls of the House of Hospitality had a baby this summer up at Bellevue Hospital, and at this moment baby Barbara is out in the back yard sunning herself in her carriage—all dressed up in a bonnet with ruffles like a halo. Margaret, her mother, is preparing supper and the baby's bottle is warming on the stove. She eats like a little pig, her tiny jaws working busily. And as she eats she glares at you with her blue eyes which are turning brown, as though to say, "Just you try to take my bottle away from me."

A DISCIPLE OF PETER MAURIN SPEAKS

A Letter Reprinted from The Brooklyn Tablet

In last week's *Tablet* I read a letter published in the Readers' Forum dealing with Communism. In this week's issue there is a similar letter by Mrs. A. J. Wass in sympathy with Mr. Hofmeister's views regarding "alien Communist agitators." No doubt your contributors mean well by these condemnations, but what they condemn is not Communism. Respectfully I take exception to such loosely constructed and misleading statements. I am a so-called alien since it was my "misfortune" to be born outside a certain man-made boundary. This concerns me not at all. What does concern me and for what I am most thankful is the privilege of having been born within the boundaries of Holy Mother Church.

I am a Communist because I have studied the life of Christ, the life of St. Francis Assisi and the philosophy of St. Thomas Aquinas. I am a Communist because I received Holy Communion this morning.

I am an agitator because I would like to see aristocrats instead of autocrats—that is to say, more leadership and less dictatorship, more democracy and less bureaucracy, more Communism and less individualism. I am an agitator because it is my duty to create a Communist or Catholic environment out of a bourgeois or secular environment.

The philosophy of Catholic Communism is practical, but not commonly practised. In practise it means, giving as a gift instead of selling at a price, receiving as a gift instead of demanding as a right. This is Christianity, but it is not considered practical by practical Catholics. Everything in this world, even our very lives, are gifts from God, and are given to us to be used for the common good. It is God's will that we should give everything, even our very lives to the common good in His name.

The encyclical *Quadragesimo Anno* has been widely quoted during the past few years, but seldom has its title been emphasized as our Holy Father intended it to be. Forty years after—what? How many know its significance? Our Holy Father used the title to emphasize the fact that the encyclical was an expedient dictating justice in a disorderly society. There is no order, and never will be except in a society practising the ideals in some measure, as exemplified by St. Francis.

To print misleading comments such as I refer to makes it so much more difficult to bring the teachings of Christ to intelligent pagans. It is about time the Catholic newspapers in this country realize that theirs is a mission to create real Catholic environment and not sit back in glorified reflection of the masses of Catholic laity.

Our high vision brings with it the responsibility of leadership. You have the material facilities. It is our duty to lead—to light the way toward a true Christian society.

LAWRENCE G. DOYLE.

me." For seven weeks old she is very smart and has already discovered her fists and looks at them in a most cock-eyed way. She doubles them up as though she were preparing for class war, so we get Peter to recite an essay to her now and then about Catholic Action and Bolshevik action, just to start inculcating the true spirit while she's young.

Several people have condemned us for our article on Rockefeller and his donation to Catholic Charities, and one opponent wrote an article about how the cowardly workers, holding their women and children in front of them, were invading property owned and operated by Mr. Rockefeller to burn and destroy what they could reach. Our op-

(Continued on page 2)

THE CATHOLIC WORKER

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In Thanksgiving for His Benefits

The summer is ending, they are selling taffee apples in the market, the general uproar of the children on the streets will be ceasing with school, and we are thinking happily that we have gotten through the summer with practically all bills paid. Though the cash box is empty and there is practically nothing in the bank, we look forward hopefully to the coming month, having Christ's assurance that we are more to Him than the sparrows on the housetops and that if we ask for bread He will not give us a stone.

We wish to thank all our kind friends for their help and contributions through this past six weeks. Not only donations and subscriptions came in but offerings of clothes for the unemployed, books and pamphlets, pictures and statues, a packing box of soap, food for the table. It is true that not enough money came in for the expenses of the paper and the rent, but like last summer odd jobs came along for those connected with the paper, and this money was turned in for the cause.

For His Honor and Glory

We offer our work for the honor and glory of God. And we beg our readers to remember us in their prayers, especially on the two feast days of our Lady, which are coming in the month of September, for it will be more acceptable to our Lord through her who bore Him and lived with Him in voluntary poverty through joy and sorrow. And we ask her to make up for our deficiencies and imperfections.

For the Forgiveness of Our Sins

We ask God to change our hearts and free them from class hatreds, racial intolerance, nationalist philosophies and all those bitter feelings of strife and enmity which endanger the faith and the peace of the world.

For the Special Intention

We are publishing THE CATHOLIC WORKER to bring the social teachings of the church to the man of the street, to the worker and the unemployed. We quote again that, "unless the Lord build the house, they labor in vain that build it"; that political action with its bills and pensions and insurances offers only a panacea and not a remedy; that until the hearts and minds of men are changed there will be no relief in sight. And if this seems to be too simple a solution that we offer to the problems of today, we can only repeat Christ's words, that unless we become as little children we cannot enter the kingdom of heaven (and by this we are not talking, in the words of the wobbly song, about pie in the sky when you die, but about the reign of Christ's kingdom upon earth.) There can be no Catholic Action without a realization of the doctrine of the Mystical Body of Christ, and until we realize that Christ is the vine and we are the branches—that He is the head and we are the members—we do not recognize what part each one of us has to play in the eternal drama. If one member is sick, the whole suffers. We are brothers and share each others' sins and infirmities.

In the words of St. Leo:

"Know, O Christian, how great thou art, who hast been made partaker of the divine nature.... Remember whose body it is of which thou art a member, and who is its head."

Catholic Worker Penny Pamphlets

(Mimeographed)

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| 1. Easy Essays—1, by Peter Maurin, 4 pp. | 6. Technique of Catholic Action, 8 pp., ready September 15. |
| 2. Easy Essays—2, by Peter Maurin, 4 pp. | 7. Fascism, ready September 15. |
| 3. Easy Essays—3, by Peter Maurin, 8 pp. | 8. Catholic Youth Movement, ready September 15. |
| 4. War, 8 pages, ready September 1. | 9. Usury, ready September 15. |
| 5. Catholicism, Capitalism, Fascism, Communism, 12 pp., ready September 1. | 10. Race, ready September 15. |
| | 11. Easy Essays—4, by Peter Maurin, ready September 15. |
- Price, one cent each, plus postage. Order singly or in quantity.

Catholic Worker Leaflets

(Mimeographed)

Lives of St. John Bosco, St. Vincent de Paul, Miguel Pro, and other Saints, illustrated, one page; 25 cents per hundred. Anti-War and Anti-Fascist Leaflets, one page; 25 cents per hundred.

APPLICATION

The great principles of *Rerum Novarum* and *Quadragesimo Anno* are safe on paper, but who shall underwrite them when applied to the gold standard, the A. F. of L. and tariffs, for example?

This is our tragic weakness as a people. If we were really sincere with ourselves, we would not only admit that leaving the social principles of the encyclicals in pamphlet form is a failure to do our duty, but we would admit that the reason lies in numerous conditions and characteristics that stamp American Catholicism as the weak thing it is. In the first place, let us be frank and say that the social encyclicals have remained in the realm of beautiful theory because for the most part Catholics were so won over to the pagan materialism of pre-depression days that we felt far more comfortable with *Rerum Novarum* and *Quadragesimo Anno* in a theoretical than a practical state. Secondly, we have always been willing, with very few and significant exceptions, to fondle these principles as abstractions, but have been unwilling to study their practical significations and applications.

We did nothing as a body to further, for instance, the principle of collective bargaining; we were content to sit back and criticize the practical carrying out of the principle in the instance of the American Federation of Labor. For this reason we have but two or three outstanding scholars in the field of social justice and none in the field of economics. Our Catholic universities, so-called, have been content to teach the usual brand of political economy—in only too many instances from non-Catholic textbooks. Why should these great official pronouncements of the Popes, meant as directive and guiding principles, to be applied in detail in the manner demanded by the circumstances of each country, remain as material for a few scattered study clubs, or an occasional harmless talk, or the hurried reference of some over-worked Catholic journalist? Why, indeed? Surely not because this is either reasonable, logical, right, lawful or just. Alas! Let us admit our transgression and say frankly that we did not speak on the application of these principles to everyday life because, in the first place, we were enamored of the prevailing materialistic philosophy, and secondly because we lack the experts, and, of course, the intellectual centers to produce experts, who could make straight the path of these applications.

Such a frank admission would bring us nearer to ending this condition of intellectual coma in which American Catholicism finds itself, than any other one thing we could do. At least, let us cease using the pitifully weak excuse that, the Popes having supplied the principles, we need refer to them only occasionally and in a theoretical way, meanwhile looking askance at anyone who attempts to make practical application. This is dishonest subterfuge, pure and simple.

—From *The Wanderer*.

MILITARISM PAYS

We note from a Federated Press report that munitions are paying well these days. In Wilmington, Delaware, for example, the Hercules Powder Company showed profits for the first quarter of 1934 of \$872,926, in comparison with \$226,978 a year ago. After payment of dividends, the surplus of this company stands at \$10,436,970, with assets above seventeen millions.

As Carl von Vogelsang, the distinguished leader of the Catholic Socialists in Austria, once said:

"The colossal financial burdens imposed on the nations by Militarism are to Plutocracy a prime necessity. Of what use are its billions if they do not bear dividends? And who, if not the State, possessed of irresistible coercive power, could squeeze them out of the people? Plutocracy and Militarism are complementary; the one cannot endure without the other."

Prayers from the Morning Office of Prime



Look down upon Thy servants, O Lord, and upon Thy works, and direct their children. And let the splendor of the Lord our God be upon us, do Thou direct the works of our hands; yea, direct the work of our hands.

Glory be to the Father and to the Son and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

Lord God, King of Heaven and Earth, do Thou this day direct, and sanctify, rule and govern our hearts and our bodies, our thoughts, words and deeds in Thy Law, and in the works of Thy Commandments, so that here and forevermore, aided by Thee, O Saviour of the world, we may be saved and freed, who livest and reignest, forever and ever.

R. Amen.

A NEGRO PROTESTANT LOOKS AT CATHOLICISM

By ELMER ANDERSON CARTER
(Reprinted from *Opportunity*)

Figures to be sure only tell a part of the story. But the tremendous disparity between the number of Negro adherents to Catholicism in America and the number of adherents to Protestantism tell in part at least the story of the Negroes' conversion to Christianity in the New World. But, if the fact, that among the 12,000,000 Negroes in America there are nearly 5,000,000 who are Protestants and less than 300,000 who are Catholics offers any satisfaction to those who emphasize sectarian loyalty, then surely the fact that probably over 6,000,000 Negroes in America profess no religious convictions one way or the other should be sufficient to chill whatever enthusiasms this numerical superiority might evoke.

Materialist Vandals

There are those among the Negro race, especially some of the younger intellectuals, who scorn all manifestations of Christianity. They assert, sometimes vehemently, that Christianity in its modern expression is the religion of the imperialist who exploits helpless natives in Africa with a prayer on his lips. They avow that Christianity, in so far as the Negro knows it, is the religion of those who in America first enslaved him, and since slavery have condoned, excused and sometimes defended the denial of his fundamental rights as a citizen, the deprivation of his primary rights as a man, and degradation of his spiritual rights as a child of God. They aver that if the Christian Church in America—Protestant and Catholic alike—would inveigh against racial oppression in which many of its communicants share the guilt, they might believe in Christianity; but that whenever the doctrines of Christianity have come in conflict with the economic aims and motives of greedy men, Christianity—at least as it has developed in America—has forsaken the lofty principles of brotherhood and has remained significantly silent or has boldly placed the stamp of its approval on acts which would be condemned by the veriest heathen of Africa.

As powerful and as far flung as have been the efforts of various sects, efforts which cannot be minimized and which involve the contribution of millions and millions of dollars for Negro schools, churches, homes for the aged, hospitals, etc., there still remain literally a great mass of Negroes without the Christian Church. That among these there are vast numbers who might embrace Catholicism no one familiar with Negro life can doubt.

In the splendor and solemnity of its ritual there is unquestioned appeal to the religious idealism of the Negro. The long history of the Catholic Church, its universal character, the finality of its pronouncements, its assured guidance of the spiritual destiny of its communicants would prove irresistible to millions of Negroes who now either are indifferent or apathetic to current manifestations of Christianity—if that zeal which for a thousand years has sent noble men and women to the far corners of the earth to administer to the needs of their fellow

men were applied to the Negro in America.

Whether or not any considerable number of the 6,000,000 Negroes without religious affiliation turn their eyes and their hearts toward the Holy See will depend upon the willingness of the American Church to espouse the doctrines of human brotherhood in matters of race in America. Not merely as a spiritual doctrine, but in a realistic application of the principles upon which the Church is founded.

Church Above Race

The Catholic Church above all religious organizations is able to act on eternal principles rather than the pattern of life which local communities may dictate. It may act without regard to petty prejudice whether it be race or class. It need never to be governed by the transitory concepts which might prevail as to the relationship of men one to another. It need not yield to the clamor of the crowd nor need it bow at the behest of the powerful.

Who will or can deny that too often the Church in America has followed blindly the customs of racially intolerant communities? Who can defend the exclusion of Negro students from some Catholic colleges surrounded by other colleges which freely admit Negroes?

Who can explain satisfactorily the scarcity of Negro priests in America?

Once in matters of race the Catholic Church in America, which itself has felt the calumny of the bigot and the weight of intolerance, takes the position which its history demands, then the Negro will look upon it in the light of those who through the centuries have heard the injunction, "On this rock I shall build My church."

A Lament for Today

Alas! It seems that all those have departed long ago whom the world was wont to consider foolish, when it saw them perform those heroic acts of true lovers of Christ.

O world! O world! How art thou esteemed, because thou hast few that know thee! But to what a state have we come, when men imagine that God is better served by them when they are considered to be wise and discreet! This must needs be so, according as we now understand the word discretion. And we think we give little edification unless we make a show of great gentility and authority, each according to his state.

Even friars, priests and nuns, think it a novelty to wear anything which is old or patched, as well as an occasion of scandal to the weak and even to be recollected and addicted to prayer!

To such a state has the world come!

St. Teresa of Avila.



Corporal Works of Mercy V.
Drink to the Thirsty

LETTERS and COMMENT

BLIND!

"We have given away the 100 copies of your paper to all and sundry in our little town. A number of non-Catholic workers expressed surprise that the Catholic Church published such a paper. They thought that only certain radical groups were interested in the working class! This is a misapprehension common, not only to those outside the Church, but to many within it.

"Tell Peter Maurin not to be disturbed by his clerical critic from Detroit. The man obviously does not know what he is talking about. American priests have become a smug caste. A dose of criticism will do us all an immense amount of good. How far have we departed from the teachings of the Master whose boast was that He had not whereon to lay His head: Palatial rectories, the latest model cars, more clothes than three men need, the luxury of golf, etc.! Who can recognize the honest-to-God minister of Christ in this modern sham? Faults are common to human nature. But at least we who are so competent to diagnose the faults of others should not be so damnably blind to our own—unless we have become a generation of hypocrites!

"It is well that I am not the editor of your paper. I believe it would contain some very painful truths. But these are heart-searching times. It were well for us all to examine our lives in the light, not of the materialistic code of the twentieth century, but of the more ancient code of Jesus Christ: THE SERMON ON THE MOUNT. There's a revolutionary declaration and few there are who can take it."

—From a Pennsylvania Priest.

AGREES

"I have seen a few copies of your excellent periodical and I desire to express my entire agreement with the principles which you express therein."

Dr. Paul Hanly Furfey,
Associate Professor,
Dept. of Sociology,
Catholic University of America.

CHRISTIAN WORKER

"Yesterday I saw my first copy of THE CATHOLIC WORKER and I felt that I had to write to you at once. I have been working out plans for a paper that I intended to call the Christian Worker on lines that are similar to your paper. So I naturally felt that there is a kinship between our work.

I doubt very much whether the English version will ever reach circulation figures of 35,000 but your success is a help to me. After all the doubting Thomases I have met it is fine to meet your paper.

"As funds are almost non-existent I am going to print the paper myself, and at the start do most of the street selling myself. I hope to sell it first to Catholic Trade Unionists and when they have some interest to use them as selling agents for non-Catholic workers. Though I shall not overlook Communist or Fascist meetings even in the first months. I shall pray that my success is as great as yours.

"In England we have a fair number of Catholics who might be called socially minded but the majority take no interest in the welfare of their neighbours. Priests are as bad as the laity. I am about fed up of hearing the family that practices birth control in the slums being told all about their sin by people who don't turn a hand to improving the conditions. It is easy to unite the whole Catholic body on questions such as education and divorce but impossible on questions that are just as much part of the

THE CATHOLIC WORKER LEAFLETS

AN ATTEMPT TO SPREAD THE CHURCH'S DOCTRINE

Although we have had to stop putting out our daily mimeographed sheets during the summer months because of lack of funds, we have continued to issue them on special occasions, with a much wider distribution than we had last winter, thanks to the many students and other friends who have helped to hand them out.

During the month of August, the Communists held two anti-war demonstrations, one in Union Square and one in Madison Square. We prepared a leaflet setting forth briefly the Church's stand on war, protesting against war preparations now in progress, against war propaganda in the press and over the radio, and against the nationalistic and militaristic teachings of our schools.

CATHOLIC WORKERS!
(Read the leaflet in part.)
Familiarize yourselves with the teachings of the Church on the peace question.

COMMUNISTS are not the only opponents of imperialist war!

Join the Catholic Association for International Peace. Read **THE CHURCH AND WAR**, by Father Stratmann; the pamphlets, **INTERNATIONAL ETHICS, EUROPE AND THE UNITED STATES, THE PERMANENT PEACE PROGRAM OF POPE BENE-DICT XV.**

During the World War, propagandists blared that it was a **WAR TO END WAR**. Communists believe in a class war to end classes.

CATHOLICS ARE OPPOSED NOT ONLY TO IMPERIALIST WAR BUT TO CLASS WAR!

The second leaflet was called forth by the growth of fascist sentiment and propaganda throughout the country, not excepting New York City. A recent Federated Press release on the subject of 100 percent American, nationalistic, anti-Semitic propaganda of the sort we often receive at the office of THE CATHOLIC WORKER shows how often the leaders, or rather fomenters of such organizations are working as well-paid racketeers to

Catholic faith as divorce, such as wages, etc.

"I wish your paper continued success and hope that by May 1st, 1935, the circulation will be 100,000. Your faith shames me; I have spent hours estimating possible sales and wondering if the paper will cover the expenses.

"ROBERT P. WALSH,"
"London, England."

BOMBARD!

"I have been trying for several months to interest three good friends of mine in THE CATHOLIC WORKER paper and school. This however with no success. The reasons for their nonchalant attitude when boiled down amount to the following:

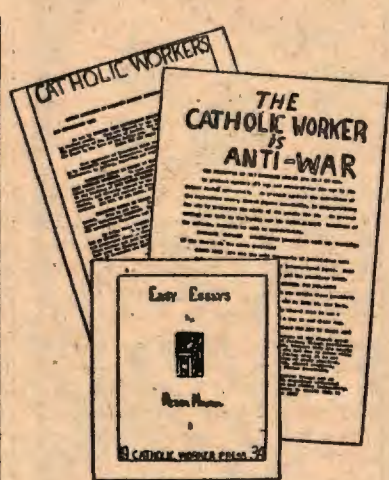
"1. We all know what's wrong with the social system; we have heard and read of it time and time again. All THE CATHOLIC WORKER does is write and talk about it.

"2. What are we doing to remedy conditions? Nothing definite, other than handing out the usual broad statements so axiomatic to the Catholic social reformer.

"3. Instead of confining ourselves to the usual enunciation of general principles, we should offer the people something concrete and detailed.

"4. As an example—advocating a broad system of Social Insurance covering unemployment, health, accident, old age, such as exists in Germany. And last but not least, getting our people to bombard our Senators and Congressmen with letters from time to time until such and like legislation is passed.

"I would appreciate an expression



profit by arousing hatred. The article describes the activities of Harry A. Jung, "honorary manager" of the American Vigilant Intelligence Federation, who peddled the forged "Protocols of Zion" to the Silver Shirts, one of the many brands of American Fascists. At the same time, Jung's seized office records showed, according to Representative Carl M. Weldman of Michigan, who was instructed by Congress to investigate the subject, he was taking money from rich Jews to put down Communism in this country. Jung had formerly been employed in breaking up unions and strikes by furnishing scabs and thugs for brick and tile concerns.

Similar activities on the part of leaders of the "Paul Reveres" were disclosed, showing connections on the part of at least one with the Ku Klux Klan. "Although huge sums are contributed for the purpose of combating Communism by well-meaning persons," the Congressional committee found, "the most that has been done to combat this alleged menace is to hire people who act as fomenters in these organizations." The money pays expenses and salaries of the promoters of patriotic outfits, and enables them to shake down more money playing up the red menace more menacingly, the committee concluded.

Because it came to our attention that in several instances in different parts of the country such so-called patriotic organizations were making

special efforts to mislead Catholics into a supposed fight on the forces of Communism with fascist weapons, we issued and distributed a sheet dealing with this subject.

OPPOSE COMMUNISM BY FIGHTING AGAINST INJUSTICE, RACIAL INTOLERANCE AND IMPERIALIST WAR! (urged the leaflet).

Do not be enticed into nationalist organizations to fight Communism by violent means. They are opposed to the spirit of Catholicism.... These organizations foment **CLASS WAR AND CLASS HATE!**

COMMUNISM CANNOT BE FOUGHT BY NATIONALISM—BY A SO-CALLED 100 PERCENT AMERICAN MOVEMENT....

COMMUNISM CANNOT BE FOUGHT BY ANTI-SEMITISM or any other race hatred.

By doing these violent things you are not acting **AS CATHOLICS BUT AS COWARDS.**

Catholics must take the lead in working for Social Justice. If Catholics did their duty in working for Social Justice there would be no room or justification for Communists, nor for Communist criticism of the existing order.

Exaggerated NATIONALISM, which is the **ESSENCE OF FASCISM**, has been condemned by the Popes and the Doctors of the Church, is against the Christian principle of charity, and its technique is violent, brutal and murderous....

Read, study, engage in practical **CATHOLIC ACTION**, be sure that you do not use **FASCIST** technique which, however disguised by cant and platitudes, is **ANTI-CATHOLIC!**

The small leaflet shown in the illustration is the third of a series of reprints of Peter Maurin's *Easy Essays*, which have been appearing each month in THE CATHOLIC WORKER. The leaflet reprints have been distributed at the office of the paper as well as from the Harlem office, and at street meetings in Harlem.

enliven our complacent coreligionists.

"The next point is this. Six months ago a friend and I initiated in Melbourne the Catholic Evidence Guild (already so successful in Sydney and England). An important feature of our work is the distribution (free, to date) of pamphlets and newspapers. In many respects your paper is ideal for this purpose, since its matter and format would break down the prejudice which labels and libels the Church as the policeman of plutocracy. We are able at present to hold meetings only once a month on one pitch, but distribute about 150 pamphlets etc. each meeting. I would be pleased if you could quote the cost here of 100 copies of THE CATHOLIC WORKER once a month. Doubtless we can find a Conference of the St. Vincent de Paul Society to subscribe to the expense.

"The last question is as follows: For three and a half years there has been a Society known as the Campion Society in Melbourne. It is of local creation and comprises chiefly graduates and undergraduates of Melbourne University. It is subdivided into five groups or study circles and has about 60 members, mostly young men. Its proceedings are discussions on Catholic teachings and on modern social and moral problems, as well as historical questions. Members are taught to direct their enthusiasm intelligently and, among results achieved by members (acting outside the Campion Society, which is properly a stimulus and a training ground) are the formation of the

(Continued on page 8)

BOOKS

CHATS ON CHRISTIAN ECONOMICS (Letters to Mildred). By Henry Carr, LL.D., C.S.B., Pres. Institute of Mediaeval Studies. Published in *The Pamphlet* by the Institute of Mediaeval Studies and St. Michael's College, Toronto.

There are eleven of these pamphlets ("Chats on Christian Economics"), and one could read right through them, so interesting are they and so easily written, save that obeying the advice of Robert of Sorbonne, we must stop after the first to write a resume of the points in it which struck us with especial force.

We would strongly advise students of the economic problems of the day to buy this set (they cost little). They would find them very stimulating.

Government

In the first pamphlet Father Carr tells how St. Thomas Aquinas explained that the object of men associating themselves together in a state is to lead a good life together. In the middle ages the purpose of the state was to further the common good.

"It was only toward the close of the seventeenth century that it was proclaimed that States were formed for the protection of property... A government's business was to keep order and to protect property. Of late years it has been somewhat modified. Maintenance of schools, social service, old age pensions, show a departure from this principle. But these modifications are in practically no way a return to the old principle. Their advocates are still unconcerned about the goodness of the citizens. Most leaders still adhere to the principle of the seventeenth century....

"Last year tens of thousands of people were starving in the States afflicted with drought. The United States government held over two hundred million bushels of wheat. Ex-Pres. Hoover would allow no government aid to the stricken districts. He relied, he said, on the tradition of the race. Private initiative would rise to the occasion. He was unwilling to relinquish the principle that the government had nothing to do with such things as that.

"The principle expressing the duty of a State government is in process of change. Conservatives like ex-President Hoover will be soon outnumbered. A modified principle will soon be generally accepted. But this changed principle is as far from the old one as before it was changed." (Italics ours. Ed.)

Father Carr goes on to say that the government takes care of the intellectual development of its citizens, but does nothing for their moral development. Legislation against forgery, stealing, murder has only in mind the preservation of order, protection of property and physical well-being of the people.

"As long as the government has a wrong idea of what its duty is, as long as it is doing what it should not do and not doing what it should do, the State can never be in a healthy condition. Sooner or later a catastrophe is bound to come. There is some hope for a government that knows its duty and fails to do it. There is no hope for a government that is ignorant of what its proper duty and work is." (Italics ours. Ed.)

So it is not only capitalism that is wrong. It is the whole theory behind the state which, since it is protecting the material well-being, rather than the spiritual, is naturally looking after the capitalist since he, having the most, needs most to be protected.

Peace

"In the middle ages they used to use language something like that with which we are familiar, but with an entirely different meaning, one of the numerous examples of common words twisted into new meaning. The purpose of the ruler was to maintain peace through order. Today we say that a government's duty is to maintain order. We mean the government acts as a policeman exercising repressive measure for

(Continued on page 8)

EASY ESSAYS

By Peter Maurin

(Continued from page 1)

SCHOOL OF SOCIAL STUDIES

To found a School of Social Studies such was the aim of Father Patrick Sheely, S.J.

In a School of Social Studies we would be able to learn why things are what they are

In a School of Social Studies we would be able to learn how things would be if they were as they should be.

In a School of Social Studies we would be able to learn how a path can be made from things as they are to things as they should be.

A School of Social Studies would give us Catholic Action based on Catholic Thought realized in Catholic Institutions.

PUTTING PATCHES

Having no School of Social Studies we don't know how to pass from things as they are to things as they should be.

Having no School of Social Studies we have no Catholic Social Program

based on Catholic Social Thought.

Having no School of Social Studies we try to put patches to the existing social order and call it a New Deal.

Having no School of Social Studies we let college professors carry on costly experiments at the expense of the taxpayers.

Having no School of Social Studies we are not occupied in Reconstructing the Social Order as the Holy Father wants us to be.

I AGREE

I agree with seven Bishops, three of whom are Archbishops, that the Communist criticism of modern rugged individualism is a sound criticism.

I agree with seven Bishops, three of whom are Archbishops, that the main social aim of the Communist Party is a sound social aim

I agree with seven Bishops, three of whom are Archbishops, that the Communists are not sound when they advocate class struggle in order to realize their sound social aim.

I agree with the Apostolic Delegate when he advocates the practice of the Seven Corporal and Seven Spiritual Works of Mercy as the best practical means of making man human to man.

PERSONAL SACRIFICE

To be our brother's keeper is what God wants us to do.

To feed the hungry at a personal sacrifice is what God wants us to do.

To clothe the naked at a personal sacrifice is what God wants us to do.

To shelter the homeless at a personal sacrifice is what God wants us to do.

To instruct the ignorant at a personal sacrifice is what God wants us to do.

To serve man for God's sake is what God wants us to do.

RECONSTRUCTION

The Holy Father asks us to reconstruct the social order.

The social order was once reconstructed after the fall of the Roman Empire.

Resolutions Adopted at the Sixth Annual Convention of the Federated Colored Catholics in Detroit, Sept., 1930.

We wish to earn a decent livelihood; free from interference based upon merely racial attitudes.

We desire to educate all our boys and girls in Catholic schools, from the primary school to the university, according to each one's native ability.

We desire admission to Catholic institutions, where the denial of such admission involves the loss of tangible goods, to which as Catholics and human beings, we may legitimately lay claim.

... We wish all our fellow-citizens, without exception, to be freed from the obsession that Negro progress is harmful to American civilization; and to recognize in word and deed that ours is a common cause; that the good of one group is the good of all.

We do not wish to be treated as "a problem," but as a multitude of human beings, sharing a common destiny, and the common privilege of the Redemption with all mankind.

NEGRO EDUCATION

In connection with the second of the resolutions passed at the Sixth Annual Conference of the Federation of Colored Catholics at Detroit, reprinted elsewhere in this issue, the following are some pertinent facts concerning Negro education:

Nearly one-third of all Negro pupils in rural schools never go beyond the first grade.

Approximately 1,000,000 Negro boys and girls of school age are not in school.

Illiteracy in 17 Southern States and the District of Columbia is 16.3 percent among Negroes, as compared with 1.5 percent among whites.

The average length of term in separate schools for Negroes is 134 days. This stands in contrast to the national average school term which is 171 days.

Eleven Southern states spent in 1930 an average of \$12.57 annually for the education of each Negro pupil enrolled, and \$44.31 for each white child enrolled. These figures are in contrast with the national average of \$99 per pupil enrolled.

The Irish scholars were the leaders in the reconstruction of the social order after the fall of the Roman Empire.

Through Round Table Discussions scattered all over Europe as far as Constantinople the Irish scholars brought thought to the people.

Through Houses of Hospitality the Irish scholars exemplified Christian charity.

Through Farming Communes the Irish scholars made workers out of scholars and scholars out of workers.

BOOKS TO READ

The Great Commandment by His Excellency Giovanni Cicognini

Apostolic Delegate to the United States

The Valerian Persecution by Father Patrick Healy of the Catholic University

The Making of Europe by Christopher Dawson

Ireland and the Foundation of Europe by Benedict Fitzpatrick

The Social Principles of the Gospel by Alphonse Lagan

Fields, Factories and Workshops by Peter Kropotkin

"Know, O Christian, how great thou art, who hast been made partaker of the divine nature. . . . Remember whose body it is of which thou art a member, and who is its head."—Pope St. Leo.



Ade Bethune

PRAYER TO SAINT MICHAEL

"St. Michael, I really wish I were a grand fighter like you.

"The way you lick that Satan!

"You know, the old pest always jumps on me and beats me up. And I am only a little fellow. What can I do alone against that brute?

"But, if sometime you would lend in a hand, I bet we two could knock that snaky old rascal of a devil all to pieces.

"Please, help me, will you, St. Michael?"

Investigators Question Benefits of New Deal

Investigators paid by federal relief funds in a survey of this city conducted by New York University have discovered some startling effects of the New Deal here.

In the 11,691 families surveyed there are now 14,708 jobholders, compared to 14,519 a year ago—a gain of 1.3 percent. But to offset this slight encouragement: 1. There were 1,399 families in the group with no jobholders against 1,300 a year ago, and 2, there were two and a half times as many families getting lower total income this year, the exact figures being 4,617 getting less, 1,816 getting more, 5,181 about the same, and 127 making no report.

Some of the results of the continuing crisis on living conditions throughout the country may be seen in the monthly survey of the A. F. of L., which reports that from 1929 to 1933 there has been an enormous increase in sickness, especially among the poor. Visits of patients to clinics increased 80 percent, free care in hospitals 19 percent, home visits of physicians 336 percent.

Summarizing a U. S. Department of Commerce study, the A. F. of L. survey states that "of 118,000 houses and apartments covered, 63 percent need repairs and 3 percent are unfit for habitation. . . . Of 147,368 families living in these homes, 8 percent had doubled up and 20 percent were living in crowded conditions. Of these 146,623 homes in these cities, 12 percent had no running water, 15 percent no light (electric or gas), 22 percent no plumbing, 32 percent no bath. To make up this deficit would provide jobs for more than a million unemployed."

The homes without light, water, plumbing or baths are not, of course, considered by government surveys as among those "unfit for habitation."



DEPARTMENT OF WELFARE DESCRIBES ITS PROGRAM

The following is the concluding three pages of a communication from Nathan Hale, of the Department of Welfare, who asks us to publish what is being done for homeless men, to follow the article we published of Mr. Hergenhan, one time guest of the Municipal Lodging House. His first three pages were of protest against the articles we published, and gave details as to the quality of food and lodging given the men. We are not publishing the first pages because they are a defense of the present administration and the article we published dealt with the last. The following pages about Greycourt are of interest.

The Department of Public Welfare divides men at the Municipal Lodging House into three classes. The first class is old and crippled and will never be able to take care of itself again. The second class is the habitual vagrant. The third, and by far the largest class, is composed of those men who have been forced into their present situation by economic conditions. Commissioner Stanley H. Howe realizes that the Municipal Lodging House should be no more than a clearing center for these men. He believes that separate places should be found for dealing with these three classes of homeless unemployed. There should be some place for the first class so that as easily and happily as possible they may end their sad days off of the city streets and away from the environment of the Lodging House. He believes that there should be some place for the second class where a sincere effort may be made to rid them of their vagrancy and if possible bring them back to real manhood. He further sees the great necessity of making some substantial effort to rehabilitate the third class which is in most cases a temporary situation for these men.

It is most important that the third class be dealt with first, and it is for this reason that Camp Greycourt has been established. This camp, situated in the beautiful lake region of Monroe, New York, was opened on May 1. To date 750 men between the ages of 21 and 60 have been sent there at their own request. These men are paid \$1.00 per day by the Works Division of the Department of Public Welfare. They in turn pay back to the city the actual cost of their room and board. Fine modern buildings; wholesome, varied food; fit, clean and livable surroundings have been provided for these men. They work six hours a day, five days a week. Most of the men are out of doors all day long building up by healthy appetites, strength of body and regaining their former self-respect and happiness. The greatest refutation that could be offered to any author who attempts to chastise the city for its treatment of homeless unemployed men would be the sight of these same men after two or three weeks at Camp Greycourt.

The writer has seen men low in morale with hopeless futures and in bad physical condition, transformed into tanned, healthy, clear-eyed, happy men, ready to resume their former position in life should the present economic condition continue to better itself. The experiment of humanizing treatment of the homeless unemployed at the Municipal Lodging House has succeeded. Rehabilitation of homeless unemployed men as attempted at Camp Greycourt has passed all expectation and efforts are being made at the present time to open more camps of this type. When thousands upon thousands of families rely entirely upon the Government for their existence; when thousands and thousands of men and women, homeless and unemployed, owe whatever shelter and subsistence they have to the Government, one can readily appreciate the terrific problem facing the Welfare Depart-

ment of the City of New York today.

Therefore, rather than unjustly criticize the administration of such a tremendous responsibility, I believe an author and a publication should make every effort to cooperate. Constructive criticism is always welcomed and acceptable to the present city administration in its earnest endeavor to humanize the treatment of homeless unemployed at the Municipal Lodging House.

(Since constructive criticism is welcomed, we would like to protest against the uncourteous and harsh treatment of one of our editors by a social worker at Bellevue when we were trying to get convalescent care for a patient who had been previously dismissed from the hospital.)

Commissioner George E. Allen, one of the three "Mayors" of Washington, D. C., who returned last month from a private inspection of relief operations in several parts of the country, said that the relief was being administered by "snooty" persons who are doing more to antagonize the destitute than to help them.

The disagreeable social worker was the only blot on Bellevue's escutcheon, however. The food and service and attention given the patients there are splendid and worthy of gratitude and praise. We can testify to the fact that the food especially appreciably improved during the present administration. However, in spite of the kindness of doctors and nurses, one social worker can make life a hell for the poor patients who come under her rule.)

BOOKS

(Continued from page 5)

the suppression of robbery, turbulence and violence. That is not what was meant in the days of Catholic Europe, by order and the preservation of order. Peace is the tranquillity of order, St. Augustine said fifteen hundred years ago. Seven hundred years ago St. Thomas Aquinas quoted it and explained, that order means that each part is fittingly chosen and proportionately placed. Peace, therefore, comes when each is in his proper place. There is no trace of force or repression in their meaning of order and disorder. A country could have peace and order, according to our meaning of the words, while nearly everybody is out of his own place, doing what he should not be doing for the goodness of the State."

Vincent Van Gogh, reading in 1878 of the sufferings of the coal miners, went out as a lay preacher, interrupting his theological studies. He won the hearts of the workers, not by preaching but by good works. He visited the sick and injured, taught the children, comforted the old and helpless. He gave away his clothes, blankets, money and lodged in a floorless hut, sleeping on a bag of straw. But Brussels recalled him, saying that he was cheapening his calling, that he had not dignity. He wrote his brother, "When you attend the free lectures of the college of misery you will reap a firm faith. Many a man has a bonfire in his heart and nobody comes to warm himself at it. The passerby notices only a little smoke from the chimney and goes their way. I am drawn more and more to the conclusion that to love much is the best means of approaching God. I am trying to save my soul. I love these poor miners. Disdaining marble, clay and color, I work in living flesh and blood as Christ did, the greatest of all artists."

"The first contribution that we have a right to expect from the Catholic layman is a contribution of interest—that he be not entirely aloof from, indifferent to, the social miseries that prevail among certain classes of his fellow-beings."

Rev. Joseph McSorley, C.S.P.

ONE WORKER'S STORY

By JANE MARRA

We will call her Helen. Helen has had eighteen or twenty years' experience in garment work. She has held satisfactorily the position of sewing instructor in a girl's institution. She was executive forelady in a shop manufacturing cassocks and surplises. She is familiar with the machines which are used in the manufacture of dresses, is in fact an intelligent, efficient garment worker, but not a machine that turns out garments automatically by the dozens.

Helen suffered from the depression, refusing for a long time to accept defeat and work on dresses for 2 for 25c. In October, 1933, she went to work on silk underwear. She needed the work badly. The shop was operated under the "blanket code" forty hours a week. The code wage was \$18, the state minimum wage \$13.75. Out of sixteen operators, only two could make \$13 per week, and they had special work. The wages of the others were \$6, \$7.50, \$9 and \$10. Helen complained to the NRA—and was discharged. She went to the State House; investigations were made. Helen knew that the hours as reported to the State Board were falsified. Nothing was accomplished and Helen was idle for three months.

She found a job in a dress contract shop making cloth jackets and worked a few weeks at very small pay. The NRA visited the shop, and stopped them from making the suits

as that belonged to the cloak shops and would come under the cloak code. Helen was told that she would get the difference between what she had made and what the code demanded. Meanwhile the shop was closed, the workers idle.

Then followed a heartbreaking period of seeking employment and being told "The NRA will not permit me to keep you because you can not 'make the code.'" Helen is at present unemployed. In no instances has she received any benefit from her complaint to the NRA or the code authority.

I do not believe that Helen's is an isolated case. There are many workers drifting from shop to shop until they become discouraged. What is the answer? The organized worker has the union to take up his fight when such cases occur. The NRA is supposed to see that people are kept at work instead of sent to the scrap heap. But apparently they are rather concerned with industry as a whole, and the individual is just a cog in the wheel. Therefore, it is up to organized labor to continue the fight for the worker who cannot fight lone-handed against such overwhelming odds.

Unions must watch out that this evil does not become a permanent sidetrack in industries. Employers are seeking to make "minimum" mean "maximum." And anyone who is obliged for one reason or another to try a new job must watch his step or he will be discriminated against as was Helen.

SWEAT LABOR IN SUGAR BEET FIELDS

One of the worst examples of "sweated" labor in the United States is to be found, not in factories or mills, but in the sugar-beet fields of Colorado. A study covering half of the 110,000 contract workers in this country has recently been issued, as the result of an investigation authorized by President Roosevelt. Here are some of its main findings:

The average wage per acre in the summer of 1933 was \$13.87—equivalent to about \$78 per worker for the season. With an average of four to a family, this means that the average family earned an income of only \$312 for the year, unless they could supplement it by other work.

Wages have decreased more than prices received by the owners, and more in proportion than the gross income from beets.

Hours of work amounting to even 12 hours a day are not uncommon.

The living conditions of the workers are overcrowded, unsanitary, with as many as 12 members of a family reported living in two rooms 12 feet square.

About 13.6 percent of the workers were found to be under 16 years of age, and employment of children as young even as six or seven years old for nine hours or more a day, keeping them out of school for this purpose, was found.

An article in the July issue of the *Monthly Labor Review*, published by the U. S. Department of Labor, adds further information of interest.

In the sugar-beet industry, the grower makes contracts for the labor necessary, under which the laborers agree to do the work on a stipulated number of acres at a set price per acre. The different processes are: blocking and thinning in the spring (the job of cutting out superfluous plants to prevent overcrowding); hoeing and weeding during the summer; and pulling and topping in the fall. For the first process, done chiefly by children, it is necessary for them to crawl on their hands and knees from bunch to bunch of the beets, throwing out the superfluous seedlings. This work is done under pressure and frequently for long hours per day, since it must be done at an early stage of the plant's development.

Catholic Duty to Negro

(Continued from page 1)

personal experience. All the Negroes in my town—three families—belong to the Catholic Church. They are among the best Catholics in the parish. I recognized their virtue by putting them on committees, allowing two of the young ladies to sing in the choir and one of the boys to serve in the sanctuary. Until recently all the children attended our parish school. But for the past year two new Sisters so insulted them about their color, that the parents informed me that they cannot think of sending the children back to the parish school next year. When I first learned of this condition, I remonstrated with the Sisters. That only served to have the Negro children punished—and more embittered.

Here you have an example of discrimination against the Negro from clergy, religious and presumably the highest type of Catholic laity. They do but reflect the general attitude of the white Catholic in the United States toward the Negro. Is this the Church's fault? No more than Judas's betrayal was Christ's fault. The fault is our own. Breathing a protestant atmosphere, few catch the spirit of the all-loving Christ. It is to be hoped that Dr. Cooper will stir up our Catholic people, both clergy and laity, to a realization of our sins against the Negro. Once we have realized how far we have drifted from the spirit of Christ in this matter, it will not be long until charity will be undoing our past evils.

Communism or the service of all by all with the goods of all is the only politics compatible with industrialism. Catholicism Vs. Industrialism Catholicism is incompatible with the industrial development of society. At the root of Catholicism is human responsibility where this is diminished or denied it cannot flourish. Man is man all the time not only in his spare time. In the industrial state men, working men, or the majority are only fully responsible when they are not working. In the industrial state Catholicism returns to the catacombs and thence she will emerge when the organism of industrial triumph has spent itself.

"There is something profoundly lacking in our lives. Why have egotism and self-seeking individualism been able to strike root so deeply. And why have they produced among the poor and destitute that false and distorted idea of fellowship which is communism. It is because we have been and are superficial Christians. In particular it is because we have for centuries failed to appreciate those immense forces, powerful to create genuine fellowship and powerful to maintain it, which flow from Christianity such as Augustine taught it, from a living faith in the essential union of all Christians with one another and with Christ their head, from the mystery of the body of Christ. We need a renewal, a renewal from the ultimate source of our being, a re-birth in God."

—Karl Adam.

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

Rev. John LaFarge, S.J.

CATHOLICS AND SOCIALISM

By F. L. BURKE

It is not surprising that in years past the Socialist party found not a few adherents among the Catholic body. Eager for social reform and receiving only the indifference or inaction of the major political groups, some Catholics found their way into Socialism. In spite of their pastors' attacks upon it and notwithstanding the directions of far-seeing Popes with regard to it, they still cling and many still cling to their belief in the Socialist utopia. Of course, these misguided people fail to see any contradiction between their religious faith and the faith they profess in the doctrines of Karl Marx. They do not appreciate the Catholic arguments against Socialism from the standpoint of private property. Philosophical argument defending abstract notions of freedom does not impress them and they do not realize the definite anti-religious bias inherent in Marxist socialism.

In our day, however, it is not necessary to argue philosophically against the Socialist. A pointing to some contemporary facts is sufficient and if any Catholic-Socialist can still retain his hyphenated allegiance, then he is either a moron or a downright enemy of Christ.

Church and State

At the turn of the century Socialist successes in France resulted in the rude expulsion of religious orders, the suppression of Catholic schools, the confiscation of church property and the humiliating regulation of Church administration by the totalitarian Socialist State. As has been customary in the Socialist attack this was done in the name of "separation of Church and State" (a phrase dear to Americans who never seemed to realize what form of malicious persecution it covered in other countries where the American freedom of the Church was quite undesired by the Socialist officials). This formula reappeared with corresponding results in Spain three years ago when Socialism had a temporary triumph following the downfall of the monarchy. Again there was expulsion of monks and priests, confiscation of schools and institutions, slander against the Church, burning of convents and churches by Communist mobs, physical assaults on Catholic meetings, etc.

One need scarcely mention Russia, where the Church is a virtual outlaw, her hands tied and her mouth sealed, and her members socially and economically boycotted, and her hierarchy long dispersed in Siberia.

Socialism Anti-Catholic

Now these affairs were not aberrations of Socialism. They were quite in accord with its official teachings and were blessed by its authoritative exponents. Pablo Iglesias and Giner de los Rios, both atheists, were the founders of Spanish socialism. Their views on religion and especially Catholicism were definitely outlined in *El Socialista*, an organ which is still today the spokesman of Spanish socialism. The editorials of this paper have consistently advocated the rooting out of Catholicism in Spain and the outlawing of all religious influence. In its issue of June 20, 1931, one of the editors wrote: "We must prohibit absolutely all preaching in the church on all questions touching politics. We must prohibit absolutely the going to church, convent or conference of all under eighteen years of age. We must also abolish the confessional as an immoral institution." Naturally such statements aroused the Catholic people of Spain and the Socialists in the first really free national election held after the collapse of the Monarchy suffered an ignominious defeat and now, according to the "New York Times" of July 14, 1934, dismayed at the Catholic revival, the Socialists regret that they did not crush the church while they held the reins of government. It is indeed strange to note the great solicitude for liberty the Socialists have in the Fascist countries, but when they themselves get into

power the principle of liberty receives little attention.

A program similar to that of the Spanish Socialists is being pursued in Mexico. The life of the Church has been almost paralyzed by the restrictions of the number of clergy. In some localities one priest has to serve alone a hundred thousand people. And now it is proposed to amend the constitution to bar all religions from establishing or supporting schools of any kind. The child is a creature of the Socialist State, to be formed in the Socialist mould, body and soul and no countervailing influences shall be permitted to approach him.

Religion Vs. State

Enough for Russia, Spain and Mexico. What about the United States? Here, the Socialists in convention have not considered organized religion specifically. Neither have they ever remonstrated with their foreign brethren when the Church has been persecuted. American liberals, through the American Civil Liberties League, in "The Nation," "The New Republic," have always been quite keen about freedom for themselves. They are perpetually on the alert to defend the impeccable Communist regardless of his offense. Communists in their eyes are immune to civil law and an arm of the law that lays hold of a Communist is immediately labeled "oppressor of the worker". Oh! Worker, what sins are committed in thy name! But never have they lifted a finger in defense of the Church. And we would be foolish to ever expect them to do so. The Socialists of America have in their writings well indicated that their outlook on life, society and religion is akin to that of Pablo Iglesias. The only thing of consequence is to live well materially. Morality is man made and is of no significance except where it is of obvious practical value to the State. The laws of the State are higher than what have been called through religious ignorance "laws of God". Morality, especially personal morality concerning birth control, abortions, divorce, must always be sacrificed to the economic necessities of the State. Thus it is impossible for a Socialist and a Christian morality to exist together within the same State. Conflict is inevitable.

A Socialist State will not permit an autonomous, teaching religious body to exist within its bounds. Integral Socialism is more than social reform; it is a way, a life, a religion in itself. So is Christianity. And just as the Popes long ago pointed out the essential contradiction between these two ways, these two lives, so today the Socialists realize it and act accordingly. They would bar the way to Christ as a road to reaction. They would throttle the life of the Church for to them it is the opium of the masses. Catholics can no longer deceive themselves into being Catholics and Socialists. They must choose between Christ in His mystical body the Church, and Communism, the mystical body of Mammon.

Day After Day

(Continued from page 3)

ponent says that the "article in THE CATHOLIC WORKER cannot be too severely condemned." We went up to the public library, and looking into the files, found there complete stories of the Ludlow murders in forty magazines and in all the newspapers; and the attack occurred on the property of the miners themselves, rented by the union to house the workers in tents since they could no longer live on company property. The *Literary Digest* had pictures of Ludlow and the men, women and children, and a complete account of the atrocity. It is too bad our antagonists do not inform themselves on the subject before they take the lying statements of enemies of God and His poor as truth.

Politics of Industrialism

By Eric Gill

(Continued from page 2)

Ownership

The whole nation contributes to what the whole nation enjoys.

If the whole nation contributes to the making of a thing

The whole nation has the right of enjoyment.

So with machinery.

Machinery was not made nor invented by the masters;

Machines and the products of machines belong to everyone for all have contributed to their making.

In the industrial state the old notion of ownership follows the old notion of responsibility

Capitalism means the larger organization of business the greater development of machinery.

Capitalism therefore means lessening of personal intellectual responsibility and eventually its complete suppression by means of complex efficient machines.

Big business inevitably develops into public service.

Public service for private profit becomes obsolete.

This is hateful since it rests with private individuals whether millions shall work or starve.

In former times if a master dismissed a man the man could find another master or set up for himself.

The artist or the responsible workman the man who makes things because he chooses and owns the things he makes is an eccentric no longer an ordinary workman.

The ordinary workman now is the impersonal tool in the service of the whole community.

A Message from Francis Thompson to the Franciscans

From "In Darkest England," an Essay, by Francis Thompson.

May it be that here, too, the Salvation Army has but studied St. Francis? Here, too, has the Assisian left us a weapon which but needs a little practice to adapt it to the necessity of the day? Even so. Our army is in the midst of us, enrolled under the banner of the Stigmata, quartered throughout the kingdom; an army over 13,000 strong, following the barrack routine of religious peace, diligently pipe-claying its spiritual accoutrements, practicing what that other Army calls "knee-drill", turning out for periodical inspection, and dreaming of no conflict at hand. Sound to it the trumpet. Sound to the militia of Assisi that the enemy is about them, that they must take the field; sound to the Tertiaries of St. Francis. Yes, the Franciscan Tertiaries are this army. They are men and women who live in the world the life of the world—though not a worldly life; who marry, rear their families, attend to their worldly vocations; yet they are a Religious Order, with rule and observance. They include numbers of men and women among the poor. Nay, the resemblance extends to minor matters. Like the Salvationists, they exact from their women plainness of dress; though unlike the Salvationists, and most like their Poet-founder, they do not exact ugliness of dress. Like the Salvationists, again, they are an essentially democratic body; a Tertiary peeress, writing to a Tertiary factory girl, addresses her as "sister".

It rests with themselves to complete the resemblance in the one point now lacking. They are saying their Office, holding their monthly meetings, sanctifying themselves; it is excellent, but only half that for which their founder destined them. He intended them likewise for active works of charity. They are the Third Order of St. Francis; their founder's spirit should be theirs; and with the ecstatic of Alverno, contemplation was never allowed to divert him from activity. He who penanced Brother Ruffino because the visionary was overpowering in him the worker, with what alacrity would he have thrown his Tertiaries on the battlefield where reserves are so needed; with what alacrity would he have bidden them come down from Alverno, and descend into the streets! Nay, Pope Leo XIII, as if he had foreseen the tasks which might call upon them, has released them from the weight of fasts and prayers which burdened them, reducing their fasts to two in the year, their prayers to twelve daily, PATERS and AVES. They are freed from their spiritual austerities and at liberty for external labours. They, therefore, if their founder live at all in them, seem the organization ready constituted for this work. In whatever town there was a Congregation of Tertiaries, they would endeavor to combine for the establishment of Shelters, and whatever, in the process of development, might ultimately grow out of them.

Things hard, not unachievable, I have set before you, children of Assisi; not unachievable, much less unattemptable. Scorn you may have, contumely you may have: but witness that these Salvationists, being of a verity blind prophets, yet endured all this; and you, who know whereof you prophesy, shall you not endure it? Can men conjure in the ways with the name of Booth, and not with the name of Manning? If they are shielded by the red jersey, you shall be shielded by the reflex of that princely red at Westminster. But rather than will I cry to you, lineage of Alverno: Gird on your weakness as a hauberk of proof! THEY have grown strong, because they were weak, and esteemed because they were despised; you shall grow stronger because weaker, and more esteemed because more despised. What sword have they, but you have a keener? For blood and fire, gentle humility; for the joy of a religious alcoholism, the joy of that peace which passeth understanding; for the tumults, the depths of the spirit; for the discipline of trumpets, the discipline of the Sacraments for the chiming of tambourines, Mary's name pensile like a bell-tongue in men's resonant souls; for hearts clashed open by a whirlwind, the soft summons of Him Who stands at the door and knocks. If with these you cannot conquer, then you could not with chariots and horsemen.

Food, Clothes, Lodging Necessary for Virtue, Wrote St. Thomas

Quotations from Book of Dom Virgil Michel

"Sin consists in an excess beyond measure; i. e., when someone wishes to acquire or retain them in excess of the proper measure—which is of the nature of avarice, defined as the immoderate love of possessing."

"Thomas could as little subscribe to the view that acquiring riches is the purpose of social life, as that men live together for the sake of the biological function of living."

"Aiming at the acquiring of riches is not aiming at the 'good life' that alone brings happiness to man. St. Thomas never seems to tire of stressing the subservient role of material goods in human

life, however indispensable that role is.

"For the good life of any man two things are needed: one, primary, is that of virtuous conduct (for virtue is the means of good life); the other, secondary, and as it were instrumental, is a sufficiency of corporeal goods, such as is necessary for a virtuous life." (From "St. Thomas and Today," by Dom Virgil Michel, O.S.B.)

"Here is a line from Maritain that has often revived my own spirits. It isn't his own—he has taken it over from Pascal. We have not been given the task of securing the triumph of truth, but of fighting on in its behalf."

"Have you and your associates become acquainted with Ross Hoffman's *Restoration*? To my mind it is one of the best books that has appeared in many a day. The last pages are a tonic to all those who are tempted to discouragement."

JOHN MCGINN, C. S. P.

LETTERS

(Continued from page 5)

Catholic Evidence Guild; the popularizing of the Melbourne Central Catholic Library of 11,000 volumes, which has doubled its subscribers, now 1,000, in 12 months; the delivery of lectures in the Catholic Secondary Schools, at the University and over the air in connection with the Catholic Hour; the institution of study circles for members of other Catholic societies; and articles for newspapers and magazines.

"As you are aware, Melbourne is to have a National Eucharistic Congress in connection with its Centenary celebration. The latter has been raised to virtually international status by the appointment of Cardinal McRory as the Holy Father's envoy, and the Congress motto will be 'The Eucharist and Catholic Action.' The probable result of the Congress will be the formation of an Australian counterpart to the N.C.W.C., and accordingly the Campaign Society has prepared by commissioning individual members to collect and correlate information upon Catholic Action in other lands. To my lot has fallen America, or at least the U. S. A., and you will begin to see the third purpose of my letter. In short we would appreciate information on the nature and success of your work, and on any other important specialized American activities."

"The work of organization will doubtless be well managed by our Hierarchy, but the various fields of Action should be developed by spontaneous lay action. The Campaign Society and the Melbourne Evidence Guild have been in their origins and development entirely non-clerical, but have won support and approbation from the clergy. Hoping you can find time to satisfy us on these matters, and wishing you brilliant success all along the American Front,

"Brian Harkin."

CATHOLIC VIEWPOINT

"... I am sending a press report of a mass meeting which was held under the auspices of the Boston C. L. U. Mr. John P. Frey was the guest speaker. I want to add to that report, as the—to me—most thrilling part was omitted."

"When Mr. Frey spoke on 'The Rights of the Worker' he presented the Catholic viewpoint as to the source of those rights. Mr. Frey is not a Catholic. He received his information on the subject at a mass meeting of iron moulders he had called for the purpose of organization. Two Catholic priests attended that meeting. Mr. Frey gave them the courtesy of the platform. He was surprised, because he did not know the Catholic viewpoint, and it thrilled him to learn that workers had something tangible besides the Constitution on which to base their demands for Justice."

"One of the clergymen's names I did not hear; the other was Rev. Father Haas of the National Labor Board."

"Jane A. Marra,
"International Ladies'
Garment Workers Union,
"Boston, Mass."

CRITICISM

"Of the copies you have been sending us over one hundred have been remailed individually, and some forty-five letters written from here on behalf of THE CATHOLIC WORKER. Through these efforts at least thirty-eight priests have been personally interested in the paper, and similarly some sixteen groups of various kinds, labor organizations, student organizations, and so forth. I should like to add that these efforts have resulted in a good many subscriptions, but I know of only eleven sent in, and two others promised."

"The enclosed bit of criticism reaches me, and you will no doubt welcome it also:

"The excerpts reprinted in THE CATHOLIC WORKER from Communist papers will defeat the purposes of THE CATHOLIC WORKER."

"Another person stated that THE CATHOLIC WORKER confused its pro-Catholic policy and its pro-

A Third Open Letter to Father Lord, M. Ag (Master Agitator)

Dear Father:

Dr. C. Roper, Secretary of Commerce, suggested some time ago the establishment in Washington

of "A Laboratory for Leadership in Public Affairs."

H. McCall, assistant to Secretary Roper,

says that "youth movements have occupied dominant and aggressive positions in the social and governmental changes that have taken place throughout the world since the World War."

H. McCall proposes the establishment in Washington

"of a forum for study and training in public affairs."

Colleges and universities have failed to give their students a technique of leadership based on scholarship.

And because colleges and universities

have failed to make leaders out of their students

politicians propose to make bureaucrats out of them.

College professors

have become so academic that their students refuse to be scholarly-minded and consent to be politically-minded.

College professors

have failed to train their students in a technique of leadership, so their students wish to be trained

in a technique of dictatorship. In Cuba, Germany, China, Mexico, Italy, Russia,

dictators have found their greatest support among college students eager for action.

Academic college professors are interested in thought, not in action.

So we have on one hand thought without action and on the other hand action without thought.

People go to Washington asking the Federal Government to solve their economic problems

while the Federal Government was never intended to solve men's economic problems.

Catholic action

based on Catholic thought is the Catholic solution of men's economic problems.

To impart Catholic thought and train in Catholic action such is the function of Catholic universities.

Some way ought to be found to send Catholic workers to Catholic universities or to bring Catholic universities to Catholic workers.

When Catholic scholars and Catholic workers become acquainted with each other

Catholic workers will cease to be politically-minded and begin to be scholarly-minded.

When Catholic scholars are dynamic and not academic and Catholic workers are scholars and not politicians we will have dynamic Catholic Action.

Yours for dynamic Catholic Action,

PETER MAURIN.

Roosevelt policy. . . . The enthusiasm of THE CATHOLIC WORKER is fine, but it is not tempered, fully sane, nor self-critical."

"Yours very sincerely,
"GERALD ELLARD, S. J.,
"St. Mary's College, Kansas."

NRA Fails to Help Sweated Lace Makers, Says Labor Board

Citizens Subsidize Industry in Relief to Home Workers

A startling expose of wages and conditions in the "sweated" lace-making industry in Connecticut is contained in the June Monthly Labor Review of the U. S. Department of Labor. A survey of families engaged at home work in this industry was made, which makes one wonder what happened to the NRA here, with its \$15 a week minimum wage and 40-hour week.

The lace made is a cheap quality, selling for approximately 3 to 5 cents a yard. Home work is paid for at piece rates, not time rates. During most of the time covered by the investigation the rate paid for thread drawing was 2½ cents for 36 yards of lace cord, and 10 cents for cutting a band of the same length. These rates were later raised to 5 cents and 13½ cents respectively. Which means that, allowing for the cost of the materials and marketing, the manufacturers were making a cool profit of approximately 3,000 percent.

It is worth while to quote some of the report from the government's Labor Review:

"Home work in the lace industry of Connecticut flourishes chiefly in and around Middletown, where from 125 to 150 families, or about 400 to 500 persons, are employed in it. Over 90 percent of these people are either Italian or Polish, the two nationalities being about equally represented. There seems to be rather a strong animosity between these two groups, which hinders united action on their part to secure better terms. Usually the work is a family matter, the low rate at which it is paid making it necessary that several members should participate. It is undertaken, apparently, as a kind of last resource. . . .

"Child labor is very much in evidence in this type of home work. It is estimated that the group employed includes about 200 children between the ages of 5 and 15, the average age being 11.5 years. . . .

"A payroll record was secured of weekly earnings of home-work families for September, 1933, which was considered to be in all respects a representative month. These earnings represented the work not of one person but of several, a study of about 90 families showing that on the average four people in each family helped to earn the family wage each week." A table is given showing that during this representative month the median weekly family earnings ranged from \$3.38 to \$4.20. About 35 percent of the families earned less than \$3 per week.

"At the time the report was prepared about 25 percent of the families doing home work were receiving relief from the department of welfare; six months earlier 50 percent of the total payroll had been receiving such aid. In addition, many families not on the public relief lists received aid from private sources. . . . Obviously the citizens of Middletown are, either in the form of taxes or by voluntary contributions to charitable agencies, subsidizing the lace industry to the extent of paying a considerable percentage of the wage bill. . . . If we assume that each of the families receiving relief is paid the average weekly wage every week for a month, the total for all these families comes to about \$400. This figure is about \$100 less than the total monthly amount of \$535 paid out in relief by the department of welfare, exclusive of amount paid for fuel supplied to these families."

Every sentence of the report cries out for bitter comment. But for lack of space, we shall let the bare facts speak for themselves.