

The Catholic Worker



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EASY ESSAY" BY PETER MAURIN

Catholic игрове Workers' School In Detail

Workers' School is to bring Catholic thought to Catholic workers so as to prepare them for Catholic Action.

presenting

to Catholic workers, the Catholic Workers' School presents a Program of Catholic

ed on Catholic thought. Program of the Catholic Workers' School

is a three points program

Roundtable Discussions 2. Houses of Hospitality

1. Farming Communes.

ROUND TABLE DISCUSSIONS We need Round-Table Discussions

to learn from scholars what is wrong with the things as they are. need Round-Table Discus-

to learn from scholars how the things would be if they were as they should be. We need Round-Table Discus-sions

to learn from scholars how a path can be made from the things as they are to the things as they should be.

HOUSES OF HOSPITALITY need Houses of Hospitality to give to the rich the opportunity to serve the

We need Houses of Hospitality to bring the Bishops to the peo-

and the people to the Bishops. We need Houses of Hospitality to bring back to institutions the technique of institutions. We need Houses of Hospitality to show what idealism looks like

when it is practiced. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institu-

COMMUNES

- We need Communes to help the unemployed
 - to help themselves.
- need Communes to make scholars out of work-
- ers out of scholars
- need Communes substitute a technique of
- our technique of deals
- Communes create a new society
- thin the shell of the old with the philosophy of the new.

SOCIAL PHILOSOPHY Catholic social philosophy

philosophy of the Com-Good Thomas Aquinas

books where this philosophy expressed are: mistic Doctrine of the

ommon Good" Michel;

and Religion'

The Catholic Workers' School

Catholle Church on the evils of capitaliam which has resulted in articles in such widely read magarines as America, The Commonweal The Sign and others (not to speak of THE CATHOLIC WORKER) during the last year, the Communicip have come more and more to realize that they cannot any limen blacken the name of the thursh in the minds of the workpurpose of the Catholic ers by labelling it capitalist.

Such prominent writers in Communist periodicals as Joseph Freeunun nowadays refer to capitalism and Catholicism as two separate things.

Catholic Probably it is not only articles in periodicals which has brought this about. It seems to me that study clubs which are being formed in thousands of parishes throughout the country among the workers have clarified their thought ao that they were able to defend the church against the The result of this clearly seen

achievement on the part of the church has resulted in a new attack. Now she is being labelied Fascist. Witness the following from "The Militant," weekly organ of the Communist League of America (Opposition):

"Many Catholic workers were astounded to read in the capitalist press dispatches from Vienna that the Catholic Storm Troopers joined the troops in shooting down workers and that Catholic priests made a house to house canvas to rouse their flocks to volunteer as kili-

The article which is entitled Bless Fascist Guns" con-

"What astounded these Catholic workers? The marriage between Facism and the Catholic Church line long been consummated in

church with Hitier and Mussolini —that the church be given a high enough place in the Fascist state was clearly settled the very day that Dollfuss announced his Fascist

plans." Etc., etc.
Even before the above article was printed, Fascism had become one of the absorbing topics of in-

Msgr. Ryan

* Monsignor John A. Ryan, despite the fact that he had all read; given a lecture before another audience, came down to the Workers' School on Sunday evening, Feb. 18, to say a few words on the proposed Child Labor Amendment, for whose adoption he has been working for some years.

His talk was greatly appreciated both because of kindness in making the trip, and because he helped ciarify in the minds of the audience this problem in which they were ail interested.

terest at the Catholic Workers' School, and during the talks of Carlton J. H. Hayes, who opened the school on February 2, and of R. J. Connery, Walter Carman both of Columbia, Ross Hoffman of New York University, Father Wilfred Parsons, S. J. of America, and many other speakers, the question of Facisin and the church came up again and again.

Americaus, negroes, Jews, Scotchmen, Englishmen, Irish, Swiss, German, French, Spanish, Italian, Russian-these are the nationalities represented at the Catholic Workers' School; which is as it should be since the Church is unlversal and international.

The first evening we were

As a result of the attack by the Austria for the only quarrel of the eventual to the doors. Not only the where the school sessions are held was crowded, but the common kitchen in the rear held ulttteen.

Carlton J. H. Hayes began our of lectures which are to last through March and April, with a talk on natiolanism, and after his opening lecture, he remained for an hour's discussion, answering questions from the floor. The audi-unc was made up of unemployed and women, union men, such as plumbers, electricians, mechanics, steam fitters, sign painters, etc., students from New York coileges and readers of the CATHOLIC WORKERS in general.

A Russian doctor, a German

translator, and several students, one of them confessedly leaning toward communism, entered into the discussion, which lasted until after

There was difficulty at the last minute before the opening of the school in that chairs promised by the parish church (Immaculate Conception), which co-operates with us in all ou activities, had to be used for an entertainment that night. So one of the members of the Immaculate Club went to the Gas House Boys' clubrooms and borrowed chairs from them.

With the help of some Nicara-guan, Cuban and Mexican boys who dropped in for the paper the next day, we returned the chairs, and got the church chairs which we can keep indefinitely. The church club also loaned us an electric sign for our window.

And when the club had to take back the sign for their own activities, a feilow worker from Jersey City, Di Martino, supplied us with a large poster for the winter to advertise the school.

One of the most exciting speeches of the month was that of E. F. Carter, editor of Opportunity, who spoke on the race problem, but much to the regret of the audience, was not able to remain for discussion afterward.

Discussion after the lectures has been one of the features of the program, interest being so keen that on one occasion, when Father Parsons spoke, the audience heid him to aimost twelve, asking questions about the totalitarian state.

The March program will be found (Continued on page 4)

IS CWA GROUP GOING "RED"?

West Blames Unrest on Long Reach of "Arm of Moscow"

From as far West as San Francisco comes news that is supposed to be terrifying in the extreme, on the efforts made by Communists to make "reds" out of CWA workers under the guise of organizing them for the protection of the workers rights.

According to some of those who are working under the CWA, and with whom we come in contact, a little organizing, under whatever guise, might be a good thing. Because even CWA workers ought to be entitled to the same working conditions that obtain elsewhere.

But are they? One young man, with whom we came in contact, married, and with a family, receives eighteen dollars a week. He is supposed to work eight hours each day, with time of for supper.

However, because of the press of the work (for which extra workers might well be hired), he is often forced to work overtime. There is supposed to be an allowance for overtime if the overtime is two hours or ionger. So what do those in authority do? They manage it so that the men are relieved just short of the two hours, perhaps in an hour and fifty minutes, so that the extra pay need not be forthcoming.

According to the official paper of our brother the Communist, CWA workers have also been used as strike breakers during the recent strike in the New York Hotels. In addition those who have been working have found it extremely diffi-cult to obtain their pay, and have often been shifted around from place to place, from office to office wearily trying to collect, and spending their own meagre funds for carfare.

Just yesterday the New York State CWA discharged 25,000 workers, and it is expected that over a half million will be jobless again

That there has been considerable dissatisfaction over the way the CWA program has been worked out

(Continued'on page 7)

REAL RACIAL DESPAIR **CONFRONTS NEGRO**

That a large share of the blame for the plight of the American Necan be placed upon the shoulders of white Catholics who conform to the accepted racial attitude is brought out by an article appearing in the current 'Interracial Review, the official organ of the National Catholic Interracial Fed-

The article, written by a Catholic is man, stresses the fact that there I grave need of bringing home to white Catholics the many difficulties in which their own attitude has been playing. Important part The hostility and thoughtless indifference of the white Catholic laity is a serious trial to the faith of the Negro Catholic.

underlying basis in the appeal for interest and co-operation on the part of the Catholic laity in the Negro Catholics, who is seeking a proper place as a citizen and as a Caristian. . . . "We have to point oul that one of

the first obstacles confronting the Negro is racial despair- a real spirit Negro is racial despair—a real spirit of inopelessness, largely the result lynching mobs." declared White, of the prevailing attitude which imaccording to the Federated Press, poses ostracism, discrimination and retains cynical view of the Nogro's hopes, ambitions and striv-ings for uplift "Clearly this not mere

iect of an opportunity to in rial welfare. Rather it sin of commission the way linst another's attempt to Principles of the achieve his proper development materially and spiritually "Our Catholics understand

'justice withheld is justice denied'

ANTI-LYNCH BILL UP BEFORE SENATE

The Wagner-Costigan anti-lyuching bill, which is the most serious attempt yet made to really curb iynching in this country, and to provide some vestige of protection for victims of such outrages is under consideration by a Senate committee.

The bill provides for a fine of \$10,000 to be levied against any county in which a lynching takes place, and for a fine of \$5,000 and a limit of five years in prison for officers of the law proved guilty of negligence in performing their duty under such circumstances.

Arthur Garfield Hayes, counsel for the American Civil Liberties Union, and Waiter White, secretary of the National Association for the The writer points out that the Advancement of Colored People, ap peared in support of the bill.

While well meaning people regard with horror the treatment the Jew in Germany, they do not stop to realize that in this country the Negro is actually afforded no more protection than is the non-Aryan under Hitler.

"are friendless, penulless individuals wholly without political or other influence which might sid them in ping punishment for crimes with they are char or of which they are suspected.

Catholics requires that who and prize the true shall never become a stum-block in the way of the ma

WILL SHE KNOCK IN VAIN?



cu tural or spiritual prog Uniese the Federel Labor Amendment is Ratified Before the NRA their brothers in Christ. Codes Become re, Children Will Ge Back to Virtual Slavery

Aguinas and the Common Good

(Summa Theologica, English translation).

The common good of many is more God-like than the good of an individual. Wherefore it is a virtuous action for a man to endanger even his own life for the spiritual or for the temporal good of his

Since every man is a part of the State it is impossible that a man be good unless he be well proportioned to the common good; nor can the whole be well consistent unless its parts be proportionate to it. Consequently the common good of the State cannot flourish unless the citizens be virtuous, at least those whose business it is to govern.

Just as charity may be called a general virtue insofar as it directs the acts of all the virtues to the common good. . . . And thus legal justice is in the sovereign principally and architectomically; whilst it is secondarily and administratively in his subjects.

. There must be one supreme virtue essentially distinct from every other virtue which directs all the other virtues to the common good.

Even temperance and fortitude can be directed to the common good; . . . more so however prudence and justice since these belong to the rational faculty which directly regards the universal, just as the sensitive part regards partic-

He that seeks the good of the many secks in consequence his own good, for two reasons.

First, because the individual good is impossible without the common good of the family, State or king-Hence Valerius Maximum says of the ancient Romans that they would rather be poor in a rich empire than rich in a poor empire.

Secondly, because since man is a part of the home and state he must needs consider what is good for him by being prudent about the good of the many. For the good disposition of parts depends on their relation to the whole.

The common good is the End of each individual member of the community, just as the good of the whole is the end of each part.

On the other hand, the good of one individual is not the end of another individual. . .

By nature all men are equal.

Laws formed by man are either just or unjust.

If they be fust they have the nower of binding in conscience from the eternal law whence they are de-

Now laws are said to be just both from the end, when, to wit, they are ordained to the common good and from their author, that is to my when the law that is made does not exceed the power of the lawgiver and from their form when, to wit, burdens are laid on the subject according to an equality of proportion and with a view to the common good. For since one man is a part of the community each age to all our fellow citizens and belongs to the community; just as a part and all that it is belongs to the whole. . .

On the other hand, laws may be

nnio-t in two ways:-- '
by being contrary to buman

72 Colored Converts Received Into Church

Soleum profession of faith unde before His Eminence Patrick Cardinal Hayes, Archbishop of New York, on Sunday, by 72 colored converts at the Church of St. Charles Herromeo, on January 16.

Ills Eminence blessed the group as a whole and then its individual members. It is believed that this is the largest class of colored converts ever to be received into the Catholic Church in New York

Adoration of the Cross

Behold the wood of the cross, on which hung the Saviour of the werld.

Choir: Come, let us adore.

Versicle: () my people, what have I done to thee? or in what have I afflicted thee? Answer me.

Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Holy art Thou, O God. Holy and mighty One.

Holy immortal One, have mercy

Because I led thee out through the desert for forty years, and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.

Holy art Thou, O God.

Holy and mighty One. Holy immortal One, have mercy

What more ought I to do for thee, and have not done it? I planted thee indeed, my most beautiful vineyard; and thou art become to me exceedingly bitter; for thou hast given me vinegar in my thirst; and with a spear thou hast pierced the side of Thy Saviour.

good through being opposed to the

things mentioned above-either in

respect to the end, as when an au-

thority imposes on her subjects bur-

densome laws conducive, not to the

common good but rather to his own

cupidity or vainglory-or in respect

to the author when a man makes a

law that goes beyond the power

the poor, as when burdens are im-

posed unequally on the community.

although with a view to the com-

mon good. The like are acts of

violence rather than laws. Where-

fore, such laws do not bind in con-

science; except perhaps in order

Secondly, laws may be unjust

through being opposed to the Divine

good; such are the laws of tyrants

inducing to idolatry or to anything

else contrary to the Divine law;

and laws of this kind must nowise

be observed because as stated in Acts V. 29, we ought to obey God

Man becomes a debtor to other

men in various ways, according to

their various excellence and various

On both counts God holds first

place, for He is supremely excellent

and is for us the first principle of

In the second place, the principles

of our being and government are

our parents and our country, that

have given us birth and nourish-

ment. Consequently, man is debtor

chiefly to his parents and his country after God. Wherefore, just as

it belongs to religion to give wor-

country. The worship due to our

parents includes the worship given

No one should unjustly hurt wu

other in order to further the com-

End of quotations from

Thomas Aquinas

Having been asked to write on

St. Thomas Aquinas and the Com-

mon Good we have thought we

few of the countless principles to

the unfinished winister of his

to add any (necessarily inadequate)

er's political wisdom. All we shall

do is to ask our readers to read

and think in the twentieth century

the thought of one who was only

chronologically of the thirteenth

entury whilst is fellectually con

mon good,

benefits received from them.

being and government.

rather than man.

to avoid scandal or disturbance.

committed to him-or in respect of

Holy art Thou, O God.

Holy and mighty One. Holy immortal One, have mercy

upon us. For thy sake I scourged Egypt with its first born; and thou didst

scourge me and deliver me up.

O my people, what have I done to thee? or in what have I afflicted thee? Answer me.

I led thee out of Egypt, drowning Pharao in the Red Sea, and thou hast delivered me to the Chief Priests.

to my people, what have I done to thee! or in what have I afflicted thee! Answer me.

Before thee I opened the sea; and thou hast opened my side with a

spear. O my people, what have I done to thee? or in what have I afflicted thee? Answer me.

I went before thee in the pillar of a cloud; and thou hast led me to the judgment ball of Pilate.

O my people, what have I done to thee! or in what have I afflicted thee? Answer me.

I fed thee with manna through the desert: and thou hast beaten me with blows and stripes.

0 my people, what have I done to thee? or in what have I offlicted thee: Answer me.

I gave thee to drink the water of salvation from the rock; and thou hast given me gall and vinegar.

0 my people, what have I done to thee? or in what have I offlicted thee? Answer me.

I smote for thy sake the kings of the Canaanites: and thou hast sulitten my head with a reed.

O my people, what have I done to thee! or in what have I afflicted thee! Answer me.

l gave thee a royal sceptre: and thou hast given to my head a crown of thorns.

O my people, what have I done to thee? or in what have I afflicted theef Answer me.

I lifted thee up with great power: and thou hast hung me upon the gibbet of the cross.

O my people, what have I done to theef or in what have I afflicted theef Answer me.

Thy cross, O Lord, we honor, and we praise and glorify Thy holy Resurrection for behold, by this Wood hath joy come into the whole world. God be merciful to us and bless us: may He cause the light of His countenance to shine upon vs and have mercy upon us.

"Lord, That I Might See!"

Soul blind, how oft I've failed to see

The good placed 'neath a cross for

And failed to lift the thankful

For God's abiding love and care. Shadows and rain mark plan

Would constant sun not dwarf the

"The growing evils of modern

ports are not the necessary result

of natural laws, but in greater

part the fruit of the laws we have

mad " Fr. Nitti: Catholic Social-

Margaret E. Jordan.

divine:

MUSIC

By EDWARD SCHEIN

The annual concert series for the benefit of the Town Hall Endows ment Fund is providing excellent fare for music lovers. Still to be heard are Tito Schipa on March 14th, Maria Jeritza and Felix Sab mond on March 28th, and Olin Downes and Walter Gieseking in four lecture-recitals entitled Piano Music from Back to Dehussy. Artistic merit and a worthy cause combine to give these concerts des served popularity.

Bread cast upon the waters of the Metropolitan Opera is returning in the form of several special benefit performances. Among those to be aided in March are the Free Milk Fund for Babies and Willoughby

The New York Orchestra, com ducted by Nicolai Sokoloff and come posed of hitherto unemployed must cians, continues its spruggle for permanence with interesting and well played programs. Two orches tras are not many for this city especially as this one supplements, rather than competes with, the Phil

Vladimir Horowitz, great Rus sian pianist, recently filled Carnegie Hall for the benefit of St Faith's House; Robert O'Connot, famous Irish planist, played at Steinwan Hall for the Bishop Hoyes-Jesuis Philippine Missions; Eddy Brown and Clarence Adler are giving the entire cycle of Beethoven and Brahms violin sonatas at the Roerich Museum, New York's pack fist headquarters; and Walter Damiresch, John McCormack and Ossip Gabrilowitsch drew an immense audience to Madison Square Garden for the last concert of the Musicians Har gency Fund.

"There exist certain questions The political economy such as the equi table distribution of the produce of labour and nany other problems, which must remain unsolved until religion takes them up. Blanqui.

"Human Dignity"

"It is shameful and inhuman to treut men like chattels to make money by, or to look upon them merely as so much muscle or physical power"-Pope Leo XIII, Rerum Novarum.

"When we buy a used machine we recognize that a part of its productive life is past and that we have to figure on a shorter one for When we buy, if we do, a machine that has been cracked up and been repaired, we know that it is more likely to need repairs, overhauling, and finally replacement before a new one. BUT WE DO NOT SEEM TO GET THAT PROSPEC-TIVE ON MEN, even though they subject to those same immutable laws of nature. And that is why we are trying to get this thought over to all those we are giving the supervision of our forces. CHOOSE CAREFULLY. ELIMINATE UN-PRODUCTIVE UNITS QUICKLY." -From the minutes of a Swift & Co. staff efficiency meeting.

"Labor, indeed, as has been well said by Our Predecessor in his Encyclical, is not a mere chattel. since the human dignity of the working man must be recognized, and consequently it cannot be bought and sold like any piece of merchandise." - Pope Pins XI. Quadragesimo Anno.

temporary of all time and all ultimate thought.

The fragments we set before our readers bear on them the marks of their severance from the ship to God, so does it belong to great Corpus doctrinae (Body piety, in the second place to give Thought). St. Thomas has had the worship to one's parents and one's supreme genius to give mankind the only intellectual synthesis that has yet been offered to human into all our kindred, since our kinstelligence: this synthesis, though folk are those who descend from necessarily inadequate to all truth, the same parents. The worship is yet so full and so deep that not given to our country includes homone of the quoted principles merit another family. all the friends of our country, the rationalist definition of a miracle: "a phenomenon without antecedents." Even the least important these principles of political wis-

dom will be found in the Summa to be growing from obvious or subtle or overlooked or neglected principles in ethics, psychology, Moreover, the speculative thought

condensed to high-explosive point in this political wisdom is accomcould write nothing better than a panied by the unique experience of who in an | | of great events found in the Summa Theologica | the counse for of monarchs like St I only and popes like Urban IV thought. We shall not be tempted and Cler at IV.

The present world-wide political dogmatic commentary to the think- and onomic upheav lesso reretrievably unniched the postchiavellis and m Smit and Ricardos that there is a pportunity for the Damb Ox to cor slowly into his own

Pr Vincent McNabb O P

LOTS OF JOBS

(A story told by one of the girls at the Teresa-Joseph or rative.)

work. I didn't want to go to school five-thirty at night. I was very fast any , and my father and brothers were working in the mines and they thought I might as well be

My father and mother were Lithnanians and were living down below Wilkes-Barre in a little mining town. I was born in a company shack and the shacks were awful. There were so many of them and they were just made of boards, and to keep warm you had to line them with newspapers.

Well, I went to work in a silk when I was thirteen, and pretty soon after a few months or so. I got sick and had to go to the hospital. I was in the hospital two months. And then I did housework for a doctor's wife and then r

I didn't go home after that worked in another silk mill for a few years, and i held lots of other jobs. I even worked in a saloon in Scranton. That was when I was seventeen.

worked over in Williamsburg in factory where they made casings for sausages. We had to rubber boots up to our and big rubber aprons and tie our heads p. but the smell got into or sk had to take bath every night no then it didn't help.

I worked ntil my , swelled up t w from keeping n iff the with the bemi had to quit wait until hands got w for a while

So then I worked in another mill over in Astoria. I had four looms to tend and I got to work at

I was thirteen when I started to quarter of seven, and laid of at and I carned a lot of money. I cloth in about five u but I don't know for sure, since it was en years ago and I forget.

You couldn't sit down at the job, You had to go walking round and around and around. If you stopped, the threads would I and that slowed you up. Some of he girls were slow and could mly handle one loom and that eant they didn't earn much mobe nded more looms I did

The pay kept going down and town and finally they id all off and started making plant. factory is closed down in W.

Then I worked for day supply house, and for the Barbart Gum people and for the 1 Gelatine people. Making boxes that will a hard work too.

And on yes, I ha mber maid, and a waitress. o of the places I worked in- k place nd a Pollsh place uever threw anything out Then I came up to New York and what was left over no he plates into the stew. 1 c nid nothing.

w thin, t m I w when I ill. I looked then falling

l orked, nt ip In Connect p tobacco on poles lots of ehildre ing in olace, seven. . r old They can · a d nine with r mothers and banor . e, carrying ⊸d rum⇒ .co**und.** rrands and tale I water's Yes I've bad lots ember how many

I wish I had a can

THE CATHOLIC WORKERS' Case for Child Labor Amendment

Msgr. Ryan of Catholic University Reiterates Nine-Year Stand on Child Labor Amendment

an attempt to clear up in minds of Catholics the fog of misinformation about the procored Child Labor Amendment to the Constitution of the United States, THE CAPHOLIC WORKER will try to present as clearly and unequivocally possible just what the amendment proposes to accomplich, and why we are in favor of ts adoption.

In support of our stand we quote here a letter recently sent by Moufignor John A. Ryan, dean of moral theology of the Catholic University Washington, D. C. and Director the National Catholic Welfare Confer who has been for years champion of the bill He had, in part in framing it

M sleading Propaganda

"I hope ft an C holics who believe in ju ice and yet who oppose Child I Amendment will some day lize to what extent they have permitted themselves to be mide by the dishonest propaganda emuaat ig from the National Association of Manufacturers and social injustice.

"I I hold my conviction of the Child Labor hine Amendme should be ratified by Sta become a part of the Federal C n ution.

necessit for the Amendment i greater now than it that rlier time The main peply opponents to ratification theu hat many of the States had al enacted satisfactory thild and that the backs of would lake note of federal in own

Not State Matter

per la premata in hoy male that ear se suy street blinne there is drelltion belt most han Indianal working After all this to resentialis me cake this a patienal mettay since in one competi ion break the individue of that also had only to only a other

Manual I was to the Amendment in order to abolition of been brought h legis-ional

"T persons who t granted Amendprohibit every kind of years of any

F Groundles

l who would lead to govern-0.0 chi confol to

Minus very many officer's and officer desperation meshed places of the second nd revious must past as a second

as rough weather destroys the buds of Spring so too early experience of life's hard work blights the young promise of a child's powers and makes any real education impossible. "

In other places on tais page the reader may find additional information and statistics in regard to Child Labor and the proposed amendment, but THE CATHOLIC WORKER can not too strongly emphasize the value of the plea in behalf of the bill made by Monsignor Ryan, the greater part of whose life has been devoted to furthering the cause of Social Justice.

C. D. A. Endorses Bill

At their National Convention held at Colorado Springs July 8, 1933, the Catholic Daughters of America adopted a resolution endorsing the passage of the Federal Child Labor Law.

The resolution in part states.

Whereas, Of these (poor working conditions, long hours, cheap labor) conditions, Child Labor is the most victous, undermining as it does the health of our children and bringing them into competition with and taking the place of admit labor, and

Whereas, This condition cannot be successfully met by the individual states owing to lack of cooperation and concerted action, without which unfair competition would result

Therefore be it resolved, That this convention endorse the passage of the Federal Child Labor Law to prohibit child labor and thus make impossible a condition which has become blot on our civilization in many sections of the country

A Slam!

have enjoyed the fact that through your publication Catho m on the defense throughout he world and most fail the U. S. \ That means to 1. Commun: 1 is on the increase. Yes, even amongst us Catholics, and justly o. your job fighting Communist to alleviate suff ing in this cornry and the world is rather insignificant.'-An Interested Reader

Pope Leo a Red?

Catholic people will go a long way before admitting that Pope Leo XIII was a radicalor red-as we are so fond of calling any one who advocates a broad application of social justice. Proponents of the Child Labor Amendment have been called that many times, and opponents of the bill delight in pointing out that Communists favor it, and that it ls only a step this side of Moseow-like control of our

Yet Pope Leo XIII, a good many years before the Union of Socialist Soviet Republics was even heard of, wrote:

"If within the walls or a household there occur grave disturbances of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights but justly and properly to safeguard and strengthen

President of St. Viator's Approves 'Amendment

The National Child Labor Committee, to whom we are indebted for a great deal of our information in regard to the question, gave us permission to use the following excerpts from a letter written to Courtenay Dinwiddie, of their organization, by Father J. W. R. Maguire, C.S.V. President, St. Viator College, Burbonnais, Illinois,

Father Maguire said: "The wel fare of the child, the future citizen of the United States, is certainly a matter of national and not only local concern. The only way in hich this serious problem can be solved adequately is by appropriate Federal legislation .

"I am unable to see that this is a serious invasion of the rights of the States by the Federal government or that the passage of this amendment would be the forerunner of further control over education or the family. I am unable to understand why people should think that Congress will legislate

(Continued on page 8)

A Brief History of the Proposed Bill to Enable Congress to Act on Child Labor

which is at present seeking ratifica- down by the United States Su tion came into being as the aftermath of two previous attempts to incorporate into federal laws a

The first effort in this direction was an act which prohibited interto commerce in the products of child labor, placed on the books in 1916. It was in force for nine month and was then declared un prompt restoration of the longer constitutional by a 5 to 4 decision working day for children under 16 of the United States Supreme an increase in the number of Court.

In the Revenue Act approved February 24, 1919. It provided for a tax equivalent to ten percent of the entire net. profits of employers that is in the process of being of children. This law was likewise ratified now was passed by Condeclared unconstitutional. The degress in 1924 by a vote of 297 to

Must We Return to This?

girls were under 18 and none had

ever earned more than \$2 a week.

16-year-old boy worked 70 hours in

one week, earning \$2.

hours a day and more.

According to a notice in the Bos-

The Bridgeport, Conn., "Herald"

reported on March 5, 1933 that girl

workers at the Tanger Shirt Fac-

tory Wallingford, Conn., walked

out. Six girls of 15 years of age

said they often had to work 10

The Philadelphia "Record"

April 18, 1933, reports that although

the D. and D. Shirt Co was given

a month's free rent by the North-

ampton Chamber of Commerce as

an inducement to settle there, the

officials were twice fined for em-

ploying children without work

One 14-year-old girl said that she

was receiving fifty cents a day

turning cuffs at the Tanger Shirt

Company in Wallingford, Conn.

(Continued on page 8)

The Child Labor Amendment cision to that effort was handed preme Court May 15, 1922.

Following the discarding of the first law, the Seventh Annual Re port of the Chlidren's Bureau

"The immediate effect of the de cision of the Supreme Court in states where the child labor stand ards were lower than those imposed by the federal law was the ourt.

Such working children. In addition, in a number of states there was an appreciable increase in the violation of the state laws."

The Child Labor Amendment gress in 1924 by a vote of 297 to 69 in the House of Representatives and 61 to 23 in the Senate.

It was framed by an able group of Constitutional lawyers in con ference with child welfare and labor experts including Msgr. John A. Ryan, of Catholic University.

According to Miss Wood of the State Department of Labor a hat factory in Connecticut made the Drafted by the late Thomas J. Walsh, Democratic Senator from girls sign contracts to contribute Montana, and Goo. W. Pepper, Retheir first ten dollars wages to the employer as a gift for enabling vania, it was introduced to the them to learn the trade. All the Senate by Samuel M. Shortridge, of California, and in the House by Congressman Israel M. Foster, Reton "American" of May 18, 1933, a publican, of Ohio.

Two Reasons for Adoption

There are two principal reasons for accepting the proposed amend ment. One is to protect children in industry, and to prevent their exploitation, and the second reason is the necessity for protecting those States who wish to guard against the evils of child labor unfair trade competition of manufacturers and other employers of labor in states where child inhor laws are lax.

The NRA has practically aboiished Child Labor by means, largely, of adopting minimum wages under its codes. But these codes are merely temporary expedients. When they expire in 1935 there will not be, unless this amendment is ratified, anything to prevent un scrupulous employers from again lowering wages and hiring children to do work that adults are better fitted for.

Smith Now Opposes

To date twenty out of the nec essary thirty-six states have rati fled the amendment.

One of the principal objections to this amendment is that it is apt to fare the same way that the eight centh amendment did in regard to enforcement. It is partly on this around that Alfred E. Smith al tered his former stand in its fa vor. In a radio talk on the subject Senator Robert F. Wagner, of New York, said in relation to the comparison between the two amendments: "I am glad to say that the amendment has been worded so as to obviate this difficulty. The prohibition of the manufacture, trans portation and sale of intoxicating llquors was written into the Con on the other hand does not prohibit child labor. It merely authorizes Congre to 1 a nte upon the subject. Congress may change this statute frequently it desires in order to conform to economie desirabilities.

Besides I do not think that any one would claim a comparison be tween a law attempting to regulate absolutely the personal habits of adults and a law attempting to protect children from expiditation in industry'

Another pet of the position is that the d bill will give Federal runners

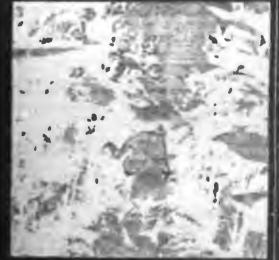
Hastinger in min 4

For Their Protection



Ab Left-Child wo du poison A R ht—Beet C





STOWER AND WORK YOUR STAND AS A WORKER

THE CATHOLIC WORKER

DOROTHY DAY, DOROTHY WESTON, EILEEN CORRIDAN AT

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



Thank You, St. Joseph!

There are so many things to thank St. Joseph for this month! The picture which is the forerunner of this paragraph is the work of Ade Bethune, a young Belgian girl, and we must thank him for

sending her with her work to the paper.



We appealed to him for help last month and within two weeks not only our last month's printing bill was paid, but money was there for the February bill also, and for the five thousand Horn to Chile to pick up a load of additional copies which we had to print (which nitrate. Or we may take a cargo now makes our circulation 25,000).

And just to fill up our cup and make it run over, in the last day before going to press, he showered us with more gifts. The Mothers' Club at St. Barnabas Church contributed \$31.90 at their communion breakfast; Manhattan college, in a sale of papers sent in \$28.75; and a group of women from Long Island held a bridge for the CATHOLIC WORKER which netted \$45.

Several of the workers around the office here bought new shoes in consequence. They needed them, God knows, since they demonstrated their in-touchness with reality by having their feet very much upon the ground; and the ground is slushy these days.

Freddy and Teresa helped count the money in the cash box, which

had been empty for quite a few days.
"The CATHOLIC WORKER is rich," Teresa kept chortling, forgetting her theory that it is bourgeoise to be rich. She imme-

diately wanted to misappropriate some of the funds.
"My birthday is this month—St. Joseph's month," she said, "and I am going to think of all the things I want St. Joseph to ask God to send me.'

And she ruminated about a baby goat, a sheep, a pet hen and few other things which she thought would contribute to ber happiness.

We begged her, however, not to ask St. Joseph for them, for if he sent them along, what with his love for animals, we might find them somewhat in the way and not be grateful as we should.

There's a cat, now-a most dilapidated cat, who sat and yawned rudely during a lecture of Father Parsons, the other night. It's a dirty cat, thin-tailed and ungainly.

"But I love him because he is so soff," Teresa said, clutching him to her bosom.

Yes, we are rich this month, and feel ourselves well provided for. And we ask for no greater blessing of St. Joseph during this, his month, than for hearts which become increasingly "soff," as Teresa says, with the love of God.

The Teresa-Joseph Co-operative

"Even if only one person were served and helped by the co-operative apartment, the CATHOLIC WORKER would be repaid and could feel that its labors were not in vain," said one of the editors during the month, when a bit of wrangling was going on

It was the time of year when spirits are low. The February blues had taken possession of everyone. The cold permeated, vitality was low, the winter seemed interminable. There was a fuss because one girl liked plenty of fresh air and another one thought she had enough of it during the day, tramping the streets looking for work, and wanted a snug, airlessness at night. There was a fuss about who are up all the sugar. There was argument about how much tea it took to make tea. There was a fuss about whether there should be a sign in the bathroom saying, "Wash out the tub." The editors, too, felt that strength was not enough to keep up with

the duties of each day. Getting out a paper seemed a simple task compared to the innumerable things which came up every day in regard to the ten girls housed at the Teresa-Joseph; the feeding of the staff and of the countless visitors who came in; the getting ready for the Catholic Workers' School; the doling out of clother contributed and solicited by willing friends of the paper and needy

reighbors, respectively.

Yes, life seemed too complicated just a week or so ago. One day there was one problem after another. Minutes and hours and days were taken up with doing everything else in the world except getting out a paper and answering letters in connection with that paper (so we hope our correspondents excuse our delays).

And then—it is the way life goes—all difficulties seemed to resolve theniselves. Matters were adjusted and now everything runs amoothly again.

During the month about 25 women were cared for, some left to take jobs, three were sent away to a rest house for several weeks. The beds were occupied and yet we never had to turn any girl away. Always, when new ones came in another, providentially, was leaving

Sometimes during t month some of the girls dropped into the office to discuss their problem with us, staved for lunch and remained to clear up the dishes. One of them has offered her services in our common kitchen, God be praised, and now the editors' tasks ere lightened by this volunteer help. It is a reward, we are sure, sent as a result of an action of our latest editor, who when she came to the office to join the staff, seized pail, ammonia and window rags and went to the House of Hospitality to clean up, as the first sk to be performed for the paper.

The situation of our helper is dire in the extreme—ther husband right." task to be performed for the paper.

LETTERS

and

COMMENT

From the High Seas
A few hours after arriving in
Marcus Hook I was offered a job able seaman. The ship is an ancient, dingy coal-burning limey tramp (flies the American flag. though), but she is making South America, the only continent I have never seen, so I signed on.

We leave tomorrow for Buenos Aires. From there we may go through the Straits or around the of bones in the Argentine or a cargo of coffee in Brazil. The voyage will last about three months.

I enclose \$5 for the paper. Until last Tuesday night I never realized how urgent it is that such a paper be published. After stepping off the bus I walked down to the water-front to look for old shipmates. I found a few standing in the rain outside the Institute. Some of them hadn't eaten since morning. They hadn't worked for months. They were mere ghosts of men and broken in body and spirit. The saddest thing was their apathy. They have been miserable so long that they no longer mind it. They have sunk so low that they can no longer lift a hand to help them-Some one must fight for them. Someone must make people realize the horror of their degradation.

J. C. McGOVREN.

Saskaichewan.

"The professor of our senior class in the Catholic Religion brought The Catholic Worker to our notice, and we were so much pleased with such a plucky effort in the way of fighting depression and the spectres, red and otherwise, that we groped into the bottoms of our lean student purses for the necessary wherewithal to order enough subscriptions for the class.

"In our class curriculum we are including a study of social problems, in which I am sure we will find The Catholic Worker a source of what reporters in their whimsleal fashion are wont to call 'dope on the spot,' and we feel convinced that this will be most beneficial to a course which has the tendency to go into generalization and theorizing, which feed nobody's children, however you may dish them

"Please accept our sincerest wishes for the success of your most enterprising work."

GEORGE KANE.

"I happened to see a copy of The Catholic Worker today. It is a most splendid paper. Congratula-

"I will try and introduce it here at the Seminary; it is the kind of paper we will need when we go gives us a real view of life as it is in reality; not as it is painted in nociolary books.

years before I entered the Seminary. I, too, have seen the indus-trial injustice done to many—but two wrongs do not make a right. We have to fight and save the thorities. worker for the Church and we have the aid in the social truths of the Gospel." JOHN C. MADSEN.

Massachusetts.

"Your recent issue of The Catholic Worker presented an article which, in my oplnion, as well as various

Catholic Workers' School Program 436 East 15th Street, N. Y. C.

DAILY SCHEDULE

8 P. M.-Lecture.

9 P. M.-Discussion led from the

AFTERNOON MEETINGS

Sunday, 2 P. M. Discussion on 'Marxism."

Sunday, 5 P. M .- Discussion on

"Catholic Theology."
LECIUKERS FOR MAKCH, 1934
Thursday, March 1, at 8 P. M.— Harry Lorin Binsse, Editor of Liturgical Arts, on "Ecclesiastical Art and Architecture.'

Friday, March 2, at 8 P. M.—Professor Carlton Hayes, of Columbia University, on "The History of Nationalism.'

Sunday, March 4, at 8 P. M.— Father John Corbett, Jesuit, on "Bringing the Mass to the Masses." Monday, March 5, at 8 P. M .-- To

be announced. Tuesday, March 6, at 8 P. M.-To be announced.

Wednesday, March 7, at 8 P. M .-Professor Robert J. Connery, of Columbia University on "American Government and Politics.'

Thursday, March 8, at 8 P. M.— Professor Ross Hoffman, of New York University, on "The Action of the Faith on Society in Modern

Friday, March 9, at 8 P. M .-- Professor James Vaughan, of Fordham University on "The Thomistic Doctrine of the Common Good.

Sunday, March 11, at 8 P. M.— Professor Harry J. Carman, of Columbia University on "Cultural Interests versus Business Interests.

Monday, March 12, at 8 P. M.— Father E. F. Tivnan, S. J., subject to be announced. Tuesday, March 13, at 8 P. M .--

friends whom I consulted, is a very

F. J. Sheed, of Sheed and Ward, 7. P. M. Discussion led from the "Catholic Apologetics."

Wednesday, March 14, at 8 P. M. Albert Bingham, Editor of Common Sense on "A Program for a Third Party."

Thursday, March 15, at 8 P. M .-To be announced.

Friday, March 16, at 8 P. M.— Professor Carlton Hayes, of Columbia University, on "The History of Nationalism.'

Sunday, March 18, at 8 P. M .-Father John Corbett, Jesuit, on 'Bringing the Mass to the Masses."

Monday, March 19, at 8 P. M.— Father Joseph B. Scully, Pastor of Holy Trinity, on "Catholic Educa-tion."

Tuesday, March 20, at 8 P. M.— Dr. James Walsh, author of "The Thirteenth Century the Greatest of Centuries," on "The Thirteenth Century."

Wednesday, March 21, at 8 P.M .-Professor Robert H. Connery, of Columbia University, on "American Government and Politics."

Thursday, March 22, at 8 P. M .-Professor Ross Hoffman, of New York University, on "The Action of the Faith on Society in Modern

Friday, March 23, at 8 P. M.— Professor James Vaughan, of Fordham University, on "The Thomistic

Doctrine of the Common Good." Sunday, March 25, at 8 P. M.-Professor Harry J. Carman, of Columbia University, on "Cultural In-terests versus Business Interests."

Monday, March 26, at 8 P. M.— Maurice Lavanoux, of Liturgical Arts, on "The Crafts of the Church."

Tuesday, March 27, at 8 P. M.-Professor Parker Moon, of Columbia University, on "Peace Prepared-

New Jersey. "The paragraph in the February

incomplete article on the Child Labor Bill. Not once in the whole article was an authority or decent explanation given. And yet the Catholic people of Boston are torn asunder by the dispute over the approval of Catholic authorities on the Child Labor Amendment.

"The Massachusetts Legislature isat present discussing the bill. His Eminence, Cardinal O'Connell of Boston; their Graces, the Bishop of Fall River and Springfield; Rev. Jones I. Corrigan, S. J., of Boston College; Alfred E. Smith, Mrs. Frances E. Slattery, in the name of the Catholic women of the archdiocese; Representative William H. Doyle of Malden recording the opposition of the Catholic Daughters of America; Louis J. Watson, representing the Knights of Columbus are valiantly declaring that all Catholics must oppose this bill. They claim the bill is an infringement of parental authority and grants to the federal government control of the child up to the gr of 18. Besides this a quote the following from the Boston Evening Globe for Friday, February 9, page out and begin our work for souls; it 13: 'Mrs. Slattery further told the gives us a real view of ife as it is committee that all the Catholic Bishops in America opposed the Child Labor Amendment in 1924.

"I am well aware of the inroads "Those on record, favoring the communism is making among our bill are said to be Rev. John J. Catholic workers because we don't Ryan of the Catholic University; know how to handle the subject. the late Thomas J. Walsh, Catholic I was a member of A.F.L. for eight Senator from Montana; Postmaster General Farley; David I. Walsh, the Catholic Senator from Massachusetts, and many other Catholics as well as noted governmental au-

"I do not expect you to take issue with the Catholic Bishops, but I hope that you will state as soon as convenient your reason for favor-ing the bill as well as the stand you believe Catholic labor should take in this important matter.

THOMAS R. KILEY, JR.

issue re Lieut. Elmore at Camp 5, NJ CCC, wasn't quite necessary.
Why don't you use space given to
that sort of thing in enlightening

the 'masses. Anyone with half an intimacy with the CCC could fill an entire issue of The Catholic Worker with tales of mental, spiritual and physical rehabilitation right in that very camp. I KNOW -I've been there. Have you?"
R. W. J., Jr.

Workers' School

(Continued from page 1)

of this issue, and we on page urge our readers who live in and around New York to come to the meetings which are continuing for the next two months. If the attendance has been so good during those sub-zero days, we expect we will have to pack the kitchen in the rear of the school with our guests during the coming month, and we are sure that our students will-not mind the informality of these seating arrangements.

So when you look in and see the place packed—do not be discouraged, but come in anyway, and there will be room found for you around the kitchen stove.

We regret that space does not permit us to report on the lectures given at present. For those whe are unable to come, there are, after all the books and writings in periodicals of most of our speakers. We refer our readers especially be

the following:

Lectures on Nationalism, by Carlton J. H. Hayes, Macmillan. A forthcoming book by Ross Hoffman, to be published by Sheed and Ward.

The Catholic Laymen and Social Refore; Is Christianity a Failures Devotion to the Holy Spirit; Open mindedness—pamphlets by Father Joseph McSoriey printed by the

Paullst Press. The magazine Liturgical Arts, editor is Harry Lorin Whose

The writings of Professor Par-

ker Moon, of Columbia.

The editorials of Father Wilfrid Parsons in the Catholic weekly, America, of which he is the editor

1, a baby expected, no funds, only the shelter afforded her by llouse of Hospitality and the food and clothing that she receives from us-yet she thought not of herself on the opening night of the select but of the workers' school.

"When I listen to Peter Maurin talk," she said, "I feel tears come

Day by Day

Tonight the editors of the CATH-OLIC WORKER were invited to Greenwich House by Mrs. Simcovitch to tell the household there about the him (and he squirmed like an eel), aims and purposes of the paper, The CATHOLIC WORKER had been brought to the attention of Mrs. Simcovitch by the minister of St Luke's Chapel. She had also spoken of it to Father Moore, who assured her, she said, that it was "all right." We discussed the difference between welfare work as a palliative and as social reconstruction and her ideas of working through neighborhoods were much the same as ours of working through parishes. Mrs. Simcovitch spoke, too, rather wistfully of the effectiveness of new, enthusiastic ventures, before they become too business-like and efficient. While we surveyed wistfully her large domain, the balls, meeting rooms, theater, living quarters, dining room and kitchen and speculated on the posisbilities of anyone offering us a community house for our activities.

. . .

Later in the evening we went up to the meeting at the Hotel Pennsylvania, where Father J. Elliot Ross, Rabbi Lazaron and a minister finished up a good-will tour and told of their experiences. They traveled by plane from city to city and covered vast stretches of territory. The fault we had to find with the meeting was that it reached just those people who did not need to be reached, who were already free from religious prejudice. Whenever they mentioned the Ku Kiux Klan I thought of race prejudice instead of religious prejudice and wished they had a negro on the platform with them....As for traveling by plane on a well-planned tour, it seemed to me that a long leizurely auto trip over the country reaching outlying districts where most prejudice exists—small towns and areas where things travel by word of mouth even more than through the press, would have been a feat indeed One of the things which rather spoiled our enjoyment of the evening was the fact that on that very morning we had received a long, three-page, single-spaced letter from a mid-westerner, which was full of carefully-reasoned religious prejudice, which made us feel rather pessimistic about atti-tudes of Gentile to Jew.



By Ade Bethune

A long day full of difficulties. A priest called up and said he was sending over a young woman who had threatened to kill herself. She had already made one attempt, he said she told him, and she was without work and without shelter, havbeen put out of her root that morning. We talked to her, • He spitality.... Then a poor neighber showed to did For a friend of Mike's, bor came in with a letter about her Mrs. Thompson, who lives in the bor came in with a letter about her Dephew who was being released kind paghe but this from a school of correction and kind, lied request for clothes for him. The tie of but the school, which was shipping his the soldier home wrote and informed her of there they lived for it. what clothes he needed and her to pay his fare. But the sou) is on Home and no money for had we, so told her tletter explaining her position also needed a bed, bedding and blankets for the boy who had away for several years. We offered

and a blanket if she could supply

needed a doctor, so we called Dr. Koiransky of Willard Parker, who has volunteered his services for the poor of the neighborhood, and he assured us of his immediate attention. We went down there ourselves and the job from then on was one of feeding the baby, changing shopping, cooking, washing diapers and such like duties until.5 o'clock came, when someone else could take a turn at caring for the sick girl, who could not move from her bed, but was not sick enough to go to the bospital. Two editors demonstrated their willingness to be both workers and scholars at this job, but it took almost more dexterity than they possessed to change the kid. If Peter Maurin had been in town we would have turned over to him the job of putting the kid to sleep with his little poems. . . .

This morning I had an ap-with Mr. Hunton, of politiment with the Cardinal Gibbons Institute, to and see Mr. Carter, the editor Opportunity, a magazine for the negro. Mr. Carter spoke a good leal about his ideas of housing in Harlem, and the necessity for getting the slum out of the negro as well as the negro out of the slum. Also the desirability of having the negro architect, mechanic, plumber electrician, in on all these plans for a newer and better city for him-For Hariem is a city in itself, having 250,000 in population. He also spoke of the many difficulties in the way of achieving better housing conditions in Harlem and of the constant struggle to combat these influences.

We told him of our work (Mr. is not a Catholic and the paper has just been brought to his attention this last month) and our desire to have THE CATHOLIC WORKER not only for the while but for the negro. To have negro writers growing up with the magazine, writing not only on race probbut on social justice in general...We pointed out the little child's sketch on the back page of February CATHOLIC WORKER February CATHOLIC WORKER called to his attention the fact that the child, though she was drawing a picture of negro convicts in Florida, had not made them black, hut white. That she did not see the color, but only the stripes. That it was the prisoner she was looking at, not the color of the men. And this is the general attitude of children before race prejudice is justilled into them by others. Our idea, we told him, was have negro artists and writers helpen us to get out the paper that by the time we have reached two hundred thousand circulation and are well established, the fact will be well established in the minds of Catholic America that the paper is not a paper for black or white, but for the Catholic Worker

Going through an old note book dated 1926, I come across this item: "Saw Eugene O'Neill's version of The Ancient Mariner last night. O'Neill has made an inthe silver masks of the cherubic figures. Rather another En Retour in mood, and very moving."

So "Days Without End" is not the only piece of religious writing that O'Neill has done.

Mr Joh Erit, who spoke at the gave her breakfast, some clothes third of the Workers' the cold and sent her up to the House of 'hool this evening sup-

Our worked under disabilitie The the slow, but around THE CATHOLIC W a little miracle perfor ned in that twelve ple h and dispatch.

On days, the Catbolic Worker staff is fed on Jewish cooking. Mrs. working classes, who strive for the bed. Then another telephone Gottlieb around the corner makes their own rights and redemption." call came of a friend down on up a pile of potato pancakes or fish Count Blome in an address at Elevanth atreet, who ill and and her co-operation saves the edi- likege 1890

tors a great deal of time and effort. A Spanish friend threatens to bring in some stewed octopus with ink sauce, but the diners are not very enthusiastic about the prospect.

. . .

And speaking of food, Peter Maurin arrived in from the country after an absence of four weeks Discussing economics, he displayed his grocery and newspaper bills for the month-\$9.

Peter is in favor of a big pot on the stove and a continual supply of vegetable soup, constantly renewed from day to day. And an idea shared by both Don Bosco and the LW.W 's.

pushcart market and bought a large pot for 79 cents, a ten-quart one, and while the workers' school is in then, examine without terror or session, we shall dine on soup.

the writing, Mr. John Brnini of the Commonweal staff offers to come down soon and cook up a meal.



By Ade Bethune

The CATHOLIC WORKER office en masse, journeyed over to Labor Guild headquarters, 80 A Smith street, to be the guest of Mike Gunn for the evening.

Some of the members of the CATHOLIC WORKER staff had been there before, but I had not, and the place was indicative of the boundless energy and cheerful hopefulness in the face of difficulties that is characteristic of Mr. Gunn.

It was a bitter cold night, and like the CATHOLIC WORKER headquarters, coal stoves have to be used to heat it. Mike had been without coal for a few days because funds were low, but now coal was in and he was building up one of the fires as we arrived.

The place is large, rambling and hard to heat, and it was not until after supper that we really thawed out. I thought as I sat at the long supper table with my feet frozen to the knees, that few people realized the constant hardship and selfsacrifice such leaders as Mike Gunn have to put up with. Running what is practically a House of Hospitality at the Labor Guild, up late every night at Round Table Discussions, up early for mass, he is never heard to complain about the hardships of his life or lack of response met

Indeed, he is always both thankful and serene. I am reminded again of my favorite St. Teresa of Avile who said, "I am so simple that I am grateful even for a sardine."

This is the spirit-to recognize tense religious thing of the play, save for the concluding lines and vance, and to be grateful for it. To be satisfied to work from the ground up. That is literally what Mike is doing. For the floor being of cement and the winter cold, Mike and his friends had to cover it with layer after layer of newspapers, old thing, in fact, that would mitigate

The served u a splen Mrs. Thompson, who lives in the neighborhood, and her med re mind me of Christian who helped spread Christianity, a in and up a feast of chile con hot with pepper and just what we meded our innard hot blowing and large pot of

I idualism has lost its vitality and the actual economic regime based on competition and egoism is destined to perish. The church cannot but support the claims of the

QUOTATIONS

"Already the camps are forming, and we ask ourselves if the world is to become one great battlefield, or if a treaty of peace will be signed between rich and poor.

"Our age brholds the terrible problemoof the inequality of conditions rising up before it.... Beyond our present agitations the eye that seeks to discern the truth of things at once perceives that the social question is the last word of all our atruggles. . . .

"It is of no use averting our eyes from the abyss; that can neither After supper we went out to the fill up nor help us to avoid it. Dangers cannot be warded off by willingly blinding ourselves; let us. this state of things, which w A rather monotonous diet, but at the result of the ideas, the habits und progress of our times. This movement of the working classes appears to us as a torrent rushing down from the mountains; it may destroy everything in its passage and scatter ruin through our valleys; but it must be the honour of the Catholic Church to go forth to meet these forces and by forming barriers and canals reduce their impervious billows, and form them into a mighty fertilizing river." Monsignor Mermillod.

FOR WHAT DOES THE NRA STAND?

When our beloved President, Franklin D. Roosevelt, brought the N.I.R.A. into being we felt that "the forgotten man" was really being remembered and that great things were in process of formation for the poor and unemployed.

But does the N.R.A. accomplish that for which it was created? Are the millions of unemployed being absorbed into industry? Are the increases in payrolls due to better prices for the labor that is put into production? Is it not a fact that the ruthless captains of industry are using the old speed-up system of production, making of the minimum scale of wages a maximum and thinning out the slower and older worker, not permitting them the small pittance which the code provides because they are not "fast enough?" I still believe that President Roosevelt's idea was a humanitarian one, and that the N.R.A. has been doing noble work in an effort to give every one a chance to eke out a livelihood, but as ever the capitalistic lords are turning the lash on labor and driving the worker to the utmost of his endurance. What greater sweat-shop condition could exist than where the worker is driven at highest speed possible—if only for eight hours per day-for the miserable \$12 or \$13 that is prescribed as a mininium? If he is not physically able to produce the necessary amount of work to make that minimum on the low prices which prevail, he is calmly told he can no longer work in that shop "because the N.R.A. will not permit the firm to employ a worker that can not make the scale."

It will not require many such discharges to bring the workers irto subjection to intimidate them dare to bring complaint of non compliance for fear of being unable to make the meagre few dollars that keep body and soul together.

And the tate of industry will b wore than the first. Wages will again sink to the lower possible level Wealth ill continue to flow in the same channe before and what meant for a blessing will become the cur e of the land.

What the remedy? Organiza tion of worker. Catholic workers follow the program of our dear and venerated holy father. Acquaint yourselve with the program of social reconstruction. Join the movement of recon truction under the leadership of THE CATHOLIC Worker and keep up the good work by your prayers and donations. A. Marra, International Ladies Garment Workers' I'nlon

Adaptation of Guild System for America Is Urged by Speaker

If ever the human race proached a "Golden Age," it was under the Guild System and it is an adaptation of that social order that is being proposed to the people of America today, John E. Norris, San Francisco business man, said in an address delivered before the San Francisco Academy, a group of Catholic business and professional

Mr. Norris spoke on "Catholic Social Teaching and the N.R.A. The Catholic program, he pointed out, is found in Pope Pius XI's Encyclical Quadragesimo Anno.

"The main points to notice in comparing the Catholic idea of a social order and the form of organization of the N.R.A.," he said, "are: First, under the N.R.A. the employers alone direct an industry and the employes are only an outside bargaining body, while in voca-tional groups the whole personnel of the industry direct it. Second, in the N.R.A. each industry stands separate from every other industry and heads up in the government, while in the social order of Catholic teaching they join together to promote the common good, separate from, but not independent of, government Third, not only would industries be thus organized, but agriculture also and every occupation and profession, while under the N.R.A. city industry, banking and trade alone are classed as 'industry."

"The ideal social order (known as the 'Distributive System') would eventually find property well dis-tributed with the governing power exercised for the common good instead of the present extreme concentration of ownership and the control of government by a few wealthy men. A return to Capitalism is out of the question, a continuance of the present trend of the N.R.A. is likely to lead to a control of labor by capital, which would lead eventually to a slave condition of society (regardless of what name it masquerades under). The embracing of Socialism would lead to Communism, and Communism is even a worse form of slavery than control hy capitalists. As long as we are aspiring to social reconstruction, we should aim at the best and highest form of social order known to man.

"The 'Distributive System' suggested today by Cataolic Social Teaching is a modern adaptation of the famous 'Guild System' which lasted over five hundred years and produced widespread justice and prosperity to the greatest number and which aided in the production of great music, paintings, sculpture, marvelous advances in philosophy and education and the discovery of nearly all the beginnings of science. today sy well developed

"It is particularly the duty of the clergy to arouse the dormant spirit. The social question is airrady raised, but it is wavering, like a theory without principle; you must become pastors of it, studying it in all its reality. Once preached in the name of God and connecrated by the voice of the priest, it will strike root with the rapidity of lightning," Proudhon.

"We Need a Car!"

Please, hasn't anyone an old car that is not needed? We surely could use it!

These last days of snow and slush have brought bome to us forcibly how much we really need some sort of conveyance a meeting to be gone to up near Yonkers - papers in bundles to be delivered errands to be run

People calling to tell us that they have clothes for the needy Can we please call? But we have no means of getting there. We need a utility car badly and we ask for a Model A Ford because It seems to be the cheapest to run compatible with good

Catholicism and Conservatism

By FRANCIS L. BURKE

Ot all the charges levelled against Community of Saints, the Mystical be Catholic Church today the most Body of Christ are doctrines which the Catholic Church today the most trequent is that she is an enemy of progress, a reactionary, indissolubly linked to a corrupt and doomed social order. The opposition of the Church to certain "modern" social theories, especially in the field of eugenics, and her uncompromising attitude toward modernism in the field of theological dogma have misled many into predieating conservatism to her in all matters

The Church is "mediaeval, the eritics say and so were the Nazis when they attacked the Jews. But an ominous silence has occurred when the "medlaeval" Nazis adopt an ultra-modern racial theory of creating superman by sterilization. If it were not for the prejudice against the Nazis because of what they have done to the Jews, no doubt our American liberals would have halled Hitler as a genius. As it is, however, we have the para-doxical situation of a "mediaevallyminded" church opposing a "mediaevally-intolerant" dietator in his "ultra-modern" eugenics program, and scurcely a word of censure to the Church from the liberals! The point of all this is that conservaism i- not a club with which the liberals can assail the Church indiscriminately "Mediaeval," "conservative," "liberal," "modern," "progressive," and so forth, are blanket terms often used unthinkingly. Psychological reaction rather than logical analysis seems to be desired by factle writers whose language abounds in these epithets.

There is a true conservatism and there is a conservation that is not cessarily true. To be conservative is to be linked with the past, to somehow continue on the foundations of the past. The conservative state of mind 1 to proceed with cau-tion Obviously if one maintains that there is such thing as an immutable truth, an eternal principle, then to some extent at least that person i a conservative, in so for as his outlook is affected by that principle or truth In the realm of philosophy and even to a greater extent in theology, there is a true conservatism. Christianity, as long as it remains the interpreter of Revelation and the teacher of nations, cannot be in large measure other than conservative in theblogy. But in economic and political affairs there is much less question of eternal principles and basic truths. These sciences develop gentethics is of course a vital factor in both) along pragmatic lines. Accordingly there is not any necessity for a Catholic being an economic or political conservative. In fact, social justice may compel him to seek entirely new forms of economic and political structure. The Church is tied - "n to no special political form of human so-She merely stands guardian and teacher of the divine law and as long society does not transthe law, there is no sential contradiction between her and the

The Church is no guardian of any order, capitalism or otherwise. She ean aplation utterl removed all h ard, Buddhistic Did the Church They the Church ould dearly Let us labor not men institution of truth in the vanguard of social progress The of Chr i nity They fail her at and keep it cered in he direction as the of sanity and sanctity

have profound social implications. But the personality of man is at all times preserved. It is only in the order of Christianity that man receives his proper place as an individual and where at the same time society is conceived on an organic basis.

That religion, especially Catholicism, is a prop of the existing of the Communists. It has been repeated so often that gullible whole Communist attack on Christhanity is chiefly one of assertion, not of proof. It consists of word and picture carlcatures rather than in intelligent analysis. That this attempt at developing a popular mental association between Christianity and capitalism has at all succeeded is due to the dormant attitude of most contemporary lay Catholics, coupled with the confuwion existing as to the distinction between conservatism in matters of theology, which is proper to the Church, and conservatism in the practical fields of economics and politics, to which the Church is by no means pledged. Communists and Socialists have been anti-conservative in all the realms of human thought, philosophy and the-ology included. In revulsion against this modernism, members of the Church may have unfortunately retreated into politico-economic conservatism. It is easy to understand why they may have done this, considering that the so-called "liberals" were not content to co-operate with Catholics in economic and political reform, but insisted upon applying their liberal principles to an attack on Catholic doctrine. They could not be religiously neutral.

To clear the issue, Catholics must study social problems, the social philosophy of the Church. They must propagate knowledge of it by voice and by pen. They must pray and sacrifice for social justice. They must be outspoken for the cause of justice, wherever it may appear. Above ail, we must cultivate it among our feilow men; reform begins at home. All the attacks on Christianity that it is a failure, an opium of the people, are justified, only in certain Catholics or other Christians, mere luberitors of a holy title, who in their acts have long ceased to merit the name of Christian. A man who today sincerely and consistently lives an integral Christian life is quite different from the ordinary run of men. How many of us would be identified as Christians by our feilow men if they used the criterion by Christ to his disciples-"By this shall all men know that you are my disciples, if you have love for one another?" Christian-lty is not a collective failure. It has never been collectively tried. Where in history is there recorded a perfect Christian lay community? And there will never be one until Christians are willing to sacrifice for their faith and for their neighbor much our Russian brothers are sacrificing for the Socollectives. Think of what tries where there is a large Cathomonumental achievements a power established political or economic ful organization suc was Tammany Hail might have accommerely asks her children to seek plished in New York if its many the Kingdom of God and His jus. Catholic members had possessed a tice By doing this they will be small amount of zeal for social juecome rue radicals—those who go tice. But these men and millions the root of things, and agitators, of others like them are Karl against sin And what Adam infected with a provd bin it in our day than self-determination and self-complathe miterial and spiritual enslave- cent autonomy -they "cease to live ment of man, whether it be capi- in and with the Church. fiesh alt in by communism The of her flesh live alongside Christian spirit not her, in sphere of exist which hey carefully marked off from

Brutal Levee Camp Boss Fired by War Department

A foreman who forced a Negro levee camp worker at the point of a pistol to disrobe and take a beating with a hickory stick an inch thick has been fired by the War Department.

Major General Edward Markham, chief of engineers, in charge of all to try and crowd their essence into flood control work, wrote the National Association for the Advancement of Colored People.

"An investigation has been made (cf your complaint of Nov. 7, 1933) and it has been found that a foreman employed by this contractor (H. C. Ogden) used physical violence
... against John Felts, an employe of the contractor. In accordance with the rules prescribed by this department that contractors shall not retain in their service any employe who uses violence against the men under his charge, the foreman har been discharged.

The N. A. A. C. P. made the com-plaint after it had received a letter in a roundabout way from near the Ogden camp which was located last November at Laconia Circle, Ark., in Desha county, about sixty miles below Helena, Ark. This is a continuation of the N. A. A. C. P. campalgn to secure fair treatment for flood control workers. The War Department has promised to investigate any specific complaint which contains names, dates. locations, contractors' names, etc.

Corporal Works of Mercy I. Harbor the Harborless



By Ade Bethune

fountain and foundation of their own spiritual personality and as that sacred and sublime community in which Christ as the Head is linked with His members in a real supernatural union. They fail to see her, or see her but dimly, as the Body of Christ."

Many Catholics, it would seem, are timid and over-cautious in associating themselves (not as Catholics or as representatives of the Church, to be sure, but as individ uals) with movements aiming at economic or political reform. The "Co-operative Commonwealth Federation of Canada" comes to mind as a timely instance. Some charge that it is inclined toward Social-What if it is? As long as such movements contain no policy definitely inlinical to the Church, it would seem advisable for Catholics to support them, to leaven them with Christian thought. In counlic population there would seem to be no great danger in this. All that is labeled "socialist" is not necessarily bad. We should be especially wary of the term nowadays when the old school thinkers label any movement away from "rugged individualism" as socialistic. Let Catholics co-operate with any movement for social justice as early as possible and by their presence protect it from excess and error. Too much quibbling about details, too long waiting for a readymade, ideal movement to appear,

HERE AND THERE in the CATHOLIC PRESS

By Joseph Barnes Bennett

Rather bleary-eyed from reading some 150 periodicals, I sit me down a single column

Way down in one corner of an up-state weekly I see under the title "Canonization Dates" the following: "-Blessed Don Bosco, Founder of the Salesian Society-Easter Sunday, April 1st." Don Bosco is one of the special patrons around THE CATHOLIC WORKER office. His aid is usually invoked, along with that of St. Joseph and St. Teresa of Avila, whenever difficulties arise. Their combined intercession has been unusually effective, too. Consequently, even though it is Lent, we make bold to sing a "Laudate Dominum" in honor of our new Saint.

Turning to a tiny steet called 'Westernmost Missions," we read of THE CATHOLIC WORKER being distributed in far-off Oregon. They request that after the parishioners have fluished with the paper that they pass it along to another—"not destroying a single copy." Wise words for all our readers! With every one of our subscribers doing this, our circulation will actually be much greater than the 25,000 that come from the presses this month. Pass your copy on to a friend. It will mean a more widespread knowledge of Social Justice, and this in turn will eventually produce better labor conditions throughout the country.

Speaking of a widespread knowledge of Social Justice, we notice it is getting more and more publicity in the Catholic press. In "The Pittsburgh Catholic" of February 8, for instance, we find a page wide streamer, "The Papal Encylicals," under which is a very comprehensive outline of both "Rerum Novarum" and "Quadragesimo Anno." In a center box we read of "A Conference on Industrial Probiems" at which the Encylicals will be discussed. "There two documents," the explanation continues, "contain so much of vital import-ance—and state so clearly and definitely the position of the Church on the ntire social situation, that every Catholic should be familiar with them."

In almost every paper we see headlines, "Sermons on Social Justice," or "Lectures on the Encyclicals," showing that American Catholics throughout the country are being given opportuni-ties of learning their Church's stand on this paramount problem.

Picking up the "Central-Blatt and Social Justice" for February, we turn to a rather technical and abstract article on "New Deals, Past and Present." Anyone who has sufficient power of concentration to reason his way through it will find economics and labor policies. Readfreely apply his thoughts to the manner of conducting his economic affairs. . . . I wat for power, the greed of gold . . . lead men to disregard all other considerations. . . economic systems prevalent during the princip the past three hundred years have the Masses primarily served self-aggrandizement. And, i the same degree which they ntended to ac- I believe I shall ask him and St complish the purpose of individuals ch and pur they were opposed to Ch concepts irdi

Pangue Lingua

Faithful Cross, above all others, One and only noble Tree, None in foliage, none in blossom, None in fruit thy peer may be; Sweetest Wood, and sweetest Iron; Sweetest weight is hung on thee.

Sing, my tongue, the glorious battle, Sing the last, the dread affray; C'er the Cross, the Victor's trophy, Sound the high triumphal lay, How, the pains of death enduring, Earth's Redeemer won the day.

Another Wage Cut For Railroad Employees

The railroads are proposing another 5 per cent. cut in wages, in addition to the "temporary" 10 per cent. cut still in effect. Aiready, reports the Brotherhood of Maintenance of Way Employees, some roads are paying their section men as little as 7c. an hour, or \$3.08 for a 44-hour week, and many Class I roads pay less than \$6 a week.

On the other hand, net operating income for Class I rail: oads rose from \$326,000,000 in 1932 to \$474. 000,000 last year, while net operat-. ing expenses dropped from \$2,403,-000,000 to \$2,248,000,000. The Pennsylvania Railroad has just received 79 million from the Public Works Administration to electrify its line between Washington and Philadel. phia, and the Chesapeake & Ohio. the only major road to increase its earnings during the depression, received a government handout of 18 million. Other loans ranged from five million for the New Haven to 12 million for the Southern Pacific. In addition to these direct alds, the roads are still profiting from the increased freight rates granted them at the beginning of 1932.

And still, despite the more than half-billion in recent aid from the government, the railroads find themselves "reluctantly" forced to put through another wage cut.

toward work and wealth, and the use of both.

Further down in the same article. we notice an indictment of present governmental principles that is most apropos: "There is little or no attempt on the part of government to protect the interest of the laborer; to take measures to see that the fruits of his labor are secure for him. On the contrary, regard is paid only to the interest of the merchant, while the laborer is left to shift for himself as best

Sometimes I forget to look at my "Times" and "Sun", consequently, I was glad to find recent copies of "The Catholic Dally Tribune" (Dubuque, Iowa) in the pile of papers I took home from the office last evening. They gave me an un expected chance to brush up on world events, and it was most refreshing to find secular news stories interspersed with Catholic features "The Tribune" is America's only Catholic daily.

Although I cannot agree with some of their editorial policies (for his patience rewarded with a rich instance, at present they are vigorfund of information on Christian ously attacking the Child Labor Amendment), nevertheless the fact ing bits from a paragraph at that they are giving the people of random, we find that "Man...may Dubuque a truly Catholic sheet is not to be passed over lightly. We need more Catholic dailles in the United States today. One in every population center would do more than any other one thing, perhaps The truth of the matter is, the to bring true Catholic thought and the principles of Catholic Action to

> So, in view of the fact that then is going to be made a Saint, Francis de Sales, who has always been interested in the press, any way, to what they can do in bringing Catholic daily to New

The Last Hours

According to St. Mark.

And when they had sung a hymn they went forth to the Mount of Olives. And Jesus said to them: You will all be scandalized in my vegare this night, for it is written: will strike the shepherd, and the sheep shall be dispersed. But after I shall rise again, I will go before you into Galilee.

But Peter saith to him: Although all shall be scandalized in thee, yet

And Jesus said to him: Amen, I say to thee, today, even in this night, before the cock crow twice thou shalt deny me thrice.

But he spoke the more vehemently: Although I should die together with thee, I will not deny

And in a like manner also said

they all.

And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter, and John and James with him: and he began to fear and to be heavy. And he saith to them: My soul is sor-rowful, even unto death: stay you here and watch.

And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him: And he said: Abba, Father, all things are possible to thee, remove this chalice from me; but not what I will, but what thou wilt.

And he cometh and findeth them

And he saith to Peter, Simon, sleepest thou? Couldst thou not watch one hour? Watch ye and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak.

And going away again he prayed, saying the same words. And when he returned he found them again asleep (for their eyes were heavy) and they knew not what to answer

And he cometh the third time and saith to them: Sleep ye now, and take your rest. It is enough. The hour is come. Behold, the Son of Man shall be betrayed into the bands of sinners. Rise up, let us go. Behold, he that will betray me is at hand.

And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves from the Chief Priests and scribes and the ancients. And he that betrayed him had given them a sign saying, Whomsover I shall kiss that is he. Lay hold on him and lead him away carefully.

And when he was come, immediately going up to him, he saith, Hail, rabbi-and he kissed him.

But they laid hands on him and held him. And one of them that stood by, drawing a sword, struck a servant of a chief priest and cut off his ear.

And Jesus, answering, said unto them: Are you come out as to a robber with sword and staves to apprehend me? I was daily with you in the temple, teaching, and you did not lay hands on me. But that the scriptures may be ful-

And they brought Jesus to the bled together.

And Peter followed him afar off, him! even into the court of the high priest. And he sat with the servants at the fire and warmed him-

And the chief priests and all the councils sought for evidence against the people, released to them Barab Jesus that they might put him to death and they found none. For many bore false witness against fied. bim. And their evidences were not agreeing. And some, rising up, bore talse witness against him, saying: We heard him say, I will destroy his temple made with hands, and within three days I will build an-

things that are laid to thy charge by these men?

But he held his peace and an-

swered 'nothing. Again the high priest asked him said to him, Art thou the Purist, the son of the blessed God?

And Jesus said to him, I am. And you shall see the son of man sitting on the right hand of the of God, and coming with the clouds of heaven.

Then the high priest rending his garments saith, what need we any further witnesses? You have heard the blasphemy. What think you?

Who all condenned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the of their hands.

Now when Peter was in the court belo there cometh one of the maidservants of the bigh priest, when she had seen Peter warming himself, looking on him, she

Thou also wast with Jesus of

But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court and the cock crew.

And again a maidservant seeing began to say to the standers-by,—This is one of them.

But he denied again.

And after a while, they that swod by, said again to Peter, Surely, thou art one of them. For thou also are Galilean.

But he began to curse and to swear, saying, I know not this man whom you speak.

And immediately the cock crew

And Peter remembered the word that Jesus had said unto him, Before the cock crows twice, thou thall deny me thrice.

And he began to weep.

. . . And straightway in the morning, the chief priests holding a consul-Intion with the ancients, the scribes the whole council, bound Jesus led him away and delivered him to Pilate.

And Pilate asked him, Art thou

the king of the Jews? But he answered and saith to Thou sayest it.

And the chief priests accused in many things. And Pilate asked him, saying, Answerest thou nothing? Behold in how things they accuse thee.

But Jesus still answered nothing.

So that Pilate wondered. Now on the festival day, Pilate was wont to release unto them one of the prisoners, whomsoever they definateded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

And when the multitude was come up, they began to desire that they would do as he had ever done to them. And Pilate answered lease to you the King of the Jews? For he knew that the chief priests had delivered him up out of envy.

But the chief priests moved the people, that he should rather release Barabbas to them.

And Pilate again answering, saith

But they again cried out, Crucify And Pilate saith to them, Why.

What evil hath he done? But they cried out the more, Crucify him!

So Pilate being willing to satisfy bas and delivered up Jesus, when had scourged him, to be cruci-

And the soldiers led him away into the court of the palace. And they called together the whole band, and they clothed him with and plaiting a crown of thorns, they put it on him, and they

garments on him, and they led him unt to crucify him.

And they forced one Simon Cyrenean, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his eross. And they bring him into the place called Golgotha, which being interpreted, is the place of Calvary.

And they gave him to drink wine mingled with myrrh. But he took it not.

And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.

And the inscription of his cause was written-The King, of the Jews. And with him, they crucify two thieves. The one on his right hand, and the other on his left.

And the scripture was fulfilled which saith, And with the wicked he was reputed.

And they that passed by blas-phemed him, wagging their heads and saying, Vah, thou that destroythe temple of God and in three days buildeth it up again, save thyself, coming down from the cross.

In like manner also, the chief priests, with the scribes, mocking, maid one to another,—He saved others, himself he cannot save. Let Christ, the king of Israel, come down now from the cross that we may see and believe.

And they that were crucified with him, reviled him. And when the sixth hour was

come, there was darkness over the whole earth until the ninth hour. And at the ninth hour, Jesus cried bul with a loud voice, saying. Eloi, blot Lamma Sabacthana, which is being interpreted,-My God, my God, why hast thou forsaken me?

And some of the standersby, warring said, Behold, he calleth Elias. And one running, filling a apouse with vinegar, and putting it upon a reed, gave him to drink, let us see if Elias come to take him down.

And Jesus, having cried out with a loud voice, gave up the ghost. And the veil of the temple was run! in two, from the top to the bottom. And the centurion who stood over him, seeing that crying out in this manner he had given up the ghost, said.

Indeed, this man was the son of

Culture Disintegrates Without Religion-Dawson

Just as surely as in death the body is deprived of its vitalizing force, and being without life, demay and succumbs to corruption, so also every vitally cultural so-ciety lives or dies according to the strength of its religious vitality. This is the point which Christopher Dawson, in his "Progress and Religion" (Sheed and Ward \$1.50) conclusively establishes.

This writer, who, though still only in his early forties, has an established reputation as one of the willing philesophical historians and sociologists of the day. He has in this volume, not only continued to justify this reputation, but in following the paths of civilizations, primitive and complex, down high priest and all the priests and to them, What will you then that importance of religion's part in lost its them, has produced a piece of literature that is as fascinating in the nal community; it transcends the sheer force of its writing as it is enlightening.

Mr. Dawson emphasizes that "Everywhere we find the belief ward appearance of things a mysterious world of spiritual or super- but on the free adhesion of the in natural forces which rule the dividual mind. It has been the per the present day is to recall to socourse of nature and the life of man." He has found in his studies that the dynamic element, even in the primitive culture, is to be found in the sphere of direct religious experience, just as all the great development of Egyptian art and

mocked him, they took off the purple from him, and put his own Canada Looks to C.C.F. to Remedy Dominion's Economic Problems

By JOHN ERIT

only by co-operation and public ownership of public utilities and necessities can the present situation be remedied.

To accomplish this they have organized the Canadian Co-operative Federation, which has become the target for all the predatory, private - ownership - for - private profit contingents.

C. C. F. has become a name to conjure with in Canada, and steadily increasing interest is being manifested in its aims and plans here in the United States.

The C. C. F. is often accused of

being socialistic. That is about the mildest accusation its enemies bring against it. And that is why there frequently are questions in the minds of Catholics as to the rightness of participating in the movement.

Perhaps this question can be best answered by citing the statement of Mr. J. S. Woodsworth, M. P., in his presidential address at the is not the place here to go into C. C. F. Convention, in Regina, last particulars, but we refer incrested July, when he said: "Socialism has readers who desire to learn the so many variations that we hesitate to use the class name."

Officially the C. C. F. announced its aims to be, "regulating producduction distribution and exchange for the supplying of human needs and not for profit."

These principles are in harmony with Catholic doctrine. And they have been the corneratones of Catholic doctrine in social justice and human rights down through the centuries and they have been appropriated by others, especially since 1848.

Calling anything that tends to promote social welfare and justice "socialistic" does not impair its worth, in anyone's estimation, unless his mind has been "conditioned" by Tory influences, which have "educated" so many Americans to look askance at anything labeled "socialistic" as foreign, alien, Marxian, Bolshevik, Red, and what not.

Catholics, however, should not be bor's good.

By JOHN ERIT , misled by such malicious propa-Our northern neighbors are com-ing to realize, more and more, that etymology and history of the word and term, and of its significance, and learn its true meaning, dating

back to long before Kayl Mary and the Revolution of 1848. Briefly the situation may be summed up in this: Carada having waited for private business, privately owned, and conducted primarily for private profit to remedy the situation, deciding that the interests that had proved imapable of averting disaster, had also proven incapable of repairing the damage, not to speak of taking sound measures to prevent repeti-tions, organized the C. C. F. for the purpose of bringing some sort of order out of chaos.

Public ownership of the public domain, for the public welfare is thoroughly in keeping with the best traditions of Anglo-Saxon law, Common and Statute Law; and

Angle-Saxon Jurisprudence. The same applies to the Juris-prudence of the United States. It readers who desire to learn the truth, to study the Constitution of the United States, especially the Preamble. Also the Declaration of

By Grace of God and Will of the People, do the rulers rule the ruled, according to our Constitutions. And it is well to remind ourselves of this, since it is so often forgotten, by the great majority, to the joy and benefit of the small but dominant minority, dominating because it controls the money vers.

Therefore the C. C. F can accomplish its purposes provided there are enough people in its ter-ritory to WILL enough to put their ideas into action.

St. Thomas Acquinas left no moderns a veritable Magna Charta of human conduct, entitled "The Common Good." We would do well to repair to that founteen of Christian wisdom and justice, social justice in particular, and drink deeply, for our own and our neigh-

tianity and its schisms to the secularization of Western culture; the "religion of progress" the age of science and industrialism and the decline of the same "religion of Prog-

.In following out his subject Mr. Dawson declares that "the spiritual alienation of its own greatest minds is the price that every civilization has to pay when it loses its religious foundations and is contented with a purely material suc-

"We are only just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unilies a society and a culture....in a very real sense the great religious are the foundations on which the great civilizations rest. A society which has lost its religion sooner or

"A culture is essentially a spiritfinds its appropriate organ not in a state, but in a Church, that is to a society which is the embodiment that there exists behind the out- of a purely spiritual tradition and which rests not on material power. achievement of Western ciety the old principles of Justice Christianity in the past to realize so long neglected and finally for-without either absorbing or being the study of the social question. abourbed by them.

other not made with hands.

And their witnesses did not agree.

And they struck his head with a the midst, asked Jesus, saying:

And they struck his head with a the midst, asked Jesus, saying:

And they struck his head with a the midst, asked Jesus, saying:

And they struck his head with a the midst, asked Jesus, saying:

And they struck his head with a the midst, asked Jesus, saying:

And they struck his head with a struction which are an essential part who signed away from h patients tional independence and political so as not to risk unlegion.

What would you think of a man who did not get out of heat for fear who did not get out of heat for fear who did not get out of heat for fear who did not get out of heat for fear who a central religious idea.

From religion and the origins of to reconcile the existence of national independence and political so as not to risk unlegion.

Answerest thou mothing to the And howing their knees, they were

ceeds through the birth of Chrls- of European life with the wider unity of our civilization and with that higher process of spiritual integration which is the true goal of human progress."

This small volume cannot be too highly recommended to Catholic readers, because it so definitely hrings out social evolution and change in relation to its religious factor from the Catholic viewpoint,

CWA

(Continued from page 1)

has been manifest in Washington for some time. Still if the Communist, or any other body that bas the courage to do so, and who believes that "in union there is strength" attempts to organize the real sufferers under these conditions, they are immediately tagged which has lost its religion sconer or dangerous "reds" and the long arm later becomes a society which has of Moscow can be seen weeping them to its boson

Why not try making it ornecos-sary for these "protective organizaeconomic and political orders. It tions" to be formed by trici and tair administrations of these variour means of worker-relief?

> "The noblest duty, the neart munion an ecclesiastic can exercise at

> errors to arrest us to What would you think of v man

Michael Gunn's Answer to Maurin on Catholic Labor Guilds

In answer to a reader from Bellingham, Washington who wrote why not organize Catholic Labor Guilds such as Mr. Gunn is doing in Brooklyn?" Peter Maurin (unintentionally, I am sure) classifies the Catholic Labor Guild as a society of self-seeking organizers. Quote:

"Most organizations exist not for the benefit of the organized but for the benefit of the organizers. When the organizers try to organize the unorganized they do not organize them-selves."

The organizers of the Catholic Guild in Brooklyn attend Mass and are frequent Communicants. They are at the service of the Guild members without taking one cent for their services. They have undertaken the most menial of labor for the welfare of the Guild or for the benefit of individual members. With the same pirit of humility they have added to the Guild funds by the use of their trade knowledge in the Guild workshop. After assisting the nbers in every possible way, the munity has often thankfully sat down to a meal of bread and coffee minus milk, sugar or butter.

Can Peter tell us of a better spiritual or material way to organize

"The most important of all-are Workmen's Associations; . . . it were greatly to be desired that they should multiply and become more

were greatly to be desired that they should multiply and become more tive."—Pope Leo XIII.

In the limited space at my disposal it is impossible for me to answer in full Peter's two column are ticle on Guilds, but I will few. ticle on Guilds, but I will try to prove that the Catholic Labor Guild in Brooklyn emoodles the eatire e of the Papal Encyclicals while at the same time offering the epportunity for self-sacrifice as taught by St. Francis of Assisi.

Peter says, "The basis for a Christian economy are genuine charity and voluntary poverty." As the Catholic Labor Guild organizers set at example to their members by voluntarily accepting this status, it difficult to comprehend Peter's stand in reference to Guilds. Peter

"Money is by definition a means of exchange and not a means to make money."

The Labor Guild assists the members financially and also with labor. I had in mind but eachews all interest for the use

If Peter had been advancing, ind of nullifying, the cause of the Guild system he could not have written a more appropriate article.

When the worker sells his labor to a capitalist he allows the capitalist to accumulate his labor. And when the capitalist has accumulated so much of the worker's labor that he no longer finds it profitable to buy the worker's labor, then the workto the capitalist or accumulator of labor. And when the worker can no longer sell his labor to the capitalist, he can no longer buy the products of his labor, and that is what the worker gets for selling his labor. He just gets left, and he gets what is coming to him."

Peter is on good ethical ground when he says:

"Labor is not a commodity to be bought and sold."

But why does he bring it in as an answer to the Juild system? In the Catholic Labor Guild, labor is capital's PARTNER and co-equal. The employer's wage is regulated as well—the laborer's. The profits also will be equally divided. also will be equally divided between capital and labor.

"It unjust that

of the other and seize all the profits."-Pope Pius XI.

Finally, by substituting the words "Catholic Labor Guild" for "Agronomic Universities," I will show in Peter's own words that the Guild offers full economic security.

In the Catholic Labor Guild the worker need not look for a bank account; he can leave that to the Guild.

In the Catholic Labor Guild the worker need not look for an insurance policy; he can leave that to the Guild.

In the Catholic Labor Guild the worker does not look for an old-age pension: he leaves that to the Gulld.

In the Catholic Labor Guild the worker does not look for a rainy day; he leaves that to the

Modern industry has no work for everybody, but work can be found for everybody in the Catholic Labor Guild.

The Catholic Labor Guild is an organization where "brains, capital and labor combine together for common effort."-Pope Pius XI.

Catholics must organize for leadership today or accept the dictator-ship of Communism temorrow.

> Yours for Catholic Action, MIHCAEL GUNN.

Maurin Answers

I said that "Most organizations

exist, not for the benefit of the organized

but for the benefit of the organizers."

I added that 'When the organizers try to organize the unorganized they do not organize them-selves."

When I wrote that I did not have in mind

the Catholic Labor Guild in Brooklyn.

I had in mind

some selfish exploiters of the exploitation of the exploited

who like to be called labor leaders.

some exalted rulers of secret societies

who, while they call themselves Masons,

have not yet learned to create order out of chaos.

had in mind some dignified regulators of societies which have some secrets

without being called secret so. You say that the Catholic Labor cleties.

While I don't like some of your I like you personally

I think that you are much better than some of your ideas.

I think that you are inclined to lead a life of sacrifice.

During the World War you placed your life at the service of the British

Empire. After the war, you placed your life at the service of the Irish Re-

public. And now you have placed your life

at the service of the Church. You and your fellow workers of the Catholic Labor Guild are trying to combine prayer, action and sacrifice

as the Holy Father suggests You and your fellow workers want to be go-givers you don't want to be go getters.

want to be go-givers,

Save Stamps

The Mission Stamp Exchange of Woodstock, Maryland, will gratefully receive the cancelled postage stamps from your mail. All stamps, even the low denominations. can be used.

These stamps are sorted at the Exchange, and sold to dealers, and all the profits are sent to our Catholic Jesuit Missionaries in the Philippine

Most of these missionaries are American Jesuits, who are in need of help to build churches and schools for the poor and working people of the Philippines.

We ask only your old stamps as many as you can send. Further information and literature will be furnished on request. Write to MISSION STAMP EXCHANGE

Woodstock, Maryland

you ought to give to those who are in need of

To give to people who have money to lend

is to give to people who are r not in need.

People who have money should do good with their money,

either give it away as Our Saviour advises or lend it without interest. To pay interest on money lended

ls to place an enterprise under a too heavy burden. Everyone must live on the sweat of

his brow and not on money lended. Nobody could lend money at inter-

est if nobody would borrow money

at interest. from Bellingham, Washington, People who live on money lended

at interest reap some of the profits of prop-

erty without the responsibility of

property. To pay double wages to managers is to make the workers

envious of the managers. Managers should receive what they need

and no more than they need. Knowledge obliges

as well as "noblesse oblige." We cannot have a Catholic democracy

without a Catholic aristocracy. Paying double wages to managers is not the way to make aristocrats

out of efficient managers. "The most important of all are Workmen's Associations

and it is greatly to be desired that they should multiply and become more effective," says Pope Leo XIII.

To borrow loney at interest and to pay double wages to managers

is not absolutely necessary to the good functioning of Workmen's Associations.

Guild does not lend money at interest.

I hope that it will see the way not to borrow money at interest.

You say that the Catholic Labor Guild

stands for profit-sharing. I hope that your self-sacrificing example

will lead the members of the Guild

to stand for loss-sharing. When the members of the Guild decide to allow the Guild to accumulate the profits they will not need to worry about their economic security.

Let the members of the Guild give all they can to the Guild. the Gulld will not leave them in waut.

Let the Labor Guild help all those that it can help and the Farming Communes will help

all of those that the Guild cannot help. Since you and your fellow workers Yours for Catholic Action.

Peter Maurin



Hello, children: For the first time since THE CATHOLIC WORKER has been published there is a part of it set aside just for you. But on only one condition-after this you must send in the things that you want to see printed—in other words we provide the space and you fill it. For instance, this month, the head was drawn

by Teresa and repre sents as you can see for yourself a farmer gayly driving a load of hay past a church. But Freddy was

not to be outdone—he sat down and proceeded to draw what he considered to be just the kind of a picture for the paper.

Well, isn't it? It represents a little boy kneeling on his bed saying his prayers. We think the little boy must have been pretty good that day, for he seems to have quite a large smile on his face -as if he was very pleased with himself.

Now, in another place you will read about the Kings Own Men, written by one of them, Mike O'Leary. On one of the very coldest days he came into the office with some other of his "men" to get some papers to deliver for their pastor.

If any of you have clubs like that in your parish, write to us about them.

The Catholic Worker wants to know all about what it's young readers are doing for Catholic Action-and the grown-ups like to read about it too, so send in your material, verse, pictures, drawings or prose, and we'll try to find space for them.

Attractive mimeographed valertines on colored paper were distributed to Chicago school children by the Young Pioneers, Communist children's organization.

The inside read: "Dear Friend:-Valentine's Day is the bunk. It does not bring free hot lunches in school, It does not give us warm clothing and shoes. It gives us a party for today and nothing any other day, Then why so much talk? Can teacher tell you? Well. Pioneers will tell you." An invitation to a Pioneers' meeting followed.

Let us hope that more organizations like the King's Own Men, described elsewhere on this page, will arise to combat the fervent and militant activities of Communist children with equally fervent and real Catholic action.

The King's Own Men

This is a society made up of a group of boys who have sacrificed some of their playtime to promote Catholic Action in the parish of St. Veronica. As a part of their activity some of them deliver Tur CATHOLIC WORKER to subscribers so as to save the postage. They are also sharing in the work of remailing Catholic magazines, and in the labor of aiding foreign missions and medical missions. The reason why we have made the circulation of THE CATHOLIC WORKER ODE of the tasks is because we believe it to be at a reasonable price, and containing such valuable and interesting flews that it should be in every Catholic home.

Michael O'Leary, 525 Hudson St.

Father Maguire on · Child Labor Bill

(Continued from page 3) iess wisely on this matter than the various State legislatures or why Federal interference is more objectionable than . State interference, if the proposed amendment grants power only to limit, regulate and prohibit the labor of persons under eighteen years of age, and does not give Congress any more power than it now possesses in regard to education or anything else affecting the welfare of children.

"Government of any kind exists only to secure the greatest good to the greatest number of citizens and if in a particular case the Federal government can deal with a certain particular problem better than the various State governments I am of the opinion that such authority ought to be granted to Con-

"I believe that these conditions are fulfilled in this particular case and therefore that the States should ratify the proposed Child Labor Amendment. Efforts to secur passage of this amendment should not be abated because of the passage of the NRA, because the latter is in force only for two years, but the problem of child labor is always with us."

Some Examples

(Continued from page 3) This case was also reported in the Bridgeport 'Herald" for March 5, 1933.

We would like to call the attention f our readers to these examples of child slavery, It has been said that the amendment against child labor will not be effective. For that matter neither the spirit of the law. But is there make the proposed bill a part of any one who will say that our counthe Constitution.

try would have been better off, or our homes more sacred if the fourteenth and fifteenth amendments had remained out of the Constitution?

History of Bill

(Continued from page 3) extraordinary powers over children particularly in regard to education.

The power which this Amendwould confer upon Congress is limited to the subject of labor does not include power to legistate upon education or other phases of child welfare.

In fact, the states themselves at the present time, have greater power over minors than this amendment would grant to Congress. The separate states can and do legislate on matters pertalning to education, labor, child welfare and the juvenile courts. Every state has this power of parent patriae and exercises it frequently,

Education is not labor, and it would undoubtedly be held an number of the power granted by the members if Congress attempted to exercise it in directing and controlling the educational system of the states.

This is held to be true not only by Msgr. Ryan, but by such authorities as Dean Roscoe Pound of Harvard Law School. Joseph P. Chamberlain, of Columbia Law School, and Edward P. Waite, Judge of the District Court, Minneapolis.

It has been said that there is no child labor in the United Sta yet statistics show that for the year 1930 there were nearly 700,-400 children between the ages of 10 and 15 years of age, alone, gain

fully employed. The Catholic Worker maintains that the best way to prevent a reare the fourteenth and fifteenth turn to the former conditions of inamendments entirely effective after dustrial slavery of the young is to