



The Catholic Worker



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"EASY ESSAY" BY PETER MAURIN

Purpose of Catholic Workers' School In Detail

- The purpose of the Catholic Workers' School is to bring Catholic thought to Catholic workers so as to prepare them for Catholic Action.
- Besides presenting Catholic thought to Catholic workers, the Catholic Workers' School presents a Program of Catholic Action based on Catholic thought.
- The Program of the Catholic Workers' School is a three points program
 1. Roundtable Discussions
 2. Houses of Hospitality
 3. Farming Communes.

ROUND TABLE DISCUSSIONS

- We need Round-Table Discussions to learn from scholars what is wrong with the things as they are.
- We need Round-Table Discussions to learn from scholars how the things would be if they were as they should be.
- We need Round-Table Discussions 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

- We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
- We need Houses of Hospitality to bring the Bishops to the people 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 Institutions

COMMUNES

- We need Communes to help the unemployed to help themselves.
- We need Communes to make scholars out of workers and workers out of scholars
- We need Communes to substitute a technique of ideals
- We need Communes to our technique of deals
- We need Communes to create a new society within the shell of the old with the philosophy of the new.

CATHOLIC SOCIAL PHILOSOPHY

- The Catholic social philosophy is the philosophy of the Common Good
- of Saint Thomas Aquinas
- books where this philosophy is expressed are:
 - "The Mystical Doctrine of the Common Good"
 - by Jacques Michel;
 - "The Social Principles of the Gospel"
 - by John Ligan.
 - "Faith and Religion"
 - by Christopher Dawson

The Catholic Workers' School

As a result of the attack by the Catholic Church on the evils of capitalism which has resulted in articles in such widely read magazines as America, The Commonwealth The Sign and others (not to speak of THE CATHOLIC WORKER) during the last year, the Communists have come more and more to realize that they cannot any longer blacken the name of the Church in the minds of the workers by labelling it capitalist.

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

Probably it is not only articles in Catholic 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 so that they were able to defend the church against the claims of the enemy.

The result of this clearly seen achievement on the part of the church has resulted in a new attack. Now she is being labelled 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 killers."

The article which is entitled "Priests Bless Fascist Guns" continues:

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

Austria for the only quarrel of the church with Hitler 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-

Mgr. Ryan

*Monsignor John A. Ryan, despite the fact that he had all ready 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 clarify in the minds of the audience this problem in which they were all interested.

interest 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 Fascism and the church came up again and again.

Americans, 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 universal and international.

The first evening we were

crowded to the doors. Not only the store where the school sessions are being held was crowded, but the common kitchen in the rear held sixteen.

Carlton J. H. Hayes began our series of lectures which are to last through March and April, with a talk on nationalism, and after his opening lecture, he remained for an hour's discussion, answering questions from the floor. The audience was made up of unemployed men and women, union men, such as plumbers, electricians, mechanics, steam fitters, sign painters, etc., students from New York colleges 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 10.

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 our 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 Nicaraguan, 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 fellow 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 held him to almost 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, married, and with a family, receives eighteen dollars a week. He is supposed to work eight hours each day, with time off 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 longer. 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 difficult 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 after this week.

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

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REAL RACIAL DESPAIR CONFRONTS NEGRO

That a large share of the blame for the plight of the American Negro can 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 Federation.

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

The writer points out that the "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 Christian. . . .

"We have to point out that one of the first obstacles confronting the Negro is racial despair—a real spirit of hopelessness, largely the result of the prevailing attitude which imposes ostracism, discrimination and retains a cynical view of the Negro's hopes, ambitions and strivings for racial uplift.

"Clearly this is not a mere defect of an opportunity to contribute to social welfare. Rather it is a sin of commission in the way against another's attempt to achieve his proper development materially and spiritually.

"Our Catholics understand that 'justice withheld is justice denied' and that the minimum of justice

ANTI-LYNCH BILL UP BEFORE SENATE

The Wagner-Costigan anti-lynching bill, which is the most serious attempt yet made to really curb lynching in this country, and to provide some vestige of protection for victims of such outrages is now 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 Walter White, secretary of the National Association for the Advancement of Colored People, appeared in support of the bill.

While well meaning people regard with horror the treatment of 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.

"The majority of the victims of lynching mobs," declared White, according to the *Federated Press*, "are friendless, penniless individuals wholly without political or other influence which might aid them in escaping punishment for crimes with which they are charged or of which they are suspected."

Catholics requires that those who shall never become a stumbling block in the way of the material, cultural or spiritual progress of their brothers in Christ.

WILL SHE KNOCK IN VAIN?



Unless the Federal Child Labor Amendment is Ratified Before the NRA Codes Become Ineffective, Children Will Go Back to Virtual Slavery

THE CATHOLIC WORKERS' Case for Child Labor Amendment

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

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

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

Misleading Propaganda
 "I hope Catholics who believe in justice and yet who oppose the Child Labor Amendment will some day realize to what extent they have permitted themselves to be misled by the dishonest propaganda emanating from the National Association of Manufacturers and other sources of social injustice.

"I hold to my conviction that the Child Labor Amendment should be ratified by the States and become a part of the Federal Constitution.

"In view of the necessity for the Amendment is greater now than it was at that earlier time. The main reply of opponents to ratification then was that many of the States had already enacted satisfactory child labor legislation and that the backward States would take note of the amendment and federal control had adequately impressed their own States.

Not State Matter
 "In the intervening time this has not happened in any material way in any State. Hence there is nothing left now but Federal action. And all this is essential to a safe and a national order, since low industrial standards in one State cause unfair competition in the industries of that State and similar industries in other States.

"Ratification of the Amendment is necessary in order to make permanent the abolition of child labor which has been brought about through the sporadic legislative action of the National Recovery Act.

"The fact of those persons who believe that if Congress is granted the power proposed in this Amendment it will prohibit every kind of child labor in the next few years of legislative action is a purely any reasonable hope.

Fair Grounds
 "We do not believe that those who are now opposing the amendment would lead to a government of the kind or the kind of child control that the amendment would bring about."

"At the time that the child labor amendment was introduced in the House of Representatives in 1916, the National Association of Manufacturers and other sources of social injustice were the main opponents of the amendment."

"The immediate effect of the decision of the Supreme Court in states where the child labor standards were lower than those imposed by the federal law was the prompt restoration of the longer working day for children under 16 and an increase in the number of such working children. In addition, in a number of states there was an appreciable increase in the violation of the state laws."

Just 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 this 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 vicious, undermining as it does the health of our children and bringing them into competition with and taking the place of adult 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 a blot on our civilization in many sections of the country.

A Slam!

"I have enjoyed the fact that through your publication Catholicism is on the defense throughout the world and most of all the U. S. A. That means to me Communism is on the increase. Yes, even amongst us Catholics, and justly so. To your job fighting Communist to alleviate suffering in this country 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 radical—or 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 is only a step this side of Moscow-like control of our children.

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

"If within the walls of 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 them."

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, Bourbonnais, Illinois.

Father Maguire said: "The welfare 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 which 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

The Child Labor Amendment which is at present seeking ratification came into being as the aftermath of two previous attempts to incorporate into federal laws a statute governing labor of children.

The first effort in this direction was an act which prohibited interstate commerce in the products of child labor, placed on the books in 1916. It was in force for nine months, and was then declared unconstitutional by a 5 to 4 decision of the United States Supreme Court.

The second attempt was included in the Revenue Act approved February 24, 1919. It provided for a tax equivalent to ten percent of the entire net profits of employers of children. This law was likewise declared unconstitutional. The de-

cision to that effort was handed down by the United States Supreme Court May 15, 1922.

Following the discarding of the first law, the Seventh Annual Report of the Children's Bureau stated:

"The immediate effect of the decision of the Supreme Court in states where the child labor standards were lower than those imposed by the federal law was the prompt restoration of the longer working day for children under 16 and an increase in the number of 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 that is in the process of being ratified now was passed by Congress 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 conference with child welfare and labor experts including Magr. John A. Ryan, of Catholic University.

Drafted by the late Thomas J. Walsh, Democratic Senator from Montana, and Geo. W. Pepper, Republican Senator from Pennsylvania, it was introduced to the Senate by Samuel M. Shortridge, of California, and in the House by Congressman Israel M. Foster, Republican, of Ohio.

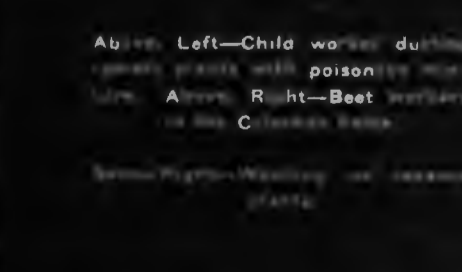
Two Reasons for Adoption
 There are two principal reasons for accepting the proposed amendment. One is to protect children in industry, and to prevent their exploitation, and the second reason is the necessity for protecting those States who wish to guard against the evils of child labor from unfair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

The NRA has practically abolished 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 unscrupulous employers from again lowering wages and hiring children to do work that adults are better fitted for.

One 14-year-old girl said that she was receiving fifty cents a day turning cuffs at the Tanger Shirt Company in Wallingford, Conn.

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—For Their Protection



Above, Left—Child working during heavy rains with poison
 Above, Right—Beet workers in the C. D. A. State

Day by Day

Tonight the editors of the CATHOLIC WORKER were invited to Greenwich House by Mrs. Simcovitch to tell the household there about the aims and purposes of the paper.

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.



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.

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.

This morning I had an appointment with Mr. Hunton, of the Cardinal Gibbons Institute, to go and see Mr. Carter, the editor of Opportunity, a magazine for the negro.

We told him of our work (Mr. Carter 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 white but for the negro.

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 intense religious thing of the play, save for the concluding lines and the silver masks of the cherubic figures.

Mr. John Erit, who spoke at the third meeting of the Workers' School here in this evening at supper time, showed us how to make a kind of spaghetti. There are many kinds of spaghetti, but this was the simplest kind, called Penne.

On two days, the Catholic Worker staff is fed on Jewish cooking. Mrs. Gottlieb around the corner makes up a pile of potato pancakes or fish and her co-operation saves the edi-

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 I.W.W.'s.

After supper we went out to the pushcart market and bought a large pot for 79 cents, a ten-quart one, and while the workers' school is in session, we shall dine on soup.

A rather monotonous diet, but at 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, 30 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 self-sacrifice such leaders as Mike Gunn have to put up with.

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 the significance of every small advance, 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 linoleum, old carpets, boards, anything, in fact, that would mitigate the cold.

The supper served us was a splendid one. For a friend of Mike's, Mrs. Thompson, who lives in the neighborhood, and in her own kitchen, made a splendid feast of chile con carne, hot with peppers, and just what we needed to warm our innards, hot drinks, and large pots of coffee.

Individualism 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 working classes, who strive for their own rights and redemption." Count Blome in an address at Aege 1890

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 beholds the terrible problem of 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 struggles.

"It is of no use averting our eyes from the abyss; that can neither fill up nor help us to avoid it. Dangers cannot be warded off by willingly blinding ourselves; let us, then, examine without terror or alarm this state of things, which is the result of the ideas, the habits and 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 impetuous 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?"

It will not require many such discharges to bring the workers into subjection to intimidate them to such an extent that they will not 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 state of industry will be worse than the first. Wages will again sink to the lowest possible level. Wealth will continue to flow in the same channels as before and what was meant for a blessing will become the curse of the land.

What is the remedy? Organization of workers. Catholic workers follow the program of our dear and venerated holy father. Acquaint yourself with the program of social reconstruction. Join the movement of reconstruction under the leadership of THE CATHOLIC WORKER and keep up the good work by your prayers and donations. James A. Marra, International Ladies' Garment Workers' Union

Adaptation of Guild System for America Is Urged by Speaker

If ever the human race approached 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 men.

Mr. Norris spoke on "Catholic Social Teaching and the N.R.A." The Catholic program, he pointed out, is found in Pope Plus 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 employees are only an outside bargaining body, while in vocational 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 distributed 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 by 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 Catholic 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 so well developed."

"It is particularly the duty of the clergy to arouse the dormant spirit. The social question is already 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 consecrated 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 home to us forcibly how much we really need some sort of conveyance—a means 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 service.

Catholicism and Conservatism

By FRANCIS L. BURKE

Of all the charges levelled against the Catholic Church today the most frequent 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 predicting conservatism to her in all matters.

The Church is "mediaeval," the critics say, and so were the Nazis when they attacked the Jews. But an ominous silence has occurred when the "mediaeval" 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 hailed Hitler as a genius. As it is, however, we have the paradoxical situation of a "mediaevally-minded" church opposing a "mediaevally-intolerant" dictator in his "ultra-modern" eugenics program, and scarcely a word of censure to the Church from the liberals! The point of all this is that conservatism is 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 facile writers whose language abounds in these epithets.

There is a true conservatism and there is a conservatism that is not necessarily 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 is to proceed with caution. Obviously if one maintains that there is such a thing as an immutable truth, an eternal principle, then to some extent at least that person is a conservative, in so far 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 theology. But in economic and political affairs there is much less question of eternal principles and basic truths. These sciences develop generally (ethics 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 down to no special political forms of human society. She merely stands guardian and teacher of the divine law and as long as society does not transgress the law, there is no essential contradiction between her and the functioning society.

The Church is no guardian of any established political or economic order, capitalism or otherwise. She merely asks her children to seek the Kingdom of God and His justice. By doing this they will become true radicals—those who go to the root of things, and agitators, against sin. And what sin is there in our day than the material and spiritual enslavement of man, whether it be by capitalism or by communism? The Christian spirit is not to be removed from all things, and, Buddhist. Did not Jesus say that all men should be free? The social justice of Christianity is the emancipation of the

Community of Saints, the Mystical Body of Christ are doctrines which 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 capitalistic system is the repeated cry of the Communists. It has been repeated so often that gullible ears have come to believe it. The whole Communist attack on Christianity is chiefly one of assertion, not of proof. It consists of word and picture caricatures rather than 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 confusion 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 theology 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 all, we must cultivate it among our fellow 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 inheritors 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 fellow men if they used the criterion given by Christ to his disciples—"By this shall all men know that you are my disciples, if you have love for one another?" Christianity 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 as much as our Russian brothers are sacrificing for the State collectives. Think of what monumental achievements a powerful organization such as Tammany Hall might have accomplished in New York if its many Catholic members had possessed a small amount of zeal for social justice. But these men and millions of others like them are infected with a proud self-determination and self-complacent autonomy—they "cease to live in and with the Church," in the flesh of her flesh. They live alongside her, in a sphere of existence which they have carefully marked off from the Church. They are the Church in name only. They fall to her at the same time as they are, as the

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 flood control work, wrote the National Association for the Advancement of Colored People.

"An investigation has been made (of 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 has been discharged."

The N. A. A. C. P. made the complaint 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. campaign 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 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 fall 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 individuals) 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 Socialism. What if it is? As long as such movements contain no policy definitely inimical to the Church, it would seem advisable for Catholics to support them, to leave them with Christian thought. In countries where there is a large Catholic 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 ready-made, ideal movement to appear, would be a deadly sin. Let us labor in the vanguard of social progress and keep it centered in the direction of sanity and sanctity.

HERE AND THERE in the CATHOLIC PRESS

By Joseph Barnes Bennett

Rather bleary-eyed from reading some 150 periodicals, I sit me down to try and crowd their essence into 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 sheet called "Westernmost Missions," we read of THE CATHOLIC WORKER being distributed in far-off Oregon. They request that after the parishioners have finished 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 Encyclicals," 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 Problems" at which the Encyclicals will be discussed. "These two documents," the explanation continues, "contain so much of vital importance—and state so clearly and definitely the position of the Church on the entire 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 opportunities 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 his patience rewarded with a rich fund of information on Christian economics and labor policies. Reading bits from a paragraph at random, we find that "Man . . . may freely apply his thoughts to the manner of conducting his economic affairs. . . . Lust for power, the greed of gold . . . lead men to disregard all other considerations. . . . The truth of the matter is, the economic systems prevalent during the past three hundred years have primarily served self-aggrandizement. And, in the same degree in which they were intended to accomplish the purpose of making individuals rich and powerful, they were opposed to the development of the concepts of brotherhood, justice, and peace on earth."

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;
O'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. Already, 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 railroads rose from \$326,000,000 in 1932 to \$474,000,000 last year, while net operating 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 Philadelphia, 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 aids, 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 he can!"

Sometimes I forget to look at my "Times" and "Sun", consequently, I was glad to find recent copies of "The Catholic Daily Tribune" (Dubuque, Iowa) in the pile of papers I took home from the office last evening. They gave me an unexpected 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 instance, at present they are vigorously attacking the Child Labor Amendment), nevertheless the fact that they are giving the people of Dubuque a truly Catholic sheet is not to be passed over lightly. We need more Catholic dailies in the United States today. One in every population center would do more than any other one thing, perhaps to bring true Catholic thought and the principles of Catholic Action to the masses.

So, in view of the fact that Don Bosco is going to be made a Saint, I believe I shall ask him and St. Francis de Sales, who has always been interested in the press, any way, to see what they can do in bringing a Catholic daily to New York City.

