



The Catholic Worker



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NEED OF GOOD PRESS STATED BY HOLY FATHER, PIUS XI, IN LETTER LAST MONTH

Catholic Action to "Keep Aloof and Outside Any Political Party"; Aims Spiritual

Pope Pius XI, in a recent letter to His Eminence Emmanuel Cardinal Cerejeira, Patriarch of Lisbon, eloquently brought out the precepts of Catholic Action, which, he believes, will help greatly to bring about a renewal of Christian life.

The importance of the press was stressed by the Holy Father, who wrote:

"Another activity to which Catholic Action must attend with special care is that of procuring and circulating a good press. When we speak of a good press we mean one that not only contains nothing injurious to the principles of Faith, but is a proclaimer of its principles. Nor is it necessary to demonstrate what and how much is the educative efficacy of such a press, since daily experience demonstrates it well; it demonstrates on the other hand the imminent evil being sown especially among young people, by a bad press, which is often more widely circulated than the good.

"Therefore we express the desire that Catholic Action should succeed in obtaining a good press which should be reinforced and multiplied as the need requires; and above all that it should enter Christian families: the paper that is the faithful echo of the teaching of the Church thus becoming a valuable auxiliary to her."

Political Action

In regard to politics the Holy Father said, "It is well understood that Catholic Action, like the Church whose direct collaborator it is, has not a material end, but a spiritual one. Therefore it is in its very nature that, like the Church, it keeps itself aloof and outside any political party, being no longer directed to safeguard special interests of groups, but to procure the real salvation of souls diffusing as much as possible the Kingdom of Our Lord Jesus Christ in individuals, in families, in society and to unite under its banners of peace, in perfect and disciplined harmony, all those faithful who intend to bring their contribution to so holy and so vast a work of apostolate.

"However, this does not prevent each Catholic from taking part in organizations of a political character when they in program and activity give the necessary guarantees for safeguarding the rights of God and of their conscience. Nay, it must be added that participating in the political life responds to a duty of social charity, for the fact that each citizen must, according to his opportunities, contribute to the welfare of his own nation.

"....Therefore Catholic Action shall, though not taking part in politics in the strict sense of the word, prepare its soldiers to participate in political affairs, inspired with all the principles of Christianity, the only ones that may bring prosperity and peace to peoples. This must be, for it is not right that men who profess themselves Catholic should have one conscience in their private life and another in public."

Call for Catholic Centers of Action In Large Cities

Need for Parish Centers Stressed by Canadian Reader

We nurses, social service workers, doctors, etc., who daily deal in the ills of human souls and bodies, see perhaps better the sores which are eating out the very core of our civilization. We are, as it were, in the first line of trenches in this warfare of Christ and anti-Christ. We should be the first to raise our voices on behalf of those who are bearing the almost intolerable burden of unemployment, poverty and loneliness.

Many are the weapons of Bolshevism, and to promote their own end, a world revolution, in a country of high material civilization as ours, they use Atheism as the corner stone on which to build their materialistic philosophy. "Divide and rule," said the Emperors of old, and "Divide and Rule," says the Communist of today. Divide the soul against God, against itself—implant the seed of doubt and denial and the road to all revolutions, to all denials are open to you.

The unity of the Atheistic forces is perfect and only serves to show up our lack of organization. This challenge is thrown at our feet. None can escape answering it. But somehow, it seems to me, that it is addressed to the women of our races. For where there is

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EASY ESSAYS

By

PETER MAURIN

The Case for Utopia THE WAY OUT

1. The world would be better off, if people tried to become better.
2. And people would become better, if they stopped trying to become better off.
3. For when everybody tries to become better off nobody is better off.
4. But when everybody tries to become better, everybody is better off.
5. Everybody would be rich, if nobody tried to become richer.
6. And nobody would be poor if everybody tried to be the poorest.
7. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

CHRISTIANITY, CAPITALISM, COMMUNISM

1. Christianity has nothing to do with either modern capitalism or modern communism for Christianity has a capitalism of its own and a communism of its own.
2. Modern capitalism is based on property without responsibility while Christian capitalism is based on property with responsibility.
3. Modern communism is based on poverty through force while Christian communism is based on poverty through choice.
4. For a Christian, voluntary poverty is the ideal as exemplified by Saint Francis of Assisi while private property is not an absolute right, but a gift which as such can not be wasted, but must be administered for the benefit of God's children.

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"COLLECTIVE BARGAINING" STILL BONE OF CONTENTION WITH LABOR AND CAPITAL

Capitalist Violence In Ambridge Strike Scored at Hearing

Catholic Attitude Opposes Class-War Tactics of Steel Corps.

Amazing confessions of police brutality plus the fact that steel companies not involved helped raise a fund of \$24,000 to smash the steel workers' strike at Ambridge last fall, marked the first sessions of the official Commission on Special Policing in Industry, according to a Federated Press story.

The commission, appointed by Gov. Gifford Pinchot, will probe the fatal clash at Ambridge and the smashing of the captive mine strike in the soft coal fields. It will propose legislation in its report to the governor.

Ambridge is the chief sore spot in private police activities and the commission made particular inquiry about the riot staged last October to break up a strike that affected about 2,000 workers in four Ambridge plants.

Capitalist Contributions

Witnesses from the ranks of strikers and onlookers related a dreary tale of unprovoked brutality, of shooting at strikers as they were dispersing and of clubbing anyone who came in sight of the deputy sheriffs. Town and county officials related the fact that the attack was the result of a concerted plan on the part of all the industries in the Beaver valley to break

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Domination of Minority Groups by A. F. of L.; Corruption in Old Union Fought by New

There is an increasing number of strikes now that warmer weather has made picket lines and outdoor demonstrations feasible. The recently "settled" automobile industry strike which would have involved 230,000 workers, and the taxicab strike under our eyes in New York City, both revolved around the much-disputed interpretations of Section 7a of the Industrial Recovery Act, with labor unions putting all their strength into the fight against company unionism.

The strike of the automobile workers last year was significant as the first instance in American labor history of a strike succeeding in tying up an entire industry, from tool and die designers to the actual production men. Consequently, the manufacturers and the government looked with alarm on the threat of a new strike, which promised to be even more formidable than last year's. The unions accused the manufacturers of intimidation of employees to prevent their joining bona fide unions instead of company unions, and the manufacturers claimed that the strike threat was an attempt by the A. F. of L. to gain a monopolistic control of the industry's workers.

The settlement, which is already being differently interpreted by both sides, seems to require that the unions must open their membership lists to employers, despite the risk of discrimination against union members. It also seems to imply that representatives of all groups will be dealt with together by employers. The A. F. of L. leaders assert that they will not agree to such an arrangement, but insist that they alone shall have the power to bargain collectively for all employees if they are shown to represent the majority. Such domination of minority groups and opposition unions by the A. F. of L. seems almost as objectionable as employer domination.

The violent tactics of strikers, strikebreakers and police in the New York strike of taxicab drivers now in process of arbitration brought the issues vividly before the eyes of the public, with the unfortunate effect of alienating considerable sympathy from the strikers. A previous strike a short time ago over the assignment of a tax on fares also involved the issue of union recognition. A vote under the supervision of the Regional Labor Board is expected to decide by whom the drivers wish to be represented, but the companies have so far refused to deal directly with any of the employee representatives.

The difficulty of the government in disputes over the collective bargaining clause of the NIRA seems to be to allow the unions a free hand in organizing, without permitting any one group to become a

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The Communist Says: "Welcome, Negro Brother!"

The Interracial Commission of the Chicago Urban League affords its members an excellent opportunity of studying contrasts between various organizations and individuals within its membership, and between those within and those without. Those of us who are Catholics also have the opportunity of contrasting the status of race-relations in our Catholic institutions with those outside the Church, and the comparison often makes us realize more acutely the great need of a strong interracial program within the Catholic fold.

Recently a friend and I had the opportunity of witnessing, for the first time, an "indoor" program of The International Labor Defense. Of course, we had witnessed "outdoor" programs, such as parades and mass demonstrations, and we were thoroughly familiar with the work of this organization which had made the Scottsboro Case a world-wide issue. This particular program was a concert and dance given by the Central Section of the I.L.D. The part of the city covered by this section comprises an eastern third, inhabited mostly by colored people, and a western

two-thirds, inhabited mostly by foreign-born people.

The experience truly was illuminating. When we entered the Auditorium we observed both colored and white ushers directing the audience upstairs. At the entrance to the hall, a colored woman was selling tickets and a white and colored man receiving them. There were about three hundred people present; about one-third were colored. The rest comprised Italians, Poles, Lithuanians, Germans and some others whose nationality we did not know. The people were seated apparently on a perfectly natural plane, i. e., of friendship, so that they were very much mixed, and there was no evidence of any section being "reserved" for any group. The thing that struck us immediately upon our entrance was the spirit of friendship and harmony which seemed to exist throughout the assembly.

On the program the same situation existed; both colored and white were directing the activities, which were quite extensive. A very robust Italian sang arias from an opera; a colored dance orchestra gave some renditions; then a

Lithuanian girls chorus, dressed in native costume, gave some folk songs and dances. They were followed by a colored girl who drew sketches of the latest (at that time) lynching in Maryland. One of the most interesting features was the part which the children and young people played in the activities; particularly so were the mixed groups of boys and girls, white and colored, who gave folk dances, songs, yells and a very effective dramatic sketch: "They lynch little children in Alabama." And so the program went until two clever colored tap dancers "stopped the show." Then the chairs were cleared away and the dance began. Here again the contacts seemed to be on the basis solely of friendship. Some girls danced only with other girls, some only with boys. In one case two boys danced together. Some young people danced only with other young people, and others danced with both old and young. Some colored danced only with colored, and some white danced only with white, and then others danced with partners of both groups. All in all, it was a

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THE LABOR GUILD

Communism and Guilds

By Michael Gunn

True Communism is the ideal state, and implies a generosity that gives all to the common good with no selfish considerations or reservations and cheerfully accepts in return only that which one needs. Such idealism cannot be built on brotherly love alone. Brotherly love is only natural and philanthropic. But philanthropy is not enough to secure a lasting and successful community. Charity is absolutely necessary. All men should practice charity, but all men are not called to a life of self-sacrifice for charity's sake. This ideal state is exemplified in religious communities where men put things in their proper order, i. e., love of God, their neighbor and themselves. Communism by love is the most perfect system we will ever know in this world, whereas communism built on class hatred and perpetuated by force is diabolical in its means and slavish in its ends. The Communists of today are trying to accomplish by class war a state of society that is only possible when in harmony with the God of peace.

Because of the selfishness of men compulsion is necessary to enforce the communistic ideal on the world. But where voluntary submission is essential force can only shatter the ideal. Thus Communists defeat their own aims.

The Guild system, because of its encouragement to honest endeavor and its adaptability to the frailties of human nature, is the most practical solution offered.

The Labor Guild combines true Communism with the Guild system. If you desire the Community life you will attend daily Mass, serve your brothers for the love of God and seek no material reward for your labor.

"Religion alone can destroy the evil at its root."—Pope Leo XIII.

As an ordinary member you will be classified with the rest of your fellow-tradesmen, thus every man is organized. The Guild workshop, the employment agency and the house of hospitality is at your service. As soon as we can open branches in other cities it will be possible for a member in good standing to travel from one city to another without the fear of being degraded into accepting municipal or prayer-meeting "charity."

If you are willing to follow the leadership of Christ's Vicar on earth the Encyclicals are your guide, the time is NOW, the Labor Guild offers the practical and detailed application of the principles.

Catholic ACTION leads to justice, charity and freedom. Communistic action means hatred and slavery.

The choice lies with you.

Avarice

External goods have the character of means useful for an end.

Hence man's good in them must consist in a certain measure of them; that is, a man must seek to have external riches only in a certain measure, insofar as they are necessary for him in his state of life. In any excess of the measure there will be sin; it is evil if he should wish to get or keep them beyond a right measure. This would be avarice, which is defined as "the immoderate love of having"....Avarice can be immoderate in external goods in two ways. First, directly in the getting or keeping of these goods, by getting or keeping them more than he should. This is directly a sin against our neighbor, because external goods cannot simultaneously be possessed by many, and therefore if one man has more than he ought, others have less than they ought.

Secondly, avarice can imply an immoderateness in the internal affection we have for riches, namely by immoderately loving, desiring, or delighting in them....Consequently it is a sin against God. St. Thomas Aquinas.

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

To Busy Mothers

It is to mothers of large families who must spend much of their time in the kitchen, that the above picture of St. Catherine is dedicated. When St. Catherine of Sienna was a young girl, her mother thought that she was too devout, so she kept her most of the time slaving in the kitchen for her eight or nine brothers and sisters. But St. Catherine accepted her lot with gentle acquiescence. She wanted



Ade Bethune

time for solitude, study and prayer. She wanted the privacy which Virginia Woolf wrote about so longingly in "A Room of Her Own." But if her place was in the kitchen for the time being, she said, well then she would set up a sanctuary in her heart where she could praise God and offer him her sacrifices. There are many saints in kitchens. Don Bosco's mother, come to think of it, prayed as she peeled potatoes and washed dishes in the hospice which her son opened for the waifs and strays of Turin.

Spreading the Paper

At a meeting of Sheed and Ward's a few weeks ago, we met a man who said he had sent a copy of THE CATHOLIC WORKER to Brazil, Indiana. "I was just wondering what to do with the extra copy you sent me," he said, "and I thought of Father Wicke. Did you ever get any results from that?"

Father Wicke had ordered a hundred copies a month, we told him, and had recommended the paper to four other priests who also ordered a hundred copies of the paper every month for the small mining towns where they had their parishes. In this way, by one person sending out one copy of the paper, an increase in circulation of five hundred copies had resulted.

We wish to express our thanks to the man who originally sent on the lone copy of the paper, and to Father Wicke for spreading the news.

Won't you send away your copy when you are through with it, or order copies to be sent to your friends? It is in this way that we have built up the circulation from 2,500 to 30,000. It is not by drives, by campaigns (which savor of military tactics), but by the help of the lay apostolate.

Strikes

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labor monopoly or coerce employees into joining it. Corruption in many of the older unions is rampant, and opposition groups have broken away, notably in the coal industry, in protest against corrupt labor leaders and tactics, "selling out" of strikes and lack of true representation of the membership. Failure to arrive at a solution which will guarantee the rights of all these groups may mean the defeat of collective bargaining as originally intended by the Industrial Recovery Act.

The proposed Wagner "disputed bill," now being debated in Congress, would forbid any employer to coerce, restrain, influence or contribute to any employee group or union, thus practically killing the company union. The Papal solution of giving workers a share in the ownership, management and profits of industry and business seems the only way of healing the growing bitterness and class war over the respective rights of capital and labor.

The railroads are proposing to continue the 10 per cent pay cut of the workers, due to expire June 30, for another six months, and possibly to increase it to 15 percent. The Railroad Brotherhoods refuse stubbornly to agree even to the extension, and counter by demanding a 5 percent increase over the original wage to keep pace with rising wages in industry generally, and with the increasing costs of living.

The figures made public from time to time on the salaries of railroad executives and the increase in the net income and dividends of all the large railroads—not to mention the huge loans, amounting practically to subsidies, which they have received from the government—make it difficult to credit their plea of the necessity of further or continued wage cuts.

Back to the Soil

It is well known that agriculture is hardly a paying proposition today. Nevertheless there is a sizable back to the farm movement. It is no doubt easier to obtain a bare subsistence in the country than in the overcrowded rural areas. The depression has given many of us a different outlook on life and the drab, man-made city loses its glamor when the purse is empty. Who would not rather grow carrots and cabbages in Podunk than be a welfare case in Manhattan?

The Roosevelt Recovery Program is fostering the development of small, self-supporting farms. The Department of the Interior has hundreds of plans under consideration for group colonization of farm-lands and already applications have been received at Washington for three billion dollars in the form of subsistence homestead loans.

Interesting and successful group farming experiments are being carried out at Concord Springs, Arkansas, under the leadership of George Perrine; at Granger, Illinois, under Father L. G. Ligutti; at Tontitown, Arkansas, an Italian vineyard colony organized by Father Benito Bandini; at Glenora, Louisiana, by the Missouri Pacific Railway. Then there is the great Tennessee Valley project with its aim at creating an equilibrium between urban and country interests in the region affected.

These experiments deserve our close attention and interest. The solution of many economic and social problems may be found in the cultivation of the soil, not for purposes of production primarily, but for family subsistence. Perhaps we shall yet see the appearance of the American "peasant" and he may become the backbone of the nation.

F. L. Burke.

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

NEED FOR PARISH SOCIAL CENTERS

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a cross, we see women rally around it, just as they did under that first cross on Calvary.

So it is to women that I submit my little plan, very humble in its conception but able, it seems to me, of growth. It has been arrived at by daily experience in the work I did amongst various Slavonic nationalities in Montreal and Toronto, and whose background, previous history, language, I understand well.

In Toronto there are forty-eight newspapers catering to the working man, propounding Atheist and Communist doctrine. They are published in eighteen languages, twelve of these papers in English. Anyone familiar with the downtown districts, will find a great amount of literature distributed and sold on about the same lines of thought amongst the unemployed of this town. There are pamphlets, handbills, leaflets put into circulation to convince the unemployed that it is high time to do away with religion in order to be free to deal with economic problems. I would like to make it clear that I am interested in the matter only from its moral angle, not from its political one.

There are fifteen halls actively engaged in the same work of undermining the Faith, so as to be able to bring the new materialistic conceptions with all their implications into the hearts of those who suffer tremendously under the double burden of unemployment and poverty. May I ask what are we doing to offset this relentless spread of literature, recreational and educational propaganda which is pouring into the homes of our people? Alas, the answer is, not much. Nevertheless, are we not forgetting that "Not by bread alone does man live?"

Where are our newspapers catering to the Manual worker? Where is our flood of propaganda putting before the working man the ideals of social justice and Christian action as expressed in the Christianity that we all believe, but alas do not practice? Are our slums dotted with our reading rooms? Do we see our working men gathered in groups, organized in study clubs? Are the halls of our churches, no matter what denomination, used as

lecture halls for the unemployed who are eager to understand the array of facts that has thrown them into that inexplicable position of being hungry in the midst of plenty? No. All this is conspicuous by its absence. Why? Is it lack of money? Hardly—there is still a great deal of it—doing no good at all. No. It seems to me much more profound. We all realize what has to be done, but we do not get together to do it. If we did, it would have been achieved. What is the goal we want to reach? It is, putting it down: *the rekindling of a spiritual force in the hearts of tired people, who hold in their hands the fate of our country and whose only salvation lies in keeping alive that force.* This rekindling can be done as follows:

- (1) Continuation of the splendid social service activities that we have been doing, for one cannot work with anyone who is cold, hungry or sick.
- (2) A planned city-wide, I would almost say, Canada-wide organization to direct into useful channels the leisure time of the unemployed:

(A) Under this heading comes organized sport activities. Have we got enough empty spaces or dwellings that could be converted for that use? Have we not church gymnasiums, private gymnasiums that we could adapt for this purpose? There are enough empty houses in the slums to be converted into bowling alleys, basketball places, gyms for both boys and girls, etc.

(B) Could not the same house have social rooms, one of which would be a reading room presenting the "Other Side" of that atheistic propaganda that all of them hear daily? The books in that reading room should be predominantly English, but according to the district where it is situated, there could be some Hungarian, German, Russian, Polish, Serbian ones to reach those who as yet cannot read English. They should not be books that are chosen according to the supposed mentality of the foreigner. That mentality is misunderstood in Canada and is much higher than usually one supposes it to be. They should be chosen with a definite idea of answering economical, po-

litical and religious questions as they are propounded by the Bolsheviks. They should also be attractive to the better educated class of foreigners who have proven to be the leaders of different groups or localities. The same houses, that we are discussing now, could have a sewing room, a kitchen, perhaps a nursery. In short, let these houses be called "Houses of Friendship"—the one thing necessary to offset the loneliness and forlornness of those whom we are trying to reach.

(C) Instead of their trying to cross that unfathomable line that divides the majority of the population from them, we must do the crossing and go down and live amongst those whom we want to help just as the opposite faction is doing. You do not see labor halls on College Heights or Moore Park or Rosedale. Why?

(D) The churches of the war zone (slums) must be beacons of light. Their roomy basements can be transformed into lecture halls, social meeting places where contacts are made through play and fun. Study clubs and discussion groups must draw their very life from the churches. In a word building and pastor, pastor and building should be at the disposal of those who, as never before, need them.

(E) Special classes and lectures must be organized by all who labor in the front lines. They must realize fully the right approach, the right method in their way of dealing with each "case". For on it depends the result of the battle. Will that "case" get hope, cheer, new forces of faith and life, or will it in despair join the opposite side? Is it dreaming an impossible dream to ask the churches to open their doors day and night to lead spiritually and intellectually, the heavily burdened to Christ?

Is it stark madness—to see a vision of four walls, people of goodwill and youth with enthusiasm and faith as the most impregnable fortress against Atheism and the cradle for social justice and Christian action?

If it is, then I am guilty of too much hope, too much faith, too much vision, too big dreams!

C. DE HUECK.

PETER MAURIN SAYS—

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CHRIST'S MESSAGE

1. "No one can serve two masters, God and Mammon."
2. "Be perfect as your Heavenly Father is perfect."
3. "If you want to be perfect, sell all you have, give it to the poor, take up your cross and follow Me."
- New Testament.
4. "These are hard words, but the hard words of a book were the only reason why the book was written."
- Robert Louis Stevenson.

WHAT SAINT FRANCIS DESIRED

- According to Johannes Jorgenson, a Danish convert living in Assisi,
1. Saint Francis desired that men should give up superfluous possessions.
 2. Saint Francis desired that men should work with their hands.
 3. Saint Francis desired that men should offer their services as a gift.
 4. Saint Francis desired that men should ask other people for help when work failed them.
 5. Saint Francis desired that men should live as free as birds.
 6. Saint Francis desired that men should go through life giving thanks to God for His gifts.

THE THIRD ORDER

1. "We are perfectly certain that the Third Order of Saint Francis is the most powerful antidote against the evils that harass the present age."
- Leo XIII.
2. "Oh, how many benefits would not the Third Order of Saint Francis have already conferred on the Church if it had been everywhere organized in accordance with the wishes of Leo XIII."
- Pius X.
3. "We believe that the spirit of the Third Order thoroughly redolent of Gospel wisdom will do very much to reform public and private morals."
- Benedict XV.
4. "The general restoration of peace and morals was advanced very much by the Third Order of Saint Francis which was a religious order indeed yet something unexampled up to that time."
- Pius XI.

THREE WAYS TO MAKE A LIVING

1. Mirabeau says "There are three ways to make a living: "Stealing, begging and working."
2. Stealing is against the law of God and against the law of men.
3. Begging is against the law of men but not against the law of God.
4. Working is neither against the law of God

Determined Strike!

That strikes are no modern weapons, and that they have been carried on for other purposes than to effect a wage increase is borne out by the following note which appeared in *Collier's Weekly*, recently:

"One of the longest labor strikes on record began in 1495 in Colmar, Germany, when the bakers of that

- or against the law of men.
5. But they say that there is no work to do.
6. There is plenty of work to do, but no wages.
7. But people do not need to work for wages; they can offer their services as a gift.

CAPITAL AND LABOR

1. "Capital," says Karl Marx, "is accumulated labor, not for the benefit of the laborers, but for the benefit of the accumulators."
2. And capitalists succeed in accumulating labor, by treating labor, not as a gift, but as a commodity, buying it as any other commodity at the lowest possible price.
3. And organized labor plays in the hands of the capitalists, or accumulators of labor, by treating their own labor not as a gift, but as a commodity, selling it as any other commodity at the highest possible price.
4. And the class struggle is a struggle between the buyers of labor at the lowest possible price and the sellers of labor at the highest possible price.
5. But the buyers of labor at the lowest possible price and the sellers of labor at the highest possible price are nothing but commercializers of labor.

SELLING THEIR LABOR

1. When the workers sell their labor to the capitalists or accumulators of labor they allow the capitalists or accumulators of labor to accumulate their labor.
2. And when the capitalists or accumulators of labor have accumulated so much of the workers' labor that they do no longer find profitable to buy the workers' labor then the workers can no longer sell their labor to the capitalists or accumulators of labor.
3. And when the workers can no longer sell their labor to the capitalists or accumulators of labor they can no longer buy the products of their labor.
4. And that is what the workers get for selling their labor.

SELF-ORGANIZATION

1. People go to Washington asking the Federal Government to solve their economic problems.
2. Whereas the Federal Government was never intended to solve men's economic problems.
3. Thomas Jefferson says: "The least government there is the better it is."
4. If the least government there is the better it is then the best kind of government is self-government.
5. And if the best kind of government is self-government then the best kind of organization is self-organization.

city walked out and stayed out for ten years.

"They had been denied their usual place in the Corpus Christi procession!"

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

Dr. Haas Indorses Wagner Labor Bill At Senate Hearing

Collective Bargaining Is Urged, Unfair Practices Assailed by Priest

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

Washington, March 16.—The Rev. Dr. Francis J. Haas, member of the National Labor Board and Labor Advisory Board, and director of the National Catholic School of Social Service, testified before the Senate Committee on Education and Labor yesterday in support of the bill introduced by Senator Robert F. Wagner of New York, designed to promote free collective bargaining between capital and labor and outlaw unfair practices.

Dr. Haas cited his experience as a member of the National Labor Board and gave an outline of employer-employee relationships in recent industrial history to show the need of the proposed law. The lack of collective bargaining in the past, he said, had resulted in regularly recurring cycles of industrial over-expansion and depression.

Purchasing Power Need

"This bill," he pointed out, "seeks as its ultimate purpose to increase purchasing power. There is no recognized authority who does not hold that inadequate purchasing power caused the precipitous business decline from June, 1929, to June, 1933, and that increased purchasing power is essential both to recovery and permanent prosperity. With this aim of the proposed legislation, there is unanimous agreement.

"To effect increased purchasing power, the bill defines certain acts as unfair labor practices and sets up machinery to prevent or restrain them. There are, of course, persons who object, and strenuously, to the proposed machinery, but, in my opinion, this machinery is the only possible method of increasing buying power now and of maintaining it, and thereby putting the country on a lasting basis of prosperity.

"The bill should be made a law because at present workers are exercising their rights under Section 7(a) of the National Industrial Recovery Act; and because they are exercising them, in numerous establishments they are being discharged individually and in some plants in whole sections. The normal result is a strike. Since June, 1933, over 900,000 workers went on strike and at least nine out of every ten strikes had their origin in organization activity under Section 7(a) of the National Recovery Act...."

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

Books to Read

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

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

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

Days With an End

To paraphrase on the title of Eugene O'Neill's play, our days are with an end—very much so. And it is to explain this our end in view that I am writing this editorial.

People come to the workers' school and talk and hear much talk about the encyclical, Forty Years After—about the NRA and how far it goes to approach the Pope's idea, about international peace and international associations of working men and industrialists.

And then when they have heard all this from the lips of priest, professor and laymen, Peter Maurin rises up with the voice of one crying in the wilderness and says,

"The great danger of the present day is Fascism and the tendency of all organization is to lead to fascism."

"What about the Pope and Quadragesimo Anno?" our listeners proclaim. And Peter continues his warning,

"Fascism! Beware of state regulation because it leads to Fascism."

Whether it is the state regulation of the NRA or the state regulation of the socialists, or the state regulation recommended by Pope Pius XI, his warning is the same,

"Beware of Fascism."

Peter's hour at the school is from seven to eight; the speakers take the floor at eight, and the listeners enter into discussion with the speaker from nine to ten or ten-thirty or eleven. (Often it is hard to get them home.)

But for the benefit of those who linger over their suppers, I am rehearsing Peter's preachings thus:

In view of the general disorder and chaotic condition of affairs, Pope Pius issued his great encyclical on St. Francis of Assisi. It was a clarion call to action, Catholic action. It was vital—of tremendous importance for the righting of the world's ills. It was the message of Christ's vicar on earth—the message that Christ himself gave in the Sermon On the Mount.

Time passed and the condition continued. In fact matters go from bad to worst so that a world wide catastrophe threatens.

The result was the encyclical Forty Years After, recalling Pope Leo XIII's encyclical on the Condition of Labor which was also disregarded for forty years.

Peter's message is that Forty Years After does not hold up the ideal of personal responsibility voiced by the encyclical on St. Francis of Assisi. It is as though a sad and weary father said to his children who warred continually on one another:

"Very well—you will not follow the ideal for the sake of Christ. I will present to you then still another program of action—organization—the organization of some so that others may be coerced thereby. You will not voluntarily reform, so pressure must be brought to bear."

But—the organization held up as best by Pope Pius XI, is not the organization of the labor union as we know it here in America. It is the organization of Catholic workingmen, to work for Catholic and non-Catholic alike. Complete and widespread organization. Michael Gunn's ideal of the Labor Guild approaches more nearly to this than the NRA. But Mike Gunn is also a voice of one crying in the wilderness.

One of the professors who lectured for us was pointing out how Utopias would never work. But always it is the ideal of a Utopia held up that has influenced the masses.

There is always a great need of idealists who hold up the ideal rather than the practical. Without them men would not strive so high. Little by little, it can be found that the ideal works and is practical and then people are surprised.

The perfect state—it is a thing to fight for.

Christ said, "Be ye therefore perfect even as your Father in Heaven is perfect." "Go ye therefore and sell what you have and give to the poor." "If you have two coats take one and give it to your brother, and if your brother ask you for your coat, give him your cloak too."

People do not scoff at these words because they are the words of Christ. A great many regard them hopelessly and falling back on their poor humanity they admit their inability to live up to these words. But nevertheless these words (hard words) go down through the ages, and through them many have followed the precept as well as the counsel. And have influenced humanity greatly thereby. (As for those who don't—God knows that we are but dust and he is a kind and tender father.)

The Catholic Worker stands opposed to Communism, Socialism and Fascism. The Catholic Worker regards the existing system of labor unions as a poor and faulty one, far below that of organization described by Pope Pius XI in his Encyclical, Forty Years After. The Catholic Worker fears the NRA inasmuch as it may lead to more state regulation and bring nearer the danger of Fascism. The Catholic Worker is not "standing for" the Cooperative Commonwealth Federation in Canada for that very reason. More state regulation, to an even greater degree than that of the NRA.

We admit the danger of these palliatives to the existing disorder,

(Continued on page 4)

Another Shelter For Catholic Women

A home accommodating 30 guests was opened last month by the Council of Catholic Women in Chicago, which took over the premises formerly known as St. Margaret's Home.

According to Father James C. Curry, the director of the Council, there are 8,000 homeless women in Chicago, and later additional shelters will be opened.

Rivals

There are two wrestling powers in me:

I wonder which will Victor be. One power is of the human race; One of the fatherhood of grace. One never thwarts Self's own desire; One heeds God's message: "Come up higher." Self Will! I pray thou be laid low! Will Power! Hail! Victor I would know!

Margaret E. Jordan.

THE CATHOLIC WORKER

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April—The Month of the Holy Spirit

"The gifts of the Holy Spirit are habits which perfect man in prompt obedience to the Holy Spirit.—St. Thomas Aquinas.

"And the ultimate end of human existence is but the perfecting of the relationship begun by the Holy Spirit's entrance into the soul.

"Many times the pursuit of this ideal will conflict with prevalent notions and cherished traditions, perhaps, but it must be pursued faithfully none the less. The world will move, be the denials of that fact ever so numerous and loud. And as it moves, God inclines men first in this direction and then in another. Human wills must be free and ready to follow the divine. *Ad maiorem Dei gloriam* must be our ultimate principle of action, and it must stand supreme.—Father Joseph McSorley, in the pamphlet, *Devotion to the Holy Spirit*, published by the Paulist Press.

"Perhaps even today there are Christians who would answer as of old the Ephesians answered the Apostle Paul: 'We have not even heard if there be a Holy Spirit.'—Pope Leo XIII.

Is It Spring?

It must be as we write this editorial, because our upstairs neighbor is out in the backyard, raking up the dead leaves and branches and disclosing shoots of tulips, everlasting plants and other green things poking up through the dirt. The fig tree and the privet hedges have been pruned and the neat little brick paths are now free of ice and snow.

But it is still cold, and we won't believe that spring is here until a certain pet tree of ours down in Tompkins Square turns a gentle and poetic green. We walk down there every day or so to see if the miracle has started yet, but the trees are all gaunt and hopeless, only the sky is poetic, showing dusky lavender and green shadings between the dark branches.

The back door of *The Catholic Worker* kitchen has been painted. It used to be the Italian colors, testifying to the nationalism of the barber who lived in our shop for twenty years before the paper moved in. He had an organ in the back of his shop, that little Italian had, and he used to tell us how he played the organ in church back home in Italy.

The newly painted backdoor makes us look forward to moving a table and bench and some potted plants outside so that we can sit, as our Italian neighbors do, in the warmth of the sun and plot our propaganda.

Progress

Attendance at the Catholic Workers' School has been evidence of its success and we have received letters from other cities asking how to go about starting a school. We should say—get a cheap headquarters such as a store, for a few months. It should seat about seventy-five. Then get the best speakers you can—and the best are usually the most generous in cooperating with you—and advertise. Advertise by sending notices to all the Catholic papers in your city—by writing special stories about it, by printing the programs. Let the people themselves choose their own subjects for discussion. Or let the speakers themselves choose their subjects. With a small audience, if a listener wants to ask a professor of history about the marriage laws of the church, he won't stop to wonder what connection a history department has with a chancery office. And that is a good thing, that the audience in a small and humble place, will feel free to question—to get close to the opinions and the personalities of the speaker.

One of the things which has struck us during the sessions of the school which has been going on for the last two months, was the exemplary patience and gentleness with which the truly great men who have given their services, have answered questions and even hecklers.

The Teresa-Joseph Cooperative

Several social workers who have talked about our House of Hospitality with us have expressed themselves as amazed that the women in our hospice manage things for themselves without having anyone in charge. We ourselves are well pleased at the way the place is running. The girls keep the place clean, attend to the washing of their bedding, and the janitor of the building tells me they are a "fine, quiet bunch." Palm Sunday most of them went to early Communion and thanks to the contributions of clothes which come into *The Catholic Worker* office, we are able to supply many of them with coats, dresses and shoes.

The Social Service Department of St. Vincent's Hospital is very generous in cooperating with us, giving the girls two food tickets a week so that they are able to get bread and butter, ham, canned beef and cereal. Several who were working this last month at part time jobs paid the nominal charge of fifteen cents a night which we ask of those who can pay. There were a few times during the month when the place was full that we had to provide the fifteen cents to enable applicants to get into an Episcopalian house down on Rivington street, but this was not very often.

The girls send their heartfelt thanks, through these columns, to those young women of the Immaculate Conception parish who through their contributions have made this home for them possible. They appreciate the sacrifice it entails and the fact that the supporters of the project are themselves working women, make their gratitude the greater.

"It isn't as though rich folks are paying for the place," I heard one of them say, "so we are very careful of the gas and electricity."

LETTERS and COMMENT

Illinois.
"No doubt you receive many letters of encouragement for your fine work; may I humbly add mine? Who can do more for 'Catholic Action' than those who give up their lives in a way which may seem small to them to the Church's cause against communism? Sometimes we never know entirely what the fruits of our labors are until the Eternal Master meets out to us our reward. Perhaps that will be your lot through life.
"My environment through life so far from birth has been among industrial Catholic workers. Only a priest knows the consolations of their simple faith; and, too, only a priest knows thoroughly of their struggles—not only for a livelihood but against the assaults of satan. May God bless you."
A YOUNG PRIEST.

New York.
"A new form of slavery is being established among the laboratory technicians in New York City. It is called the volunteer system. Young people with little experience are lured into accepting positions without pay by the promise that they will be put on the regular payroll after a short training period. Although a volunteer occasionally does get a paid position, many volunteers have worked for three years or more and at the present time there is very little hope that they will ever get paid.
"The volunteer system has gotten a good start among the laboratory technicians and it is rapidly spreading to other branches of work especially in the medical field. We shall soon have volunteer nurses, volunteer dietitians, volunteer X-ray technicians, etc. These volunteers are crowding out the paid workers, whose experience and skill are not enough to secure their positions for them when their employer's one aim is to 'cut the budget.' The volunteers are afraid to give up their 'jobs' because they will lose all contact with the work and might miss the chance of a paid position. They see the paid workers being discharged and the work being transferred to their hands but they stubbornly refuse to face the fact that they are being victimized. Each year a new crop of college graduates swell the ranks of these unpaid workers and further drag down the standards of their fellow-workers. Patients still pay high fees for laboratory tests but the laboratory technicians who carry out these tests are made to work for nothing. If they were slaves they would at least earn their food and shelter but volunteers earn absolutely nothing."
J. McGivney.

New York.
"I quite accidentally discovered 'THE CATHOLIC WORKER' while in Church the other day. Having nothing to do I began reading the paper and became immensely absorbed by its content.
"The first thing I noticed in the paper was a small article named 'Blowing the Dynamite.' This column I think explains the situation of the Church thoroughly. Not enough Catholic laymen are behind their religion fighting for it. From what I have noticed, the average Catholic either through ignorance of his faith is afraid to defend it when attacked by enemies, because he may not be able to answer all questions, or sometimes he takes the other side's part for some schismatic reason. What the Church needs most of all is the unrestrained backing of Her laity."
David Anderson.

Instituto Internazionale di Don Bosco, Torino (110), Italy
"Would it help to know that your excellent paper—THE CATHOLIC WORKER—has not only been read,

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

Daily Schedule

7 P. M.—Discussion led from the floor.
8 P. M.—Lecture.
9 P. M.—Discussion led from the platform.

Lectures for April, 1934

Tuesday, April 3—Dr. James J. Walsh, author of "The Thirteenth Century the Greatest of Centuries."
Wednesday, April 4—Professor Robert H. Connery of Columbia University on "Progress and Religion."
Thursday, April 5—Maurice Lavanoux, of the Liturgical Arts, on "The Crafts of the Church."
Friday, April 6—Father Gerald B. Donnelly, S. J., on "Catholic Dogma."
Sunday, April 8—Father John Corbett, S. J., on "Bringing the Mass to the Masses."
Tuesday, April 10—Miss R. Hunt of Sheed and Ward on "Catholic Books."
Wednesday, April 11—E. A. Carter, editor of *Opportunity*, on "The Race Problem."
Thursday, April 12—Dr. Elisabeth Lynsky, of Hunter College, on "The Situation in the Far East."
Friday, April 13—Professor James Vaughan, of Fordham University, on "The Thomistic Doctrine of the Common Good."
Sunday, April 15—Professor Harry J. Carman, of Columbia University, on "Industrial Concentration and Control".

Monday, April 16—Professor Lloyd Budwin Holsapple, of Manhattanville College, on "Some Medieval Solutions for Modern Problems".

Tuesday, April 17—T. P. Hunton, of the Cardinal Gibbons Institute, on "The Negro Question".

Wednesday, April 18—Professor Robert H. Connery, of Columbia University, on "Progress and Religion".

Thursday, April 19—Professor Ross Hoffman, of New York University, on "History and the Faith".

Friday, April 20—Father Gerald B. Donnelly, S. J., on "Catholic Action".

Sunday, April 22—Father John Corbett, S. J., on "Bringing the Mass to the Masses".

Monday, April 23—Professor Parker Moon, of Columbia University, on "Peace Preparedness".

Tuesday, April 24—To be announced.

Wednesday, April 25—Dr. Joseph B. Reilly, of Hunter College, on "The Social Ideals of Carlyle and Ruskin".

Thursday, April 26—George N. Shuster, of the *Commonweal*, on "Fascism and the Church".

Friday, April 27—Professor James Vaughan, of Fordham University, on "The Thomistic Doctrine of the Common Good".

Sunday, April 29—Professor Harry J. Carman, of Columbia University, on "An Agronomic Program".

Days With an End

(Continued from page 3)

but we see their danger from a different standpoint than do many others who oppose them as being the offshoots of Moscow thought.

We believe with the Pope that whenever the general interest of any particular class suffers and is threatened with evils which can in no other way be met, the public authority, the state, must step in to meet them. . . . "If within the walls of a household there occur grave disturbances of mutual rights, the public power must interfere." But note the italics—"which can in no other way be met."

Peter Maurin believes that the Pope is opposed to political action, that he welcomed the dissolution of the Catholic party in Italy and the Centrist party in Germany. "Organizations of Catholic Workmen" is another thing entirely.

So—though we say that Michael Gunn more nearly approaches in his idea the teachings of the Pope than does the NRA—we continue to cling to the ideal as held up in the gospel and in the encyclical on St. Francis of Assisi.

We shall not reach it we know. But that does not mean that there is no use trying.

but read with great interest and enthusiasm by American Salesians more than 5,000 miles away from home in Turin, Italy?

"And what a beautiful surprise to find that in the first number we read (Feb. 1, 1934) we find a mention of Don Bosco in your leading editorial.

"Perhaps you know that Don Bosco's method of depending on Divine Providence—begging and appealing continually—rather than on organized business, is still very successful. As an example, Salesian co-operators spread throughout the world are educating day by day more than 1,200 young aspirants for the foreign missions. (Of course, the number for the home missions is even greater.)
"Certainly your great work in God's hands will prosper."
Yours in Christ,
(Rev. Bro.) J. O'Loughlin, S.C.

P.S.—Just begged this dollar from my good Director. Hope you send me your paper for the next two years or so.

My good friend, and yours, Adé de Bethune, sent me the March number of THE CATHOLIC WORKER. I don't know when I have been so pleased and encouraged by any publication. It seems to breathe the spirit of Christianity as I have always felt it most profoundly. It has the warm good-will that I miss in countless journals—Communist and others devoted to the worker that I have seen these many years.

After all, isn't it true that we must always carry more love than hate in our consciousness? Surely

we must have good-will enough for the worker to offset our distrust and dislike of his exploiter. I get just such a message from your little paper, and from what Adé has told me I know that you and your associates are doing a brave and fine thing in this curious and muddled world.

CHARLES J. CONNICK,
Boston, Mass.

Enclosed herewith is a modest money order, in return for which may I ask that you send me at the letterhead address three copies of each issue of...a long table of superlatives are fighting to be inserted here...THE CATHOLIC WORKER. I hope to be able to send more before this "subscription" runs out. Your vigorous initiative deserves not only the Laetare Medal, but the Pulitzer Prize and the Bok Award...which may strike you as a strange way of expressing belated but most hearty congratulations. May THE CATHOLIC WORKER prosper into a weekly...into a daily.

R. F. GRADY, S. J.,
Woodstock College,
Woodstock, Md.

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

HERE AND THERE in the CATHOLIC PRESS

By Joseph Barnes Bennett

Is Social Justice making any definite progress? Are people being made more familiar with Catholic teachings and ideals in regard to social problems, or are the efforts of the clergy and interested laity being spent merely upon a handful of zealots here and there?

Judging from the headlines in the current Catholic Press, it would certainly appear that the knowledge is spreading. Look at this one, from a recent issue of the "Catholic Daily Tribune":

**Father Coughlin Gets
225,000 Requests for
Pope's Encyclical**

And it is encouraging to read that most of these requests for "Reconstruction of the Social Order" come from non-Catholics, showing a general public interest in the words of our Holy Father.

DO WE WANT SOCIAL JUSTICE? asks "The Pittsburgh Catholic," and evidently believes that we do, since it is printing a weekly series of two-column articles on the subject that are most enlightening.

From "The Monitor," official mouthpiece of the Archdiocese of San Francisco, we see that a "Speakers Bureau has been organized to address the general public on the principles of the Encyclicals."

Michael O'Shaughnessy's "Social Justice Bulletin" for March announces that sixty-three Dioceses in the United States have now officially approved of "The Catholic League for Social Justice."

The NCWC news service has an encouraging report in one of its recent releases—informing us that "thousands of new readers have been gained for Catholic periodicals as a result of the vigorous campaigns conducted during February—Catholic Press Month." And if these new subscribers will read their papers, instead of using them as library table decorations, they will certainly be better informed on the position of their Church in national life today.

From Narberth, Pa., comes word of a most unusual phase of Catholic Action. The mail man brought a series of pamphlets into the office, and upon opening the first one we saw the slogan, "Pius XI, we are here!" And the Catholic Information Society of Narberth is there, too—not only in their home town but in numerous Catholic parishes throughout the United States, conducting "a lay apostolate movement" among non-Catholics. This is done by direct mail—first a letter is sent, then a series of monthly pamphlets giving a brief, simple, yet comprehensive outline of the fundamentals of the Faith. The contents are not antagonistic towards the religion of the recipients, but are merely informative, giving the "Catholic side," and refuting in a polite yet firm way the usual calumnies broadcast about the Church. Those who receive the pamphlets are invited to write or call and ask information about doubtful points, and in every pamphlet they are reminded, "If it's anything Catholic—ask a Catholic."

The society keeps all their pamphlets set up in type, and will run them off at a very moderate expense for any parish group wishing to start such a movement. They also offer free of charge their suggestions and benefits of their experiences, and many parishes have taken advantage of their splendid co-operation to form local "Catholic Information Societies." (If you are interested in starting one for your parish, write to "The Catholic Worker" and we shall put you in touch with the Narberth group.)

Another splendid bit of work along this line is being done by

CATHOLICS ARE NAMED ON WELFARE BOARDS

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

New Orleans, La.—Five Catholics, including one priest, have been appointed to serve on the board of public welfare here which provides for the examination of all municipal expenditures for private organizations and agencies in the welfare field and administers funds appropriated for the relief of destitution.

The Catholic members are: The Very Rev. Peter M. H. Wynhoven, John X. Wegmann, William J. Guste, Charles I. Denechaud, and Norris J. Nolan. Father Wynhoven and Mr. Guste have been appointed for 10 years; Mr. Wegmann and Mr. Denechaud for eight years, and Mr. Nolan for six years. There are six other members of the board.

Ithaca, N. Y.—The Rev. William Byrne, pastor of the Church of the Immaculate Conception of this city, has been appointed to serve as a member of the Public Welfare Board, recently organized, for a term of five years. Before coming here Father Byrne was president of the Aquinas Institute in Rochester. The board is composed of six members, one of whom will be elected as an executive officer to be known as the Commissioner of Public Welfare.



Ade Bethune
Corporal Works of Mercy. II
Clothing the Naked

Coast Priest Is Named Dress Code Authority Adjustment Chairman

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

The Rev. James F. Cunningham, C. S. P., of the Church of St. Paul the Apostle, and Chaplain at the University of California at Los Angeles, has been named chairman of the industrial adjustment agency for the silk and wool industry in Southern California set up under the National Dress Authority of the N. R. A. The agency was set up by Edward W. Marcellus, of the national code authority for the industry, who came here from New York for the purpose.

The agency which Father Cunningham heads will receive complaints from manufacturers, workers, or the public regarding code observance, especially labor conditions having to do with hours of labor and wages. Father Cunningham will have two investigators, two advisers for the manufacturers and two labor advisers. Approximately 80 manufacturers with some 3,200 employees are engaged in the industry in this area.

The Ascension Club of Minneapolis. In a series of brightly colored folders they are presenting the Truth with a capital "T" to non-Catholics. After reading a brief explanation on "The Bible," "The Mass," etc., the reader is gently reminded that he can learn more by visiting the Religious Instruction and Convert Class, or by calling Father Coleman.

When parishes everywhere get the spirit of friendly co-operation and enlightenment to those around them that these two groups have, we are going to see our list of converts considerably more than the present annual 41,000.

Is War Justifiable? War Preparations Cause Questioning

Father Gillis Says "Killing of Conscience Supreme Crime"

Never before in peacetime and seldom in wartime, have we spent the hundreds of millions for war now being appropriated, according to a Federated Press story. Our navy air fleet is to be doubled, our army air force to be trebled. Our war trades are booming in panic days; employment in all industries is 69% of normal, but 112% in chemicals and 250% in aircraft.

We are selling scrap iron to Japan at 150% of normal and nitrates are pouring through the Panama Canal to Europe, Russia and Japan as never before. Chemical stocks boom in Wall Street as do other war babies and war commodities.

The Women's International League for Peace and Freedom tried and in vain to get a single Washington trade union leader to speak in opposition to the Vinson navy bill, which will cost anywhere from \$475,000,000 to a billion. Even if it means war, it also means jobs.

An interesting ethical question was brought up at one of the sessions of the Catholic Workers' School one night last month. A Swiss draughtsman, long out of work, posed this question: If you were offered a C. W. A. job designing battleships at fifty dollars a week, and at the same time a job in an all night restaurant at eight dollars a week as a cashier, which job would you take?

In a recent article of Father James Gillis about pacifism, he speaks of the man who says wars nowadays are to protect bankers' investments in foreign lands. He writes: "If the man who says that, or the man who listens and agrees, really believes the proposition, he dare not join the army no matter how persistent may be the appeal, or how fierce may be the persecution of those who will not fight. His conscience rests upon his convictions, and if his convictions are genuinely against war, he is guilty of sin and crime if he does not refuse to go into battle and persist to the end in his refusal."

"This, I need hardly say, is no 'crank' notion, no pacifist exaggeration. It is Catholic ethics. Whoever acts against conscience—his own conscience—commits sin."

"To instance a possible case. Recently we recognized Russia and there is much likelihood of millions being lent the Soviets from this country. Suppose Japan goes to war with Russia. Suppose, in order to safeguard our loan, and all the financial interests that depend upon it, we help Russia, sending arms, ammunitions and food supplies. Suppose Japan blows up some of our ships in the attempt to stop up the supply. Suppose Japan attacks Hawaii or the Philippines. Shall we then volunteer to fight Japan or submit to conscription? It all depends. If we are convinced that our participation in that war has its roots in the loan and the interests of the financiers; that it does not really concern us as a people, and that in consequence it would be for us an unjust or an indefensible war, then we cannot and must not take part under penalty of sin and crime."

"This little example is purely hypothetical. But before this generation passes away we may be plunged into a predicament that will be real and not hypothetical. In that event we must decide the question in accordance with conscience. Nothing is a substitute for

PARISH PROPAGANDA

What we very optimistically called the first step towards a daily CATHOLIC WORKER was taken last month when we bought a mimeograph machine with the money supplied us by a friend of the paper and started to issue daily leaflets which are distributed from Twelfth to Sixteenth Street every day by one of our willing helpers.

The leaflet which we call brazenly THE DAILY CATHOLIC WORKER supplements the monthly edition for, this parish at any rate. It begins with an excerpt from the liturgy of the day; quotes from the speaker of the night before at the Catholic Workers' School, comments on the speaker's views, and ends with a bit of an essay by Peter Maurin.

The work of a Catholic priest was the inspiration for this work, and the work of Communists was the reason that precipitated it.

The priest is Father Kennedy, of Milwaukee, who issues a bulletin for upper grade students in the parish schools every day, taking up current events and how they affect Catholics, problems in ethics and devotional subjects. We never fail to read his sheets which he so kindly forwards to us and the students are to be envied having these interesting bulletins.

The immediate Communist cause is the constant stream of propaganda which issues from Communist mimeograph machines and which one finds tucked into doors every day or so.

Why not a mimeograph machine in every school and every parish? A few days after we got the ma-

chine we sent our friend Miss Elizabeth Sullivan, who is devoting herself to the Spanish-Americans in the parish of the Miraculous Medal, five hundred copies of the story of Father Miguel Pro, which we reproduce in the children's column this month.

(In addition to the leaflets, we sent her during the month some furniture to help furnish a Porto Rican boys club in Harlem and six young Cathedral College students to help her teach three hundred children catechism and organize games. Furniture, the young men and the leaflets, all are propaganda for the Catholic cause.)

For the Italian children in our own neighborhood we are getting out this week the story of Don Bosco, who was canonized on Easter Sunday.

With the mimeograph machine we were sent two new helpers by our guardian saints. One was a friend of Peter Maurin, an Armenian poet, who was educated in Egypt, and who speaks some Greek, Arabic, Persian, and a few other languages besides his native Armenian and English, and he distributes the papers for us. We haven't discovered what use we can make of his languages yet.

The other helper is a young boy, Jimmie, who comes in every day to practice his catechism on our typewriter and to run the mimeograph machine, which he does more skillfully than any of us.

Jimmie is a Hungarian, and Mr. Minas is an Armenian, so we now sit down to table, French, Lithuanian, Irish, American, Armenian and Hungarian.

BOOKS

THE CHURCH AND WAR

"Even if no earthly powers cared for peace," says Father Franziskus Stratmann, O. P., in his book, *The Church and War* (P. J. Kennedy and Sons), which is the first complete examination of the problem of peace and war by a Catholic theologian since 1914, "the Church must always labor for it. It is her mission to heal the spiritual and bodily wounds of humanity through corporal and spiritual works of mercy."

"The wounds inflicted by war are denied by no one: so it is the Church's work to heal, or better still, prevent them. . . . Today all the nations stand armed to the teeth and therefore this universal readiness for war is pointless. The truth is, if you want peace honestly, then prepare for peace. Let the children be brought up with ideals of peace; teach them the barbarous folly of war."

Catholics who have reflected on the Church's stand in regard to war will do well to read this book by a German Dominican which points out clearly the path that Catholics are in conscience bound to follow along the ways of peace.

"The Church must teach—by sermons and catechisms. More important than all is prayer. Prayer is the way to union with God. . . . International associations for prayer exist and one Sunday a month is kept as the international communion Sunday. Inevitably this must breed a spirit of unity and charity."

"Nothing shall be impossible," not even perfect peace, if in our minds Christ is the Alpha and Omega of the peace ideal. Ipse enim est pax nostra."

conscience. Conscience would probably put an end to war if it were given its rights. But when wars arise or even rumors of wars, the first thing that is killed is conscience. And there is the supreme crime and the tragedy of war; not the killing of the enemy but the killing of conscience."

SECRET OF THE CURE D'ARS

We have added to St. Joseph and St. Teresa, the patrons of our House of Hospitality, a new guardian and protector—Jean Baptiste Vianney, better known as the Curé of Ars. Since our last reading of Henri Ghéon's *Secret of the Curé of Ars* several years ago, we seem to have forgotten a good deal, and it was only with a re-reading of Sheed and Ward's new edition of the book that we were reminded again of his dearly loved parish House of Hospitality for poor and homeless girls, "La Providence."

Its work, started in a one-room shack and always distinguished by its poverty during the many years it remained under his direction, became one of his greatest consolations, and its removal from his loving care by the order of his bishop was the last and greatest cross of the saint's life. It was to "La Providence" that he made his way every day for years for his meagre dinner, eaten standing up, of one or two cold potatoes, on rare occasions even three—although this last, as he confessed later, was "simply for pleasure." It was here, too, that he taught his children their prayers and their catechism, combining such rare simplicity and eloquence that the grown-up pilgrims to his village tumbled through the doors and windows to hear and profit by his lessons.

It was the poverty of "La Providence" that appealed to us especially, depending literally as it did upon providence to provide for its needs. There was never any regular source of income for the house—the Curé wore out the patience of his benefactors begging for his girls, and then appealed to his heavenly benefactors to supply what he needed—if need be, with miracles, which were often granted to keep the girls from starving. The only miracle we have needed so far for our House of Hospitality has been the miracle of generosity of its friends—from them, as from the Curé's friends, have come beds, bedding, rent, electricity, gas and clothes.

SELFISHNESS

The trouble with people in the world today is that they have become self-centered instead of God-centered. They are constantly engaged in thinking about their own interests; and instead of saying: "Of what profit will it be to God?" they ask: "What good will it do me, or where do I come in?" They have failed to learn the great lesson of Christ; the lesson namely, that, "He who shall lose his life, for my sake, shall find it."

That is why St. Catherine of Siena used to say: "Destroy self-love and there will be no more hell." Hell and self love being, in her estimation, one and the same thing. Where one is found the other will be also. And there never was a selfish man who was not a wretched and miserable one. Unless we learn this tremendously great lesson and take it seriously to heart, there is no hope of this world ever becoming a better place to live in, in spite of all the reforms and improvements that can be made.

This is a great age of political and economic research. Every day, almost, some new book or pamphlet is being gotten out on the great questions of the day; and with the hope that they will bring us nearer to a solution of our problems. But to one who looks a little deeper below the surface it is all very pathetic. No amount of political and economic research will ever be able to solve the problems of the world, nor help alleviate its misery. None but God alone can. We must return to the supernatural and there alone look for help.

The prophets of old knew this very well. In times of social and political upheavals, in moments of great national crises, they would go out into the desert to pray. They

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

SALARIES Vs. WAGES

A few interesting notes of salaries, culled from the figures of the Federal Trade Commission:

President E. T. Weir of National Steel—\$149,000 in 1930. (President Weir earned the title of "Shoot-a-Few" Weir in a recent strike of his employees, when he declared that the only way to stop such anarchy as strikes was to shoot a few of the strikers.)

President G. W. Hill of the American Tobacco Company—\$705,000 bonus in 1932, plus his salary of \$120,000; Vice-president C. A. Penn of the same company—\$577,000 bonus; Vice-president A. C. Mower—\$505,000. (Cigarette factory girls in 1932 were being paid less than twenty cents an hour.)

The chairman of the board of directors of Anaconda Copper—\$214,000 in 1932; the president of Anaconda—\$252,670. (Jobless Anaconda miners were wondering where their next meal was coming from.)

Lamont du Pont, president of the du Pont Company—\$99,999 in 1931. (This figure was to cut down his income tax.)

H. T. Parsons, president of Woolworth's—\$637,000 in 1932; eighteen other executives of the company got over \$50,000 each in bonuses that year. (Five-and-ten cent store salesgirls were lucky to get ten dollars a week for their long day's work.)

"By these principles of social justice one class is forbidden to exclude the other from a share in the profits."—Pope Pius XI, Forty Years After.

girded themselves in sack cloth and ashes and in fasting and penance besought God to relieve the miseries of their people.

And we must do the same. The time has come when extreme measures are required. We don't need more politics and economics; we need prophets. We need saints to call the people back to the worship of God. We have become timid and cowardly and are afraid to thrust ourself on the mercy of God. We don't love God any more with our whole hearts, our whole minds and our whole souls. We don't believe enough. And how can we rely on something in which we only half-heartedly believe?

There is only one way out of our trouble—a whole-hearted reliance upon the mercy and goodness of God; a complete forsaking of one's own self and a total contempt of our own well-being and indifference as to what may become of us. "Give me ten men who are thoroughly detached," said St. Philip of Neri, "and I will reform the world." This world continually requires saving and this saving can only be done by those who have saved themselves.

Savior to Come?

How do we know that there is not already some one on the way to save this world from the ruin into which it is about to fall? God has so often saved this world before, so why should he abandon it now? Surely there must be something in His divine plan which will rescue this world just at a time when it is about to fall into the blackest despair. And it but remains for us to pray that this help come about as speedily as possible.

I suppose people will laugh as they read this. "Poor fool," they will say in their hearts. But let these same people be reminded of the fact that Paul also considered himself a fool—a fool for Christ's sake. For the foolishness of this world, he held, was wisdom with God.

Charles Rich.

Music Notes

The recent concert of the Pius X School of Liturgical Music was an inspiring example of what can be accomplished in the perfect singing of the prayer of the Church. Even on the stage of Town Hall one felt the reverence that rendered the lovely Gregorian chant not only as perfect music, but as music prayed, or prayer sung. We wonder when our own Archdiocese will carry into effect the Holy Father's admonitions as to the appropriateness of Gregorian for the liturgy, following the example of Bishop Shlarman of Peoria, Illinois, who in a recent pastoral letter to his clergy on the liturgy, forbade the use of the unliturgical, semi-operatic airs which seem to be the choice of most choir-directors in New York. In this connection, it is interesting to note that the Archdiocese of San Francisco is offering free courses in the theory and practice of chant by the Director of Liturgical Music, to encourage the singing of parts of the Mass by the laity.

* * *

Four Saints in Three Acts, the Gertrude Stein-Virgil Thompson opera, presented an impressive, though hardly illuminating picture of St. Teresa of Avila—of two St. Teresas, in fact—and St. Ignatius and thirty-four other saints, mostly imaginary. The somewhat ecclesiastical music was more satisfying to the average listener than the saints.

* * *

In addition to the radio in THE CATHOLIC WORKER'S kitchen, we now have the added musical pleasure of harmonica concerts by one of the editors. Harmonicas threatened to become a plague around the office when two others of the office staff provided themselves with them. Visitors may, if they care for the strains of "The Wearing of the Green" piped from the kitchen regions, drop pennies in the box at the door.

"Corporations Have No Souls"

Michael O'Shaughnessy

The popular saying that corporations have no souls is a truth, vastly more significant than the thoughtless who repeat it realize. It is the crux of the problem which has defied solution by organized government, for the last four hundred years, viz: the power of government to compel corporations, formed for profit, to function in the public interest.

In the year 1600, Queen Elizabeth chartered the East India Company, which event may be regarded as the beginning of the capitalistic system as we know it today. This enterprise and many others of the same character were outlawed as public nuisances by Parliament, in the Bubble Act of 1719. In spite of this reform, joint stock companies continued to increase in great numbers in England and Parliament, finding that such activities had to be tolerated, adopted in 1825 the wiser course of trying to regulate what it could not suppress. More effective control was attempted in the Act of 1844, when certificates of incorporation were required. In 1862, further measures of control were added, including the limited liability feature. By several further Companies Acts, Parliament has attempted to protect the people of England from the greed of company promoters, directors and managers.

Since the appearance of the industrial corporations in the United States in 1813, our Congress has made several efforts to compel corporations to function in the public interest, notably in the Sherman anti-trust law and in railroad legislation. The several States have established government regulation of public utilities. The political power of corporations to influence legislation, however, has to a large extent, nullified these efforts to protect the people from the rapacity of corporation promoters, directors and managers.

Corporations have no souls. Here is the root of the trouble. Man, a creature of God, has a conscience, which impels him, whether he realizes it or not, to a greater or less extent, to obey the laws of God. The corporation is a creature of the State, an artificial, unhuman device, used by men to enable them to avoid their moral responsibility and to overreach their brethren in business. The corporation is a "Frankenstein" that is destroying its creator. It is through this instrumentality principally, that wealth has been accumulated in the hands of a few and social injustice wrought among all peoples throughout the world.

An effective solution of the difficulty, arising from the complication of divided authority over corporations by the several States and the Federal Government, would be that all corporations doing an interstate business, would be required to take out Federal charters, which could be so drawn as to make their continued existence dependent upon their functioning in every detail of their operations, in the interest of all the people. Such a reform would facilitate social and economic reconstruction to avert grave social disturbances in the future.

The above editorial is reprinted from The Social Justice Bulletin for March.

A great mistake and a serious fault have been committed by breaking with the oldest traditions of the Church and by ceasing to carry the Gospel into the world where politics and sociology exercise their activities. For this reason the world has escaped us and present-day society has been profoundly secularized. It has become not only secular, but anti-Christian and atheist.—LEON GARRIGUER.

SHOWS CHILD LABOR AMENDMENT GUARDS CATHOLIC RIGHTS

It seems as if the whole question of approving or not the proposed Child Labor Amendment to the Constitution really resolves itself, as far as Catholics are concerned, down to one great big IF....

All of us seem to agree that the exploitation of the labor of minors is deplorable; that the several states have been remiss about doing their individual duty in regard to the problem; that IF the proposed amendment could be made more unequivocal we might approve its adoption IF some other word than "labor" was used; IF the age limit was less than 18 years; IF we could be sure that its adoption did not imply "Russianizing our children."

In short, the Catholic opponents of the present bill say, "we'd like to safeguard these hundreds of thousands of children, but we don't dare to trust our lawmakers to protect the rights of Catholics!"

Just for a moment let us, as Governor Smith used to say, "Look at the record." According to statistics gathered by the Federal Office of Education, 91 percent of all private elementary schools reporting to the Federal Office of Education have religious affiliation or control. There are, also, two thousand or more denominational high schools and academies.

Add to these the private and commercial schools, denominational colleges and universities, and you will have a general idea of the huge group that would be affected by adverse interpretation of the word "labor" as having to do with education.

Power of Lobbies

The shocking results of adopting the Eighteenth Amendment into the Constitution are generally held up by the opponents of the Child Labor bill as a sample of what control of Congress can be obtained by a strong lobby.

Yet to us this very example of the power of denominational control, carried on as it was largely by the Methodist Board of Temperance and Public Morals, the Anti-Saloon League and the Women's Christian Temperance Union, is one of the strongest indications of the improbability of the enacting of any law under the guise of "labor" that would have to do with schools.

For, while the greatest proportion of these private denominational schools are operated by the Church, we cannot believe that these major Protestant groups that control the balance of them, and who admittedly have had such a strong lobby, are any more anx-

ious than we to have Government control of their institutions.

For Congress at some future date to legislate away the rights of Catholics to educate their children as they see fit would certainly necessitate the most rigid discrimination against Catholics by name if this other great group is to go unmolested.

Preceding such action, the several states themselves could and would wield a much more penetrating and terrible persecution with the powers already relegated to them, than would be permitted by this enabling act.

The great objection on the part of Catholics at the setting on the age limit at 18, is, we think somewhat justified. We agree that a great many of our youths between the ages of 16 and 18 do not belong in the kind of schools which we have at present provided for them. They are, generally speaking, better off working.

Better off working, because we have failed to provide for them the most important, yet the most neglected educational assistance—vocational training.

Vocational Training

Why cannot a boy who has the making of an excellent tile setter or printer or cabinet maker learn the rudiments of his future trade under the eyes of the Church and the best teachers available, instead of having to acquire skill by working for a pittance under insufficiently adept foreman or taskmasters of one kind or another?

The primary reason for setting such a high age limit was in order to protect the physical welfare of minors employed in hazardous occupations for the number of accidents to this group of minor employees has increased appallingly since the onset of the depression.

We cannot conceive of even a religiously hostile Congress being willing to assume, not only the expense of educating millions of children being taken care of now by denominational schools, but so framing labor laws that minors supporting or helping to support dependents would be forced out of gainful occupations, and thereby throwing the support of families thus maintaining an existence, back upon the government.

Really, it seems that since the bill was partly framed by Senator Walsh, "himself a Catholic, and Msgr. John A. Ryan of Catholic University, and has the support of such men as Father O'Hara, vice-president of Notre Dame, that we should have, considering the good that will come of it, a little faith that our rights as Catholics will be safeguarded.

THE NEGRO PROBLEM

The Negro problem is with us to plague us for ever and ever; but it is more our problem than it is the Negro's problem. The Negro did not come here. He was brought here, much against his will, and it would be barbarous to mistreat him because he is here and is now in our way.

Now that the Negro and the Negro problem are here to stay, it would be well to handle it with some intelligence. For the white workers in the United States, the most unfortunate thing would be an unfair treatment of the Negro, because such unfair treatment spreads to the white worker as certainly as a plague spreads from a Negro colony to the whites.

A Negro population barred from any rights, and unable to secure living wages, will form a most convenient reservoir of labor for employers who have no desire to pay fair wages to anybody, white or black.

The white man who claims to be unable to make a living unless he is given a handicap over the black must be the kind of sport who would be hustled off a ball field;

and the white man who looks on complacently while the Negro is shut out from a chance to make a living is setting the stage for wage reduction for himself.

An enlightened labor organization would recognize no color, but would contend for fair wages for all alike.

The "Negro problem" is only another of the thousands of absurdities forced upon a world which bars its workers from a place to work, and reduces them to standing idle in the market place.

Henry J. Foley,
Jamaica High School.

A Daily

The latest acquisition of The Catholic Worker is a mimeograph machine with which we are printing a Daily Catholic Worker, consisting of one page. See story on page 5.

Workers' School

Have you visited The Catholic Workers' School which is open every night from 7-10? This is the last month. See schedule on page 4.

Chiselling Condemned By Fr. Wynhoven

San Antonio, described as the "worst spot in the United States for workers," is to be the seat of a regional labor board, Senator Wagner, chairman of the national labor board, has promised Maury Maverick, prominent San Antonio resident. Maverick laid before Wagner a brief outlining outrageous labor conditions in the Lone Star State. The nearest regional labor board is in New Orleans, which is a thousand miles from some sections of Texas.

Maverick also visited President Green of the A. F. of L., who was surprised to hear that Texas is as much industrial as agricultural and that it is packed with cesspool industries such as pecan shelling, which pays as little as 4 cents an hour to women. In San Antonio, ten to fifteen thousand workers are employed in pecan shelling.

"The whole mess is so great that I hate to talk about it," said Father Peter Wynhoven, chairman of the New Orleans regional board, after visiting San Antonio. "Wages are too low, some persons making only \$3 a week, while the minimum scale under the President's plan is \$12 a week. I never saw so much chiselling."

Maverick pointed out that Texas has the biggest oil fields in the world, with 22,000 employed in the petroleum industry. The state also has cigar factories, textile mills, iron and steel works, and car foundries. It boasts the largest prison factory in the world, and San Antonio is the second largest cotton dress goods manufacturing center in the country.

The right to organize, as stated in Section 7a of the recovery act, is violated right and left in Texas. Maverick told Federated Press. Workers are so poorly paid that they find it impossible to send representatives to New Orleans to lay their case before the nearest regional labor board. Appalling low wages are paid Mexican and Negro workers, particularly in the citrus and vegetable fields along the Rio Grande, important source of winter vegetables. (F.P.)

Food prices for the past month, the University of Buffalo reports, were 24% higher than a year ago.

The Sequence

Victimae Paschali Laudes
from the Mass of
Easter Sunday

Angel: O Christians, bring forth your sacrifice of praise unto the Paschal victim.
For the Lamb hath redeemed the sheep
And He, Christ the sinless One,
Hath sinners to the Father reconciled.

Together, in a strange battle
Death and Life have striven;
The Prince of Life who died
Now lives and reigns!

Say to us, Maria Magdalene,
What thou sawest on the way.

Maria: I saw the tomb
Wherein the Living One had laid;
I saw His glory
As He rose again,
Two Angels, linen and the binding clothes.

Angel: We know now indeed
That Christ has risen from the grave.

Christians: Hail! O Victor King
And raise us from the death of sin
By Thy saving mercy. Amen.
Alleluia!

ST. CATHERINE



Ado Bethune

Together with this picture, we were going to run a poem by Alice Meynell which told how St. Catherine visited a young man in prison who was in despair at the thought of death, and how with her help, he faced death manfully.

Instead of that poem, however, we are running the newspaper item printed below. Surely St. Catherine must have been at work here!

Berlin, Feb. 22 (U.P.).—The newspaper Voelkischer Beobachter reported today that an unnamed Catholic prison chaplain had been dismissed and put under protective custody in the State of Hesse.

The charge was that he "conveyed to a condemned Communist, before his execution, the idea of dying a martyr, like Christ," with the result that the condemned man went to the scaffold composed.

Nazi Party headquarters at Frankfurt, commenting on the incident, said that the priest's act was one of blasphemy, and added: "There is no room in the Third Reich for such people."

"Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."—POPE PIUS XI, Forty Years After.

Labor Says Capital Controls Codes

The appointment of John L. Lewis, President of the United Mine Workers, to the national bituminous coal industrial board, the code authority, calls attention to the growing control of code administration by capital. Of the seventeen members of the coal board, nine are operators. Seven are former operators or technicians formerly employed by the larger companies, and Lewis is the only union member of the board.

The monthly business survey of the A. F. of L. points out that labor has union representation on barely a dozen of the 230 codes, and that fact coupled with this denial of union representation on the code authorities means the doubling of membership in company unions in the past year.

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

Ambridge Violence

(Continued from page 1)

up the strike and the union. The American Bridge Co., which was in no way affected by the walkout, paid \$5,934 towards the \$24,000 expended on deputy service. The Jones & Laughlin Steel Corp., whose plant is across the river from Ambridge and which was likewise unaffected by the strike, loaned 50 men to be deputized and sent over to shoot down the strikers. This testimony was given by the sheriff and county controller of Beaver county.

Catholic Attitude

Catholics are opposed to class war and violence. But this perfectly sound attitude too often makes them take an unfair and biased attitude towards labor.

Strikes are the result of unfair wages and often bad working conditions. Strikers cannot afford to advertise (as the Parmelee Bus Company did in full page broadsides in the New York Times) so they express their grievance to the public by picketing either singly or in mass formation in front of the mill or factory where they have been working. The picketing is not only to advertise their grievance and try to influence public opinion, but also to keep scabs from taking the jobs and breaking the strike.

In view of the approaching strike in the auto industry, automobile manufacturers are advertising in Chicago papers for workers who, if they take the jobs left by strikers are scabbing on their fellow workers.

But how does class war begin? The offensive is only rarely from the workers themselves, although at the time, the bought press is only too willing to print the story which will arouse feeling against the strikers.

Recent Riot

More evidence as to how riots are provoked came out in an official inquiry into the breaking up by the police of the Scottsboro protest meeting up in Harlem a few weeks ago.

Chief Inspector Lewis J. Valentine presided at the official inquiry and protested against the use of tear gas bombs by the police. "All the evidence," said the inspector, "shows that there was no disorder until the police arrived."

"The wage paid to the workingman must be sufficient for the support of himself and of his family."—POPE PIUS XI, Forty Years After.

Dividends Rise

"Dividend resummptions, extras and special payments testify to the fact that stockholders are sharing in the general upturn in business," says Wall Street Journal (January 10, 1934), adding that Directorates are adopting a liberal attitude toward dividends. A flood of what this Wall Street organ calls "extra dividends, resumption of disbursements, and payments on account of accumulations" have continued "to flow from corporation treasuries," especially since the ending of the 5% tax on dividends, January 1.

Dividends of more than 85 million dollars were distributed in 1932 by 26 New York banks, according to a report just issued by Clinton Gilbert & Co. Guaranty Trust Co. heads the list with a payment of \$18,000,000—the same yearly rate it has maintained since 1930, which itself was a substantial increase over its 1928 and 1929 dividends. Chase National paid out \$11,470,000 and First National \$10,000,000, the latter having maintained this same annual rate of 100% on capital stock since 1928 (and earlier).—"Economic Notes," Labor Research Bureau, January, 1934.

"In the Catholic program, the two objectives are: the enfranchisement of the unpropertied and their advancement to the state of ownership. These objectives are to be obtained 'through a wage of sufficient size' to warrant private ownership for all."—FATHER FRANCIS J. HAAS.

RABBIT-WARREN FIRE-TRAPS BURN BODIES AND KILL SOULS

"There is no single thing so important to New York and to the United States, as to provide decent, comfortable houses for people to live in. There is no phase of our new program and our new attitude which can have such lasting significance." Thus Tenement House Commissioner Langdon W. Post closed a talk which he gave over the radio recently, in which he described the conditions met with, the immediate remedies for them, and the ultimate goal of the Municipal Housing Authority, of which he is chairman.

It is hoped that other States will follow New York's example in authorizing the creation of municipal housing authorities, one of which has recently been set up in the City of New York.

Burnt Offerings

In the City of New York alone 67,000 monuments to greed flourish. Like the golden idols of the ancients, they too, receive their burnt offerings. More than a score of people each year, are in fact sacrificed. Since January first of this year of Our Lord, 1934, more than forty humans, most of them children, have been victims of their fires.

This story applies not only to New York, but to hundreds of other cities throughout the country, whose slum conditions are as bad, in proportion to their size, and whose housing laws are as inadequately enforced, as New York's. Witness, for instance, the horrible holocaust that occurred in a wooden firetrap in Lynchburg, Va., used to house homeless men and boys.

Old Law Tenement

The type of tenement houses referred to as "old law" were put up, during the last four decades of the nineteenth century, mostly for the purpose of providing cheap rooms for millions of immigrants who were coming to this country. Although their type was declared illegal in 1901, yet, according to Commissioner Post, scarcely one-fourth of them have since been either reconstructed or demolished. In other words, they continued to be occupied by thousands of people too poor to live elsewhere.

Light? Air? Sanitary conveniences? For what? For foreigners? Of course not, so the builders economized on windows, on lightwells, on floor spaces and decent stairwells. What did they either know or care about the ravages that disease and crime and immorality were making in their holdings? Nothing. Just as long as the rabbit warrens they owned, and which covered 80 to 100 percent of the plot upon which they were built, provided an income.

From his office in the Municipal Building, Commissioner Post can look down on a good part of the very area that he, as commissioner and chairman of the Housing Authority is trying to eliminate as a slum.

Just below him, and stretching for blocks and blocks, is the lower East Side. Away up further, you can see the towers of Williamsburg bridge, which link to it the second worst area. The third most deplorable district is in Harlem.

As Tenement House Commissioner, Mr. Post's immediate work has to do with the inspection of the building in these areas, and forcing the owners to comply with the laws in regard to fire hazards. The very worst are to be ordered evacuated and demolished.

To help him in this work Commissioner Post has a staff of about 250 investigators, to say nothing of a great many unofficial assistants as well. The waiting room of his office is generally filled with people to see him. Some want to report violations. Some are looking for jobs. Some inquire anxiously whether their particular section is

to be demolished, or their house evacuated.

Owners' Opposition Dies

According to one of the Commissioner's assistants, there has not been very active opposition to the work being carried out. Some owners have refused to comply with the demands for improvements to be made. But generally a sort of apathy exists. The properties no longer are the gold mines they used to be. So owners are more or less glad to have them taken off their hands.

The tenants? They too, are apathetic, on the whole. They are somewhat suspicious, but when other quarters are provided for them, they move without much ado. Having lived practically all their lives under such difficulties, they are not overly enthusiastic about changing.

It is estimated that it will take fifty years to really undo the work that the money mad realtors of the golden age of immigration did so thoroughly.

First the houses must be inspected. Then through the co-operation of the various Relief and Welfare agencies, other quarters must be found for the tenants, at rents they can pay.

Future Action

Demolition must be accomplished before any new project begins. The Authority cannot buy an unoccupied plot and proceed to erect model dwellings on it. First the old must be razed. Then the new can be commenced, but not necessarily upon the old site.

The Municipal Housing Authority will be able to draw upon 25,000,000 dollars which was set apart from the PWA funds. It will also have the power to borrow money, and to issue bonds in order to finance the work.

"But it must be clearly understood that this is only a small beginning," said Commissioner Post. "With twenty-five million dollars we may be able to build between twenty and thirty blocks of apartments to house perhaps thirty or forty thousand people.

"At a conservative estimate it would cost something like a billion and a half dollars to tear down and rebuild only the worst slums in New York City. And even if this money were immediately available it would take years to accomplish the task.

"What we can do and what we hope to do, is to demonstrate that governmental housing is feasible and practical...for government housing is economically sound, and in addition it provides one of the very best means of giving employment to some of the millions who are still out of work."

Msgr. Conroy Chosen Labor Dispute Arbiter

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

Fort Wayne, Ind.—The Rt. Rev. Msgr. Thomas M. Conroy, Rector of the Cathedral of the Immaculate Conception here, has been asked to serve as arbiter in disputes over wages, hours of labor and practices between employers and employees in the dry cleaning and dyeing business in this city, and has accepted.

The employers, representing virtually all the dry cleaning establishments in the city, have a committee of five members and the employees a similar committee. The two committees asked Monsignor Conroy to serve as arbiter of their disputes, and he agreed to accept only on the condition that there was not a single dissenting voice on either committee as to his selection for the post. He was informed that he was the unanimous choice of both groups.

Both committees have agreed to accept whatever decision the Monsignor makes.

Advice to Parents

By ELLA FRANCES LYNCH
Founder of the International League
of Teacher-Mothers

Of schooling, the great majority of children are getting much too much. But they are being denied an education, which is the preparation for life that children get before schooling begins. Take the word of a teacher, there is no such thing as a good school for a child sent outside the home for instruction before he knows the things he should know.

The life of St. Benedict reads like a glorious romance. At the age of fourteen, when too many modern boys and girls have their minds naturalized to unhealthy excitement, misallied recreation, Benedict, "instructed with learned ignorance and furnished with unlearned wisdom," comparing earthly values with the life taught in the Gospels, set out from Rome to learn God's will in silence and hard work, prayer and meditation. By studying his rules written for laymen who wish to live uprightly, parents would learn how to escape devilish pitfalls in child-rearing.

Make the child do regular work! The having to do a set thing at a set time every day strengthens the character and gives the child a certain determination in his whole bearing. In this way you bring order into life, body and mind. There must be a certain amount of hard, serious work connected with education, and the earlier this becomes habitual before the age of twelve, the more easily will new orderly habits be established. At about twelve the character begins to form, and although the child may be as far as ever from being able to form correct judgments, it becomes increasingly difficult to use compulsion. Unless he is well accustomed to them, regular tasks are then drudgery. Of course, discretion must be used by the teacher-mother, who must never become a task master and slave-driver. There must be "moderation in all things," even in our noblest aspirations, but make the youngest child conscious of his duty to save steps, to conform to your plans, to take unobtrusively his turn at the daily grindstone.

A fixed habit of work would cut down nine-tenths of the school failures. American pupils are notoriously averse to fundamental brain-work. Teachers waste a universe of energy trying to impart the learning which children would get by spontaneous effort if their parents trained them by St. Benedict's rules. Work, he says, is a means to the goodness of life. The great disciplinary force for human nature is work; idleness is its ruin. Work is the first condition of all growth in goodness. In the order of discipline, even prayer comes after work, for grace meets with no co-operation in the soul and heart of an idler. Work is not the condition peculiar to slaves. It is the universal lot of man, and essential for him as a Christian. So Benedict would give the newly-arrived novice a bill-hook and set him to clear away briars for the making of a garden.

The Benedictine Rule is particularly fitted to enlighten parents, as the whole framework and teaching is intimately connected with domestic life, which was the founder's ideal for his monastery. Taken for granted was each member's willing acceptance of his social duties and responsibilities, obedience, the continuous discipline of work and self-denial, the return to God in prayer. In Benedict's conception of the Christian character, no necessary work is foreign to it; prayer is co-extensive with the whole life, and life is not complete at any point unless penetrated by prayer. "Live, work, pray, and save your soul," says the quiet, gentle, dignified, strong, peace-loving St. Benedict.

If a mother, instead of pleading lack of time, knowledge, patience, culture, energy, self-confidence, will just leave undone some of the things she now thinks so important and will take that time to teach her children, she will find that instead of being stupid, naughty, lazy, disobedient, or "nervous," they are really very bright and sweet and lovable, and that her efforts in this direction bring their daily and hourly reward.

(These excerpts are reprinted from *The Echo*, Buffalo, N. Y.)

Communists Welcome Negro Visitors

(Continued from page 1)

practical demonstration of human brotherhood. As one person, whom I happened to know, said: "In this organization there is no discrimination; if anyone comes in who isn't willing to subscribe to this stand, he is put out at once!"

Well, in this same neighborhood are several Catholic institutions, and three of them in the eastern part, that inhabited mostly by colored people, have had a good deal of attention of late. One is a maternity hospital, whose folder, distributed one bright Sunday morning at all masses, makes it quite clear that it is intended only "for mothers of the white race." The second is a home for homeless boys, quite a worthy enterprise in this much neglected field, except that, as we are informed, colored homeless boys will find no welcome there. The third is a parish church whose pastor gained a good deal of newspaper publicity recently because of his uncompromising remarks about colored people and because of his temporary success in blocking the occupancy of a building on the same street by one of the relief stations which had a large number of colored clients (all residents of the neighborhood, of course).

Fathers Gillard and Carroll, in their recent articles in "America," certainly struck the key of the situation when they said that we often over-emphasize Catholic evidence and under-emphasize evidence of Catholicity. Place yourself in the position of the non-Catholic,

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

white or colored, in the Central Section of Chicago. To which appeal would, you be more likely to respond: to the "beautiful liturgy" and sound theology of the Church, or to the practical demonstration of human brotherhood of the I.L.D.? And then place yourself in the position of a real Catholic, either white or colored, in the Central Section of Chicago. What would you think?

ARTHUR G. FALLS, M. D.
Chairman, The Interracial Commission of The Chicago Urban League.

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

SCHOOLS FOR NEGROES WORK OF SISTERS

The life of the two sisters, Mrs. Louise D. Morrell and Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament for Indians and Colored, is a perfect example of the ideal of personal responsibility. These two sisters have devoted their lives and their personal fortunes to founding schools to saving souls throughout the United States.

I had the pleasure of meeting Mrs. Morrell in New York last month and talking with her about the St. Emma Industrial and Agricultural Institute down in Rock Castle, Virginia, which she founded as part of her great work.

"Early in the nineties we started with an old Southern plantation of 1,700 acres," she said. "Mother Katherine Drexel took half the land and started her St. Francis de Sales Institute, which is a convent school for colored girls. I took the house and started to work to build up a trade school for negro boys. Six years ago, the Benedictines from St. Vincent's archdiocese came and took charge of the school."

You hear much about progressive education for children and here is a "progressive" schooling such as modern Liberals dream of and have not yet achieved. In addition to a preparatory course following the approved classical lines, there is a trade school course which includes automobile mechanics, baking and cooking, blacksmithing and iron working, carpentering, electrical work, masonry and plastering, tailoring, upholstery, woodworking, etc. There is also an agricultural course.

The course in agriculture includes field crops, dairying, poultry production, swine production pastures, truck gardening, orcharding, farm engineering, management and accounting.

The same kind of a course that the sons of our western farmers go in for at the state universities the middle west.

Mrs. Morrell is the foundress and benefactress of this school. Her interest in the education and in the spiritual and material well being of the Negro in America has been indicated by her benefactions since the founding of St. Emma's.

Her sister, Reverend Mother Katherine, and the Sisters of the Blessed Sacrament, maintain more than thirty-two schools in the United States for the colored.

The trend in education is now toward the industrial and agricultural. For many decades everyone wanted his child to have a classical education and the foolish hankering of parents who had been deprived of this classical education, to give their children what they themselves missed, led very often to the mis-education of the young. Young people who should have been in trade schools learning some occupation which would fit them for the business of life, were kept poring over their books.

In this depression we are recognizing that. I was talking to a woman in the department of labor and she was mourning the lack of trade education facilities in the city schools. Children had to go in for the stereotyped and often useless education decreed for them by their ambitious forefathers.

Negroes, too, were influenced by these educational prejudices and when the St. Emma Institute was founded there was some opposition to it from negroes who said that it tended to fit them for servile work rather than for white color jobs.

But such attitudes are long since forgotten and the school is a success and an example as to what needs to be done not only for negroes but for whites, in the way of education.

OUR CHILDREN'S CORNER



Dear Mabel Egan:

Why didn't you send back your picture of Mike Gunn and his supper table for use in the paper? We all enjoyed the picture very much and if you will send it on to us we will use it for the next issue of the paper. Only space the figures much closer together to show how crowded we were. And tell your brother Jerome to write us a letter, too.

The Editor.

Teresa went to Easter services down in Mexico four years ago and the Easter services there are very colorful. There are no pews in the churches out in the villages, so the women and children sit on the floor and the men stand up all around. Altar boys climb upon the roofs of the churches and throw down flower petals through the windows, and more boys let off giant firecrackers from the roof. Birds are hung in cages all around the church to add their sweet singing to the choir, and the altar is drenched with flowers. Teresa enjoyed the services very much, sitting on the floor playing with heaps of the flower blossoms. She was a very little girl then and wasn't very composed in church.

Italians bake beautiful birds made of cake dough for Easter parties and inclose in the middle a hard-boiled egg. Mrs. Rubino, upstairs from the CATHOLIC WORKER, sent us one which looks much like a rooster, clasping an egg in his

middle, with two overlapping feathers. She showed us her table laid out with the baked birds, peacocks, hens, roosters—all cooked with the egg in the middle.

Easter costumes are different in other countries. In Mexico they pierce little holes in colored eggs and blow out the inside and fill them with water, and then the children, and sometimes the grown-ups, too, throw them at each other.

We have a kitten around our house now—a beautiful, though skinny, black and orange one with white toes. We were eating breakfast the other morning and heard a most plaintive yowling, and there out in front of the CATHOLIC WORKER School was this tiny thing, not many weeks old, making her plaint. Taken in and fed and curled up in a special blanket appropriated for her, she looked so much like a little fuzzy caterpillar, that the children have decided to call her Pillar, an abbreviation of caterpillar. And since Pillar, which is almost the same as Pillar, is a Spanish name, they have decided that the cat is a Spanish cat, a special kind of cat, you see.

Write us and tell us about anything that interests you, from cats to social justice.

A Good Prayer For a Child

"Keep me, O Lord, as the apple of thy eye. Protect me under the shadow of thy wing." PS. 16.

ST. JOHN BOSCO, FRIEND OF CATHOLIC WORKER YOUTH

Don Bosco has been so dear a friend of THE CATHOLIC WORKER that this month when we report his canonization is a most happy month for us.

Don Bosco was a very poor boy who worked on a farm out in the country. He had to earn his edu-

working at different kinds of trades. All this work came in handy for him later on when he was starting his institutes for boys.

Don Bosco was a great athlete and used to win children to him by his prowess and feats as a juggler and even as a tight-rope walker. Learning catechism was a pleasure to his young charges, because he used to take them out on long walks through the country on picnics and teach them as they walked along. There was a great deal of singing, too, and now, in memory of their founder, the Salesians have much music in their churches. At the little church of Our Lady Help of Christians, over on Twelfth street, which is conveniently near THE CATHOLIC WORKER office, there is a sung mass every morning at seven and eight. The voices of the Italian girls in the choir are beautiful and the music is a great aid to devotion.

Don Bosco, after he became a priest, started his work with just one boy. He began at the very bottom in the simplest way possible, teaching just one boy his catechism, and within a few weeks he had dozens. Pretty soon he had so many homeless boys, jobless boys, poor young working boys who often had to sleep in doorways around Turin, the city where Don Bosco was stationed, that he had to find a house for them. He started with just a few rooms, and time and again he had to move because querulous neighbors objected to the joyous shouts of his charges. But eventually he found the money and the buildings for his work, and now his institutes are all over the world, and the order which he founded has its priests in many, many countries.

Don Bosco named his order after St. Francis de Sales, the gentlest and the kindest, besides being the most cultured, of saints.



Adel Bethune

cation for himself, working night and day, sleeping in any old place he could find to sleep and eating what he could get. Many times he earned his board and lodging by