Are Newman Clubs Enough?

“I first became interested in Newman Clubs,” said Father John Corbett, S.J., in a recent interview, “when I was stationed at Fordham, across the street from Theodore Roosevelt High School, and discovered the shocking number of Catholic children there who were receiving no sort of religious instruction.

“There was a Newman Club, of course, but when I inquired into its work, I found that it was purely social. ‘You can’t get the kids here if you’re going to preach to them,’ the teacher in charge of it told me. ‘You have to give dances for them.’

“So you have a situation where either the Newman Clubs are distinctly religious in character—and then only those children come who would not neglect their religious training anyway; or else you have Newman Clubs which are organizations for giving dances and having a Communion Breakfast once a year.”

Father Corbett spoke of one zealous Catholic teacher in George Washington High School who knows every Catholic in her school personally and sees that they get to Confession at least once a month, who gives her time to interesting their parents in pastors in their duty of providing real religious training for them, and who arranges lectures for her Newman Club by priests at least once a month on subjects connected with literature or drama. Another teacher in Bryant High School brings her club once a month to the Cenacle convent, where they have a religious instruction, go to Confession, and finish with Benediction a day spent in truly religious surroundings.

“There are other teachers in other schools, too,” he said, “who give generously of their time and energy in their efforts to counteract the purely secular training of the public schools. But that is not the true answer to the problem. The answer lies with the pastors of the parishes. It is they who have the facilities for providing religious instruction. And it is they, not the teachers in the public schools, who have the responsibility before God.

“There should be one priest appointed for a diocese whose sole work would be the religious education of public school children. It would be up to him to delegate a priest in each parish to register the children there attending public schools. He would aid in the organization of weekly classes for them, receive reports (Continued on page 8, column 2)

To the Bishops of the U. S.

A Plea for Houses of Hospitality

By PETER MAURIN

(The following is an address by Peter Maurin, one of the founders of The Catholic Worker, to the unemployed, at a meeting held last month at the Manhattan Lyceum, and is reprinted here at his request in order that it may be sent to all the Bishops and Archbishops meeting at the National Conference of Catholic Charities in New York these first days of October, 1933.)

THE DUTY OF HOSPITALITY

1. People who are in need and are not afraid to beg, give to people not in need the occasion to do good for goodness’ sake.
2. Modern society calls the beggar broken and pandhandler and gives him the bum’s rush.
3. But the Greeks used to say that people in need are the ambassadors of the gods.
4. Although you may be called bums and panhandlers you are in fact the ambassadors of God.
5. As God’s Ambassadors you should be given food, clothing and shelter by those who are able to give it.
6. Mahometan teachers tell us that God commands hospitality.
7. And hospitality is still practiced in Mahometan countries.
8. But the duty of hospitality is neither taught nor practiced in Christian countries.

THE MUNICIPAL LODGINGS

1. That is why you who are in need are not invited to spend the night in the homes of the rich.
2. There are guest rooms today in the homes of the rich but they are not for those who need them.
3. And they are not for those who need them because those who need them are no longer considered as ambassadors of God.
4. So people no longer consider hospitality to the poor as a personal duty.
5. And it does not disturb them a bit at the expense of the taxpayer.
6. But the hospitality that the “Muni” gives to the down and out is not hospitality because what comes from the taxpayer’s pocketbook does not come from his heart.

BACK TO HOSPITALITY

1. The Catholic unemployed should not be sent to the “Muni.”
2. The Catholic unemployed should be given hospitality in Catholic houses of hospitality.
3. Catholic houses of hospitality are known in Europe under the name of Hospices.
4. There have been Hospices in Europe since the time of Constantine.
5. Hospices are free guest houses; hotels are paying guest houses.
6. And paying guest houses or hotels are as plentiful as free guest houses or hospices are scarce.
7. So hospitality like everything else has been commercialized.
8. So hospitality like everything else must now be idealized.

HOUSES OF HOSPITALITY

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops.
3. We need Houses of Hospitality to bring back to institutions the technique of institutions.
4. We need Houses of Hospitality to show what idealism looks like when it is practiced.
5. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institutions.

HOSPICES

1. We read in the Catholic Encyclopedia that during the early ages of Christianity the hospice (or the house of hospitality) was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind.
2. Originally the hospices (or houses of hospitality) were under the supervision of the bishops who designated priests to administer the spiritual and temporal affairs of these charitable institutions.
3. The fourteenth statute of the so-called Council of Carthage held about 416 enjoins upon the bishops to have hospices (or houses of hospitality) in connection with their churches.

PARISH HOUSES OF HOSPITALITY

1. Today we need houses of hospitality as much as they needed it then if not more so.
2. We have Parish Houses for the priests Parish Houses for educational purposes.
4. Bossuet says that the poor are the first children of the Church so the poor should come first.
5. People with homes should have a room of hospitality so as to give shelter to the needy members of the parish.
6. The remaining needy members of the parish should be given shelter in a Parish Home.
7. Furniture, clothing and food should be sent to the needy members of the parish.

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PARISH HOUSES OF “CATHOLIC ACTION”

1. Catholic houses of hospitality should be more than free guest houses for the Catholic unemployed.
2. They could be vocational training schools including the training for the priesthood as Father Corbett proposes.
3. They could be Catholic reading rooms as Father McSorley proposes.
4. They could be Catholic Instruction Schools as Father Cornelius Hayes proposes.
5. They could be Round-Table Discussion Groups as Peter Maurin proposes.
6. In a word, they could be Catholic Action Houses where Catholic Thought is combined with Catholic Action.
The Spirit of the Mass

Men always ring a little bell
When the sacred time is near,
And then shalt thou do reverence
To Christ Jesus own high presence;
That thou mayest loose all sinful bonds
And this great gift receive.

He was scourged and trod the way
To shed His blood for all mankind.
He died, He rose, He went to Heaven
Whence He comes to judge mankind.

This is the truth of Holy Church.

The Spirit for the Masses

The central act of devotional life in the Catholic Church
Is the Holy Sacrifice of the Mass.
The sacrifice of the Mass is the unbloody repetition of the Sacrifice of Calvary.

On the Cross of Calvary Christ gave His life to redeem the world.
The life of Christ was a life of sacrifice.
The life of a Christian must be a life of sacrifice.

We cannot imitate the sacrifice of Christ on Calvary by trying to get all we can.
We can only imitate the sacrifice of Christ on Calvary by trying to give all we can.

Peter M. Gunn.

Undercover Communists Organize Farmers

Lem Harris is described by Current History, published by the N.Y. Times Company, for which he has written several articles, as a Harvard graduate who for the past seven years has been specializing in agricultural economics. In 1931 Mr. Harris made a survey of the situation for Amherst College and has since been traveling again through the chief farming areas of the United States.

We agree with all that Lem Harris has to say in regard to the condition of farmers—the need for organization, the campaign against evictions, etc. The organizations of farmers call themselves Farm Unions, Farm Leagues, Farm Federations, Farm Co-ops, Farm Groupings, United Farmers, United Farm Workers, Farm Combinations, Farmers' Federations, and so forth, but since all spring from a common distress, their demands are approximately the same. In these they ask for a declaration that all foreclosures, seizures of property and evictions are illegal at this time; a moratorium on farm indebtedness; cash relief for certain distressed areas; a drastic cut in the middlemen's profits. In many sections the talk about a national strike is turning to a joint and general strike of farmers and city workers. The phrase of the prominent farmers expresses the new mood: “Disgusted and in revolt against the leadership of business men.”

In the last issue of the Farmers' National Weekly, Lem Harris—be he himself Lement in Current History—indignantly denies the charge of Mfilo Reno that his paper is subsidized by Moscow gold and that he is not really a farmer and that his real name is not Lemont Harris.

Why Hide It?

I attended the Farmers' Conference in Washington for The Commonweal last year and while I was there I recognized three or four Communists who are doing undercover work for the party out in the farm regions.

With all their denials of Moscow gold and their discreet penetration of existing farm organizations and their “broadminded” acceptance of such Communist farm organizations as the United Farmers, the Farmers' National Relief Conference is really a Communist outfit, discreetly disseminating Communist propaganda, boring from within, as the saying is. Every book, every pamphlet they recommend to the farmers is written by a Communist and published by the International Publishing Company. All the statistics they offer are gathered by the Communist Labor Research Bureau and published by the International publishers.

There is no Communist, however, they may try to hide it; their publications are Communist, their propaganda is Communist. So why don't they come out and say so in Current History or in their paper, the Farmers' National Weekly?

The Labor Guild

By Michael P. Gunn

One of the most damning indictments of our present social system is the fact that thousands of youths are working hard to meet their obligations and that thousands more are preparing to leave school with no guidance as to what trade or profession they should adopt as a means of livelihood.

It is pertinent to a man's life so adaptable to the learning of a trade or profession as the years of youth. Neither is there a time so dangerous to morals as the years of youth.

Under our present system all graduates from public or private schools, high schools or colleges, join in a mad scramble for jobs; not for the jobs they are best fitted for but for whatever kind of jobs they can get. And this is the twentieth century, the century of progress, education and enlightenment! Truly, boastfulness, bluster and bluff.

Vocational Guidance

The fear of increasing unemployment among tradesmen is one of the reasons why youth is not encouraged or directed in its search for work. Under the Labor Guild system this fear would be eliminated, because working hours and wages, buying and selling, etc., would be regulated by the amalgamated representatives of all trades comprising capital, labor and the consumer.

Two months before school graduation time the amalgamated delegates would know the approximate number of youths leaving school, they would then decide the condition of each trade or profession and so it would be easy for them to issue a summary of the condition of each trade and the number of apprentices desired. Such a vocational guide would greatly assist the graduate in his choice of what he considers himself best suited for.

The world is in a transition stage and workers and employers apply the principles of social justice as expounded in the Papal Encyclicals, or you accept state slavery under Communism. Which?

Catholic Worker

Delegates to Attend Peace Conference

Delegates from The Catholic Worker will be among those present at the United States Congress Against War, to be held on Friday, Saturday and Sunday, September 29th, September 30th and October 1st, at Mecca Temple, 135 West 55th Street, and at the N. Y. Times Arena, 69 West 66th Street, New York City.

The Congress, although actively promoted by Communists, who will be among its chief speakers, is to be attended by representatives of various Protestant, Jewish and non-sectarian peace organizations. The Labor Guild, under the leadership of Michael Gunn, a contributor of The Catholic Worker, will also be represented at the Congress, as will the Catholic Neighborhood Council, to protest not only against imperialist war but against class war as well.

A delegation from The Catholic Worker did its best to attend a former peace meeting, called by the Workmen's Ex-Service League, a Communist affiliate, for September 13th at Washington Irving High School. A few hours before the scheduled time of the meeting, as given in the Daily Worker (Communist), Washington Irving High School denied the meeting would be held there, but the Daily Worker called on the telephone, stuck by its guns. The delegation arrived at the High School at the time given, but failed to find any meeting. One of the members, however, met the end of the meeting in Union Square on her way home, and marched with it for a few blocks as a representative of Catholic pacifism.

Going the N. R. A. One Better?

The N. R. A. Committee in Dearborn, a suburb of Detroit, announced last week that steps would be taken for official consideration of complaints against the Ford Motor Company. Some of the complaints are that new men are being hired and that old Ford employees are being discriminated against; that under a welfare plan a number of employees are allowed only a dollar a day by the Ford Social Department, the rest of their salary taken out in food from the commissary and allowed to pay their bills and back taxes. Another charge is that the men are over-worked.

[It is reported as we go to press that the Dearborn N. R. A. received word that Washington will do any investigating of Ford that is to be done.—Ed.]

"The wage paid to the workingman must be sufficient for the support of himself and of his family."—Pope Pius XI, Forty Years After.
Minister Run Out of Ala. for Supporting NRA Code for Race

(N. A. A. C. P. News Service)

Because he refused to sign a statement saying he thought Negro workers ought to have a lower wage than that prevailing in the state, the Rev. E. D. Hughes, Negro minister of Selma, Ala., has been driven out of town by leading whites, including the Chief of Police, the Secretary of the Chamber of Commerce, and the president of a bank.

A hair-raising account of how he was forced to jump from a speeding automobile and hide under bushes in a ditch in order to escape a mob of pursuing whites, is contained in a statement given a representative of the National Association for the Advancement of Colored People by Rev. Hughes.

A complete statement telling in detail of the abuses heaped upon Mr. Hughes has been received here by the N. A. A. C. P. Protest has been made to General Hugh S. Johnson, with a request that he take action against those who seek to block the operation of the President's agreements and use violence to enforce their desires.

$6 a Week for Girls

The Rev. Mr. Hughes, now residing in another Alabama city until he can get his wife out of the state, was the pastor of the Brown Chapel A. M. E. Church in Selma, and president of the Selma Ministerial Alliance. On August 20th, one F. J. Ames, owner of the Selma Manufacturing Company, sent to the Ministers' Alliance a private code for their approval. The code named $9.50 a week minimum wages for colored men, $8 a week minimum wages for colored women and $6 a week for colored girls from 14 to 16 years of age. He asked the colored ministers to approve the code.

Instead, the ministers wrote him a letter saying they had read President Roosevelt's code. They made no comment on the Ames code.

August 24th Rev. Mr. Hughes was taken before a committee of between thirty and thirty-five of the substantial white citizens of Selma at the courthouse. Bruce C. Craig acted as spokesman for the whites and after a few questions told Mr. Hughes:

"24 Hours to Leave Town"

"Your record has been thoroughly investigated and we have found that you are not the type of citizen that exists in this county. Like Selma and Dallas county, therefore we have decided that 24 hours from this minute, which is now 3:25 p. m., are long enough for you to get your business together and get out of town and Washington."

Rev. Hughes says he recognized the following persons at the meeting: Bruce C. Craig, Norman Standfield, Chief of Police; Hunt C. Frazier, Secretary of the Chamber of Commerce, and E. C. Melvin, President of the Selma National Bank. Mr. Hughes says he was offered $500 before this occurrence to go to Washington and urge an $8 wage for Negroes.

Mr. Hughes did not leave at once, however. He remained until two days later, August 26th. That afternoon five carloads of officers came to his house and chased his car which was just being driven away to be filled with gasoline by a friend. When they caught it and arrested the driver, they doubled back to get Hughes, who meantime had been warned by a fellow pastor and taken away in the car of his friend. The two were chased five or six miles out of Selma at sixty miles an hour. Mr. Hughes had his friend slow down to twenty-five miles an hour in a cloud of dust and jumped from the car and rolled into a ditch while the whites whirled by after the car which had dropped him.

The Unionization of workers was urged by Father Francis J. Haas, of the N. R. A. Labor Advisory Board, speaking on Labor Day before a gathering at Uniontown, Pennsylvania.

"Every worker has the duty to himself and to his fellowmen to join unionism and do the work of his membership," he said. "Given two men of equal ability, one a union man and the other non-union, unquestionably the union man is the better. He is a better citizen to himself, his family, and the community. Unionism is the way of life. Intelligently led, wholeheartedly joined in by the rank and file, honestly recognized by the Government as presiding officer, it is the necessary foundation for our future industrial society. Unionism does not mean armed truce. It means conference, cooperation and peace. To this happy ideal we are privileged with hope to look forward."

"The N. R. A.,” he added, brings the idea of economics back to its original meaning. Economics to the Greeks, who first used the word means managing a household. It did not mean giving preferred treatment to one child to the neglect of the rest. It meant caring for the family as a whole.

Social Responsibility

"The N. R. A. rejects the old idea of property that the owner could do as he wished with it. Regardless of the public interest. It obliges him to assume social responsibility. He must do certain things and to stop doing certain things with his property. The mere fact that he owns a shop, mine or mill, no longer gives him the right to say that he will not deal collectively with workers, when they insist on the collective wage contract. Unfortunately he, as long as he continues, evils have been festering in the system so long that it will take time to heal them and the worker cannot exercise his rights fully at once. We have made an all-important beginning; the law has opened the door and practiced the obstacles, and he declared that the rest remains for the workers themselves.

"Unless serious attempt be made with all energy and without delay to bring the workers into great economic unity let no one persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution!”—Pope Pius XI, Forty Years After.
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THE CATHOLIC WORKER

THE young

We have had a great many orders from high schools, colleges and seminaries now that the school year is beginning, but this editorial is for the very young. Or rather for those who have charge of the very young.

In the May Day parade of the Communist Party in this city one of the noticeable features was the children marching in the ranks, organized as Young Pioneers or unorganized with their parents. There was even one baby tilting a nursing bottle, sitting on his father's shoulders.

There is a little girl we know whose father is a Communist, who has for years taken such an interest in the activities of the workers that she has collected money and clothes from her school friends for strike funds and for the unemployed.

There is a little boy of eight we have known since he was a baby, attending a school at Peekskill, who is selling the Daily Worker, the New Masses and other radical literature, going about interesting the milkman, the mailman, the storekeepers and farmers in the neighborhood in the papers. (We sent him copies of The Catholic Worker and he is going to sell them.)

The point of these incidents is this: Communist parents, filled with an unholy fervor, feel that it is never too early for their children to begin active work for the "Cause." There are all taught to feel that they have a part to play and that it is never too soon to begin to play it.

Catholic children too have a "Cause" which they must serve. The doctrine of the Mystical Body of Christ, the idea that we are all members or potential members of that Mystical Body, is an idea which must be kept before them.

THE COMMUNIST PRESS

THF basic unit of the Communist Party is the nucleus." We quote from the Labor Fact Book. "Wherever possible the nucleus is based on a factory or a group of factories rather than a residential area." In the last few years this activity has spread among the farmers all over the country. Special attention is given to agitation and organization within the factories, shop papers being published for this purpose. As for the residential areas, they are taken care of by forming clubs or lines which may be called the Neighborhood Worker. The Hunger Fighter. If a council is especially active they mimeograph another sheet (there is one in our neighborhood called the Neighborhood Worker). There is the Daily Worker published in New York; the Southern Worker, published in Alabama; the Working Woman; the United Farmer (and others, such as The Farmers' National Worker).

For young people there is the Young Worker, which "carries on agitation and organization among the youth over sixteen." For children under sixteen the work is conducted by the Young Pioneers, with their illustrated magazine, the New Pioneer. The above are mentioned in the Labor Fact Book, but we have on our table dozens more which are not mentioned. The Young Communist League Builder, for instance, and the International of Youth. Then there is in the pile before us the High School Student, a newspaper published by the High School Section of the National Student League; The Student Review, a magazine for college students; the Education Workers' League, published by the Education Workers' Union, which is affiliated with the Trade Union Unity League and the Educational Workers International. On the first page of this, isolated sentences catch the eye: "The basis of these objectives is a broad united front ... against the influence, through whatever channels, of the church in the schools. ... Unemployment and rationalization in all its forms go together with the increasing domination of the church, eager to banish practical science from the school and replace it by medieval superstition."

We recommend that Catholic youth in schools, labor unions, all existing organizations in parishes in both city and rural regions, should acquaint themselves with the Catholic stand on such issues as international peace, the Negro question, the rights of labor, the farm question, the rural life movement.

Radicals in their zeal and tirelessness in working for social justice have an appeal for all that is best in youth. And when they betray their atheism and their hatred of the Church they are going against the directions of Lenin, who in his writings always urges them to conceal these aims from the workers.

NEGRO FELLOW-WORKERS

Many social and governmental agencies are seriously concerned about the future of the Negro in the United States, and view apprehensively the efforts that are being made by radical groups to destroy the deep religious sense that is native to him in order to pervert him and to make him a dangerous element of society.

"While we have not closed our doors to our colored people, we have not opened them wide and proclaimed to them that they are welcome."

These words of the Most Rev. John T. Nichols, O.P., Archbishop of Cincinnati, before the National Catholic Interracial Federation at Cleveland give prominence to one of the greatest problems facing those who fight for Social Justice. Christianity recognizes no color line, but unfortunately many who call themselves Christian do—even, to their shame be it written, some of the representatives of the Church itself. A Catholic sat in the Catholic Worker office recently and proclaimed that the Negro is by nature inferior to the white man and is made to serve him. But Father Gillis has said:

"The black man and the white man are by God's creation brethren, children of the same Father on earth and the same Father in heaven, redeemed alike by Jesus Christ and having equal rights.

"We are treating the Negro as unjustly, if not with quite so much bloody cruelty, as we treated the Indian. ... We robbed the red man and killed him. But we kidnapped the black man and enslaved him. ... The stain if not the guilt of that sin against the black man is still upon the soul of the white man. It is for us to wash it away with the baptism of humiliation and with works of penance.

"If works of penance are too much in these soft degenerate days, if in contrition for the sins of our predecessors and our own sins we cannot bring ourselves to works of mercy to the colored man, at least let us give him simple justice."

We recall a teacher of ours who used to say that as nations have no immortal souls they must be punished here on earth for their sins; and that this country will yet suffer deeply for its sins against the Negro. Karl Marx has said: "A people which oppresses another people cannot itself be free." And Trotsky said that the Negro in America may "proceed to the proletarian revolution in a couple of gigantic strides ahead of the great bloc of white workers. They will furnish the vanguard."

If we cannot have perfect contrition for our sins, past and present, against the Negro, let us be moved thereby to imperfect contrition of our fear of retribution to work for justice for this bitterly oppressed tenth of our people.
There is column after column in the news about the NRA parade, which lasted from one-thirty in the afternoon until almost midnight. We should have been in it, but there was too little time to organize our forces. With two people doing everything in the office of the Catholic Worker, days are crowded enough. Our hours are from nine in the morning to eleven at night often, and we regret we are unable to sign a code as to hours or wages.

I took the time, however, to go to Fifth Avenue and Forty-second Street at four o'clock in the afternoon to see the crowds. Forty-second Street from Times Square over to the avenue was jammed with spectators, many of them walking in the middle of the street. Bryant Park, which is beginning to be built up again after having been taken away from the people (there is a story of city graft here) looks like a large vacant lot. Slabs of stone along the sidewalks look like fallen tombstones. Women and children were sitting picking grass in the park though the grass was high in some places and rugged, and the police were so busy on the Avenue that they let them be. The grass was high in some places and ragged boys played they were out on the quiet prairies.

Poor Mayor O'Brien got a lot of boos from the stock exchange on account of his tax program, and due to confusion in the parade-traffic the booers didn't know where to turn. Mayor O'Brien. In fact, we are in the same boat - the audience. "So far as the industrial audience is concerned, we Negroes have been neglected. God still is, and he doesn't hesitate to ask you so. He is restless. Whatever affects him cannot but effect his neighbor. He is thinking that if the present-organized society, the workers choose them for that function."

Much as I deplore the dual-union idea which the A. F. of L. has been fighting for years, I hope that this reorganization of John L. Lewis by the Progressive Miners of Illinois, who have been fighting the United Miners for years on the grounds of corrupt leadership, will be recognized by the Administration."

Discussing living standards among Negro workers, Miss Constance Fisk of the County Relief Administration, said: "The Negro wonders what he should do about Communism and Socialism - are those ways out? He wonders if God still is, and he doesn't hesitate to ask you so. He is restless. Whatever affects him cannot but effect his neighbor. He is thinking that if the present-organized society, the workers choose them for that function."

The first and most important [of the preoccupations of Pius XI] is that, side by side with the laws (see economic organizations) there must always be associations which aim at giving their members a thorough religious education and moral training."

"While a thousand abuses may call for correction; while many forms of injustice are to be combated; while the dignity of your human nature and your individuality may not be adequately recognized - while all of these undoubtedly are of grave import, the question of bringing our colored brethren to a knowledge and practice of the religion established by the Lord Christ is of supreme importance and must take precedence of every other."

"While we have not closed our doors to our colored people, we have not opened them wide and proclaimed to them that they are welcome."
The N. R. A. and Profits

By Henry J. Foley

The N. R. A. is the most intelligent and forward-looking effort made in generations to bring back prosperity. Every American worthy of the name will collaborate, by the carrying out of pledges, and by constructive suggestions.

President Roosevelt himself has stated that the N. R. A. is an experiment. It is possible for an experiment to fail because it does not go far enough, just as a surgeon may fail if he does not cut deeply enough to reach the root of the disease.

The seat of disease in depression is the power to exploit, the power in the hands of industry to take the lion's share and to leave the crumbs to the workers; and the power of the land system to take without limit from the profits of industry and from the wages of the worker.

These measures would make the N. R. A. more completely effective:

1. In the case of each industry, the setting of fair wages, the setting of a fair price for the product, and of a fair return to capital and management.

2. The taking over by the Government of natural monopolies and of public service corporations, such as power companies. These have so thoroughly demonstrated their ability to over-ride every attempt at Government regulation, that any further attempts are only invitations to endless litigation.

3. Restraint upon the enthusiasm of land system in the raising of "land values."

Regulation of Profits

There is just as much necessity for Government regulation of profits as for the setting of minimum wages. The unrestricted profits of industry have been the cause of minimum wages. If it be true that labor and capital are partners, the only logical course for Government is to see that labor receives a fair share rather than a minimum wage.

4. Low wages and low prices would not produce a depression. Neither will high wages and high prices produce prosperity. The depression was caused by a combination of high prices with wages too low to purchase the high-priced goods. It was caused by the "spread," the huge rewards taken by industry. The "spread" would be the most profitable field for the attention of the N. R. A.

All through the depression the monopolies have waxed fat, not only in dividends, but in high salaries to executives, while workers were discharged and a smaller force did the work at reduced wages. Railroad presidents whose companies were saved from bankruptcy only by enormous Government loans took salaries up to $135,000 per annum for their success in management.

The real estate associations are already rivals of those that are the profitable work of raising "land values." Land owners contribute absolutely nothing to production or prosperity. The land owner's work is to stand by and subtract "whatever the traffic will bear," adding his exactions to the costs of industry, forcing high prices and over-production, and taking from the workers a place to live, resulting in the killing of communities.

If the land owner is left unrestrained as now, and if the N. R. A. should bring about the employment of every worker in the country at high wages, the land owner will take the bulk of the profits for himself, and also take the increased profits of industry. And a new depression will be inevitable.

Science, and acceptance of the teachings of the Church and the Encyclicals.

The Rev. Franklin Kennedy of Milwaukee, discussing the encyclicals on hours and wages, said that one may easily know the definite teaching of the Church on wages and hours of work. After citing these he said:

"That isn't all; the Church says: 'Intolerable and to be opposed with all our force. Not my own will but the will of Christ through His representative here on earth.'"

The civil power is more than the mere guardian of law and order, and must strive with all the social congresses and weekly held at frequent intervals and with a desire to study, by sound and timely publications spread far and wide."—Pope Pius XI, Forty Years After.

"Use... the powerful resources of Christian training, by instructing youth, by associating them, 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.

Justice for Negros.

(Continued from page 5, column 4)

sider to be the best way to work in a study club. Just take the Gospels, a newspaper, the Papal encyclicals, and get to work.

In the next column there is discussion of retail codes, a section of which bars "inauthentic advertising." This leads to another train of thought, as to how advertising is responsible for much destruction. The N. R. A. Providence Patents does not thrive, but is it thrifty to be taken in by advertisements? Isn't there an element of greed in the desire to have, for instance, new linoleums, electric refrigerators, new radios, new cars? The poorest of the poor are taught to spend their money on these things when their actual subsistence is so insecure that they never know when they buy a thing on the installment plan whether they are going to have a job six months hence so that they can continue paying for it. Why not a little more of the Franciscan ideal of holy poverty? Why not the command of a President—of a Father—of a Church on wages and hours of work. After citing these he said:

"Intolerable and to be opposed with all our force. Not my own will but the will of Christ through His representative here on earth."—Pope Pius XI, Forty Years After.

"The civil power is more than the mere guardian of law and order, and must strive with all the 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.

Johnson says Ford is observing the code and as long as he does no steps will be taken. So the precedent has been set of one person holding out for rugged individualism. Not so good. But then I heard the other day of a bank president who told a friend of yours that he flew the blue eagle for business purposes and that anyone can get around the agreements who wanted to. That bank president is not only a rugged individualist but a hypocrite.

Justice for Negros

(Continued from page 5, column 2)

All in a Day

(Continued from page 5, column 3)

Negro Catholics Organize in Capitol.

An organization meeting of the Federated Catholic Workers of America was last week, at which a constitution was adopted and officers elected.

It was stated that the object of the Federation shall be to bring about a closer unification and better feeling among all Catholics; to advance the cause of all Catholic education throughout the Negro population; to seek to raise the general status of the Negro in the Church; to help the Catholic Negroes to a larger participation in racial and civic affairs of the various communities and the whole country.

Dr. Thomas W. Turner, of Hamp­ton, Virginia, is chairman of the committee; Officers elected are: G. A. Henderson of Pittsburgh, First Vice-President; E. A. Clark, of this city, Second Vice-President; Bernard E. Squires, of Cleveland, Third Vice-President; Dr. W. F. Dickerson, of Newport News, Fourth Vice-President; H. M. Smith, of this city, Executive Secretary; William B. Bruce, of Philadelphia, Treasurer; Mrs. P. F. Devine, of this city, Recording Secretary; Miss Marion Bruce, of Philadelphia, Assistant Secretary, and Benedict Smith, of Hermansville, Md., Sergeant-at-Arms.

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Letters from Our Readers

Southern Workers Go
"Slow Independent Way"
Manufacturers Say

"Each new issue of The Catholic Worker gives me added interest in your work. One of the blessings attached to the present difficult situation is the widespread desire that social justice rule in human relations. This desire becomes more and more articulate as time goes on. It is encouraging to see industries more generally operatively--enheartening to know that men more commonly want to be just to one another. It is, as I think, more common to find men in agreement in the general intent of justice than to find them in accord as to the means whereby the ends of justice may be achieved. Your paper, inspired by the Gospel and instructed by the Encyclical, Rerum Novarum, is pointing the way to means and end. Your courage is as worthy of imitation as it is deserving of praise. May God bless your work."

REV. BARTHOLOMEW EUSTACE,
St. Joseph's Seminary, Dunwoodie,
Yonkers, N. Y.

"In reference to your article, 'Which Union,' in a late issue of The Catholic Worker, will you permit me to say that the Needle Trades Union is undoubtedly a Communist organization. I could give you an account of how they influenced a number of the active members of the International Ladies' Garment Workers and started the dual union which has wrought such havoc in the industry. I make this explanation in order that you may know my attitude to the Catholic Church. It is my belief that Catholics of any union should be actively interested in that principles of justice should prevail.

"I cannot send you much news from Boston at this time. The dress industry here is in a fever of unrest. Mr. Jarman, rather than the heat, is trying to convince the working men that the Needle Trades Union is undoubtedly a Communist organization."

JAMES M. GILLIS, C.S.P.,
New York.

Daily Worker, while not believing much of its contents. It did seem to be a necessary evil to combat the capitalist press of this country.

"I would like you to print something about my type of job, which is driving a taxicab. I know how much harm has been done to that by big business and a foolish press, and that much Hamlet is all that Jerry the Communist on account of conditions in this work.

"I wish to state that drivers for the big companies have been working twelve to sixteen hours a day six days a week, many of them seven, for a bare living ($7.00 to $15.00 a week). Working on a commission basis entirely, getting 3 7 1/2 to 39 per cent of the total money booked, out of which they have to work 7 per cent to 15 per cent for gas, deduction of 5 per cent for being off one or more days sick, deduction of 5 per cent for low bookings, bookings under $35.00 a week. For cooking, washing, and household work, they will wait to see if you are interested before sending more. Would be pleased to serve you in any way possible. Best wishes and prayers for your success."

V. L. M., Chicago.

"Expressing my best wishes for the increasing success of The Catholic Worker."

JAMES M. GILLIS, C.S.P.,
New York.

"Apropos of social justice: As I was purchasing a ticket at the Long Beach railroad station early in September, I overheard a young Irish girl telling her troubles to the railroad agent. How she had been hired as a domestic slave and while working for two months received only one month's pay and was let go. I spoke to the agent after she left and says he hears many such complaints. Many families have sold or given up or slept down there for the summer months and they must have a domestic slave whom they usually quarter in the cellar and then do not scruple defrauding them of their wages. I regretted so not knowing the girl's name and address to present her case to the Legal Aid. Just another good inspiration I let pass by the board. The agent also told me that during that very stormy week in August the railroad station

Christ In His Poor
(Continued from page 7, column 4)

wished and with the weakness of Pilate we wash our hands and say: "We are innocent of the blood of these just men."

If we do see Christ—though we profess belief in Him—can the poor around us, would we have seen the Messiah in that blood-stained, torn-crowned, bespittled Man before Pilate? If we are too weak to stand up for justice for God's poor, would we have been strong enough in Pilate's place to break the angry mob, demanding the blood of Christ?

Our Father.
Hall Mary.

was occupied nightly by many poor families who needed to sleep there because their cellar bedrooms were flooded from the heavy rains . . .

"And why are we so smug in our Catholicity to the exclusion of some 7,000,000 Negroes, who have no Christian affiliations at all. Father Gilliard in his book, 'The Catholic Church and the American Negro,' lists four external impediments to missionary work among them. Prejudice against the Church, lack of information, lack of priests and lack of funds.

"Discrimination! How dare we discriminate against any of God's creatures. If their intellectual progress has been stumped, are we not to blame largely? It took a Lincoln to remove their physical shackles, and Our Lord when He said, 'Feed My Sheep' meant not only the ninety-nine but the black one.

"The N.R.A. should set a minimum wage for all executives. It is these exorbitant sums that have been bleeding corporations and necessitating economies affecting the workers. It is fair for the few to reap a harvest while the drudges receive nothing in comparison?"

GENEVIEVE HAWKINS,
New York.

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GENEVIEVE HAWKINS,
New York.

In the person of Thy poor.
Today as two thousand years ago, O Jesus, Thou art being unjustly condemned to ignominy and torture, because Thy poor are so condemned. Millions are standing in the same position before their oppressors while they are being forced into health-breathing, life-taking labor at wages that cannot meet a decent standard of life. We are condemned with the weakness of Pilate we wash our hands and say: "We are innocent of the blood of these just men."

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GENEVIEVE HAWKINS,
New York.
Catholic Action School Discusses Social Justice

By JOSEPH BARNES BENNETT

The urgent need for a widespread renaissance of Catholic Action was the keynote of the evening sessions in the School of Catholic Action, held in St. Francis Xavier’s Auditorium, New York City, during the week of August 28th to September 2d.

These scholarly lectures, conducted by such eminent clergymen as Father Daniel A. Lord, Father LeBuffe, one of the editors of America, and Father Wisenberg, were a veritable course of Apologetics, Church History and Theology, compressed into six short evenings.

Father Lord opened one of his discourses with the question, "Is the Church Great Today?" Then, in logical and comprehensive steps, he went on to show a great truth, the promulgation of which caused the publication of the Catholic Workers, namely, that Catholic principles are the only satisfactory solution of the present day economic and social problems.

In view of the fact that paganism is spreading so rapidly, it is no wonder that modern intellectuals and gnostics answer Father Lord's query with a negative.

"But their answer is fully justified," he said, "in view of the fact that the majority of Catholic lay people assume the 'let George do it' attitude." Judging Catholicism by the vast number of those who are indifferent, they naturally form the opinion that our holy religion is "slowly dying off," so to speak.

Miss Dorothy Willman, of Brooklyn and St. Louis, one of our lay women who has adopted Catholic Action heart and soul, accused the Church on earth of not living up to its name—"it appears to be almost an anything but militant." In the course of her lecture she went on to show what little effort it takes to produce great results. She told of a woman's organization in St. Louis, interested in world education. Only a sprinkling of Catholics were members. When Miss Willman told them that the Church was most certainly interested in world peace, they were agreeably surprised. Many of them who had pictured her as a close ally of Marx. The result of Miss Willman's words was a beautiful Catholic Peace Pageant, presented by young men and women students. Who knows how many were inspired thereby.

Miss Willman went on to say that the Catholic Worker is doing an admirable work in spreading Catholic Action. Copies of the paper had been distributed earlier in the day to all who attended the school, and it was tendered a hearty and enthusiastic reception.

The editor, Miss Day, told more of the paper at one of the day sessions, and commenting upon her message, Miss Willman declared:

"The pages of The Catholic Worker, filled with interesting and well-written paragraphs, are distributed throughout the country among the working and industrial classes, meeting enlightenment on Catholic principles. It is a veritable trumpet call to Catholic Action."

Newman Clubs

(Continued from page 1 column 1)

from the parishes on the work being done, and guard the religious welfare of the children in the public schools themselves by his authority and knowledge of the situation."

In the course of his lecture he said, as many priests do, continued Father Corbett, that all Catholic children should be in Catholic schools. Obviously, the Catholic schools could not begin to accommodate them all. But we have weekly instruction classes for children in the public elementary school, and there is no reason, he contends, why the work of the parishes should stop there; religious instruction should be related with the other subjects taught the children, to offset the evil effects of non-religious or anti-religious teaching given them, especially in such subjects as biology, history and economics.

"I would insist," he said, "that each child in the upper classes of the public high schools get a copy of the great Papal Encyclicals—the one on marriage that can educate a Catholic on two weeks on labor and social justice, each of which may be obtained for ten cents from the Paulist Press—and be instructed in the meaning and implications of them. And Catholic children should be supplied with examination outlines, especially in history, which show the Church in its true light in relation to civilization, in place of the deplorably Protestant outlines now used by most of the children with the tacit consent of their teachers."

I asked Father Corbett if any parishes provided such religious training for public high school children.

"Well," he replied, "when Bishop Kearney was pastor at St. Francis Xavier's Church here in the Bronx he was an active and effective worker in this cause. And Father Strugnell at St. Thomas Aquinas' Church has a list of all the children in his parish attending public schools and sees that they receive regular instruction. There is a Father Edward J. Donovan, too, of St. Aloysius Church, out in Great Neck Long Island, who has worked out these suggestions with great success. As for the others—I don't want to make any sweeping statements, but there was a letter in the Brooklyn Tablet not so long ago asking about parish study clubs or instruction classes for public school children. And there wasn't a single answer."

"Limitless free competition...permits the survival of only those who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience."

—Pope Pius XI, Forty Years After.

One of our friends brought in some men's shirts and two pairs of shoes, all of which were immediately given to other friends who were in need.

We ask any of our readers who have winter coats or men's or women's shoes to send them in to the office, Men's shoes are more necessary than anything else.

AN ANCIENT REMEDY FOR MODERN DEPRESSIONS

Why Have We Unemployment? Why Does Poverty and Hunger Persist?

Read the series of articles on this subject by Henry J. Foley now appearing in the Catholic American.

ADVERTISEMENTS

Vigorous elderly lady desires position as priest's housekeeper. Address R. O. C., care of The Catholic Worker, 436 East 15th St., New York City.

Skilled electrician and radio man is looking for any kind of a job. Address H. T., care of The Catholic Worker, 436 East 15th St., New York City.

Reassurance to Our Advertisers

Due to the advertising appearing in last month's Catholic Worker (perhaps) requesting part time jobs for its editors, one of the editors obtained a temporary job for three or four weeks which will help pay next month's rental bill. The other editor assures job seekers that she is not in line for any work this coming month since she has to help the Fifteenth Street Neighborhood Council move furniture, take care of the office, make up and distribute the paper, receive callers, feed and care for the office's daughter and son.

The Unusual Book for the Sick

HAPPINESS FOR PATIENTS

by the REV. JOHN JOSEPH CROKE

Recommended by the Cardinal Hayes Literature Committee

The beauty and charm of this book cannot fail to reach the hearts and minds of the sick without exception. A remarkable simplicity of language opens a wealth of spiritual thought. Divine realities are brought vividly before the mind. Nothing disturbing is to be found in the pages of this delightful book, which is permeated by serenity.

Father Croke is very practical in his treatment. His book is a boon and a source of encouragement to the sick. With it a sickroom can be made a place of joy.

—The Book Survey, September, 1933.

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