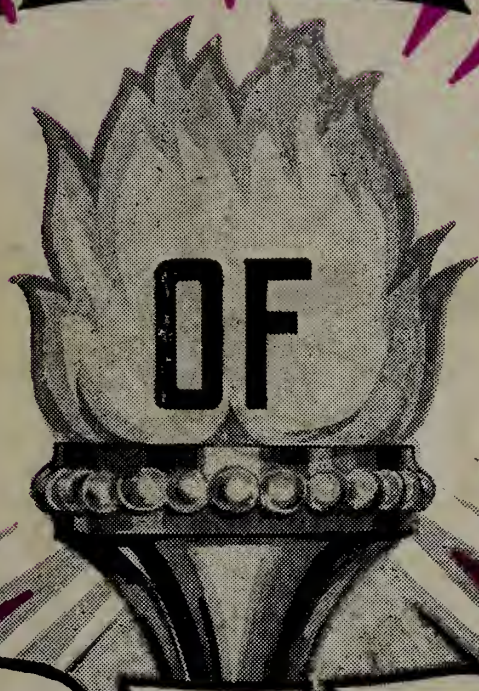


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ENCYCLICALS 807676

# LABOR'S CHARTER



OF

# LIBERTY

SIMPLIFIED EDITION  
OF THE ENCYCLICAL  
RERUM NOVARUM

BY GERALD C. TREACY, S.J.

DAVIS





*“The Voice of the Vicar of Christ”*

# “Labor’s Charter of Liberty”

A simplified edition of the  
Encyclical *Rerum Novarum*  
by Pope Leo XIII

BY

REV. GERALD C. TREACY, S.J.

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*Encyclical* (en-cyc'li-cal, -sik'li-kal) is a Big word that tends to frighten Young Catholic America in our schools. It sometimes frightens not a few of their elders. The simplified edition aims at removing that fright by presenting the **THOUGHTS, TRUTHS, TEACHINGS** of the Encyclical in plain language.

The Encyclical teachings are precious gems of **TRUTH**, encased in the long sentences and long paragraphs of the Latin language. The simplified edition places these gems of God's Truth, in the setting of another language. We appreciate the beauty of the gem in a familiar setting.

When the reader has appreciated the teachings of the Encyclical in its simplified setting, he will be ready to turn to the complete edition of the Encyclical with interest and profit.

The Encyclical is the teaching of our Lord applied by His Vicar on earth to modern problems. It is the key answer to modern problems.

Do you want to know the answer? Know the Encyclicals.

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## INTRODUCTION

The condition of the laboring people in 1891, when this encyclical was written was little better than slavery. These are Pope Leo's own words. It was the time when the teachings of Liberalism were popular. Liberalism means that men are free to do whatever they please, no matter how much they may harm other men.

In industry and business that meant that the employer could give any wage he pleased to his workers, and charge any price he wishes for his product. Leo XIII spoke out bravely and declared that the worker had a right to a living wage, that Liberalism was a vicious error, and that a remedy had to be found to relieve the worker from the unjust burdens placed upon him. Otherwise there would be a world revolution.

The encyclical has been called Labor's Charter of Liberty, and Pope Leo has deservedly been given the title of Pope of the Workingmen. Every Pope since Leo's day has based his teachings on current labor problems, upon *Rerum Novarum*. Pius XI, on the fortieth anniversary of *Rerum Novarum* issued his *Quadragesimo Anno*, applying Leo's teachings to the changed economic scene.

Leo XIII in this encyclical applies the teaching of our Lord to the world of industry, pointing out very clearly the rights and duties of Capital and Labor.

The Socialists of Leo's time were urging class conflict as the way to right the wrongs of Labor. Leo teaches that you cannot right a wrong by another wrong. So speaks our divine Lord. Co-operation is the remedy, for "Capital cannot do without Labor, Labor cannot do without Capital."





# LABOR'S CHARTER OF LIBERTY

## Rerum Novarum—The Condition of Labor

For Eighth Grade Students. Numerals refer to the pages of The Paulist Press Edition of the original translation of this encyclical.

An encyclical is a circular letter of the Pope sent around the world explaining Catholic doctrine on a modern question. The title of an encyclical is taken from the first few Latin words of the first sentence.

### Rights and Duties of Employers and Workers

*Rerum Novarum* explains the wrong conditions prevailing among the workers of the world in 1891. It teaches the rights and duties of employers and workers.

### A Remedy Needed

In it Pope Leo XIII pictures the condition of the working people. He says: "A remedy must be found quickly for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. . . . The workers have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. . . . So few control so many industries that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself." (1-4)

### The Socialist Remedy

The Socialists in 1891 claimed they knew the remedy for these bad conditions. The Socialist said: "Do away with the owning of private property. Let the State or the Government take charge of all ownership for the people. Then each person will have an equal share of whatever there is in land, houses, food and clothing."

## **The Pope's Answer**

But Pope Leo XIII said: "No. It is wrong to take away from people what they own. God has given each person the right to own things. The State or the Government has no more right to do this than one person has the right to take what belongs to another. It is stealing, and God's Law forbids stealing. Besides such a remedy will only make things worse, and especially for the workers. Confusion will result, and the State and Government will become tyrants, acting just as they please, and no one can stop them." Russia, Mexico, Germany, prove that today as every boy and girl knows.

### **Right of Private Property**

We explain the right of private property in this way. A man works for pay. He has the right to use that pay as he pleases provided he does not harm anybody. He saves his pay, buys a piece of land, a house, furniture, food. All these things belong to him for he has earned them from his labor. If he wants to sell or give away any or all these things, he has the right to do so. The Socialists would deprive the worker of this right, and so prevent him from bettering his condition in life.

### **The Reason Why Man Has the Right to Own**

Why does the right to own property belong to man? Because he is a man and not a brute. He has everything the brute has and something more. He has a mind. Because he has a mind he can think. A brute cannot think. A brute can feel, that's all. Because a man can think he must have things to use not only today, as the brute has, but for tomorrow and many tomorrows. A man knows what he needs today and what he will need tomorrow. He can look forward. His needs do not die out. So God has given him the things of this earth to own, and not merely to use. He cannot live as a man unless he can own and dispose of what he owns, as he thinks best for himself, always remembering he is responsible to God. (5, 6)



## **The State Should Not Own Everything**

The State should not take care of all these things because this is not the State's business. If the State owns all things it will not stop until it owns man himself. But man does not belong to the State. The State belongs to man for he has made the State.

## **Man's Title to Property**

Man gets the title to own a particular piece of property from the laws of his nation and his own industry. He works on the land and the land gives back its wealth to man's work and skill. This is how he makes it his own. It belongs to him because of what he has done with it. Surely this is a title that State, Government, and people must respect. The laws of his nation either gave him the land in the first place, or sold it to him, or someone else did. That is how private property is acquired.

## **The Right to Use Property Not Sufficient**

The Socialists say a man has the right to the use of the land and its fruits, but he should not have a right to the land itself. But this is wrong, for by his sweat and labor man has made this part of the land his very own. It was wild once, now by his work it is cultivated. It is only right that he should own it who has worked on it and made it what it is.

## **The Lesson of History**

History, which is the record of what man has thought, said and done all down the years, tell us this: Man has always believed in private property because it is a help to him in living a peaceful life. And so he has made laws about private property telling how it is to be used, bought, sold and exchanged. And very long ago God spoke to man about private property when He told him: "Do not covet a man's house, or field or anything that belongs to him." God wanted things to belong to man, God wanted man to have property. (7, 8)

### **Property Necessary for a Family**

If a man is the father of a family he needs property. In fact his need is greater. For he must take care of his wife and children, and provide for them when he dies. It is only by owning property that he can do this in the best way.

### **The Family First**

When the State looks upon the family it should remember that the family comes first, for it is by the gathering together of families that the State is made. The State should help the family when it is in trouble. But the State has no right to take over the family. That is why the Socialists are wrong because they want the State to be and do everything. The result would be that the family and all its members would become slaves of the State and life would be miserable for everyone except the few rulers of the State.

### **The Main Tenet of Socialism**

The Pope speaking of the main teaching of Socialism tells us to reject it for it means THE COMMUNITY OF GOODS, which would take away from man the right God has given him to own property, and would harm most the people the Socialists want to help, that is the working people. We must help the working people, and the first thing is to safeguard their right to property, and take means to enable them to use that right. (9, 10)

### **All Groups Must Unite**

Governments, employers, workers and the Church must all unite for the betterment of the worker. The Church above all must have a voice in the problem, for the Church through Christ's teaching, reaches not only men's minds but sways their hearts. She is through her different societies ever striving to improve the conditions of the workers; she tries to enlist the interest of all groups in labor problems and she urges Government to co-operate by passing sound labor laws for the benefit of the worker.



## **Socialism Against Human Nature**

Socialism is not the remedy because it runs counter to man's nature. Men cannot be reduced to a common level. Each man differs from every other man, in ability, health, taste, temperament. No two persons are alike. This fact, far from hindering man's welfare, helps it. For social life calls for the playing of many parts, for the fulfilling of different duties. Each man naturally chooses that for which he is best fitted, and common effort procures the common good. We must build a social order in which each one, as far as is possible, gets an opportunity to do what he is best able to do.

### **Work Natural to Man**

Work and hardship can never be done away with. Work is natural to man. Even if it were not a means of penance for sin, it would be a source of human interest. Hardship, sickness, suffering are inseparable from human life. A good social order lessens them. No social order can ever abolish them. We must face life as it is and remember it is but the gateway to Eternal Life, our true destiny.

### **The Classes Not Naturally Hostile**

Karl Marx was wrong when he said that one class is naturally hostile to another. The State is like the human body made up of different members, each member helping every other member for its own good and the good of the whole. So the employer cannot do without the worker, the worker cannot do without the employer. Capital needs labor, labor needs capital.

### **The Influence of the Church**

The strongest influence making for the co-operation of both classes is the Church. For the Church teaches the worker to give a fair day's work for a fair day's pay, to be honest, just, and responsible in his duties as a worker. The Church teaches the employer to respect the dignity of the worker and to remember he is a man and a Christian, not a

slave, nor a cog in a machine. The employer must remember that justice is to rule his dealings with the worker and that to profit on the weakness or the needs of the worker is against all laws, human and divine. Force, fraud and trickery used against the worker are sins crying to Heaven for punishment. Such in brief is the teaching of the Church for worker and employer. (14)

### **What the Church Wants**

But the Church not merely asks for justice between employer and worker. She wants friendliness and understanding. For the Church wants the happiness of all. The Church reminds us that money and things are given us by God to use for our eternal welfare. Whether we have much or little, matters not at all. It is the *right use* of things that really matters. Pain and sorrow enter into all human lives as they entered the life of our Lord and Saviour. We must make them into prayers, as He did. Then they have a value and a meaning.

### **The Responsibility of Wealth**

Those who are wealthy therefore must remember that their wealth is a big responsibility (15). They have a right to their wealth but not the right to use it as they please. God alone is the Absolute owner of all things. The wealthy are stewards of their wealth, and should consider it their duty to give of their riches to those who are in need. This is the charity that Christ teaches. It is above all human laws. All we have, God has given us, and He expects us to use what we have for our own good and also for the good of others. (16)

The Church teaches the worker that there is nothing shameful about work. For our Lord, by His life and labors has made labor honorable and dignified. He was truly a Son of toil and known as the Carpenter of Nazareth. That means He was a laboring man. Among the poor He spent His days, on them He bestowed His special blessing. This is certainly evidence enough that He wishes poor and rich



to live together in friendliness. It is not what a man *has* but what he *is* that counts with God. All men, rich and poor, have been created by God and redeemed by Jesus Christ. This is the real meaning of the equality of men. This is the foundation of the brotherhood of man. "You are all one in Christ," is the way St. Paul expresses this important truth. On this truth all human happiness and peace depend. (17)

Here is the remedy for our present problems. The Church not merely proclaims this remedy but she applies it. As the message of the Church is the message of God, it reaches men with the power of God. It strikes not only their minds but their hearts. By that power it lifts men above selfish passion and prejudice, and enables them to love God and their fellow men. By that power man rises above the brute that is in him, and lives his life as a son of God, imaging in his life the goodness of God.

#### **The Record of the Church**

Think of what the Church has done since God placed her in the world! She has rebuilt human society. The world was in darkness when Christ came upon earth. He brought Light and His Church continued to spread His Light, the Light of His Truth and His Commandments until all nations were raised up from savagery to Christian civilization. If society is to be saved from ruin it must get back to Christ and Christ's teaching, and reconstruct its life thereon. Our modern world has sprung from Christian beginnings. It must get back to its rightful beginnings if it is to live. This is true of the State and of those who form the majority of its citizens, namely, the laboring classes.

#### **The Church and the Poor**

The Church is anxious for the betterment of the poor. The fact that she calls men to live good lives, honest, upright, sincere, is an aid in building a better world with better living conditions for all. If men conquer their lust for pleasure and for money, as God's Law commands them to

do, they will promote temporal prosperity. The observance of God's Law by all, means earthly as well as heavenly happiness for all. (18)

### **The Continuous Lesson of the Church**

History proves the love of the Church for the poor. Even the enemies of the Church admit that from early Apostolic days, the true Christian who had wealth generously shared that wealth with those who were in need. The Church has ever continued to teach her children to practice Christ's charity. This is as true today as it was in the first centuries. The Church has founded groups of Religious men and women in all walks of life, who meet human need and human suffering in every form, and relieve it. Some think that State-aid would help human needs more efficiently. This is not true. No human means can ever substitute for the charity of Christ, which belongs to the Church that has sprung from the Heart of Christ.

### **The State and the Poor**

Nevertheless the State should do its part. In fact all human means must be used to relieve the widespread poverty in the world today. What is the duty of the State in this matter? First to see that the laws of the land are for the benefit of the many and not for the few. For the purpose of the State is to procure the common good. Its laws should safeguard good moral living, healthy family life, and its taxing power should be used justly. In brief the State should do everything that makes for the welfare and happiness of its citizens. And first among all things should come the needs of the working population. Laws that look to the good of the worker benefit the entire population, and render special means of relief needless. (19)

### **Distributive Justice Necessary**

The State must give justice to all, the poor as well as to the rich. Each group in the population is entitled to jus-



tice. Surely then it is not just to neglect the largest part of the population, namely, the workers. The State is bound to exercise DISTRIBUTIVE justice. That means justice to each and every class in the population. (20)

### **Class Obligations**

All classes in the State cannot contribute in the same way to the common good. The legislators and other officials in the State contribute in one way, the professional groups in another, and the workers still in a different way. But it must be remembered that the worker in the shop or in the field contributes a very great deal to the common welfare. Indeed it may be said that it is through the cooperation of the worker in the common effort that States grow prosperous. So it follows that working conditions must be safe and healthy. Men cannot live as men, virtuous and law-abiding, unless they have decent wages. The State should by its laws see to this. In so doing the State is not only rightly aiding the worker-group but it benefiting every class of the population. (21)

### **The State Should Protect Not Absorb**

The State should safeguard the population in all its parts,—groups, families, individuals. It must not absorb them but it should protect them. This is its business and its only business. The head of the State must govern not for his own benefit but for the benefit of all the people. His authority comes from God. He should rule as God rules. God's rule reaches down to every individual, God's rule is fatherly, God's rule is gentle as well as strong. (22)

### **Need for State Action**

The authority of the State, speaking through the laws of the State, should take action when the general interest of any particular group in the nation suffers. It is to the public interest as well as to the interest of the individual citizen, that peace and order prevail, that morality and religion

prosper, that family life be lived according to God's Law, that justice reign among citizens and among the different classes. If conditions arise that threaten this healthy order, the authority of the State should intervene. However, that authority should not go beyond what is required to correct abuses. (23)

### **The Wage-Earner's Claim on the State**

It is the State's duty to protect the rights of its citizens. In this regard the wage-earner has a better claim on the protection of the State, than the man of wealth. The worker needs protection against the agitator who tries to lead him into crimes of violence, urging him to seize the property of others. He must be taught at all times to respect the right of private property. His lot cannot be bettered by the false theories that under other names call for the spoliation of others' fortunes. By honest labor under just working conditions, the worker will improve his position in society. (24)

### **The State and the Right to Strike**

The State while admitting the worker's right to strike, should by its laws prevent conditions arising that justify a strike. If men enjoy a living wage, decent working conditions, and reasonable hours of work, there will be no cause for strikes. Laws should be enacted that secure these rightful things for the worker. A strike is always a threat to the public peace. It often harms the worker as well as the employer. (25)

### **The Prime Right of the Worker**

If the State is bound to protect the property owner, it is likewise bound to protect the right of the worker. The prime right of the worker, as of every man, is to his eternal destiny. In this all men are equal. There is no difference between rich and poor, employer and worker, ruler and ruled. Working conditions then, must be such as to allow for the development of the mental and spiritual life of the worker. (26)



## Sunday Rest for the Worker

So the worker should be free from labor on Sunday. This is necessary not only for his bodily health but much more for the health of his soul. He should have every opportunity to turn his mind from life's daily business, and fix it on heaven and the Lord of Heaven. This is the reason for Sunday's rest, expressed clearly in God's command: "Remember thou keep holy the Sabbath day."

## Hours of Work

Working hours should be regulated. The worker is not a machine and the State should see to it that he is not treated like a machine. The nature and conditions of work have to be considered in determining the schedule of hours. It is evident that work in the mines is much harder than work in the shop, and the working day should be a shorter one. Work suitable for men is not suitable for women and children. In fact women and children do not belong in the labor field. The principle to be followed is this: A worker should have rest and leisure in proportion to the strain his work subjects him to. All contracts between employer and worker should contain this principle. (26)

## The Just Wage

Does an employer act justly when he pays the wage agreed upon? No. For there are other things to consider. Labor is not merely personal, it is necessary. If it were merely a personal effort, a man might accept whatever he was offered as a wage. But as labor is necessary to *sustain life*, it follows that the worker must receive the wage that enables him to *live decently*. This is called a living wage. The employer cannot justly give less, the worker should not accept less. Free agreements do not settle the question. Justice dictates that the wage be enough to support the worker in reasonable comfort before any free agreements are binding. A worker forced to accept less than this is a victim of injustice. It would be well to establish Labor

Boards under the protection of the State. These boards should see to it that wages, hours and working conditions are just and humane. (27)

### **Conditions of a Just Wage**

Wages should be sufficient to support the worker and his family in reasonable comfort, and he should be able out of his wages to save something. Why should the worker save? In order that in time he may become an owner. Private property is to be maintained, but it is to be spread among the many, and not left to the few. The trouble today is that too few own too much. Laws should look to the widest possible distribution of private property. God intended the earth and its fruits for all. Present-day Capitalism has given it to the few. If the worker can call a bit of land his own, he will develop it, and this will help not only himself and his family but the whole nation. He will then not be tempted to leave his native land, for his own will furnish him with the means of living a happy life. The State should protect the citizen's private property, regulate its use justly, and not employ its taxing power to deprive owners of what is rightly theirs. As the State has no right to abolish private property, so it has no right to impose taxes so heavy that they make the ownership of property a cruel burden. (28)

### **Organized Effort Needed**

Organized effort should be made to build up a better social order. This means organizations of employers and of workers, and organizations that include both employer and worker. We know from history how much good was accomplished by the ancient guilds. While the ancient guild system would not suit modern society, the spirit of that system would help solve our problems. For its spirit was Christ's Charity. All groups have the natural right to organize, and the State cannot justly deny them that right. As men have the natural right to organize the public society called the State, so they have the right to organize private societies,



whose aim is the betterment of the group. As long as these societies do not harm the public welfare, the State should protect them. If they are dangerous to the State, they should be abolished. The rights of Religious Orders and other religious groups are entitled to the protection of the State. These societies have done and are doing untold good. They are approved by the Church, and are responsible to the Church. The State has no right to interfere in their management. It is a shame that in many places the State has hampered the work of these Orders, and in some instances robbed them of their property. We protest against these acts of injustice. It is regrettable to witness the State's hostility to religious societies, and its favoritism to groups that are working harm to religion, and endangering the State itself. (29)

#### **Bad Labor Leadership**

Associations of workmen are more common today than formerly. Some of these associations are in the hands of bad leaders. These leaders are striving to control the whole field of labor, forcing the worker to join them or to starve. Catholic workmen must unite against this bad labor leadership. They should join only those associations that respect their religious beliefs, or else form associations of their own.

#### **All Interested in the Labor Question Deserve Support**

We commend those Catholics who are devoted to the cause of the worker. They have tried to bring social justice into the relationship of employer and worker, by keeping before both groups the teaching of Christ's Gospel. They have encouraged the formation of workmen's associations, and bishops and priests have gladly co-operated with them. This is a good sign for the future. Let the State encourage this movement, and not interfere with it. (32)

#### **Object of Unions**

The purpose of workers' organizations is to enable the individual worker to better his condition, in body, mind

and property. The spirit of true religion must guide the policy of these organizations. Right social teachings should be given to the members and they should be shown the falsehood underlying much of modern social theory. If the Catholic worker is to be helped it can only be by making him more Catholic. He must ever grow in greater loyalty to God, and love for God's Church. That love must be shown in the practical Catholic life that he leads, which is developed by prayer and the sacraments. (33-34)

### **Employer-Employee Association**

Associations made up of workers and employers should choose their leaders carefully. These leaders should see to it that no member suffers wrong, and that the funds of the society are handled with strict honesty. These funds should go to the relief of needy members. There should be arbitration boards set up, composed of workers and employers, to settle disputes that may arise. And these boards must remember that both workers and employers have duties and responsibilities as well as rights. These associations should do their best to arrange for the continuous employment of the workers, and they should have funds to provide against sickness, and accidents that may befall their members. (35)

### **Catholic Unions**

Catholic associations should remember what was accomplished in the early days of the Church. The Catholic body was small and poor, but it was laborious, peaceful, and above all practical in living up to the Charity of Christ. The result was that the Light of Christ's Truth finally spread throughout the whole Roman Empire. The condition of the working classes is the question of the hour. It must be solved aright for the good of all classes in the State. It is Christ's teaching lived into everyday tasks that alone can solve it. If Catholic workers show that honesty means more to them than money, and that duty is a sacred thing, they will win the respect of their fellow citizens who will co-



operate with them in building up a just social order. And they will win back to the Faith their fellow-workers who have abandoned it or who fail to live up to it. (36)

### **Real Christianity the Remedy**

What is the remedy that alone can save an ailing world and bring relief to the workers of the world? Real Christianity lived by everyone, workers, employers, rulers and ruled. Without this all our plans will be of no avail. Bishops and priests must proclaim this unceasingly, and arouse in their own hearts and the hearts of their people the Charity of Christ. For Charity is the fulfilling of the whole Gospel Law. Then will the happy results we all long for be accomplished.

## QUESTIONS

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### LESSON I (Pages 5-9)

- What groups in the State must unite for the betterment of the worker?
- Explain the part the Church must play.
- Why cannot Socialism supply the remedy?
- How can men's differences fit into a good social order?
- Will a good social order do away with all the hardships of life?
- If work only a means of penance for sin?
- Marx held that there must be class conflict. Refute.

### LESSON II (Pages 9-11)

- Explain how the Church reconciles class with class by her teaching.
- Does the Church aim merely at justice between employer and worker?
- State the Church's teaching on money and the material things of life.
- Have the wealthy an absolute right over their money?
- Is it right to use what we own for ourselves alone?
- How are we to face the pain and sorrow that may come into our lives?
- Explain the dignity of work and the worker.
- What is the real meaning of the equality of man?
- What is the lesson of Christ the Carpenter?



**LESSON III**  
**(Pages 11-12)**

Explain the brotherhood of man.

What is the foundation truth of human peace and happiness?

Can the Church do any more than proclaim a remedy for our social ills?

State the effects of the message of the Church.

What has the Church done for mankind since Christ founded her?

What must society do today to save itself from ruin?

The keeping of God's Law means human happiness. Explain.

The Church has always loved the poor. Prove.

What does the Church teach as her supreme lesson today as always?

What do the many Religious Orders in the Church prove?

Why is it not better for the State to look after the poor?

X What is the State's duty in regard to the poverty of the people?

What is the purpose of the State and how is that purpose fulfilled?

X What group in the population has the first claim on the interest of the State?

P What does distributive justice mean?

**LESSON IV**  
**(Pages 13-14)**

Do all classes in the State contribute in the same way to the common good?

X What class is largely responsible for the prosperity of the State?

Why should the laws of the State secure proper working conditions?

Is it the State's duty to absorb the different groups or to protect them?

X How should the head of the State rule his people?

X What should the State do when any group in the nation suffers?

Name the different things that make up a good order in the State.

How far should the State go in correcting abuses that may arise?

Why has the wage-earner a better claim on the State's protection than the man of wealth?

How is the worker to improve his position?

What are the causes leading to strikes?

How may strikes be prevented?

What is the prime right of the worker?

How do working conditions affect this right?

Why should the worker be guaranteed the Sunday rest?

How are working hours to be determined?

State the principle to be followed in determining the length of work hours.

## LESSON V

(Pages 14-17)

Is it just for the employer to pay whatever wage is agreed upon?

What follows from the fact that labor is not only personal but necessary?

Explain the meaning of a living wage.

Why should State Labor Boards be established?



Why should the worker save?

How does the spread of ownership benefit the whole nation?

Has the State the right to impose taxes without limit?

Organized effort must build up a better social order. Explain.

What lesson may we learn from the ancient guilds?

Briefly explain the right to organize.

How should the State regard Religious Orders?

What does the Pope tell the Catholic worker to do in regard to workers' groups?

Workers' groups are increasing. How should the State view this?

How is the Catholic worker to be helped in his organization?

## LESSON VI

(Pages 17-19)

State the purpose of workers' organizations and the spirit that must guide them.

What is the duty of the leaders of employer-workers' organizations?

How should organization funds be applied?

What should the arbitration boards of these groups do?

How is the history of the early Church a help to Catholic organizations?

Briefly explain the solution of the modern social problem.

What is the remedy that will bring relief to the workers of the world?

## GLOSSARY

### Page

1—Liberalism means freedom to do whatever I please, no matter how many people I injure in doing it.

Unrestrained competition meant no laws regulating hours of labor, working conditions, prices. The man of money could do as he pleased, and the worker was completely at his mercy. This was Liberalism applied to business.

3—A title means a claim. It backs up a right. I have a right to own this property, my title proves it to be mine.

4—God wants man to own private property, or He would not have commanded him to respect the right of other men to own. So He said: "Do not covet."

5—It is as natural for man to work as it is for the bird to fly, says the Pope.

Karl Marx is the father of Socialism, and Communism is the child of Socialism. In 1848 Marx and Engels published *The Communist Manifesto* ending with the words: "Workers of the World Unite." In that year he founded The International Workingmen's Association. In 1867 he published the first volume of *Capital*, which is the Communist bible. Marx died in 1883. But his brain child did not die. It stands full-grown today, with a drawn sword dripping with blood, the blood of Russia, Spain, Mexico, calling out to all nations: "Surrender." It is atheistic Communism.





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