**February 14, 1932**

Dear fellow countrymen and countrywomen, I greet you with the words: Praised be Jesus Christ! Few months ago, I found myself in the company of several of our prominent Polish citizens. Among them were men of different ages and professions. The conversation that was carried on was animated and interesting. I always greatly enjoy listening to different discussions, because they are always instructive and profitable. I noticed, however that the older generation took hardly and part in the discussions carried on, but sat apart from the others, with a mistrusting and partly indulgent smile on their lips, as if they wanted to say, “What is that to us? Why and what should we be troubled about? They can get along without us?” At that moment the words of Our Lord came to my mind, “I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked (Rev. 3:15-17). Nevertheless, I call back your attention to the meeting. Debates on the failure, misfortune, loss of Polish interests and affairs were continued, various reasons were given, the fault was placed on others, and all was done so delicately, so cautiously and diplomatically so as not to insult or anger anyone. The whole affair ended with a supper, during which pompous speeches and congratulations were made. The next day, I read in a Polish newspaper, an account written in bold type, how a certain Polish association agreed upon far reaching decrees, namely that the members promised cooperation from which there will be good effects fro the welfare of the community. But I am convinced that these citizens will rest peacefully till the next annual banquet. Why, I ask, had not one of those present risen and told the members the truth? I cannot understand this, but say that all this is due to lack of sincerity, love of truth and courage. However, one can notice similar conditions among the American society. Under the cover of politics and diplomacy, intrigues and foul dealings are hidden, under the pretense of politeness, hypocrisy, falsehoods and untruth, in back of good understanding, disturbances, discontent and hatred is hidden. In the demands for obedience, outrages and injustices are developed, and under the watch-word “patriotism”, extortion of hard labor and perspiration, but ev4en the blood of the workingmen together with their wives and children is practiced. Why can’t some one tell these citizens the truth? Probably one is afraid to say something? I do not know. I know however, that certain pillars of the community claim, that if the whole and open truth is told, the citizens will be greatly disturbed. My humble opinion is, that it is time and high time, that the society not only rub their eyes but open them wide to certain truths, and the minds of the citizens awake from the lethargy of indifference and inaction and become more seriously interested in the general welfare of the country as well as their own. As to which every citizen has a right and a duty. These workmen are not a herd of animals, to be driven about despised and scorned by everybody. Unemployment, higher taxes, prohibition, excessive tariff, war indemnities, unpaid debts of the foreign powers, disarmament, natural rights of the laborers for a just compensation, all this demands truth, sincerity and courage. Our citizens are not small and unintelligent children. You as citizens may quietly and deliberately help to bring about a change or at least an improvement of the present conditions. But remember this, my dear radio listeners, the days of the Prussian, Russian and Austrian slavery passed long ago. You are American citizens. Do not say as those Poles at the meeting “What is that to me? Who am I? What should I trouble myself about? If nothing that goes on among us, does not concern us, if you think that you don’t mean anything, if you do not want to trouble yourself about anything , then you are not a good citizen of the country, and do not deserve to avail yourself of the privileges and rights of a citizen. Millions of people are crying today, complaining and cursing because they thought, spoke and behaved as you do. We lived as it were in a paradise of fools, because certain individuals, whose income and career depended upon a concealed truth, remarked that it is not as bad as it seems, that the dark clouds will pass away soon, that in a short time the sun of prosperity will shine more brightly, etc. Vain and empty promises! The present situations and conditions show a practical and a public falsehood in these remarks. From various and important reasons, today’s speech is entitled.

**The Catholic Church and the Laborer**

I have before me a letter written by Mr. K. M. from Detroit, dated Jan. 25, 1932. The following are his words. “I am greatly astonished and ask, since when did all the churches in general, and the Roman Catholic Church in particular, became interested with the lot of the laborer as well as the poor and oppressed man? From where is this change, and such criticism of government and capitalism, when the facts of the past centuries show entirely different. A well thinking man will understand the politics, capitalism and church form and always did form a very solid union. Isn’t it a bit too late to make the people believe that the church feels and is conscious of the misery and misfortunes of the laborer”? That what Mr. K. M. writes. I say to him and to others that I am not at all interested in other churches and in what they teach. The Catholic Church alone and the teachings of that Church concern me. History of the twenty centuries and not merely Church history but history in general teaches us that the Catholic Church alone had always proclaimed the rights of the laborer and defended him in every step, that the Catholic Church alone faced courageously the mighty potentates of this world and called upon them to treat the laborer with justice, that under the wings of the Catholic Church the laborer always found shelter and protection. One may maintain that politics and capitalism formed always a solid union with the Catholic Church, but to prove it evidently is impossibility. Let us see what the Bible history says.

In the Gospel of Saint Matthew, Chapter XX, we read the following words said by Our Lord. “"The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You too go into my vineyard, and I will give you what is just.' So they went off. (And) he went out again around noon, and around three o'clock, and did likewise. Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' They answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.' When it was evening the owner of the vineyard said to his foreman, 'Summon the laborers and give them their pay, beginning with the last and ending with the first.'” My dear Radio listeners, this is the principle of Christ’s work for all and just payment to all, such is also the teaching of the Catholic Church since the time of our Lord, for nearly twenty centuries until our times. Why did Christ so often and so forcibly and openly mention about the laborers, and about just wages due to them? Because very often struggles and revolutions among the laboring classes broke out, due especially to the unmerciful treatment, unjust payment of wages earned, delaying and withholding wages due them. Bloody scenes took place in Egypt as well as in the Roman Empire. With the introduction of Christianity, slavery came to an end gradually, and the freed laborer being on the same level with the rest was considered a citizen of the state. The Church organized the following guilds, shoemakers, tailors, blacksmiths, bakers, carpenters, bricklayers, farmers, traders, artists, and of all other careers and professions. The Church gave laws, called “Statues of Laborers.” The Church looked after the laborer so that he would be treated as a human being and not an animal. These guilds and organizations were increasing in the times wrongly called the “Dark Middle Ages”. There were also organizations of the poor, who really were worthy of the needed help. The Catholic Church alone took them under its special protection. This lasted until the sixteenth century. The Reformation destroyed the work of many ages, brought confusion into the hearts and minds of the people, and extinguished the flame of brotherly love, and again not only religious was were begun but also wars among the different classes of society. Towards the end of the sixteenth and seventeenth centuries, a new restless and confused spirit crept in, due to which the employers had their personal gains in view and not the general welfare. The misery and poverty of the laborer concerned them little as long as their own pockets were filled. The poor could die in starvation while they live in affluence. Only the nineteenth century and in the present day conditions are still worse. The sweat and blood of the laborer are changed into the gold and silver of the rich. Whenever the Church teaches the doctrines of a just Christ, they jeeringly tore their garments crying “The Church blasphemes. The Church is meddling with the government affairs. The Church is betraying its own country, and the Catholics are not good and loyal citizens.” Pharisees and hypocrites! The Church acknowledges that the employers have certain rights. However, it understands that many abuses are present in the every day dealings, and therefore, it calls and begs all to return to justice and love of neighbor. On the other hand, the Church defends the workman because the latter is not a machine or some irrational animal, but a human being, and labor is the result of the human endeavors and exertion. The Church maintains this doctrine not only to please one party, but because this is the law of God and nature. The Church teaches the laborer that he has the rights which must be respected yet, he has some duties to perform The Church does not demand that the employer would possess the same amount that the laborer has, it does not claim that the workmen have the right to take away the property of the employer, or to do away with private ownership in order to divide it equally among all. It teaches, however, that the laborer has the right to earn his living, to a just compensation and to a more reasonable treatment than the one practiced under the present system. Only a blind man cannot see this. In the 1891 encyclical of Pope Leo XIII, we read, “The ancient workingmen’s guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, isolated and helpless to the hard-heartedness of employers and the greed of unchecked completion. The mischief has been increased by rapacious usury, which although more than once condemned by the Church, is nevertheless under a different guise, but with the like injustice still practiced by covetous and grasping men. To this must be added that the hiring of labor and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to ay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.” In this encyclical Pope Leo XIII gives means of deciding the affairs of the workmen, the first place is given to the laborers’ unions writing thus. “We have spoken of them more than once, yet it will be well to explain here how notable they are needed, to show that they exist of their right. We read in the pages of the Holy Writ, “It is better that two should be together than one, for they have the advantage of the society. If one falls he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up.” And further, “A brother that is helped by his brother is like a strong city.” In writing this Pope Leo XIII had in mind the unions of the laborers organized upon the doctrines of the gospel and not the unions whose leaders are men unfriendly to Christianity and general welfare, and who incite the workmen to rebellion and unjust demand and who secretly deceive the masses of people.From this we see that the facts of the preceding centuries show that the Catholic Church always, everywhere and to all taught openly and frankly that the laborers was and is treated unjustly and that the laborer has certain rights, which are not at all respected in the present days, that the laborer deserves a better treatment and a more just compensation for his efforts and his work. The Catholic Church upholding these doctrines was always accused of spreading rebellion and of betraying governments and continually waging war with them. History teaches us that various governments had nailed the Church to the cross, because it was bold enough to teach the truth. No sane person can say that politics, capitalism and the Catholic Church form one solid union. The history of England, France, Germany, Russia, and Spain will suffice to prove the statement. In politics there is much falsehood and hypocrisy, capitalism is connected with injustice and slavery, in the Catholic Church we have only fearless truth, incorruptible justice, based upon the divine teachings. On one side there is rotten politics and proud capitalism, on the other side there is the Catholic Church, under whose wings are the poor, the forsaken, the sick, the orphans, the widows, and the aged. As Christ seeing a great crows following Him said, “I have compassion on the multitude ,” so the Catholic Church has compassion for the people, weeps and suffers with them, helps and offers consolation to it and defends its rights. “We are told that it was cast as a reproach on the Christians in the early ages of the church that the greater number among them had to live by begging or by labor. Yet, destitute though they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good will of the powerful. They showed themselves industrious, hard-working, assiduous, and peaceful, ruled by justice, and above all bound together in brotherly love. In presence of such mode of life and such example prejudice gave way, the tongue of the malevolence was silenced, and lying legends of ancient superstition little by little yielded to Christian truth.” (Leo XIII Encyclical,” (Rerum Novarum). My dear Radio Audience, this is an example worthy of imitation in our times. Peacefully, worthily and with brotherly love demand the respect of your rights, crumble the ice of indifference and hatred of the class hostile to you. Those whose duty it is to help and defend you must arouse themselves to action. Do not believe the agitators and paid agents of the red standard whop promise you paradise but will only give you greater misery and poverty than the one you experience now. Belief in the teachings of Christ- confidence in the justice and Providence of God - love of God and neighbor will restore to the workman a better welfare and happier life.