

# Champion of Forgotten Men

## SYNOPSIS:

Even after his ordination to the priesthood, the aristocratic friendships of young Eugene de Mazenod, as well as his personal abilities, opened the way for honors and preferment in the Church, but he spurned them all to be — like Christ — a priest of the poor. He startled the elite society of Aix by announcing a series of Lenten sermons at 6 a.m. to be preached in the language of the poor instead of the cultured accents of Paris. Curiosity of the rich and joy of the poor beggars packed his services with both classes. The young priest founded an Association of Catholic Youth and he and his brother Oblates took upon themselves monastic vows.

## CHAPTER FOUR

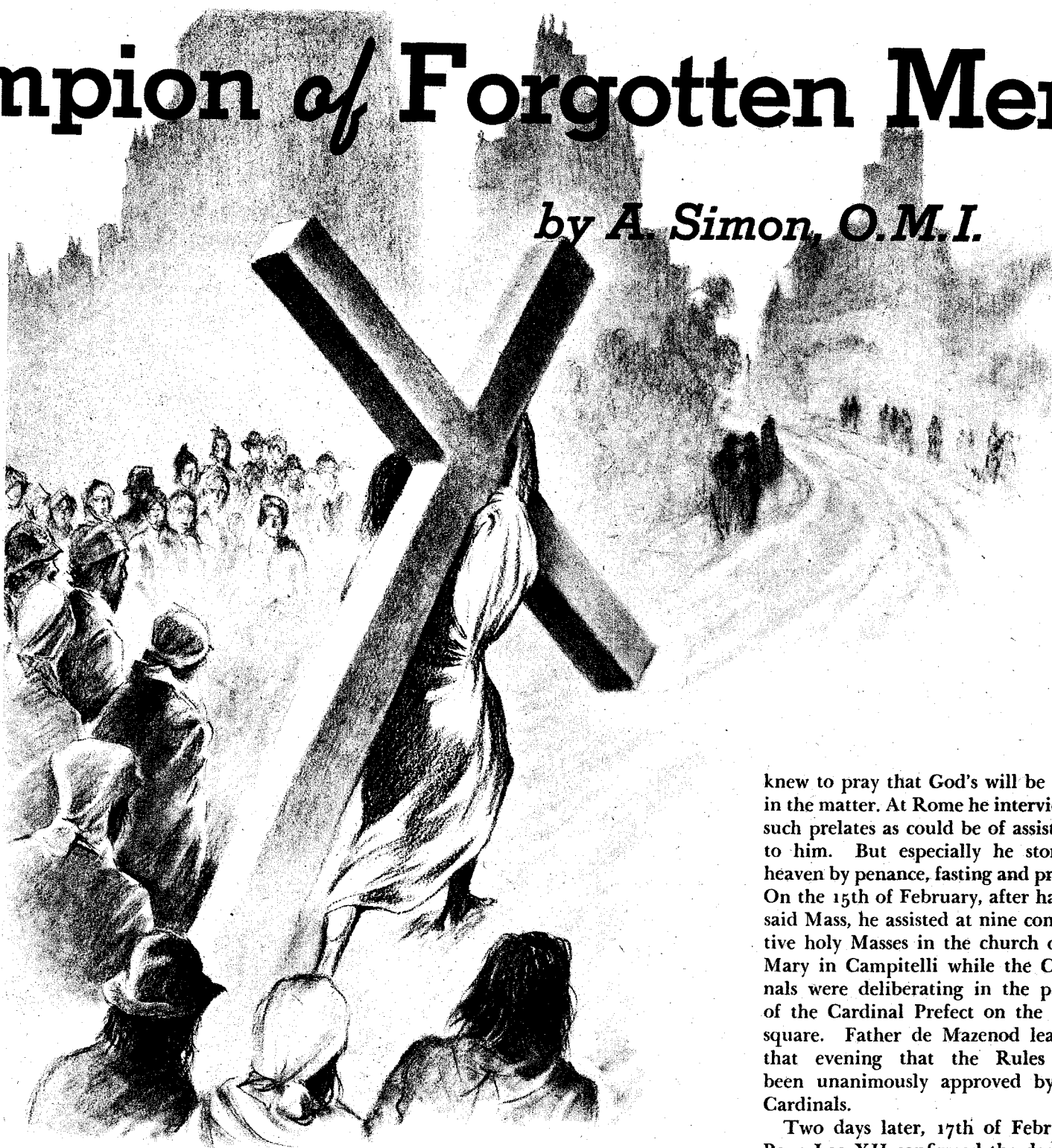
**M**ONTH succeeded month and year followed year, but young Father de Mazenod's companions remained ever too few to do all the work which he and his missionaries were called upon to perform. As a true leader, de Mazenod realized that he must plan for the future and stabilize his community by forming the priests into a religious society with vows of poverty, chastity and obedience.

In the fall of 1818, Father de Mazenod retired to one of the family estates, St. Laurent du Verden, in the lower Alps, to write the rules and constitution of the new society. In prayer and penance, in fasting and flagellations, he sought guidance from God in the composing of those rules which he penned on his knees before the Crucifix.

On October 26, 1818, was held the first general chapter of the Order. The "Rule" was discussed and approved. There were present seven priests and three clerics. De Mazenod was elected Superior General for life. On November 1, 1818, the feast of All Saints, five of the seven priests present and the three clerics made final vows of chastity, obedience and perseverance; one priest made vows for one year; and one priest begged leave to make vows later—which he did the following year. For Fathers de Mazenod and Tempier this was merely a renewal of vows for they had made their vows two years before, Holy Thursday of 1816.

The vow of poverty was not included in the Rule until two years later, because, at that time, de Mazenod feared to come into conflict with civil law which gave each citizen right to property in such a way that it could not be disposed of. In 1817 there had been passed in the name of liberalism a law which forbade the founding of any religious congregation without obtaining authorization from both houses of the legislature and the approval of the king. This law de Mazenod completely ignored.

**T**HIS self immolation through the vows of religion stimulated the founder and his small community to still greater efforts to strive after holiness and zeal for the salvation of souls.



by A. Simon, O.M.I.

The number of workers grew but slowly—for there was such a need for priests everywhere that the care of souls taxed the strength of all.

The missions were fraught with much blessing and many conversions. Sometimes heroic measures had to be taken by the missionaries to touch the hearts of the spiritually dead. Such a ceremony was performed by Father de Mazenod for the first time at a town called Marignane.

Mounting the pulpit, the saintly missionary reminded his listeners that our Blessed Saviour had been the victim for our sins by His sufferings and humiliations. He also spoke of the saints who had followed our Lord's example. Since the responsibility for the mission fell upon him, he offered himself on that day as victim for all the sins of the city. He would, said he, leave the pulpit and, in expiations for the sins of the people, carry a cross through the city streets.

At these words he left the pulpit and walked to the place near the sanctuary where stood the pastor vested in cope. The pastor placed about the neck of the missionary a rope, like a criminal led to execution; and upon his shoulders a heavy cross. Barefooted, Father de Mazenod, followed by the clergy chanting the "Miserere," walked through the muddy streets of the town carrying the cross . . .

The folly of the cross is a scandal to the world and a cause for derision—but the inspiration of elect of God and a source of grace and blessings . . .

So it was at Marignane on that day. The onlookers, at first hostile, or indifferent, or scoffing, were moved by the unusual procession and followed it into the church—not a few striking

their breasts and weeping. When the procession returned to the church the congregation broke into sobs.

After the opening of the mission the missionaries visited each family in the parish. Then there followed four to six weeks of preaching, instruction, teaching of the children, rehearsals for the mission ceremonies and especially hearing of confessions. In one of the early letters we read: "We have time neither to eat nor to sleep. The confessionals are besieged from 3 o'clock in the morning until night. Once we heard confessions for twenty-eight consecutive hours."

**T**HE YOUNG congregation counted only a dozen priests and a few clerics when Father de Mazenod resolved to seek for the new Society and its work the approval of the Holy See. Humility dissuaded him; but urgent reasons, among them the welfare and stability of the society, urged him on. October 30, then, he set out for Rome which he reached on November 26.

He was informed by all the church officials to whom he spoke, that the best he could hope for was a declaration that the Rules were worthy of praise; formal approbation was out of the question. But Pope Leo XII, taking the matter in hand himself, said he wished the Rules and the Congregation to receive not merely the simple praise usually given by the Holy See; he desired it to be formally approved.

Meanwhile Father de Mazenod had omitted nothing that holy prudence might suggest to obtain the much desired favor. He had brought with him letters of commendation from influential Bishops in France. He had, before leaving Aix, called upon all the saintly persons and communities he

knew to pray that God's will be done in the matter. At Rome he interviewed such prelates as could be of assistance to him. But especially he stormed heaven by penance, fasting and prayer. On the 15th of February, after having said Mass, he assisted at nine consecutive holy Masses in the church of St. Mary in Campitelli while the Cardinals were deliberating in the palace of the Cardinal Prefect on the same square. Father de Mazenod learned that evening that the Rules had been unanimously approved by the Cardinals.

Two days later, 17th of February, Pope Leo XII confirmed the decision of the Cardinals, gave his solemn approbation to the Institute or Rules and Constitutions, and, to the inexpressible delight of the Founder, gave its members the name of "Oblates of Mary Immaculate."

In transports of joy the holy Founder broke into paeans of praise and thanks: "Oblates of Mary Immaculate. It is a passport to heaven. Let us resolve on becoming saints in order to be worthy of such a mother."

The harvest was indeed great and ripe for the reaper—but the laborers were few. Added to the work in France came the appeal of the foreign missions, a work which had received a new impetus by the founding in Lyons in 1822 of the Society for the Propagation of the Faith and the letter of Pius VIII which so highly commended this work to the faithful. The Founder of the new society cast longing eyes upon these foreign fields.

In 1832 Father de Mazenod, who had for ten years been Vicar General to his uncle, Fortune de Mazenod, Bishop of Marseilles, had, in obedience to Pope Gregory XVI, to consent to be raised to the episcopal dignity. He was consecrated in Rome by Cardinal Odescalchi. The French government took umbrage at these proceedings. A storm of persecution, including an attempt to compromise his virtue, was let loose upon the new Bishop. He was declared to have forfeited his rights as a citizen of France and vexatious measures were adopted in his regard. De Mazenod's holy firmness, blended with the spirit of wise conciliation, finally, conquered the opposition of the government and he succeeded his uncle to the See of Marseille, five years after his consecration, in 1837.

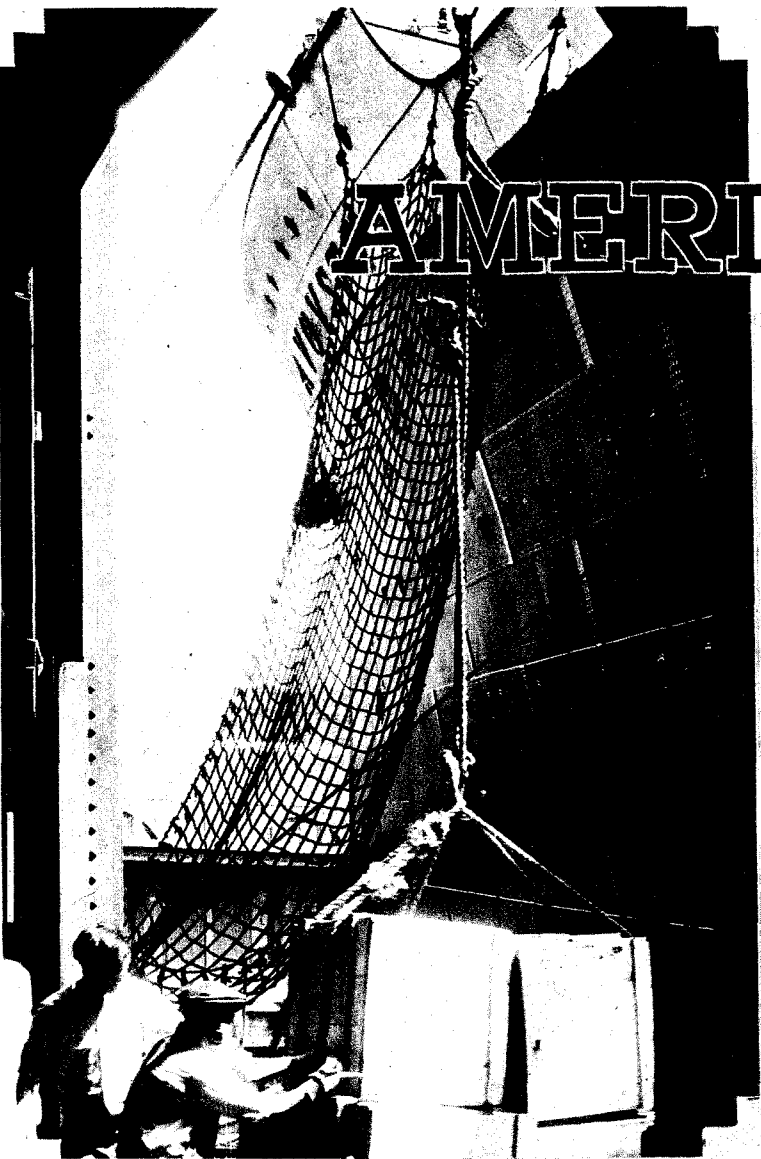
(To be continued)



By DR. EDWARD LODGE CURRAN, D. D.

# AMERICAN JOBS

## for Americans



EWING GALLOWAY

**One Industry After Another Has Been Wrecked, and Its Workers Thrown Out of Employment, by the Reciprocal Trade Treaties Negotiated by the Secretary of State for the Benefit of Foreign Industry and Foreign Workers. Let the Treaty Making Power Be Returned to Congress.**

IT is almost elemental to state that in our American scheme of government the co-equal powers of the Legislative, Executive and Judicial departments should be kept independent. It is wrong for the Executive to encroach upon the Legislature. It is wrong for either of these to encroach upon the Judiciary.

And yet, in spite of its elementary character, the American people have had to engage in two cataclysmic struggles to save both the Federal Judiciary and the Federal Legislature from the grasping tendencies of the Federal Executive.

By defeating the President's plan to pack the United States Supreme Court, and by recently defeating the President's Reorganization Bill, the American people have successfully fought a battle which was supposed to have been ended when the last session of the Constitutional Convention of 1787 passed into history.

These battles were in the field of political aggrandizement. There is another battle to be fought and won in the field of economic aggrandizement. We have already referred to the unconstitutional delegation of its treaty-making and tariff-controlling powers by Congress to Secretary Cordell Hull in 1934. Under these powers Secretary Hull has proceeded to make trade treaties with sixteen foreign countries. The economic hardships which Secretary Hull has imposed upon the backs of American workers must be brought to light.

In the midst of an economic depression it is elemental to expect that the rulers of our American nation should give first care and attention to their own. The American working

man has always been adversely affected by the dumping of cheaper foreign wares in the American market. The Reciprocity Treaties made by Secretary Hull have endorsed the process of foreign dumping to an unprecedented and almost unbelievable degree.

The following facts are taken from sworn testimony delivered by leaders of labor unions and representatives of American workers before a Committee on Reciprocity Information, in Washington, in the latter part of March, 1938. The sworn facts in this testimony are more eloquent than any commentary upon them.

Because of Secretary Hull's reciprocity agreements with Czechoslovakia, the American shoe industry is in a precarious condition. Thousands of shoe workers in Massachusetts and elsewhere throughout the United States are unemployed. When employed, these shoe workers receive sixty cents or more per hour.

The Bata shoe industry, which is a foreign monopoly and one benefited by the Hull Reciprocity Treaties, pays its foreign workers on the average of twenty cents an hour. It is possible for this foreign firm to send shoes into the United States at a total landed cost of less than ninety cents per pair. Because of the fact that American workers in the shoe industry are paid a living wage, it is impossible for American firms to produce the shoes at less than \$1.10 to \$1.30 per pair.

Anyone with an ounce of economic common sense would realize that to throw the market open to the Bata Shoe Monopoly means to throw thousands of American shoe workers out of work. It means to subsidize the payment of starvation wages abroad while urging American firms to employ all the workers they can and to

pay them the living wage which unionism has secured for them.

This is exactly the result of Mr. Hull's trade treaty with Czechoslovakia. Four million pairs of shoes are welcomed from the Bata Shoe Monopoly into the United States. American shoe manufacturers will be forced to produce four million less shoes this year than last. American workers will manufacture four million less shoes than last. And this means that thousands of American shoe workers are actually out of work while Secretary Hull uses his official power to keep a corresponding number of shoe workers at work abroad. Since when is it the duty of our American officials to keep up employment in foreign countries by diminishing employment at home?

The same outrageous results are found in the flat glass industry. The minimum wage rate of flat glass workers in Ohio, West Virginia, Pennsylvania, Indiana and other states is 58 cents per hour. Skilled workers in this industry are entitled to \$1.25 per hour. These wage rates have been secured under the terms of collective bargaining between the organized workers and the management.

One of the duties of the present administration should be to keep as many flat glass workers employed as possible. American workers do not want charity. They want justice. They want work. Only through steady work can the purchasing power and the morale of the American nation be maintained.

What, however, are the facts? Fifty per cent or more of the flat glass workers of the United States are unemployed. Part of the American market for flat glass products has been closed to them. Secretary Hull has seen to that. Under his Reciprocity Treaties he has permitted the products of the trust controlled glass in-

dustry of Belgium and Czechoslovakia to compete with our American industry in the American market.

The flat glass workers in Belgium and Czechoslovakia receive less than 20 cents an hour. As a result both Belgium and Czechoslovakia can deliver their flat glass products in the American market at a total landed cost less than the cost of production of the identical American product. How happy the American flat glass worker on Home Relief or on some W.P.A. project must be to think that the American government is keeping Belgium workers at work with money out of the pockets of American purchasers and at the expense of American workers.

The same economic wreckage greets our eyes when we turn to the present condition of the glass bottle blowers of America. Here is an industry in which almost one hundred per cent of the workers are organized. Most of them are over fifty years of age. Their products are mostly absorbed by the American perfume bottle industry which caters to a class of people with whom price is not the dominant consideration. Even the common laborers in this industry receive a minimum wage in machine plants of 60 cents an hour.

What is the reward for all their fight for unionism and for the establishment of a living wage? Out of work and over the age at which it is possible to seek new fields of employment they find their own government transferring their jobs to foreign workers abroad who are paid less than 20 cents per hour.

The hat and cap makers of the United States have been also devoted to the principles and policies of unionism. They receive from three to five times the wages paid to foreign work-