Pennsylvania Miners
End Bitter Strike—
Await Coal Code

Just now there is peace in the coal fields. From day to day, ever since August 4, the headlines have continued to tell us that the strike which began with 500, increased to 50,000, has been ended. Even today there is a story, "Anthracite strike is ended by 15,000." According to the Labor Advisory Board, there will be no compromise with the coal and steel industry in regard to the workers' right to have their own union. The next move will come from the coal and steel companies. The code has not yet been drawn up and the miners are waiting, watchfully, to see what Washington will do for them. Here are some of the highlights of the events of the past six weeks:

There was a historic meeting of southern coal miners in Charleston, West Virginia, on July 23, 2,579 delegates representing 150,000 members of the United Mine Workers of America. Among those present were veterans of the 1921 pitched battle in Logan, Mingo and "Bloody McDowell" Counties of the same State. . . .

In Taylorville, Illinois, on July 23, bombs were exploded at the homes of three of the officials of the Progressive Miners of America, a union which is rebelling against the United Miners and the presidency of John Lewis. Neighboring residences were also bombed and bombs were thrown into two garages. This makes forty bombings which have taken place in Christian County in a year. The Progressive Miners charge . . . (Continued on page 3, column 1)

N. Y. Milk Strikers
Ask for Greater Share of Profits

"The law is the law, and the Milk Control Board a duly authorized agency of the State. Violence or rebellion against this agency is unlawful and criminal. . . . [the farmers] are not striking against either producers or distributors. They are striking against an agency of the State."

Thus Frederick Sexauer, president of the Dairymen's League, and Governor Lehman—denying the right of the milk farmers to use the strike, the only weapon in their power to draw attention to their plight.

The chief complaint of the farmers is the classification plan, according to which they are paid at the end of each month on a basis of the form in which their milk was sold—fluid, powdered, cheese, butter, etc. They demand a flat rate of five cents a quart for all their milk, instead of the average of 2.7 cents they are now receiving, since it costs them four and one-third cents to produce regardless of its ultimate use.

A communication from a North Norwich dairy farmer in the New York Times of August 9 gives a hint of the temper of the farmers. The writer states that after the first raise in retail milk prices "we received slightly larger checks, but nothing like the cent-per-quart increase some of us expected as the result of raising the price that much to the consumer." Declaring that the July price under the Milk (Continued on page 4, column 3)

WHAT YOU CAN DO
FOR SOCIAL JUSTICE

First of all, support THE CATHOLIC WORKER.

Funds are very low. Only nineteen donations came in during the month, although requests for single copies and bundles of the paper came in from almost every state in the Union. We are succeeding in that we are reaching the worker. But the men we reach cannot afford to help us. So we depend on God, Our Lady of Social Justice, St. Joseph, St. Teresa, the Little Flower, Don Bosco and all the saints to aid us.

Second—Help distribute THE CATHOLIC WORKER.

Third—See if you can't start a Neighborhood Council of your own (see story on page 2). These councils can be made up of men, women and children, united in study of the Church's social teachings, and they can seek out what needs to be done in their community for those in trouble.


Monthly Booklet Propaganda of the new social order and direct all your activities, work or play, reading or study, social or business intercourse, to this end.

EASY ESSAYS

By PETER MAURIN

GOD AND MAMMON

1. Christ says: "The dollar you have is the dollar you give."

2. The banker says: "The dollar you have is the dollar you keep."

3. Christ says: "You cannot serve two masters, God and Mammon."

4. "You cannot? And all our education consists in trying to find out how we can," says Robert Louis Stevenson.

5. "The poor are the true children of the Church," says Bossuet.

6. "Modern society has made the bank account the standard of values," says Charles Peguy.

WHEN CIVILIZATION DECAYS

1. When the bank account is the standard of values, the class on the top sets the standard for the nation.

2. When the class on the top cares only for money it does not care for culture.

3. When the class on the top does not care for culture, nobody cares for culture.

4. When nobody cares for culture, civilization decays.

5. When class distinction becomes clothes distinction.

6. When class distinction becomes clothes distinction everybody tries to put up a front.

SELF-ORGANIZATION

1. People go to Washington, asking the Federal Government to solve their economic problems, while the Federal Government was never intended to solve men's economic problems.

2. Thomas Jefferson says: "The less government there is, the better it is."

3. If the less government there is, the better it is then the best kind of government is self-government.

4. If the best kind of government is self-government then the best kind of organization is self-organization.

5. When the organizers try to organize the unorganized then the organizers don't organize themselves.

6. And when the organizers don't organize themselves, nobody organizes himself.

7. And when nobody organizes himself, nothing is organized.

(Continued on page 7, column 3)
Neighborhood Council in Action

Early on the morning of August 10, Dorothy Weston, Begonia Jimenez and I went over to Mrs. N.'s house to see about moving her. She had been moved once before to another tenement, and now she was due to come at ten and put her on the street and she didn't want her belongings exposed to the neighborhood. The Unemployed Council (Communist) is interested in making demonstrations and hasn't shown up yet. The furniture is on the street, so we were trying to be the first on the scene.

With the assistance of Fred Schilling and Raymond Valley of East 15th Street, we were ready to move her. We found the janitor of the house where she was living recommended a house further down the street where the agent was not, she said, so brutal.

The janitress in the new house had lived there for only one year and while she wrote out a receipt for us, we admired the rubber tree which grew in a pot in her front room and reached all the way to the ceiling.

Mrs. N. moved from living by collecting rags and iron from ash cans and selling them. She used to be a janitress and received an apartment in return for cleaning and taking care of two houses further down on the east side. But she lost her job, and she is now sixty-two years old and there is no chance of her finding anything else. She is all alone save for a huge cat called Rags who is so old that he is toothless. When she opened the door to our knock, he was lying on one of the pantry shelves, looking down sedately and indifferently at the bustle of moving going on around him. For her meals and his, Mrs. N. collects scraps from the First Avenue market, picking up vegetable rags and scraps of meat and fish heads. She does not like to ply her trade of collecting rags during the day, so she sets out at night, lying on one of the pantry shelves, and it's putting us to a lot of expense.

"When so many children need milk! But, goodness! what can you do?"

"She's not so bad as most," our friend the janitress commented as the Home Relief worker went down on the street.

Then on the day before he moved her the janitress brought in an iron bed and spring at twelve o'clock, making several trips with them. She had had no bed before, sleeping on a bundle of rags on the floor.

Her possessions consisted of trunks and a couple of large baskets of her belongings, a table and chairs, a kitchen range and some kerosene lamps.

She always use a coal stove in the summer and burn wood in it to cook with. I get wood from the Edison people down by the river. They're always giving away free wood. They're awfully good.

A Home Relief investigator stopped by the stope for a chat. She heard us talking about gas and electricity. "Yes, most of the people never used gas and electric until the city was paying for it," she said recently. She was stopped by a ticket for another woman who had nine dogs. "And how I hate to leave a ticket for a woman with nine dogs," she lamented. "When so many children need milk! But, goodness! what can you do?"

"She's not so bad as most," our friend the janitress commented as the Home Relief worker went down on the street.

"I don't like bugs," she'd say, and 'wont you please dust off that chair and put it in the hall?"

As we waited for the moving job to be done, the agent passed by black-eyed the Janitor whispered as he passed. "Know what he's carrying bags," he whispered. "I don't like bugs," she'd say, and 'wont you please dust off that chair and put it in the hall?"

The janitress commented as the Home Relief worker went down on the street.

"I don't care if she has gone to the town hall," the janitor whispered as he passed. "Know what he's carrying bags," he whispered. "I don't like bugs," she'd say, and 'wont you please dust off that chair and put it in the hall?"
Coal Strike
(Continued from page 1, column 2)

The united Miners with these outrages and on the other hand the United Miners charge the Progressive Miners with violence and sabotage against company property. If the Government, which listened to delegates from the Progressive Miners last week, cannot settle these difficulties, no other force will. In view of the recent friendship proclaims between the Amalgamated Clothing Workers and the United Clothing Workers after a feud which has gone on for years, and in view of the present crisis, this bloody difference should be settled.

The big mine strike in Pennsylvania started on July 25 with 900 miners in Cambria County when two companies refused to recognize checkweighmen. Miners are paid by the ton and they claim that companies often call 5,000 pounds a ton. Hence they want their own checkweighmen. It is a grave reflection on the honesty of the coal companies that such a charge and the refusal to recognize them as just and not even commented upon by public or government. A sin crying to heaven for vengeance is "defrauding the laborer of his just wage."

On July 28, the strike had grown to include 30,000 miners. Four strikers were shot down by coal company agents of the H. C. Frick Coke Company and John Lewis, president of the United Miners Union, charges the company with a monstrous crime. Treason violence through the importation of gunmen supplied by strike breaking agencies in New York, and through increased use of company-paid deputy sheriffs, furnished by the Sheriff of Fayette County.

Protection for Whom?

Pope Leo XIII said, "If by a strike, or other combination of workmen there should be imminent danger of disturbance to the peace and public order, then the question is, within certain limits, it would be right to call in the help and authority of the law."

This has usually been interpreted to mean that big companies can call in troops to use against the strikers. But the Holy Father went on to write: "When there is a question of protecting the rights of individuals, the poor and helpless have a claim to protection as a higher consideration. The richer population have many ways of protecting themselves, and stand in less need of help from the State; those who are badly off have no resources of their own, and must chiefly rely upon the assistance of the State. And it is for this reason that wage earners, who are, undeniably among the weak and necessitous, should be afforded a protection by the commonwealth."

On July 29, the New York Times reported that the steel corporation was said to have been buying up coal in anticipation of a struggle. It is too bad that the workers in the event of a "stoppage" (to avoid the use of the word strike, and its connotation of violence), haven't enough money to pay for supplies of groceries and coal for fuel and clothes for the family and money for rent in the event of a struggle.

On July 31, the women joined with their husbands in picketing the mines. There were half a dozen riots with scores injured. Strikers estimated at 60,000.

On August 2, the United Mine Workers complain that the coal companies have virtually stopped paying wages. The workers in the event of a struggle, can cry to heaven for vengeance is "defrauding the laborer of his just wage."

Events of the Month

July 23—Father Haas, of NRA Labor Advisory Board, demands inclusion of labor representatives in lumber code authority, calling Loyal Legion of Loggers and Lumbermen a "monopoly organ of the coal companies."

Labor Department statistics show workers' incomes increased 7 per cent from March to May, while factory production increased 35.6 per cent. Buying power of workers is still 56.7 per cent below 1929.

July 28—Bethlehem Steel Company declares it foresees no "battle of wages" and expects a cooperative effort toward recovery.

July 30—Eleven New York banks pledge themselves to aid recovery by making loans—if well secured.

July 31—A. F. of L. forms Bookers, Stenographers and Accountants Union for all office workers.

August 1—Secretary Perkins protests wages provisions of steel code but merely sharing the work and dividing the wages; objects to lower Southern wages, saying "Negroes are also consumers. ... Their purchasing power is needed. ... Their cost of living is not lower than living costs of whites;" says word 'knowingly,' in regard to child labor (which "is probably an oversight"), is loophole for employers to escape responsibility.

August 2—Utilities foresee rate increases necessary to cover increased operating costs if they adopt code.

August 4—Federated Press representative submits evidence to NRA of spying on labor in steel mills.

Steel industry declares code it submitted "goes the limit" in concentration of power and will fight any further NRA restrictions.

Class 1 railroads increased income in the last six months.

Utilities say there will be no increase in rates despite increased operating costs under utilities code.

Secretary of Labor Perkins asks that unemployment reserves be set aside out of corporation surpluses.

August 5—Laundry code calling for minimum wage of 14 cents rejected by NRA.

August 6—Cotton Institute executives say they have been only five charges of code violations in cotton mills.

Twenty-five arrested in New York at 42d Street demonstration for striking food workers at Hotel Commodore.

The Anarchist believes the spread between price paid by consumer and that received by farmer as "monopoly in wheat."

Harry F. Sinclair says proposed wage raise of oil code would bankrupt the industry.

Ford opposes unionization of his industry, saying he "makes better wage bargains for his men than a stranger could."

Railroad executives say they began in 1930, at the request of President Hoover, a policy of increasing employment, and state that they "feel a moral obligation" to continue this policy.

Roosevelt appoints Mediation Advisory Board to arbitrate labor disputes on railroad.

August 8—A. T. and T. July incomes rise 3,430 per cent over same month of 1932; report shows liquid assets of over $170,000,000. States arrange aid for transient idle.

Injunction granted eleven Chicago leather good companies, restringing activities of six labor groups.

August 9—Baltimore and Hartford utilities balk at signing code. Public Service Commission rejects argument of State Island Edison Company relating to effect of code on rates, saying there is no evidence that the company will adopt code.

Police fight 300 women in Philadelphia, striking against "home-work," arrest two.

August 10—American Woolen Company clears $197,700 in six months. Current assets are $161,243, and liabilities $1,831,277. A few months ago the American Woolen Company was paying its factory workers as little as $2.50 a week.

Head of employment agency, charged with swindling $1,771 from unemployed with unkept promises of jobs, is fined $25.

Utilities ruled liable to code by NRA.

Judges of Richmond, Va., Criminal Court decide to include Negroes as Grand Jury, revising custom of thirty years ago.

August 11—Mortgage Conference of bankers opposes home moratorium, holds that "under any circumstances a moratorium on (Continued on page 11, column 4)
Conversation with a Garage Man

"Are you doing anything about a code, Mr. Smith?"

"Well, Grover Whalen called us up about it the other day, but I told him we couldn't possibly have a forty-eight hour week here, or anything like it."

"Why, we'd have to take on more men if we did that!"

"What do you think the codes are? That's just the point of the whole thing."

"That would mean cutting down on our profits to pay all those high salaries. If we raise our rates to cover the expense, people will put their cars in storage and stop using them."

Moral: Profits, of course, come first.

"Just as the unity of human society cannot be built upon class warfare, so the proper ordering of economic affairs cannot be left to free competition alone."—Pope Pius XI, Forty Years After.

"Catholic News" Article Tells of Council's Work

The following story appeared in The Catholic News, organ of the New York Archdiocese, on Friday, August 18, concerning the activities of the Catholic Worker:

Neighborhood Councils to oppose the work being done by the Unemployed Councils of the Communist Party have been started by the Catholic Worker of this city.

The idea of the work was inspired by the example of Miss Kathryn Dalton, 1253 Amsterdam Avenue, who has established volunteer home relief bureaus, with a Catholic spirit rather than with a Communist one, to help the unemployed.

Six Neighborhood Councils have been formed to date, the main one with headquarters at the Catholic Worker Office, 436 West Fifteenth Street. The members of the Fifteenth Street Council are the editors and Beogonia Jiminez of Raymond Valley, 606 East Fifteenth Street; Francis Galligan, 605 East Fifteenth Street, and Fred Schilling, 605 East Fifteenth Street. The other councils are headed by Miss Kathryn O'Malley, the Barbizon, Lexington Avenue and Sixty-third Street; Joe Bennett, 30 Lexington Avenue, New York City; Miss Dalton and Mrs. Hugh Weston, 62 West End Avenue, New York City; Joe Calderon, 1411 Sixth-Fifteenth Street, Brooklyn; Mike Gunn, 502 Grand Avenue, Brooklyn; Henry J. Foley, 825 17th Street, Jamaica.

The councils will help in the formation of councils in other parishes and neighborhoods; assist other councils when called upon; help collect clothes for the unemployed; help unemployed go to charity organizations and relief bureaus, etc.

The Pope's Solution

Prayer, Action, Sacrifice

By Michael Gunn

PART III—SACRIFICE (Continued)

The closer we follow the Encyclical of Pope Pius XII the clearer becomes the solution of the problem, and the clearer becomes the wisdom of his words: Prayer, Action, Sacrifice. And now that we are moving into action the sacrificial becomes more apparent. Prayer is necessary for all who are willing to form the first line of action, for from them will the first sacrifice be asked. Say your prayers every day. Ask God's help, for the enemies of God are also the enemies of the poor, and if you would champion the cause of the poor for the love of God, you must be prepared with the help of God to face the ridicule and lies that His enemies will say up against you, and you will be very fortunate if it stops there.

As things are at present, you are asked to contribute fifty cents per week to help your unemployed brother. You may like to go further and give your hand to him on the street. Contributions have been requested and given to the extent of many millions of dollars to assist the most unfortunate cases over the winter months. This is all very commendable, but I do not see any wonderful results accruing from such wonderful sacrifices. At the end of the winter the people are still hungry; and because the weather is warmer are we to conclude that the people can do without clothes and sleep in the open (?). All this must end and I now appeal to all to follow the Pope's third injunction—sacrifice. Sacrifice with a view to end this world-wide martyrdom.

As a workman are you willing to put your trade knowledge, ability and energy, along with your contribution, towards the uplifting of your brother? Or do you prefer to give your contribution only when you have to beg for it, and to give your knowledge, ability and energy to the employer alone, for wages?

And as an employer are you willing to give your employees the opportunity to become partners in your work in the business they are helping you to build, or do you still prefer to keep them as wage-slaves while they work for you, and to hand out a donation to them, under the false name of charity, when they are starving?

Are you still with us or is the sacrifice too much?

In God's Name I appeal to all to cut from their hearts the shackles of the world, the flesh and the devil and follow the advice of Pope Pius XII. "On the Reconciliation of the Social Order"—PRAYER, ACTION, SACRIFICE.

"We lay down the principle long since clearly established by Leo XIII that it is Our right and Our duty to deal authoritatively with social and economic problems."—Pope Pius XI, Forty Years After.

Milk Strike

(Continued from page 1, column 3)

Board rulings averaged 2.78 cents a quart, the letter ends, "Let's hope the powers that be decide to give us a fairer share of our sweat and toil, the rip rich reaches national proportions."

"What we want is more money from the dealers and not from the consumers. The consumer is paying enough," said one of the leading men, asking that the farmer receive 4 cents out of the retail price of twelve cents for a quart of milk. It was pointed out that the profits of the large milk dealers have been high enough to enable them to use all their milk, yet some of them in many instances even increasing them in the last few years, and to permit Borden's, one of the largest dealers in New York State, to net $9,000,000 clear profit in 1932.

The fifteen-day strike was sufficiently effective to give a threat of the power the farmers hold if they choose to exert it fully. The violence with which the strikers met the police is not to be condemned; but it is difficult to say where aggressiveness begins and self-defense ends, especially when the strikers found their picketing met with streams of live steam which injured a number of them. Not to mention the brutality of the troopers at Booneville, which eight eye-witnesses testified in the later investigation was unprovoked.

Charges of Communism

The usual charges of Communism were hurled at the strikers to confuse the issue. The president of the Sheffield Farms Company declared that "alleged and agitators" were stirring up dissatisfaction, and a report of the State Legislature agreed with Representative Hamilton Fish, Jr., that "these agitators are in league with Communists" and that they have "seized control of the strike for the purpose of the Communist party." It is difficult to follow the logic by which a strike is judged by attaching a label to its leaders instead of on its justice.

The strike did at least succeed in drawing attention to the plight of the farmer who, with the cost of grains for feed rising, is receiving less for his milk than it costs him to produce. "The situation is a little more serious than we anticipated," confessed Baldwin, the chairman of the State Milk Control Board, in the early days of the strike. "I had no idea there was such dissatisfaction with the Board." 

Help us to grow! Pass your copy of The Catholic Worker on to your friends.

Our subscribers are from Canada, Oregon, Nebraska, Minnesota, Michigan, Louisiana, Tennessee, Wisconsin—from all over the United States in fact—farmers, coal miners, storekeepers and union men.

Let your voice be heard. Consider yourselves reporters for The Catholic Worker and send us in letters for publication.

Conversation on a Street Car

"How's the code workin' for you, Mayme?" "Quite good. But that's just the point. We only work thirty-five hours now, an' no Saturdays. My father gets off Saturdays now, too, so we can all go down to my brother's place week-ends. Imagine all us sittin' around doin' whatever we want two whole days a week! Gee!"

"They haven't started it yet in my place. But how can they make them keep it, anyway?"

"Well, the first week my boss was makin' us work ten hours a day, same as we always did, and the fellow down the street reports him right away. So now they watch each other like hawks, an' neither of 'em dares to break the code."

"Every effort, therefore, must be made that at least in future a just share of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an amply sufficient supply be supplied to the workingmen."—Pope Pius XI, Forty Years After.

Catholics Gather Large Wall Street Audience

Wall Street is still studying its scholastic philosophy from Joe Calderon and Tony Ullo, the two Brooklynites who have been talking on Catholic philosophy and social justice at noon hour for the last two months at the corner of Wall and Broad Streets, every Tuesday and Thursday.

The crowds listening to them increase each week, and their competition has finally forced the Socialist speaker who had the period before theirs to change his days for speaking. The boys' enthusiasm has not diminished, Joe has become less violent, and Joe has not fallen off his soapbox since his first talk.

"Catholic Worker" Distributed

At the conclusion of their talks the boys distribute copies of The Catholic Worker, and the demand has become so great that they require help to fill it. A school teacher from Buffalo, who was visiting the boys last Tuesday, offered to go with one of the editors to help with the distribution, and a friendly man in the crowd also volunteered his help. The speakers had been warned by the police captain that they could distribute the paper but must not accept any contributions; so the editor hesitated when the friendly stranger approached a few moments later with a penny he had received in payment for a copy of the paper.

"Well, I can't keep it. It isn't mine," he said in a worried tone.

So we pocketed the penny with fur­

vour haste, and marked up 1 cent un­

expected profit from the Wall Street
talks. But who can measure the profit to
the cause from this persevering effort in Catholic Action?
Current conditions in Russia have been treated so voluminously—and with such confusing contradictions—that it is novel relief to find such a social, historical and philosophical analysis of Bolshevism as Waldemar Gurian's *Bolshevism: Theory and Practice* (New York: Sheed and Ward).

Gurian, a Russian educated in Germany, approaches the subject historically, emphasizing the distinction between Bolshevism as a world movement and as a movement conditioned by and adaptable to the Russian environment and temper. As he points out, in Russia, a backward country with no experience of imperialist monopoly capitalism, the Bolshevists stress the part which active intervention plays in the advent of Socialism and reject all hopes of a peaceful evolution or direct transition from capitalism to Socialism; whereas in other parts of Europe Socialism tended to become opportunistic, losing sight of the original socialist purposes. Gurian is in the spirit of the Socialists who accepted the dictatorial powers of the proletariat.

Gurian's work is particularly valuable for its clear exposition of the essential incompatibility between Bolshevism and religion. It is not merely that religion is considered by Marx to be a distraction from the economic tasks of mankind; but that the totalitarian state, based exclusively on economics and conceived of as merely an animal whose activities must be moulded into the planned economic pattern, is completely at variance with Christian philosophy. An article quoted from *Pravda* on the means and aims of atheistic propaganda recognizes this explicitly when it says that economic Socialist propaganda often "emancipates the mind . . . as experience has proved, from the control of religion. And in any case, it prepares the ground for a materialist explanation of the world which is incompatible with belief in a God."

The tolerance for religion proclaimed by the Bolshevist regime in Russia, Gurian shows to be a weapon of political tactics. Religion has been cut off completely from public life, yet one officer could replace another warms enthusiastic party members against excesses of militant atheism which may arouse violent opposition among those sections of the proletariat in whose daily life religion has been firmly rooted.

The chief weapon of Bolshevism against religion is its highly developed and all-pervasive system of atheist propaganda carried on by the League of Militant Atheists, the Young Pioneers and the Godless League. Young people are especially active in this organization, which while not officially an organ of the government are supported by the state. Gurian quotes in an appendix two articles from the monthly *Anti-religious* on activities of these organizations in the campaigns against Easter and Christmas celebrations.

"Our four million Pioneers and our millions of young Godless are not waiting for some future date to set up Socialism; today they are actively engaged in laying the foundations of a Socialist economy . . . . The active members of the Godless directly participate in the construction of Socialism."

It is in this spirit that the young are mobilized with full responsibility for the termination of religion. Meanwhile, religious bodies are prevented strictly from engaging in any form of religious propaganda. Originally, Article 1 of the Federal Constitution read: "To ensure genuine freedom of conscience to the workers the Church is separated from the State and the school from the Church. Freedom of religious and anti-religious propaganda is guaranteed to all citizens." Later the final sentence was revised to "Freedom of religious profession and anti-religious propaganda is guaranteed to all citizens."

Though the Church, together with bourgeois society, opposes Bolshevism, Gurian denies that the struggle waged by the Church is in defense of capitalism. "For the Church rejects capitalism with its division of society into a public sphere, subject only to purely natural laws, and a private sphere in which the spirit and religious beliefs may still be supreme, as decidedly as she rejects the attempt to overcome the cleavage by treating public life and society as absolutely, an end in itself." It is by its vision of a Utopia of social justice that Bolshevism has attracted most of its adherents. It is the hope of this that justifies in their eyes the hardships of the transition. Gurian concludes that the full responsibility for methods of government and the results it has achieved, prove that the contemporary world has violated laws of social life; for example, the need of security and stability. Had they not been violated, faith in Bolshevism Utopia could never have attained the powerful influence it exercises today.

The challenge is clear. It is for us to make social justice if we will.

**Exploitation By The Land Monopoly**

Any one reading the papers is sickened and saddened at the almost infinite number of ways in which the lot of the workers is rendered unbearable, and the result is a feeling of hopelessness at the thought of combating such a collection of hideous injustices.

The world has been combating them now since the advent of the industrial age, and in spite of all, the conditions are worse than they were a hundred years ago. They will be correspondingly worse in the next hundred years if the same methods are used to fight them.

The reason for the complete failure is that we are fighting conditions instead of fighting causes. We are fighting exploiters and arming the exploiters with legal power to exploit. While we are drying out the flooded fields the broken levees are pouring torrents over them. While we succeed in ending one bad condition, a dozen other bad conditions develop.

Every one of the numberless and pitiful instances of exploitation will be rendered more insupportable in one form or another, and the parent of these monopolies is the monopoly in land, monopoly in the right to a place to work, monopoly in the chance to make a living. The laws of the land bar every human being from the right to make a living unless he is a land owner. This policy automatically throws the entire body of workers into the hands of the employers, who are given absolute power to exploit them at will.

The Holy Father, in his Encyclical, states that when control of anything becomes a means of oppressing the people, e.g., the control of money, such control should be taken over by the government. It is in the case of money, if money can be so manipulated in private hands as to interfere with men's right to live, what can be said in defense of monopoly in land, which bars the population from any right to make a living, and turns them into mere tools of industry.

The facts that 15,000,000 Americans have been absolutely helpless to work, that thirty to forty millions have been in dire want, that 300,000 homeless Americans have been roaming the land like Arabs, are proclaiming in trumpet tones, the barbarity of a system of traffic in the right to work for a living.

If men once more had a right of access to the earth as they had in primitive times, campaigns to help the worker would be unnecessary, because the worker would help himself. No one could possibly be out of employment, and the employer who should offer low wages to the man who could work for himself could cause only meritment.

**THE HOLY YEAR**

I. **What is the Holy Year?**

The year wherein good men find space for ample good to do:

The year wherein the true, by deeds, not words, grows doubly true:

The year that brings a helping hand to grasp the hand of Need:

The year that sweeps with holy fire the feeding ground of Greed!

II. **What is the Holy Year?**

The year that blights a mighty crime by its glance is blighted:

The year that does not smile and nod till public wrong be righted:

The year that holds one scale of law for low or lofty station——

That says to one, "Thou shalt not steal"—and says it to a nation!

III. **What is the Holy Year?**

The year wherein God's words move on thru' earth's drear, desert places:

Wherein the mighty men of work march up the Future's gorges,

When each shall have the wage he earns, as brother unto brother,

And he who rules and he who dies shall honor one another!

IV. **What is the Holy Year?**

The year wherein men see HIs grace open wide its "holy portal,"

And all that mortal is in man grows fair in the immortal!

**JOHN JENNER ROONEY.**

The Old Testament law was that "The Land Shall Not Be Divided For ever." So long as this policy was in force there was, and there could be no unemployment, no depression. The Jews didn't have a name for it.

So long as we bar the worker from any right to a place to work, we are cooperating with the exploiter who is rendering the life of the worker a misery. Reaching out in a thousand directions to combat exploitation, while at the same time rendering people helpless to work and arming the exploiters with legal power to act, is unworthy of an intelligent civilization.

This writer advocates a union of forces to urge that the government take over the control of the land as it has taken control of the gold situation.

The American people might continue even with a vicious gold system, but no man has yet been able to make a living without a place to work.—Henry J. Foxy, History Dept., Jamaica High School.

Don't Forget To Fill Out Your Subscription Blank on Page 7.
THE CATHOLIC WORKER
(at present) a monthly, published and edited by
DOROTHY DAY
Assistant Editor
DOROTHY WESTON
AT
436 EAST 15TH STREET
NEW YORK, N. Y.
TELEPHONE ALGONQUIN 4-0469

A GAY, bright day. Especially bright since Joe Calderon, our scholastic philosopher, came into the office of THE CATHOLIC WORKER the other day and washed the windows. It was a gift to Our Lady on the feast of her Assumption.

The children in the house, Protestant and Catholic, organized a fiesta in the back yard. The statue of the Blessed Virgin was borrowed from the office, also Dorothy Weston’s blue smock to drape over the bookcase which was set up in the corner of the yard as a shrine. Petunias from the garden were picked lavishly for decorations and vigil lights were kept burning with difficulty. Joe criticized the affair as not being liturgical in that the children had a little procession carrying plumber’s candles.

After a very silent party (due to the serious consumption of jam sandwiches, ice cream, cake and raspberry soda) a riotous dance went on in front of the shrine to the tune of the Italian street song, “Oh, Maria, Oh, Maria,” which was sung in place of a hymn, the two Catholic celebrants, Freddy Rubbino and Teresa Batterham, four and seven respectively, torpid with food, and not remembering any songs to Our Lady.

Ethel Riedel, twelve, confessed later to a trilling indisposition, thanks to mixing malted milk and raspberry soda, but Sonny, her brother, who is nine, was merely invigorated by the combination.

We are sure our Blessed Mother, on this happiest of feast days, enjoyed her little back yard fiesta too.

NRA

WITH the refusal of President Roosevelt and Administrator Johnson to modify the collective bargaining provision of the steel, oil and coal codes which guarantees the workers a right to organize, we become more and more enthusiastic about the NRA.

It has been pointed out that the National Recovery Administration is following the lines laid down by Pope Pius XI in his encyclical, Forty Years After. Those who don’t know the Holy Father’s teachings point out the similarity between the war time mobilization of industries and this peace time propaganda, in an effort to arouse the people to a cooperative effort, in opposition to the old code of competition and unbridled individualism.

Never before has such an effort been made by Government.

Never has the Government so consistently looked to the working man to hear what he has to say in regard to the conditions of his daily work. Never has Government intervened before on behalf of the worker in strikes, sending out troops as in Pennsylvania to protect strikers against sheriffs and deputies in the pay of the coal companies.

We can only work and pray that the administration will succeed.

There are cases, many cases, where individuals are trying to get around the agreement made with the Government under the codes and in regard to these reported violations you hear people say, “You can’t change human nature.”

So it is good to keep in mind that prayer in the Mass:

“Oh God, who in creating human nature, didst marvelously enable it, and hast still more marvelously renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity Who vouchsafed to become partaker of our humanity. . . .”

ON THE LOVE OF GOD

PETER MAURIN says it would be good to have some devotional matter in our columns, so where better than in the editorial columns?

In the fashion of such columnists as O. O. McIntyre and Arthur Brisbane, I will write of various people and things which have reminded me of the love of God recently. Not all the occasions or things—there would be too many of them—but just a few.

There were those two housewives down on Catherine Street during the long Corpus Christi procession when the Blessed Sacrament was carried through the streets and one said to the other as she came along, “We can be with Our Lord yet for a few minutes before getting dinner. Let us walk a few more blocks with Him.”

There were the nice boys with the slick hair and the knife-edged trousers in that same procession, kneeling on their handkerchiefs in the middle of the streets during the three Benedictions, and one of them almost starting a fight with a Jewish friend on the curb who did not take off his hat.

There was my neighbor upstairs who told me how he and two friends back in Sicily wanted to be priests when they were kids, and how the other two now were, but that he had had to take care of his family, being the only son; and how one of his cousins had two boys who were priests, and a daughter a nun, here in New York, and how another sister had worked all her life in a cigar factory to help give her nephews and niece to God, and how happy it made him.

There was that Catholic boy up in Columbus Circle who had been soapboxing for some years—and he wasn’t a good speaker—but the love of God shone in his face the night I heard him when he gently and courteously bent to listen to an old woman heckler, an atheist, whom the police have named “the Viper” on account of her venomous tongue.

And there is the Labor Guild over in Brooklyn, most of them daily communicants, and their leader whose joy and enthusiasm is catching, and whose love of his fellows gives evidence of the love of God in his heart. He too works with his hands as St. Paul did, and writes and speaks continually on the side.

And there is Peter Maurin himself with his wisdom and his gentle persistence and his three point program for which he lives—Round Table Discussions, Houses of Hospitality and Agronomic Universities—on whom we depend so much for inspiration in the carrying out of this idea of THE CATHOLIC WORKER.

And as for things, there is even that little pony cart which goes around the block down here on the East Side, gayly bedecked and painted (big children 2 cents, little children 1 cent) and it made me think of the love of God as all gay things do in this sad time of trouble for the masses.

Oh yes, there are plenty of people and things to remind one of the love of God.

One can even praise and love Him while picketing a shop or mill, for giving His people the courage and spirit to protest against injustice for their God-given rights.

STRIKES AND VIOLENCE TWO SEPARATE THINGS

FACED with the strike of 40,000 dairy farmers who are asking 45 per cent of the retail price of milk, the Milk Control Board made the statement that “now appears to be the time to learn whether these matters are to be controlled by reason and the forms of law or by threats of violence and lawlessness.”

We do not see why the threat of a strike is necessarily a threat of violence and lawlessness. Under the terms of NRA workers and farmers have a right to organize.

"The Catholic Worker" Needs Your Support—Send a Contribution To-day!
A strike is a method of protest, an advertisement of injustice, and the only way of bringing to the attention of the public abuses of power.

Administrator General Hugh S. Johnson, whose job it is to see the NRA worked out, said to a Washington correspondent that he and his aides "would listen for the squawks and use the discretion of the administration in heeding these squawks if and when they were proved to be just."

That means, evidently, that you've got to squawk to make yourself heard, and if you don't squawk nobody will pay any attention.

And a strike is one way of squawking.

Picketing en masse and in small groups has been a way to call attention to a strike and has been used to good effect. Picketing has usually been peaceful until aggression from the other side. Then the violence, usually provoked to discredit a strike in the eyes of the public, starts.

The masses of workers picketing in Lansdale, Pennsylvania, were peaceful until the police began tossing tear gas bombs around, and shooting at pickets.

Governor Pinchot in this case had to step in and send the state troops to protect the picketers from the violence of the police. This is the first time we know of that a governor or a state has sent troops to protect the working people. Usually it is to protect the state's property, ostensibly, and to terrorize the workers into dropping the strike.

Hurrah for Governor Pinchot!

We repeat—the great masses of workers are willing to picket and strike peacefully. They have demonstrated this again and again. But the Communists don't want this peaceable demonstration or advertisement of conditions. From the columns of the Daily Worker one would judge that they are avid for blood, for violence, for rioting. Their very language is an incentive to riot. It is so extravagant it is often funny.

They want violence and they are disappointed when Governor Pinchot puts a stop to violence. With the arrest of the Chief of Police, who was put under bail for shooting the two strikers, a conference was called by union heads and the Governor, and the concession was made by the union to end mass picketing, which was evidently too harrowing, too stimulating and too nerve-racking to the poor police.

A concession was made, yes. But the workers were not betrayed, sold out, defeated as the Daily Worker would have it. Strikes go on. And even if a strike doesn't make the front pages of the newspapers as it would if gory battles ensued, still towns like that of Lansdale are awakened to the demands of the workers and the necessity for doing something about it.

The Shame of Alabama

Last June a white girl was found murdered in a ditch down in Tuscaloosa, Ala., and a few days afterward a white man testified that he had seen two Negro boys, Dan Tappen and Elmore Clarke, at the scene of the crime.

According to the Civil Liberties Bureau, the white man testified owed money to Tappen. On his evidence the two boys were arrested and charged with murder. Two other boys, Hardin and Jimison, were arrested and charged with being accessories when they went to offer an alibi for the other boys, saying that they had been working with them at the time the girl was murdered.

The father of one of the boys who tried to testify in their defense was also arrested and charged with obstructing justice.

In view of the fact that in a neighboring county of Talapoosa, International Labor Defense (Communist) lawyers were defending the case of some Negro share croppers who were arrested after a riot last December, the Communists entered into this case, too, and offered to defend the boys. Threatened with lynching, the lawyers had to be escorted out of town by the National Guard.

"We don't need the I. L. D. lawyers down here," the officials of the town said. "We can defend the boys adequately.

The inadequacy of their defense was proven when the boys were taken out and shot a few days later.

When the boys were seized by an armed group of men in two autos, the sheriff and his aides were taking the boys to Birmingham for safekeeping. The sheriff put up no resistance, did nothing—"as the Daily Worker would have it. He was bound to do by legal and moral right. Without firing a single shot in their defense, he turned them over to the mob and to their death. Two of the boys were shot to death and Clarke, the other boy, was tied to a tree, shot at and left for dead, but afterwards found to be alive.

Inasmuch as the Negroes at Tuscaloosa had refused to accept I. L. D. lawyers," says the New York Times, "the crime of the lynchers is as stupid and impolitic as it is vicious."

The Huntsville (Alabama) Times states that "the excuse that the I. L. D. lawyers caused the lynching is just a screen to cover up cowardice and official delinquency."

In the face of the nation-wide criticism of this brutality, it is horrifying to read on August 23 of another shooting of a Negro, James Royal, in Decatur, Ala., where the Scottsboro boys were tried last April, and where they will be again tried in October.

The vicious and unchristian race prejudice here shown does not augur well for the safety of the Scottsboro boys who are at present lodged in a Birmingham jail for safety.

All Catholic papers should protest these crimes against our Negro brothers.

Archbishop Ireland said: "God never proposed to do by His direct action all that might be done in and through the Church. He invites human cooperation, and abandons to it a wide field. The ages of most active human industries in religious enterprises were the ages of most remarkable spiritual conquests. The tendency to overlook this fact shows itself among us. . . . Catholics feel that God will protect the Church, and as Newman adds, 'we sometimes forget that we shall please Him best, and get most from Him, when, according to the fable, we put our shoulder to the wheel, when we use what we have by nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of faith and hope."

"Lately a witty French writer pictures to us the pious friends of the leading Catholic layman of France, De Mun, kneeling in spiritual retreat when their presence is required in front of the enemy. The Catholic of the nineteenth century all over the world is too quiet, too easily resigned to 'the will of God,' attributing to God the effects of his own timidity and indolence."

"We must work as if all depended on us and pray as if all depended on God."

TWINELVE PAGES

It is with a feeling of complete confidence in the Providence of God and the generous support of our readers—though within the measure of our funds—of war, too, at our own temerity—that we extend the size of The Catholic Worker with this issue to twelve pages.

We are, so far as we know, the only Catholic labor paper in America. We find it impossible, despite heroic feats of compression and ruthless cutting, to include in less than twelve pages all the vital and important news of the country in the fields of Catholic Action, labor and social justice. In fact, if the support of the paper were less precarious, we could fill twelve pages weekly instead of monthly without anything superfluous.

But, while we appreciate sincerely the moral support and encouragement of those who are not in a position to help us financially—the printer sends his bill. Also the landlord and the electric company and the telephone company and many, many others.

Our expanded paper is really an extravagant gesture of faith. We have not enough money on hand to cover the expenses of this issue, having received a total of only fifty dollars during the month of August. But we began with only faith, too—faith in the tremendous importance and necessity for practical Catholic Action to combat Communism and atheism by seeking social justice, and faith that others who appreciated this would come to the support of the paper. We think that faith has been justified. Our initial issue last May had a circulation of 2,500. Last month, our third, ten thousand copies were circulated.

So, if you can, will you send us a contribution, a monthly one if possible? If you have opportunities for distributing the paper to others who may also be interested, we will be glad to send you as many copies as you wish.

The subscription rate is entirely up to you—what you consider anything over the nominal price of one cent a copy a donation to the work.

For a bigger and better Catholic Worker!
The Listener

(Continued from page 1, column 1)

were excellent for his purpose, and he could be heard up and down the length of the block. People indoors could hear every word, and people sitting on their stoops and hanging out of their windowss seeing a cool breath of air, were listeners willy-nilly.

They were, we gathered, members of an Unemployed Council in the neighborhood. They were distributing their organ, the Hunger Fighter, and they were announcing a dance, the admission to which was ten cents. They talked too of the way they knew about politics—about their fellow workers. Fellow worker, fellow worker, fellow worker, the voice went on relentlessly. Usually it is "comrades and fellow workers." This speaker must have formerly been a wobbly, in other words an I.W.W., from the West.

The speaking went on and on. A policeman went up and down the block, circled around like an uneasy watchdog for a while, and finally he stood at the starting point in the middle of the street in back of them.

Two little boys passed under my window. "Those guys never shut up talking." One of them was saying.

"Oh shut up, fellow worker," little Ethel who lives upstairs protested. Her bed was at the window and she too was an unwilling audience.

A half-ward woman passing by went up to the chair and shook her fist in the speaker's face. Then she went and sat down on her stoop. As one speaker got down from the chair, another got up. The visible audience was sparse, but they had the whole street listening. It was a hot night and there was nothing else to do.

When finally they went away, with their chair and their American flag, I counted them and there were twelve, half of whom were people who grabbed around them.

There are not many Communists speaking in the squares now. Their new policy is to go around to the residential streets and talk to small groups and distribute their literature. Active work is being done by the Unemployed Councils, and it is along these same lines that Catholics should work. See story on Neighborhood Councils, page 2.

July 18—

It was just after writing the above that Miss Kathryn Dalton came into the office to find out about our work. She had found a copy of the paper in her parish church and she wanted to know how she could help. She had not come to tell us about her work. It was very modestly and diffidently that she spoke, finally after discussion of many other things.

"I am doing the same thing the Unemployed Councils are," she said. "Not having a job and wanting to keep busy, I started to take up some cases which had to do with Catholic Relief Bureau without getting any relief. I took the cases into the offices and got attention for the people. I saw the way the Communists were going about it, and I did the same thing. Only without the noise. I've seen them going up to a man sitting in line with a dispensos notice in his hand and grab him. Two weeks later this man is a member of the Unemployed Council and demonstrating with the rest of them. 'But he got help for me,' he tells me. 'They forced the office to listen to my trouble. I couldn't have gotten the relief without them.'

"I decided right then and there that what Catholic women who want to help the cause ought to do was to become members of Catholic Neighborhood Councils. To take up cases in their neighborhoods and work for them. "I've had my hands full ever since I started coming around." If children sick in the families, I arrange hospital or clinic care for them. I go to see landlords. I go into court with people when they get a dispensos notice, and talk to the judge for them to get a delay so the much will be time for the Relief Office to take care of them.

"There is all sorts of abuse of power in the Home Relief offices, of course. But one can only do what one can."

July 19—

Mr. Geiss and Mr. Burke called. Geiss is speaking now at Long Island Depot in Brooklyn, and Mr. Burke is distributing copies of The Catholic Worker. Michael Gann is also helping as a propagandist.

July 20—

Called on a Catholic lawyer who profess to believe in the frame-up system and the third degree methods of the police. They were necessary, he insisted. This is the sort of Catholic who is held up by the Communists as an example of Church teaching. One such man was a babe in the Church in the eyes of the man in the street.

July 22—

An informal gathering of Catholic friends was on the front steps discussing the Unemployed Councils and their work. Distributed The Catholic Worker.

July 24—

A Redemptorist Father, born and raised in the neighborhood, dropped into the office to order three hundred copies of The Catholic Worker monthly for his parish. He said he wished it was weekly as his was a working class parish and needed the paper.

July 28—

J. Lehane, of Long Island City, a member of the Brotherhood of Railway Clerks and a most energetic member of his union, called to get copies of the paper for distribution at local meetings. He said that there were 250 members of the local and only about 25 were regular attendants at the meetings. More activity needed. He told, too, of a friend of his who had worked at the Hotel Montclair, seven days a week, home most of the time, but in a hotel that summer, thus finding his way to the Rockaways where Mannie was waiting on table in a hotel that summer, thus combined business and pleasure. The flat had been cleaned and decorated and Marie had soon made it look like a home. She had gotten rid of card files, she took French, and was employed as a stenographer.

Mannie Fernandez was a tall, black-haired fellow with quiet blue eyes. His Irish mother was a bibulous sloven and his father a stern but right-minded, who was more like his mother than his father, for he could not resist the pleasure of the moment. He had never been faithful to Marie, though she did not know it. Before his marriage he had been banker in a continuous card game which went on in that same little apartment, which had been his mother's and his father's before they moved over to the house which they had bought in Long Island City.

Marie had made him stop that. Mannie was a creature of habit and was used to the place and did not want to move, so they had come there directly from their honeymoon out at the Rockaways where Marie was waiting on table in a hotel that summer, thus combining business and pleasure. The flat had been cleaned and decorated and Marie had soon made it look like a home. She had gotten rid of card files, she took French, and was employed as a stenographer.

Perhaps by dying Marie was spared a great deal, for she was an upright creature. Mannie's indiscretions could not be hidden forever. At the time of Marie's death he had another woman, a pretty, shiftless little blood he had picked up at the race track in New Orleans and he had brought back with him. Selma, her name was. He married her a few months after Marie died.

Monica went from the hospital to her grandfather's. She had not minded being in the hospital. At first she was too ill to mind anything and while she was convalescing she had been patient as she had learned to be patient while her mother worked.

Everyone was kind to her there. The nurses were jolly and gave her little treats—stuffed dolls to play house, colored strips to make into ribbons with. It was fun having a little table across her knees to eat from. She slept a good deal too.

She was glad to see her father again though he was a somber creature now, not the jolly soul she remembered a long time ago. He sat with her a little while, trying to talk, sighing heavily, and he kept pulling things out of his pockets to give her whenever the silence became too oppressive.

Then one day he came and took her away with him.

"Are we going home to mama?" Monica asked him as she had asked him many times before.

"Your mama's gone away and left us," he told her then, "and you must be a good girl and not cry," as he saw...
"It over there," Mr. Fernandez told her. She could only say feebly that she wanted dry evening passed. She had with her grandkiddly. Come to your grandmom, Mrs. Fernandez's ginny embraces. She had to see you Sundays. You and me'll have some great old times, won't we?"

"There's no use to talk that way in front of the child, and her yer only a few days to recover in, then she worked again in order to drink again."

"And he kissed her hastily and was gone."

"There's a race prejudice of southern whites and the northern indifferency to injustice were shown up in their blackest colors against the fervor with which the lawyers of the International Labor Defense defended little Monica. According to Lewis, the Scottsboro case caused Negro ministers to throw their church doors wide open to Communist speakers."

"Trotsky has dwelt on the possibility that the Negro "through self-determination will proceed to the proletarian revolution in a couple of gigantic strides against the colonial prejudice of the white workers and give it no chance."

"Is it necessary to add that, even aside from the Christian duties of justice and love which should preclude race prejudice, the only way in which the Church can save the Negro from Communism is to follow the same program outlined above?"

"ONE MAN'S WORK"

Anthony J. Schweitzer, Secretary of the Middle Western Branch of the National Catholic Alumni Conference, has in the past month caused to be distributed 1,500 copies of THE CATHOLIC WORKER in the Middle West. Copies of the paper have reached Chicago pastors, the Catholic Chapter of the K. of C., the Supreme Knight and the Supreme Directors of the K. of C., and members attending the National Convention. The Literature Committee of the Catholic Chapter will distribute copies in rest rooms, railroad stations, hotels. The Havana, The World, and The Columbus made reference to THE CATHOLIC WORKER and Peter Maurin in particular, stating that the Alumni Conference will make a special study during the coming year of the bishops' and Bishop's Statement on the Present Crisis, and Maurin's writings in THE CATHOLIC WORKER.
Humor Enters the Coal Strike

There are a few amusing notes in the long, dreary tale of selfish operator and desperate miner in the recent coal strike. They are provided by Bill Dunne, Communist writer and organizer reporting for the Daily Worker. He didn’t mean to be funny.

One story is that the miners, after the agreement had been reached to go back to work, each other as they went about their business. “In the name of President Roosevelt, I ask you to give me a cigarette.” “In the name of President Roosevelt, I’m dropping into your house to supper tonight.” The striker is reminded of a bunch of kids to whom the story of the adventures of St. Francis and his followers had been read, went around for days saying to each other, “I command you in the name of holy obedience to take a nickel for an ice cream cone,” or whatever the demand might be.

Mr. Dunne thought there was fine sarcasm there but we thought it an admirable joviality.

Here is a sample of Mr. Dunne’s flamboyant writing: “In Washington there is a great opening of sluggish veins and sclerotic arteries. The Industrial Recovery Act, by reason of the miracle working wand of a Hudson River Landed Proprietor (he means the President) “picked to pluck Wall Street’s chestnuts out of the fire, has become both the ark of the covenant and the lamb of god. Washed and cleansed, persons like Edward McGrady . . . and John L. Lewis, the blatant hero of a hundred betrayals of miners, both of them stained to their very marrow, with the sweat, blood and tears of miners, their wives and children, sold like chattel slaves to the coal companies, are cleansed of all guilt and appear as shining archangels pointing the way to earth and good will to all men.”

There’s another mixed metaphor Mr. Dunne didn’t use. “Since they have buttered their bread, now they must lie in it.”

The Labor Guild

A farmer correspondent writes: “The farmers are faced with many problems. I realize that we are on the verge of a great social change. Mr. M. Gunn says it is either the Papal Solution or Communism. What is the Papal Solution?”

The lack of space “caused by the lack of funds” does not permit a lengthy reply.

The Papal Solution is the harmonious cooperation of brains, capital and labor all working together for the benefit of the family and the common good.

The Papal Solution would be a contrast to our present social system that builds on “capital and the employer” on the one side, and the “individual and his trade” (i.e., organized labor) on the other, thus fostering class hatred and bitterness between what should be two friendly and equal partners.

It would also differ from Communism that seeks to do away with family life, thus destroying the very foundation of civilized society.

ORGANIZATION

The Labor Guild is a practical form of the Papal Solution. All members on joining The Labor Guild will be classified in their own trades whether skilled or unskilled, whether representing capital or labor. Farmers and farm laborers on becoming members would automatically find themselves banded together as one unit, and as a united body they could discuss their own problems and put their findings before the Government. (See “Property—Organization—Government Action.” Application of the Papal Solution to American Agriculture, by Father McGowan. I will gladly forward this pamphlet to all who write for it.)

Every trade and profession will be similarly organized and delegates will be sent to the amalgamated meetings where the ‘individual’ will also have their accredited representatives. Such a body, representing capital, labor and consumer, would be better able to adjust their grievances than Government commissions or iron formal committees. Thus the farmers’ delegates could put their proposed improvements, grievances or whatever they might be, before this body of amalgamated representatives where it may be possible to settle the question without going any further. But if Government action is necessary and the delegates consider that the farmers’ request is just, then the united trades would be behind the farmers in their petition to the Government.

Join The Labor Guild.

MICHAEL P. GUNN.

“The wage paid to the workingman must be sufficient for the support of himself and his family, . . . Intolerable, and to be opposed with all our strength, is the abuse whereby mothers of families, because of the insufficiency of the father’s salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper cares and duties.”—Pope Pius XI, Forty Years After.
The Catholic Worker

Letters and Comment

“Negro Exploitation” (Continued from page 10, column 3)

Senator Stephens is one of the three Senators named to investigate conditions on the levee. Senator Wagner, chairman of the committee, is in Europe.

The N. A. A. C. P. has charged the contractors with starvation pay, long hours, unsanitary camp conditions, camp commissary systems which rob the workers by charging exorbitant prices, and brutality.

A study of the contractors’ code will be made by the N. A. A. C. P. in order to see that all evils are corrected, especially the camp commissary systems which often take away one-half the pay of the workers.

“The N. A. A. C. P. has wired General Johnson, asking the privilege of studying the code submitted by the contractors,” said Roy Wilkins, assistant secretary, who visited fifteen of the levee camps last December. “We do not intend to let up in our fight until the exploited black workers get a square deal from the contractors working for the United States Government. The contractors have rushed up with this code to prevent the senatorial investigation, which was sure to reveal the worst in these camps.”

Events of the Month

(Continued from page 3, column 3)
taxes and interest would be unthinkable... it would unquestionably encourage laxity toward meeting these obligations in the future.

August 12—U. S. will slash relief if cities do, says Roosevelt.

“A. F. of L. Bookkeepers', Stenographers' and Accountants' Union formed for all office workers. Three organizers of Amalgamated Clothing Workers' Union expelled from Corinth, Mass.

August 13—500 complaints of Southern textile code violations received, says labor leader.

August 14—General Motors shows liquid assets 73 million above 1929, dividends of 70 million in excess of earnings paid since then.

J. W. Davis, Morgan counsel, declares no one should work less than eight hours.

August 15—New York utilities protest to Public Service Commission on prospective lowering of rates, in view of possible inflation and increased wages.

Four thousand striking hosiery workers in Reading, Pa., win wage raise and agree to return to work.

August 16—Morgan protests taxes on his Long Island estate, although lowered 5 per cent from last year.

A. T. and T. votes regular quarterly dividend of $2.25, which has not been passed since 1921; will mean outlay of about 41 million.

Steel chiefs walk out of code conference, refusing to sit with Green, representing labor.

Production in the last four months has increased from 48.3 to 89 per cent, employment only from 57 to 64.5 per cent.

August 18—Railroad labor groups demand code, protest continued discharge of employees by railroads.

Open shop in auto industry must go, NRA declares.

August 21—Public Service Commission orders 6 per cent electric rate cut for New York City.

“Labor indeed, as has been well said by Our Predecessor in his Encyclical, is not a mere chattel, since the human dignity of the workingman must be recognized in it, and consequently it cannot be bought and sold like any piece of merchandise.”—Pope Pius XI, Forty Years After.

Help “The Catholic Worker”! Distribute Copies to Your Friends
UNDER THE CRUSADER FLAG

God and man are co-makers of reality. The ideals of social justice now have theoretical existence. God commands us to make these ideals have actual existence. Thus The Catholic Worker speaks of needs and performs deeds. Thus The Catholic Worker reports and makes NEWS.

All power to the instruments of God. The crusaders for social justice are instruments of God. Therefore, all power, moral and financial to The Catholic Worker. God, because of His power, can do in a single instant that which takes Nature ages to accomplish. The Catholic Worker, once it has your moral and financial support will achieve in a few days the social work of several decades.

All power to the Catholic Worker. The Crusaders when loyal to the Holy See smashed the power of Mohammed and saved Christendom.

The Catholic Worker, when supported by loyal Christians, will crush the forces of social injustice.

All power to The Catholic Worker. The Osservatore Romano, the papal organ, pointed out in its famous article on Bolshevik blasphemy, that these outrages prove the need of a just social order. If a just social order is not erected, Bolshevism will triumph and Christianity will meet the fate of the African Church of St. Augustine.

All power to The Catholic Worker. He who is not with us is against us. Let us arm ourselves, therefore, with the infallible armor of Christian virtue and taking up the sword of knowledge courageously fight for social justice.

Thus shall we manifest fidelity to the Holy Father, and cooperate with Divine Providence in bringing about the Reign of God.

Josephine Calierson,
Knight of our Lady of Social Justice.

Many Code Violations Reported From South

Negro labor in many sections of the South is being tricked out of the benefits of the National Recovery Act, according to information received daily by the National Association for the Advancement of Colored People.

The most widespread practice is the firing of Negroes. Most strikes are firing Negroes on a wholesale scale, holding that fourteen dollars a week is more than a Negro should have.

In certain sections of North Carolina where Negroes form about 75 per cent of the workers in tobacco industries, the minimum wages are being withheld from them.

In one county in Georgia, where 45 per cent of the population is colored, 300 Negroes who had been receiving fifty and sixty dollars a week when the NRA agreement specified their minimum wage should be thirty cents an hour.

Re-Employed on Farms

Negroes in this county are being re-employed as farm labor, which is outside the NRA regulation, at thirty-five to seventy-five cents a day. Nevertheless, the whites in the county expect a return of prosperity despite the lack of purchasing power among nearly one-half the population of the county.

In Birmingham, Ala., 2,000 retail grocers have drawn up a code which provides a minimum wage of six dollars a week for "Negro porters and delivery men."

In Arkansas white farmers are reporting as sending their sons to the Civilian Conservation camps, where they receive thirty dollars a month, and hiring Negroes to do the farm work at ten dollars and fifteen dollars a month. A Memphis business among industrial leaders continues to submit codes for approval which either state plainly a lower wage for Negroes or hide it under a North-South wage scale.

Members of the Labor Advisory Board are reported as being sympathetic to the appointment of a Negro member and such an appointment is being considered by NRA executives, but no action has been taken to date.

Such actions as buying and selling, borrowing and lending, employing and laboring as employees come as directly under the law of the Gospel as do family relations, neighborhood relations, or the so-called purely individual human actions. Although Christ laid down nothing that could be called a social program, He enunciated a set of principles by which the rightness or wrongness of any other program can be accordingly judged.—Father Ryan.

Easy Essays

Politics Is Politics

1. A politician is an artist in the art of keeping up with public opinion.

2. He who follows the mind of public opinion is ruled by public opinion.

3. He who is ruled by public opinion does not follow his own judgment.

4. He who does not follow his own judgment cannot lead people out of the beaten path.

5. He is like the tail of the dog that is fastened to its body and tries to lead it.

6. When people stand back of their President and their President stands back of them, people and President go around in a circle, getting nowhere.

Church and State

1. Modern society believes in separation of Church and State.

2. But the Jews did not believe in it, the Greeks did not believe in it, the Romans did not believe in it, the Medievals did not believe in it, the Puritans did not believe in it.

3. Modern society has separated the Church from the State but it has not separated the State from Business.

4. The modern society does not believe in a Church’s State; it believes in a Business Men’s State.

5. “And it is the first time in the history of the world that the State is controlled by business men,” says James Truslow Adams.

A Modern Plague

1. Having separated the Church from the State, modern society has separated religion from education, politics and business.

2. “This separation of the spiritual from the material is at the base of the modern chaos,” says Glenn Frank, President of Wisconsin University.

3. Pope Pius XI calls this separation of the spiritual from the material “a modern plague.”

4. When religion has nothing to do with education, education is only information.

5. When religion has nothing to do with politics, politics is only factionalism.

6. When religion has nothing to do with business, business is only commercialism.

7. And when religion has nothing to do with education, politics or business, people have little to do with religion.

“Each class must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice, for every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society.”—Pope Pius XI, Forty Years After.