



The Catholic Worker



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The Listener

July 12—

SAW Francis Gorman of the Textile Union this afternoon. They were having an emergency meeting up at the union headquarters. The men all looked very tired. He was holding his head in his hands, wondering how the Industrial Recovery Administration was going to enforce the code. . . . The situation in the mills is bad. The manufacturers speeding up production right now. The stretchout system working everybody overtime. The situation in Paterson very bad. They are much in need of organizers, with every labor body trying to organize the workers now that organization has been admitted as legal.

July 13—

A hotel employee called at the office of **THE CATHOLIC WORKER** to put in a complaint as to how the Hotel Men's Association was ill-treating its help, twelve hour shifts, seven day week, no food and very small wages being the general rule. The man who came in was a Frenchman who had worked all his life in hotels and knew whereof he spoke. He was enthusiastic about our recommendation, in the July-August issue, to organizations to investigate conditions at hotels before using their facilities for Communion Breakfasts.

July 15—

As we sat in the office (a Saturday evening) a Communist meeting started just a few doors down the street under the lamp post. There are always street noises,—the children playing ball, the taxis and cars tooting for them to get out of the way, mothers calling to their children, the constant screaming of brakes, radios, the roar of the "L" a block away, but for a long while as I sat at my typewriter I had been conscious of a new and louder sound. It was a bellowing, a shouting that resounded up and down the street. I had not noticed it for a time because when a prize fight is being broadcast every radio down the street multiplies the sound of the one voice until the voice seems to fill the air to the exclusion of everything else. That was the way it was this evening, and I had not been paying any attention to it.

I looked out of the window finally and saw a white painted kitchen chair, an American flag tied on one side, and a group of perhaps twenty-five standing around listening to the speaker. The buildings before him acted as a perfect sounding board. The acoustics

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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

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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 monthly 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

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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 Péguy. . .

* * *

WHEN CIVILIZATION DECAYS

1. When the bank account is the standard of values, the class on the top sets the standard.
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. And when nobody cares for culture, civilization decays.
5. When class distinction is not based on the sense of "noblesse oblige" it becomes clothes distinction.
6. When class distinction has become 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.

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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 inspire the hearts of those who have, to help those who haven't (and we most decidedly are amongst those who haven't).

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.

Fourth—Join the League for Social Justice. See story on page 2.

Fifth—Become propagandists for the new social order and direct all your activities, work or play, reading or study, social or business intercourse, to this end.

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 her moving. The Marshal 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 shows up only when 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, and 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 twenty-one years 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. makes her 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 stale vegetables 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, continuing her work often until early in the morning. Just the night before, the janitress said, she had 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 had used, of course, neither gas nor electricity, not being able to afford these "public" utilities.

"But then most of the people don't use gas or electricity around here and never have," the janitress told us. "I 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 stoop 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 resentfully. She was stopping to leave a ticket for another

The Catholic League For Social Justice

By MICHAEL O'SHAUGHNESSY

The Catholic League for Social Justice, inaugurated in the Archdiocese of New York on the Feast of Christ the King last year, with Cardinal Hayes' blessing, is a league of prayer for laymen and laywomen to secure Divine assistance to enable them individually, to live up to the social precepts of the Gospels, to attain Social Justice in this country.

Our Holy Father, Pius XI, and the Apostolic Delegate in Washington have graciously given their blessing to the crusade. Bishops in forty-five dioceses in the United States, fifteen in Mexico and six in Canada, have approved the League in their respective dioceses.

Readers of THE CATHOLIC WORKER are urged to sign and mail the following pledge to the Catholic League for Social Justice, 30 West 16th Street, New York City:

In order that I may be enrolled as a

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 on down the street. "She's real good-hearted. Now the last one they had was a mean thing in spectacles. She wouldn't sit down in your house. '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 us by blackly. Over the phone the day before he had said:

"I don't care if she has gone to the Home Relief. I wouldn't take their vouchers anyway. They're no good, you can't cash them. Now we've got to dispossess the people all over again and it's putting us to a lot of expense."

We pointed out that it might be better to let them stay temporarily than go to this expense. But the only reply was, "We carried them—let some one else do it for a while." They had only carried them a month and a half, we pointed out, but a grunt was the only answer.

"He's a mean one," the janitor whispered as he passed. "Know what he's just gone and done? Cut down all the clothes lines on the roof this morning! How are we going to hang our clothes out now?"

By this time the two boys had all but finished the moving job. Mrs. N. had been transferred from one apartment to another with decency and dispatch. For another month at least she can live without a harsh agent forever at the door, bulldozing and threatening her with the streets. D. D.

Crusader in the *Catholic League for Social Justice in the Archdiocese of New York*, I desire to file this, my resolution:

I resolve to inform myself on Catholic doctrine on Social Justice, to conform my life to its requirements and to do everything in my power, in my home and religious life, in my social and business contacts to promote its principles.

Realizing that I cannot keep this resolution faithfully without Divine help, I further resolve, as nearly as possible, to hear Holy Mass twice a week (once besides Sunday) and daily if possible; and to receive Holy Communion at least once a month and weekly if possible, to attain Social Justice in the United States.

Signed _____

WORKERS BARRED FROM HALL

Meet Miss Perkins in Catholic Rectory

Through the courtesy of a Catholic priest, Rev. Clement Hrtanek, pastor of St. Ann's Church in Homestead, Pa., Communist steel workers of the town were enabled to present their views to Secretary of Labor Perkins on August 6, when the town authorities refused her permission to meet with them in the Town Hall or in a public park.

Miss Perkins, with Father Haas of the NRA Labor Advisory Board, was making a personal tour of the steel mills in preparation for the steel code hearing. They spent the morning discussing conditions in the steel industry with employers, and secured permission to meet the workers later in the day in the Town Hall. According to a Philadelphia paper, Father Haas discovered that the delegates of the Communist union were being refused admission, and witnessed a Negro delegate being slugged by police at the door. When this was reported to Miss Perkins, she adjourned the meeting to a park, but was denied permission to speak there.

Father Hrtanek then offered the facilities of his parish hall, where Miss Perkins addressed the workers and suggested that they select representatives to discuss their requests with her personally in the rectory. The ten selected presented the views of their fellow-workers one by one.

At the conclusion of the hearings Miss Perkins expressed admiration for the attitude of the men, saying that they were well-informed and asked only what was fair and just.

Radio Talk Outlines Church Farm Plan

(Stanley High, in a broadcast over NBC)

"There are twenty million Roman Catholics in the United States. Some of those millions are farmers and a good many of the rest are dependent for their livelihood upon agriculture. That fact gives meaning to the Farm Plan, drawn up by a number of Roman Catholic Archbishops of the United States and submitted, this week, to Pope Pius. The plan calls for a general revision of the now-held viewpoint in regard to production and wealth; it proposes to free the farmer from dependence on a speculative market; commends small farmers; criticizes the tendency to industrialize and collective agriculture and warns against over-mechanization. It advocates increased inter-dependence of local communities, with the end in view of making them, far more than now, economically self-sufficient and self-supporting and concludes with the declaration that 'a farm population that is God-fearing and truly religious and a strong religious rural class are the best safeguards for the peace of the world and the most effective guarantee of popular liberty.'

Great Church Ruler

"Such a practical program is directly in line with the attitude of the present Pope. It is generally agreed among Roman Catholics, I think, that this Pope will go down in history as one of the great Church rulers of all time. A non-Catholic poll recently nominated him among the ten outstanding men of the age. There is sound basis for the opinion held by many non-Catholic observers that, given another ten years of rule—he was crowned in 1922—and Pius XI will have established himself in a secure place as one of the outstanding personalities of the twentieth century. . . . Probably the most striking of his pronouncements have related to economic conditions. Early in his reign, he laid down the principle that 'it is our right and duty to deal authoritatively with social and economic problems.' He has dealt with them that way.

Guild System

"He has denounced those who look to charity as the sole means for making amends for what he terms 'the open violation of justice' in our present industrial order. He has pointed to 'the immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other' as proof that the immense resources now available to man 'were far from rightly distributed and equally shared among the various classes.' To remedy these conditions he goes beyond profit sharing—which he approves—to what he calls 'the reestablishment of vocational groups,' that is, to an economic order based, somewhat, on the guild system of organization."

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 proclaimed 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 resulting request should be made, recognized 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 28,000 men. 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 "fomenting trouble and increased 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 public peace . . . there can be no question that, 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 special 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 to fall back on, and must chiefly rely upon the assistance of the State. And it is for this reason that wage earners, who are, undoubtedly among the weak and necessitous, should be specially cared for and protected 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

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 company union.

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 with labor" in "coöperative 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 Bookkeepers, Stenographers and Accountants Union for all office workers.

August 1—Secretary Perkins protests wage provisions of steel code as "not increasing purchasing power 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 concessions; declares it will fight any further NRA restrictions.

Class 1 railroads increased incomes 39.5 in 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 as low as 14 cents rejected by NRA.

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

Twenty-five arrested in New York at 42d Street demonstration

"stoppage" (to avoid the use of the word strike, and its connotation of violence), haven't enough money to pay for a supply of groceries and coal for fuel and clothes for the family and money for rent in the event of a struggle.

With 15,000 miners out on July 29, Governor Pinchot ordered in the troops to protect the strikers.

for striking food workers at Hotel Commodore.

The *Annalist* predicts that the spread between price paid by consumer and that received by farmer will increase.

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

Ford opposes unionization of auto 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 and prevent strikes.

August 8—A. T. and T. July incomes rises 3,430 per cent over same month of 1932; report shows liquid assets of over \$170,000,000.

Three States arrange aid for transient idle.

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

August 9—Baltimore and Hartford utilities balk at signing code. Public Service Commission rejects argument of Staten 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 \$34,121,243, 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 \$1,711 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 on Grand Jury, reviving custom of thirty years ago.

August 11—Mortgage Conference of bankers opposes home moratorium, holds that "under any circumstances a moratorium on

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

The next day the *World Telegram* reported eight mine pickets shot. The day before it had been reported that blank cartridges were used in firing at the picket lines. The *Times* reports one

Help!

Mrs. Gottlieb, neighboring storekeeper, asks us to put a notice in our paper asking for work for her son, who is thirty years old, a college graduate, married, and the father of two children, and who has been out of work for two years. He is willing to do anything which will bring him a living wage.

* * *

The editors of THE CATHOLIC WORKER are in search of three-day-a-week jobs which will leave them time for editing and distributing the paper, and yet provide them with a living.

* * *

Wanted, a four room apartment, steam heat and hot water, preferably with a back yard, centrally located in Manhattan and moderately priced.

* * *

MARX ISAIAS—Where are you?

(Signed)

THE LONG AND THE SHORT OF IT.

News From Manresa

Forty-five men from New Haven, Waterbury and Torrington, Conn., on retreat at Manresa last month subscribed to THE CATHOLIC WORKER on the recommendation of Joseph Calderon and Anthony Ullo, of Brooklyn, who were retreatants at the same time.

With the permission of Father Duane, Calderon and Ullo distributed copies of the paper and talked to the men about the aims of the paper.

At the closing of the retreat, J. H. Lynch, New Haven, Conn., representing the retreatants, dropped into the office of THE CATHOLIC WORKER and left the contribution of his fellows for the paper.

killed, three critically wounded and fifteen hurt seriously enough to need hospital care. The gunfire started at four a. m., while a thousand or so pickets were dozing along the roadside. An auto carrying two men sped along the highway, firing into the peaceful ranks of the miners. Podorsky, the man killed, was carrying an American flag. The National Guard was in camp, not expecting trouble so early in the morning.

"Miners' houses line the highway," the New York Times correspondent wrote, "and many bullets struck in the houses. One hit a crib in which a baby was sleeping and several struck in a bedroom where an old woman slept."

From then on President Roosevelt took a hand in the situation, conferring with General Johnson, and through him with company and union officials. A truce was agreed upon and the men were persuaded to go back to work.

It is significant that the miners refused to obey the orders of John L. Lewis and listened instead to Edward F. McGrady, former national representative of the A. F. of L. at Washington, Assistant National Recovery Administrator, and now, by virtue of his success with the miners, Assistant Secretary of Labor under Miss Perkins.

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 is that?"

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

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

"But 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 been voluntarily working at 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; Raymond Vallely, 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, 698 West End Avenue, New York City; Joe Calderon, 1411 Sixty-first Street, Brooklyn; Mike Gunn, 402 Grand Avenue, Brooklyn; Henry J. Foley, 8825 173d 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 XI 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 sacrifice 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 stir 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 are asked to buy apples from 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 misery.

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 he has 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 with you 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 XI, "On the Reconstruction 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 will decide to give us a fairer share of our dollar before the riot 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 milk strike leaders, asking that the farmer receive 5 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 pay huge salaries to their officers, 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 were charged is not to be condoned; 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 score in Seneca County, 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 "aliens 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 usual purposes 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 at least succeeded 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 us hear from you. 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?"

"Gee, it's great! 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 us all 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 only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen."—Pope Pius XI, Forty Years After.

Catholics Gather Large Wall Street Audience

Wall Street is still learning its scholastic philosophy from Joe Calderon and Tony Ullo, the two Brooklyn boys 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, while it has not diminished, 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 in the office 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 furtive haste, and marked up 1 cent unexpected profit from the Wall Street talks. But who can measure the profit to the cause from this persevering effort in Catholic Action?

BOOK REVIEW

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 Bolsheviks stress the part which active intervention must play in the advent of Socialism and reject all hopes of a peaceful evolution or direct route from capitalism to Socialism; whereas in other parts of Europe Socialism tended to become opportunist, losing sight of the original Marxian concept of the dictatorship of the proletariat and trusting in legal methods of establishing Socialism.

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 conceiving of man 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 atheist propaganda recognizes this explicitly when it says that economic Socialist propaganda often "emancipates the mind . . . as experience has proved, from any form 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 Bolshevik régime in Russia, Gurian shows to be a weapon of political tactics. Religion has been cut off completely from public life, yet one official order after another warns 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 Pio-

neers and the Godless League. Young people are especially active in these organizations, which while not officially organs of the government are supported by the state. Gurian quotes in an appendix two articles from the monthly *Antireligiosnik* 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 work assigned to them, in the service of the Bolshevik party and the extermination of religion. Meanwhile, religious bodies are prevented strictly from engaging in any form of religious propaganda. Originally, Article 4 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 absolute, 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 success of its 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 the Bolshevik 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 found to be the result of monopoly 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. If this be true 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 merriment.

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 as petty crime 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 the flames of war are burned in busy forges,
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 digs shall honor one another!

IV.

What is the Holy Year?
The year wherein God's word moves on thro' earth's drear, desert places:
The year wherein men see His grace beam forth in human faces:
The year wherein Love—blessed Love—opens wide its "holy portal,"
And all that mortal is in man grows fair in the immortal!

JOHN JEROME ROONEY.

The Old Testament law was that "The Land Shall Not Be Divided Forever." 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 co-operating 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. FOLEY, History Dept., Jamaica High School.

Don't Forget To Fill Out Your Subscription Blank on Page 7

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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 trifling 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 in-

dustry 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 enoble 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 peaceable 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 mill owner'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 peaceably. 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.

TWELVE PAGES

It is with a feeling of complete confidence in the Providence of God and the generous support of our readers—though with a tinge of alarm, 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 vitally 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

SUBSCRIPTION BLANK

Please send _____ copies of THE CATHOLIC WORKER to:

I am enclosing a contribution of \$ _____

I will make a monthly contribution of \$ _____

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—we consider anything over the nominal price of one cent a copy a donation to the work.

For a bigger and better CATHOLIC WORKER!

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 who 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 not attempt to defend his prisoners as 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 industry 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."

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 windows seeking 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 about the lying press—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 watch dog, and finally took up his station 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-mad 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 the number who were grouped 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 of it, 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 applied to the Home 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 waiting in line with a dispossess 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 they 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 work for 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 some months ago. If I find 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 dispossess notice, and talk to the judge for them to get a delay so that there 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 Gunn is also helping as a propagandist.

July 20—

Called on a Catholic lawyer who professed 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 Catholic may do much harm to the Church in the eyes of the man in the street.

July 22—

An informal gathering of Italians on the front steps discussing the Unemployed Councils and their work. Distributed *THE CATHOLIC WORKER*.

July 24—

A Redemptorist Father, born and raised in this 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, supposedly for seven hours a day, but her hours usually stretched out to ten. When she had to stay home on account of illness she was laid off.

In regard to this question of the

seven day week, Pope Leo XIII wrote in his encyclical:

"To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his [the worker's] right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable.

"From this follows the obligation of the cessation of work and labor on Sundays and certain festivals."

Patrick Clare, an Irish Labor Party man, came to the office with copies of the Labor Party paper and talked of a United Front. "Catholics," he said, "ought not to be afraid of fighting for social justice just because Communists are doing it."

July 31—

A call from the mailman. He spoke of the substitutes' demands for work and the parade they had made on City Hall.

There had been no replacements in the post office service, he said, only the doubling up of work. On his route he covered an atheist book shop where they are very zealous about handing out literature. When they discussed atheism with him he said, "A man is not a man if he does not believe in God." He himself was a Jew, but he was a believer in the Creator. "Who could make a blade of grass?" he asked the atheist, who replied, "Oh, you're too smart for me," and gave up arguing with him.

The next visitor was a chauffeur from the Edison Company who is active in parish work. But as for distributing copies to his fellow employees, "We don't dare talk about such things. No matter how long you may have worked there, you don't know where you stand. You never know when you are going to lose your job!"

Oh, the lack of security, the uncertainty as to the future is a sad thing for a grown man with a family, hurtful to his pride and his manhood!

August 9—

A member of the Workingmen's Ex-Service League was a caller. His League is a Communist affiliate. Why don't the Catholics get out and demonstrate against war and against evictions, he wanted to know.

A priest came in while he was talking and he left, but the priest continued the conversation by saying that Catholic laymen should be far more active in studying these questions and expressing themselves on them.

We are happy to report that during the last month in ever-increasing numbers, priests have announced *THE CATHOLIC WORKER* at all their Sunday Masses and distributed the paper at the door of the church.

Our hope for continuance lies in these efforts of the valiant priests. If they are with us we cannot help but succeed.

No Continuing City

Chapter One of an Unfinished Novel

By DOROTHY DAY

(Continued)

IV

Mannie Fernandez was a tall, black-haired fellow with quiet blue eyes. His Irish mother was a bibulous sloven and his father was a stern and upright miser. He 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 continual 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 direct from their honeymoon out at the Rockaways where Mannie 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 players, too, who took fright at her shrewish ways and were easily convinced that Mannie was no longer in the business.

Perhaps by dying Marie was spared a great deal, for she was an upright creature. Mannie's infidelities could not be hidden forever. At the time of Marie's death he had another woman, a pretty, shiftless little blond he had picked up at the race track in New Orleans and 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—tiny dolls to play house, colored strips to make chains 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

her face puckering. "You will see her again some day. But now I have to take you to your grandmother's."

The very fact that Monica endured silently and hopefully the long hours of Marie's absence before, helped her now. The pain was there of course, there was a heavy feeling of sorrow, a lump in her throat, an aching misery.

The Fernandez house was one of hundreds which were exactly alike, two-story frame houses, drab, unpainted. The street was dreary and the houses were drearier. There was not a bush or tree to break the sad monotone. Even the wastelands, where there were no houses, grew only tin cans, ash heaps, broken and rusty scraps of old automobiles.

They had to walk a long way from the elevated station to get to the house. Monica, trudging wearily beside her father, wondered how he could tell one from another.

At last they were there. Mannie let himself in and felt his way through a dark cold hall, leading Monica by the hand. A door opened into a kitchen which was bright and warm in contrast to the rest of the house.

By the kitchen stove an old man with gray eyebrows like mustaches sat holding a pipe between tight lips and reading the paper.

"You're late," was all he said.

"Yes, I gotta be getting along right now. The kid won't be no trouble. She's a good girl."

"But you pay her board regular or we don't keep her!"

"Haven't I told you I would?"

"I know you and your promises."

Monica clung to her father's coat. At least he was familiar to her, the smell and feel of him were not strange.

"I gotta go, kid," he said gently, pushing away her hands. "I'll be coming to see you Sundays. You and me'll have some great old times, won't we?" And he kissed her hastily and was gone.

"Take off your coat and hat and put it over there," Mr. Fernandez told her. "And here's some funnies to look at. . . . I hope you're gonna be a good girl."

Being a good girl Monica knew meant to keep quiet and never to cry, so she obediently took the funnies from her grandfather and sat by the stove, but she did not look at the paper in her hand.

In a moment the back door opened and old Mrs. Fernandez came in, blowing on her hands and stamping her feet.

"And where the hell is Mannie? It's a pity he couldn't stop and say hello to his mother. It's little enough I see of him."

"He probably thought you were off with Mrs. Cleary guzzling beer."

"There's no use to talk that way in front of the child, and her yer only grandkiddy. Come to your grandmom, darlin', and give us a kiss."

Monica never knew how that first dreary evening passed. She had withdrawn inside herself and was numb with misery. She could not eat after old Mrs. Fernandez's ginny embraces. She could only say feebly that she wanted to go to bed.

Mrs. Fernandez was toothless like

Mrs. Harrigan, but she had none of that woman's genial warmth. There was no heartiness in her. When she laughed she cackled obscenely and there was a meanness in her shifty eyes. Monica would have gone to Mrs. Harrigan's embrace gladly. But Mrs. Fernandez was old and repulsive and Monica shrank from her.

Monica's life would have been a cheerless one if it were not for the old man and two parrots which were his pets. Mr. Fernandez was a night watchman and slept all the morning after he came home at seven.

Mrs. Fernandez usually slept all morning too in recovering from hours spent with Mrs. Cleary the night before. So Monica sat in a cold kitchen, hungry and forlorn, with the funnies to cut out and the parrots to confide in, until one or the other of her grandparents got up after twelve.

In the afternoon the old man generally took her with him to his friend's stationery shop (which also handled toys) where she could sit in enchanted company with dolls and teddy bears and toys of all kinds and dream of furnishing a little house just for herself and her mother to live in.

While Mrs. Fernandez was on one of her sprees, Monica saw her but seldom. She drank and slept and old Mr. Fernandez grimly made his own meals and shared them with Monica.

Mrs. Fernandez had money for drinking only after she had worked at a scrubbing job. So first she scrubbed, then she drank for a few days, then she took a few days to recover in, then she worked again in order to drink again.

The days she took to recover in were bitter ones for Monica. She was a mean and cruel mistress to the four-year old child then. Monica had to run errands, wash and dry dishes, dust, and push a heavy mop around the floor, under her grandmother's direction. If she didn't work fast enough she got cuffed, and if she fell sprawling in a puddle of dirty water left by her mop, she got beaten for getting her clothes wet.

Mr. Fernandez was miserly, counted every potato which went on the table and shopped for the meat and vegetables himself. But he was not cruel. And though on account of his parsimony, Monica often went hungry to bed; it was through him that she had pleasant hours at the stationery store many winter afternoons.

The time when she had her mother with her seemed long, long ago. She had experienced long hours of loneliness then when she had been forced to stay home from the nursery on account of some childish illness. But life could hold loneliness, poverty, hardship, if there were only hope. So Monica hoped, not for her mother, for she knew she was dead, but for her father to come.

In the morning when the back of the house was as cold as the front, she liked to stand in the cold parlor and peer out the window and dream that that day would see Mannie coming down the street. With her coat

(Continued on page 10, column 1)

Communists Seek Entry To Negro Churches

"On account of the fact that the church of the Negro in America is comparatively a poor church, composed largely of a membership of downtrodden black masses, the Negro church offers a good opportunity to the Communists to win over the Negro for the Communist movement," says Philip Lewis, writing in *Class Struggle*, official organ of the Communist League of Struggle. "If the Communists are to reach the Negro workers and win them away from religion, they must enter into a united front with Negro churches on concrete issues affecting the Negro."

The Scottsboro case offers an example of the tactics of the Communist Party in its efforts to win over the Negro to the Communist movement. The race prejudice of southern whites and the northern indifference to injustice were shown up in their blackest colors against the fervor with which the lawyers of the International Labor Defense defended the accused Negroes. And, 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 ahead of the great bloc of white workers. They will furnish the vanguard. I am absolutely sure that they will in any case fight better than the white workers. That, however, can only happen provided the Communist Party carries on an uncompromising, merciless struggle . . . against the colossal prejudice of the white workers and gives it no concessions whatever."

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 Chicago 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 Chicago Chapter will distribute copies in rest rooms, railroad stations, hotels, etc. Stories in *The New World* and *The Columbian* 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 Bishops' *Statement on the Present Crisis*, and Maurin's writings in *THE CATHOLIC WORKER*.

GRADE SCHOOL ECONOMICS

It has become evident during these years of hardship that what is needed most in our educational system is an adequate course in economics. The course taught in the high schools now consists of the study of the so-called economic laws for one semester, or a year at the most, with the hope that those interested will pursue their studies on this subject at college. However, a great many of us either do not get to college, or if we do, take only the required courses.

Now, if we are to be the socially-minded beings that we should be, much more than such a perfunctory assimilation of economic laws is necessary. To this end, we urge that pupils in the eighth grade of elementary school be given a preliminary course in economics sufficient to provide the basis for future study. In this, we urge that the Catholic parochial schools take the lead.

EDWARD DUNN, C. C. N. Y.

TIMBER AND CANNON FODDER

In the *Herald-Tribune* some weeks ago a certain James Barnes of the Auxiliary Reserve Corps had an idea. He is nervous lest man power will be wasted just reforesting and getting fed, and he thinks it might as well be used as "timber for national security." He thinks the boys should be using the rifles now lying in armories and get in some good target practise, a thing which he claims interests young men more than any other sport. Well, maybe so.

James Barnes of course is running true to form. An author dreams of plots; a racing man dreams of a Twenty Grand of his own; and a soldier dreams of wars. This special soldier however does not dream of old unhappy far-off things and battles long ago. No, indeed—he means young happy wars near at hand. A bugle to him means get 'em up in the morning—there may be a fight before night. A group of men set to reforest set him thinking how much nicer they would look with guns.

As for the term he applies to these men and boys who are trying to fill their stomachs and willing to work for it and at the same time help the hungry kin back home—I don't like the delicate way he speaks of them, this military man, as "timber for national security." The good old phrase "cannon fodder" covered the whole idea much better. Besides, "raising timber for national security," brought to my mind's eye the picture of Belleau Wood—of dead trees that once were nature's hope, and behind them, under white crosses, dead hopes that once were a nation's hope.

The psychiatrists have a word for it—this sort of dreaming that Colonel Barnes is up to. They call it wish-fulfillment. And it's a lucky thing for lots of us that many of these wishes don't get fulfilled.

KATHERINE BURTON.

No Continuing City

(Continued from page 9, column 2)

clutched around her and shivering with cold she watched another little girl well-bundled, coming back from the bakery with rolls and milk.

How good those rolls would taste, especially those with the butter and sugar crumbled on top. If there were butter in the house the seeded rolls would be good too, crisp on the outside and soft and fluffy within; and the seeds would lodge between her teeth and she would pry them out with her tongue and savor them again. She was very hungry; she was always hungry.

Long before Mrs. Fernandez or her husband had stirred themselves, the kitchen with a fire had taken on the aspect of heaven and a hot cup of milk and a slice of bread more to be desired than anything in the world.

But breakfast eaten, the warm kitchen and the thought of food had lost its savor and the afternoon and evening stretched out ahead of her bleak and cheerless.

It was on one of these most miserable of days that Mannie came in the evening to find Monica cowering under the wrath of a nerve-ridden grandmother. The child's face was red where she had been cuffed and she was holding her head in her hands to shield it from the fury of Mrs. Fernandez, who had a particularly bad hangover.

"God Almighty, woman!" Mannie roared at her. "If you weren't my mother I'd knock ye down, you filthy drunken old slut! God forgive me for saying it but it's what ye are," he added at the sight of her gray ashen face.

Trembling with anger, he bundled Monica into her coat and hat, and without waiting to gather her things together and without speaking to his mother again, he banged out of the house, slamming the door after him.

His mother sat there by the kitchen table, shaking, putting her hand to her face now and then to try ineffectually to stop the trembling of her mouth.

Along the desolate street which Monica felt with a wild hope that she was traversing for the last time, Manny dragged her till her exhausted breathing made him realize the pace he was going.

"There, there," he said, as he slowed down. "I'm almost as big a slob as she is, not coming to see how ye was gettin' on. . . . My poor darlin'." And realizing that Monica's face was all dirty and tear-stained, he stooped and tried to mop it with his handkerchief. "Better spit on it yerself,—I'm all full of nicotine myself and that ain't good for a lady's complexion. There! That's a little better. I don't know what Selma'll say to me bringing home a brat for her to take care of, but I gotta take a chance."

But Selma had been sore at him when he left the house that afternoon and had gone around to one of the four hour movies on Fourteenth Street with a friend of hers, so it was a quiet apartment Monica came home to.

It seemed new and strange and beau-

tiful what with the flowered linoleum on the floor in the kitchen and an upholstered set in the living room taking up all the available room. There was nothing in the familiar room to remind Monica of her mother. All she was conscious of was a sense of homecoming, and overcome with fatigue and cold, she accepted gratefully the bread and warmed milk her father offered her.

"I gotta leave you alone, kid; you ain't afraid?"

"Oh, just let me stay with you," Monica cried eagerly, "and I won't care if I'm all alone. You'll be coming home always."

"That's right, kid, you belong to me," Mannie said, clumsily, stroking her hair. "Guess we gotta stick together in spite of hell and high water."

And making up a bed for her on the parlor sofa and telling Mary the janitress of Monica's arrival, he set out to work.

Which work was to patrol Third Avenue around Forty-second Street with his partner in search of business. Which business was to accost women, one or the other of them, and if he had any success in inveigling one of them, to drag her into the night court. If business was bad, perhaps there was a rooming-house keeper, or a beauty parlor proprietor, or a masseuse in the neighborhood about whom something could be done, and the more hardworking and thrifty they were, the more they hated the threat of court and the better the pickings.

With love in his heart for his motherless child and a warm sense of fatherhood upon him, Manny set jauntily out.

(To be continued)

N. A. A. C. P. Wins Fight On Negro Exploitation By Levee Contractors

The contractors working on the Mississippi River levees have finally admitted charges of exploitation of Negro labor made by the National Association for the Advancement of Colored People, and have prepared a code under the National Recovery Act which will shorten the working week and raise the pay of workers.

Fred Beneke, agent of the contractors, said that a code will be submitted to General Hugh Johnson, NRA administrator, providing for a 50-hour week for unskilled labor and a minimum pay scale of 30 cents an hour. There are about 30,000 Negro unskilled workmen now on the levees.

Beneke admitted that the men have been working "about" eleven hours a day for "approximately" \$1.50 a day, or 13½ cents an hour.

As a matter of fact, the men have been working 77 and 84 hours weekly for many contractors who either work a seven day week, 11 hours a day, or a seven day week, 12 hours a day. In some counties in Mississippi Sunday work is prohibited and in them 66- and 72-hour weeks have been worked.

The N. A. A. C. P. has charged that Negro workers average 10 cents an hour in "book" wages and actually receive in cash 5 cents an hour or less. Beneke is said to have conferred with Senator Hugh Stephens of Mississippi, who told him that all complaints about labor conditions will be corrected in the code.

(Continued on page 11, column 1)

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 on record. (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 consumers 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 arbitration 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 farther. 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.

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, said to 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 editor is reminded of a bunch of kids to whom the story of the adventures of St. Francis and his followers had been read, who went around for days saying to each other, "I command you in the name of holy obedience to give me 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 in the blood of the lamb, 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 peace on 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 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*.

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 most shameful conditions of 'coolie' labor on work for the Government itself. If the code corrects the conditions, well and good; if it does not, we shall continue to fight."

Apropos of the widespread habit of refuting criticism of the social order by dubbing the critics "radicals" or "Communists," we note the following thought from *Open-Mindedness*, by Father McSorley, C.S.P.:

We have much to learn from our enemies, not only in the strategy of war, but in the campaigns of conscience, too. Commonly, however, we feel that we may fairly enough be allowed to dismiss the criticism as soon as we have shown the critic to be an enemy—as though an enemy were not likely to be as keenly alive to our weaknesses as he is blind to our virtues. The fact is that, if we have a defect, the man who dislikes us most will be the one to perceive it first.

Club Distribution

Many members of labor unions are helping us distribute THE CATHOLIC WORKER by handing it out at their meetings. Still other friends of the paper are using their social and religious organizations to make the paper more widely known to those who should take an interest in it. If you belong to a study club or any Catholic Action group, why not try introducing it there?

Letters and Comment

"Our latest distinguished contemporary is a little eight-page paper called THE CATHOLIC WORKER. Justice and God's peace, rather than class war, are the things it seeks to foster. Its purpose is admirable and the paper is an answer to a real need.

"It is newsy, realistic and expressively Catholic. Workers may well support it and profit by it, and those other laborers who are not in the lowest bracket of necessitousness and insecurity may well read it and contribute to it for several good reasons."

Editorial in *The Commonwealth*, July 14.

"God bless your efforts in launching this splendid work. You interpret social justice in the language of the man in the street. We need much more of that. Our good Catholic people wish to be guided in these troublesome times but leaders and teachers must first learn to talk their language. With firm belief in prayer, your work cannot fail.

"Please send me any back copies you have. I am actively engaged in helping in the farmers' problems and find many valuable hints in your noble work."

FATHER BAER,
Athens, Wisconsin.

"It would be a splendid thing if your venture in Catholic journalism, which has begun under such splendid auspices, would attain national proportions and a corresponding amount of influence in labor circles. A splendid opportunity to spread the immortal doctrines of Christ, which have been so nobly stated and reiterated by the great Leo XIII and his gloriously reigning successor, Pius XI, with unusually fine beginnings, is in your hands."

FATHER SCHERINGER,
Marquette, Mich.

"I cannot delay my congratulations. The usual labor paper is dull and doctrinaire, but THE CATHOLIC WORKER has life and vigor. . . . Last night in the *World-Telegram*, Heywood Broun attacked Walter Lippmann and logically Al Smith, for their defense of the 'little fellow' against the blanket code. The Pope has little sympathy for those who can exist only by sweating labor.

"In the last extreme counsel must be taken whether or not the business may continue, or whether some other provision should be made for the workers," he writes.

"I think we Catholics could be more realistic in our attitude towards the Administration. A thirteen dollar minimum is a decided advance in some industries, and insistence on full justice

might imperil the whole program. Once established, minimum wages can be raised.

SEMINARIAN,
Maryland.

"We believe that THE CATHOLIC WORKER is destined to some extent to shape the destiny of our present Catholic working man. We will do all we can to spread your publication. . . . Since your venture is a big undertaking, we hope you will not lose courage. We believe that the distribution of such a publication as yours should be introduced through the various pastors and in the church vestibules and sold at a penny or whatever price you may set. We personally are inclined to believe that you are filling a long felt want with your CATHOLIC WORKER."

M. H. WILTZIUS,
Chicago, Ill.

"I have received THE CATHOLIC WORKER and it sure is interesting to know the stand you are taking in behalf of the poor. I live on a farm and know how hard the farmers have worked. I also know the sorrow they are in on account of not being able to meet their obligations. THE CATHOLIC WORKER has an article by Michael Gunn stating, 'It is either the Papal solution or communism.' I would like very much to know what the Papal solution is, for I know there is to be a great change and would be interested also in communism. Any information you can give will be greatly appreciated."

ANTHONY ROSENBERG,
Farm Holiday Association,
Nebraska.

"I hear many good things about your publication. I really believe that if you can keep your head above water for the next few months, this paper will take an important position in Catholic Action."

MICHAEL O'SHAUGHNESSY,
New Canaan, Conn.

"Recently I happened to read your monthly paper, THE CATHOLIC WORKER. It pleased me so much that I wish to subscribe to it at once. Besides, I would be deeply grateful to you if you sent me the first four numbers. May Almighty God bless your most opportune initiative."

CANON J. A. CHAMBERLAND,
Archbishop's Palace,
Quebec, Canada.

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 millions 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 costs.

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 blasphemies, 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, saith the Lord.

Let us arm ourselves, therefore, with the resplendent 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 Christ in the Kingdom of Christ.

JOSEPH CALDERON,
Knight of our Lady of Social Justice.

Not Only Tammany!

Of interest to taxpayers (and all who pay rent are taxpayers just as much as are home owners) are the figures set before the Philadelphia Real Estate Board last month.

In 1776, when we went to war with England over taxes, the cost of government per person was 21 cents. In 1890, the total cost of the American government—Federal, State and local—was about \$855,000,000. By 1932 that sum was increased to \$15,000,000,000, approximately eighteen times as much in only forty years. Out of every \$4 earned in this country, \$1 goes to the maintenance of the Government. The average cost of government to every human being in this country last year was about \$150.

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 and the hiring of whites in their places because "the minimum wage is too much money for Negroes."

Following are some of the reports received by the N. A. A. C. P.:

Memphis business men 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 73 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 cents a day on public work were fired 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 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 boys."

In Arkansas white farmers are reported 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.

At Washington, industrial leaders continue to submit codes for approval which either state plainly a lower wage for Negroes or hide it under a North-and-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 Gospels 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

(Continued from page 1, column 4)

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 the head.
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 Mediaevalists 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. 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.

COMMUNISTS OPPOSE ROUND TABLE SPONSOR

Opposition to the policy of THE CATHOLIC WORKER was shown in Union Square recently. A Communist attempted to seize copies of the paper which Peter Maurin, a contributor to the paper, was distributing. In the struggle Mr. Maurin's leather brief case was torn apart, but he saved the papers.

The distribution in the Square was in connection with the second Round Table Discussion which was held at the Manhattan Lyceum, 66 East Fourth Street, Sunday afternoon, July 30.

The Second Round Table Discussion was well attended in spite of the oppressive heat, men coming from Brooklyn, Jersey City and New York City to hear the discussions. Mr. Maurin himself came down from Mt. Tremper, N. Y., where he works, to conduct the meeting. He spoke on the reconstruction of the social order, laying especial emphasis on the idea of "reconstructing."

Emphasizes Reconstruction

Institutions, he said, should be run for the benefit of the many, instead of corporations for the benefit of the few. There was too much talk of patching up a system which was contrary to Christian ethics, he said.

Other speakers were William Geiss, who has been a speaker in Columbus Circle and at Atlantic Avenue, Brooklyn, for many years; Michael Gunn, who talked of his cooperative ideals; Anthony Ullo and Joe Calderon, two Catholic propagandists, who speak on Wall Street Tuesdays and Thursdays at 1 o'clock, and Patrick Clare.

Others who attended the meeting were Michael Wadden, James H. Whelan, J. Casazza, Minas Mouri, John J. Brennan, C. M. Waterbury, Albert H. Coddington, Dominic Di Martino, Frank Burke, James Traynor, Mr. O'Reilly, W. Lehan, James Dolan, William Higgins, Miss Jordan, of the Catholic Child Guardian Society, and the editors of THE CATHOLIC WORKER.

Father LaFarge Attends

Father LaFarge, one of the editors of *America*, and head of the Laymen's Union for Negro Catholics, who is much interested in Peter Maurin's plans for a reconstructed order, was the first priest to attend the discussions. He will urge his Negro friends, he said, to attend the next meeting, which will be a gathering for the Catholic unemployed, to be held the Saturday after Labor Day, at which plans will be drawn up for the immediate relief of those in need, for presentation to the Catholic Charities.

MEETING

A meeting for the unemployed will be held at 2 P. M. on the first Saturday after Labor Day (September 9) at the Manhattan Lyceum, 66 East Fourth Street, New York City, under the auspices of Peter Maurin, a contributor of THE CATHOLIC WORKER. Everybody invited.