



The Catholic Worker



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The Listener

ECONOMY

"WE are making every possible economy in all directions, which include adjustment in salaries and rotation of employment. We have no bonus plan or special compensation given in addition to the salaries of either officers or employees," says H. S. Wilkinson, Chairman of the Board of Directors of the Crucible Steel Company of America at the annual meeting of the stockholders in May.

"Reports we get by telephone indicate steel operations this week showed a marked increase all along the line," he added.

Meanwhile the Communists are busily doing their best to organize the steel industry. Low salaries and unemployment, the "every possible economy in all directions" Mr. Wilkinson talked about, are making such organization possible.

About sixty per cent of the steel workers are unemployed and less than two per cent are organized, according to charges made by a new steel union, organized by Communists, which now has a membership of 3,500 members. There are 577,000 steel workers. Of those working, many are working on the stagger plan, many as little as one day every two weeks. Wages have been cut; relief is almost non-existent. The average is one dollar a week for a family of five or six, and this is rarely in cash. Unmarried steel workers receive no relief. Organization of any kind, even by the old union, the Amalgamated Association of Iron, Tin and Steel Workers, is fought by the steel industry. No stranger is permitted to remain in company towns without investigation. Meetings and organization are forbidden and organizers of every kind must function under cover.

* * *

DOING THEIR BIT

PEOPLE are becoming conscious of the inequalities of the social system and are awakening to their responsibility toward their neighbor. Down in Staten Island a young manager of one of Roulston's stores was fired with no explanation. He was the only one in the family working and his father was a cripple. The neighbors and all the people who traded at Roulston's organized a protest, and keeping the petition at an adjacent butcher shop they got signatures

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Textile Code Hearing Reveals Extensive Child Labor in U.S.

"You can get adult labor so cheap that there is no more child labor." That statement which we quoted in our first issue was made by someone in the Department of Labor. "Child labor has reached the vanishing point" we read during this last month in the daily press.

And then after a minimum wage of \$12 and \$13 is decided upon in the textile code, the manufacturers throw in the noble resolution to abandon child labor and are rewarded with cheers and fulsome praise by the administrators of the new Industrial Bill.

The new resolution reveals the fact that according to the 1930 census 20,625 children between the ages of 10 and 15 were working in the textile mills, and 82,617 16 and 17 year olds. The number of child workers 10 to 15 years inclusive in industry as a whole was shown to be 667,118.

In spite of the fight of labor (it didn't seem to be much of a fight at that) for a thirty hour week and a living wage, the

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Government Controlled Industry Dangerous Warns Al Smith

In the leading editorial of the July *New Outlook*, former Governor Alfred E. Smith, the most prominent lay Catholic in the United States, points out the dangers of the National Industrial Recovery Act. In the face of an overwhelming enthusiasm and hopefulness on the part of the general public, he asserts that in the event of success "the little man will be lost in the shuffle."

To quote him exactly, "If its [the National Industrial Recovery Act's] terms are carried out literally, the tendency will undoubtedly be to cripple initiative, legalize and even officially encourage monopoly, raise prices and require higher tariffs to maintain the new structure. In such a triumph of bureaucracy, the little man would be lost in the shuffle."

After stating that, while he has always been in favor of Government activi-

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Easy Essays

By

PETER MAURIN

CREATING PROBLEMS

1. Business men say that because everybody is selfish, business must therefore be based on selfishness.
2. But when business is based on selfishness, everybody is busy becoming more selfish.
3. And when everybody is busy becoming more selfish, we have classes and clashes.
4. Business cannot set its house in order because business men are moved by selfish motives.
5. Business men create problems, they do not solve them.

* * *

NO WAY TO TURN

1. Our business managers don't know how to manage the things they try to manage, because they don't understand the things they try to manage.
2. So they turn to college professors in the hope that they will understand the things they try to manage.
3. But college professors do not profess anything, they only teach subjects.
4. As teachers of subjects, college professors may enable people to master subjects, but mastering subjects has never enabled anyone to master situations.
5. So our college professors are as much at sea as our business managers.
6. And our business managers do not know which way to turn.

* * *

LIBERAL FANATICS

1. The present would be different if they had made the past different.
2. The future would be different if we made the present different.
3. But to make the present different, people must give up the old tricks and start to play new tricks.
4. But it takes fanatics to give up old tricks and play new tricks.
5. And liberals are so liberal about everything that they cannot become fanatics about anything.
6. And because they cannot become fanatics about anything, they cannot be liberators, they can only be liberals.
7. Liberals don't care to be known as fanatics, but they are the worst kind of fanatics.

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WHAT YOU CAN DO FOR SOCIAL JUSTICE

LAITY!

There is a laundry strike going on in New York City, in addition to an investigation by the State Labor Department as to wages and working conditions. Inform yourself as to what kind of laundry you are patronizing. Call the Laundry Workers' Union, Mott-haven 9-8018, and ask them whether the workers in your laundry are on strike, or what laundry you should patronize.

At whatever place you lunch ask the waitress whether she receives pay or has to subsist on tips. Food Workers at the Hotel Commodore in New York City are also on strike. We don't know anybody who has enough money to dine at a hotel, but we just place ourselves on record as announcing the strike. If you are a member of an organization which is going to have a Communion Breakfast at some hotel, inform yourselves as to the condition of the help at that hotel before you engage it to serve you.

Don't buy any cheap pocketbooks. There is a pocketbook maker's strike!

PRIESTS AND NUNS!

If you are whole-heartedly anxious to further the cause of social justice, here is an immediate stand which you can take by which you put into practice the recommendations of Pope Pius XI as to the treatment of labor.

There is a full page advertisement in the official Catholic Directory of the American Woolen Company, offering "to institutions which purchase on a wholesale basis the money saving advantages of dealing direct with the largest woolen mills in the world."

But if you save money by dealing with them, you are saving money at the expense of women and children who are working in these same mills for wages as low as \$2.50 per week.

It is the opinion of some, which is caught up by the masses, that the "social question" as they call it is merely "economic." The precise opposite is the truth, that is first of all moral and religious, and for that reason its solution is to be expected mainly from the moral law and the pronouncements of religion.—LEO XIII.

Courageous

Not only is the Most Rev. John B. Peterson, Bishop of Manchester, to be commended for his mediation in the strike which was going on for the last two months at the Amoskeag Mills in his city, but he is to be lauded for his persistence in seeking justice for the workers in the largest mills of the world. After the first settlement, the mill workers went out on strike again as a protest against the stretch-out system where they were given twice as many machines to handle. Bishop Peterson went right on with his courageous work, and it is evident that he will continue to work in the future to see that social justice is done.

It is to be hoped that other priests and Bishops will follow the valorous example of Bishop Peterson and take their place as mediators in labor disputes.

"Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she can never relinquish her God-given task of interposing her authority in all those matters that have a bearing on moral conduct."—POPE PIUS XI (*Forty Years After*).

Wall Street Listens to Scholastic Thought

Scholastic philosophy has come to Wall Street at last, to prove that it has a remedy to offer for economic conditions. It came in the last week of June, in the persons of Joe Calderon of Fordham University, and Anthony Ullo of St. John's College, Brooklyn. They had listened to the Socialist speaker at Wall and Broad Streets, just outside the Sub-Treasury Building, until impatience and their eagerness to promulgate the Catholic social program forbade them to keep silent any longer. Then they went to the police station and obtained permission to speak on the Church's solution every Tuesday and Thursday at one o'clock in the same place.

Realizing that the necessity of ethics is the basis of social justice, they began at the beginning with proofs of the existence of God, and will continue from there with the reason for ethics, and its application to modern social conditions according to the Encyclicals *Rerum Novarum* and *Quadragesimo Anno* of Popes Leo XIII and Pius XI.

At their second meeting, on June 29, they attracted a crowd of several hundred, who listened with close attention and seemed to relish the opportunity of hearing a clear, thorough and carefully reasoned explanation of the subject. At the end of the meetings the boys distribute copies of THE CATHOLIC WORKER from their soap box.

Train Clergy for Social Justice, Dr. Haas Urges

Speaking at the meeting of the National Catholic Educational Association, Rev. Francis J. Haas, Director of the National Catholic School of Social Service, declared that "there can be no Catholic social movement here until there is a trained corps of priests in the United States set aside solely for this work."

Anticipating objections to such training of the clergy, Dr. Haas quoted the Papal Encyclicals in support of his stand.

"The problem is serious indeed," he admitted. "Let it suffice to say that adjustments and changes must be made. The Head of the Church has spoken and there is no choice."

Dwelling on the problems of social justice today, Dr. Haas said that the causes of the present disorder had been enumerated by Pope Leo XIII in 1891 in *Rerum Novarum* as follows: (1) governmental abolition of workers' organizations; (2) exposure of workers, because of legal banishment of religion, to uncontrolled greed of competitors; (3) rapacious usury practiced under a modern form but no less culpable than that of the Middle Ages; (4) concentration of industry and trade.

Church's Place in Business

Many business leaders, even prominent Catholics, said Dr. Haas, deny that the Church has any place in the social and economic field. They hold that business has laws which must not be interfered with by moral precepts.

"Without laboring the point that those who take this position find it highly profitable to do so," Dr. Haas

continued, "it is enough to say that this attitude is unashamed materialism as extreme as any advanced by orthodox Marxists. It assumes that man is exclusively animal or physical and consequently that the forty-eight million gainfully employed in the United States have no claim to the protection of the moral law."

"Finally, the present Holy Father in 1922, in *Ubi Arcano*, removes all possible doubt about the matter when he declares that to deny the jurisdiction of the Church in social and economic affairs is a 'species of moral, legal and social modernism which We condemn, no less decidedly than We condemn theological modernism.'"

Father Haas has recently been placed on the Labor Board of the Administration's Recovery Act.

The Roman priest dealing with economics, the Bishop leading or influencing a social party, are completely within the field of duties assigned to them in their estimation; they are not going beyond the limits of their ecclesiastical jurisdiction. Political economy is, in itself, today as in the time of St. Thomas, a portion of Ethics. To direct people in this matter is part of the functions of the priest and the Bishop.

... Human life and the goods of this world have a value of their own. They are the necessary condition for realizing the eternal kingdom. In a certain sense, this kingdom depends on the family, on society or labor, and on the daily bread which it gains.—ABBÉ LUGAN.

Comes the Revolution!

The revolution heralded by the Communists in the Civilian Conservation Camps takes on more and more the aspect of a little boy with a charcoal mustache and a big stick, muttering to himself that he is very fierce indeed, and terrible angry.

One very melodramatic story in *The Daily Worker*, from Camp Glennis, Michigan, is headed, "Stampede from Camp, Fearing Epidemic of Spinal Disease." It goes on to tell how many in the camp are dying from "some kind of a spine disease and scores of youth are confined in the hospital tents. After three or four days the sick person is taken away to some unknown destination. Those sent to the hospital never return."

The story also complains that any youth requesting his discharge from the camp is first sent to the hospital for treatment if he is found to be ill. Another example of tyranny is the sad tale of six of the boys who, after marching from 7 A. M. to 8 A. M. one morning, refused to work because of weariness, whereupon the sergeant told them to rest until noon. After dinner they again

refused to work, saying they were hungry still. When the sergeant remonstrated that they were the only ones discontented, they indignantly asked for their discharge papers.

That Food Issue

Told they would have to wait a few days for their papers to be signed, they refused to do so, and refused also to sign another required paper. The doctor then tyrannically examined them, and they were permitted to leave!

A Communist correspondent in another Michigan camp reports indignantly that some of the men in his camp refused to work one day because they were given only two sandwiches and black coffee for lunch. They protested to the captain "and the next day we all had a swell dinner."

If this continues, Uncle Sam's army will soon be accused not only of sheltering, but of pampering the Communists in the Civilian Conservation Camps, who are searching so desperately for a cause in which to fight and can find nothing but indulgence for their whims.

Attention! Priests of Reading, Pa.

At the present time there is a strike of 10,000 hosiery workers in the city of Reading, Pennsylvania, which began spontaneously without union leadership and which has spread to several other factories, where hats, shoes, silk and clothing are being manufactured.

Is it not possible to follow the example of Bishop Peterson, of Manchester, New Hampshire? He made it his business to inquire of the workers the condition and wages in their shops, and with this knowledge, and with the cooperation of union heads, he approached the manufacturers. The strike there, which was attended with much suffering, hardship and violence, was ended, thanks to the efforts of Bishop Peterson, who is putting into practice the recommendations of Pope Pius XI, in helping the workers with their organization and in their fight for social justice.

"In the Catholic program, the two objectives are; the enfranchisement of the unpropertied, and their advancement to the state of ownership. These objectives are to be obtained 'through a wage of sufficient size' to warrant private ownership for all."—FATHER FRANCIS J. HAAS.

FIRST NEGRO CALLED FOR SOUTHERN JURY

From Alexandria, Va., comes the first sign of yielding in the South to the demands of the Negro for his constitutional right to sit on a jury.

The attorneys for Lloyd Wade, a New York Negro being held for manslaughter, served notice on Judge William P. Woolls that they would contend that Wade was illegally indicted because Negroes were excluded from the jury panel. Judge Woolls, without waiting for formal legal action, called a new grand jury with a Negro, Lucius Gaines, on it.

This is the point raised by the National Association for the Advancement of Colored People in its fight on the attempt of Virginia to extradite George Crawford from Boston to Middleburg, Va., for trial for murder, as well as that on which the United States Supreme Court set aside the sentences imposed on the Negroes in the Scottsboro case.

E. F. Hoffman, clerk of the court in Alexandria, said that the names of twenty Negroes would be added to the regular jury list within the next few days by the jury commissioners.

Al Smith

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ties to meet the needs of a growing population in an age of industrial invention, he doesn't see how the new legislative schemes can possible work, he points out that "it is only by raising the general level of human character throughout the world that a new society free from war, brutality, arrogance, selfishness, waste, disease and human misery, which are the real causes of all economic depressions, can be brought about. Viewed from this angle, the job is one for the philosopher, the priest, and the doctor, rather than the statesman, lawyer or business executive."

Communism or Fascism?

It is interesting to note that the Communist press has been shrieking warnings against the new bill as being symptomatic of the approach of a Fascist government, and aside from these daily diatribes there has been little opposition on the part of the public to the new measures put through by Congress.

On the other hand, Al Smith concludes his article by saying, "It may be that we have reached a new era in which the Government must run everything, but I hope not, because I do not want to see this land of opportunity sink to a dead level in which we shall all be civil servants working under political control. If that should happen, we shall have sold our American birth-right for a mess of Communistic pottage."

The Fulsome Press

John Markle, "rough and ready foe of unions," dies in his million dollar apartment where he lived alone, surrounded by eighteen servants' rooms (his obituary does not mention how many servants), 24 baths, 3 kitchens, 4 elevators and 26 telephones.

Thousands upon thousands of miners, in his employ, on account of his anarchistic fight against organization or increased wages, have been born and lived and died in grim shacks with neither servants, baths, kitchens, elevators nor telephones. Hundreds of them indeed have died in mine catastrophes, entombed under the earth to await a slow and agonizing death, trapped because mine owners refuse to pay out money needed to make working conditions safer.

"Mr. Markle's most bitter struggle with the mine workers began in 1900," the New York *Herald Tribune* obituary reads. "Although the miners in the Jeddo-Highland mines continued to work throughout the strike of 1900 as the result of a rough temporary agreement, Mr. Markle was annoyed with the Morgan interests over their concession of a ten per cent wage increase to the men in the anthracite fields. The increase had been obtained by John Mitchell, militant unionist, who at the same time failed in his efforts to gain recognition for a union.

July 4th News—Independence Day

Monroe, Mich.—1,000 strikers of the Newton Steel Co. win a raise of from 5% to 10% in wages, and the withdrawal of a recent 20% cut.

New Brunswick, N. J.—130 workers from the Lefkowitz leather factory win raises of from 10% to 15%, after a nine day strike.

El Monte Cal.—5,000 berry pickers, mostly Mexicans, go on strike against low wages. Strike breakers are offered the higher wage of one cent a box.

Coverdale, Pa.—1,000 workers of the Pittsburgh Terminal Coal Co., Mine No. 3, declare strike after being promised a 20% raise in wages and receiving only 10%.

Chicago, Ill.—1,600 Negro and white dress workers on strike in protest against sweatshop labor conditions win wage increase of 17½%; reduction of working time from 54 to 47½ hours per week; no discrimination against Negro workers; the right to belong to a union of their own choice; better sanitary conditions and ten other demands.

New York, N. Y.—Workers of over fifty sewing-machine shops go on strike for reduction of working time to 44 hours a week and abolishment of yellow-dog contracts.

Scranton, Pa.—Striking workers of the Elite Silk Mills here and in Stroudsburg, Pa., win withdrawal of recent 20% cut in wages and recognition of their union.

St. Louis, Mo.—Striking bag workers win 50% increase from sweatshop wages and reduction of working hours from 51½ to 47 hours a week.

Brooklyn, N. Y.—Alteration painters of Isidore Reich Shop go on strike, demanding living wage.

Rochester, N. Y.—3,000 men on city and county relief work go on strike in protest against reductions in pay and in relief allowances.

New York, N. Y.—Fur workers branch of Needle Trades Workers' Industrial Union, claiming 10,000 members, on strike in contest with A. F. of L. Fur Workers' Union over labor contract.

"Mr. Markle argued that the Morgan interests had been mistaken in making any concessions at all. The late J. Pierpont Morgan, after a talk with him, agreed that he had been in error, but explained that it would be unfortunate to have an industrial disturbance in the year of a Presidential election. Two years later the miners struck in a determined effort for union rights. . . .

"Mr. Markle promptly urged the introduction of troops into Pennsylvania. In refusing Mr. Mitchell's demand for arbitration, he declared that 'the inalienable right of man to sell his labor at what price he desires is being protected by the operators.'"

"In direct opposition to social justice American industry has dealt with workers almost entirely as individuals," writes Father Francis J. Haas. "Nothing in the teachings

New York, N. Y.—Crew of Munson line S. S. *Mundeaver* threaten strike for back pay in twelfth struggle this year against Munson line, claiming they have received only \$1 in pay since signing up 18 days before.

New York, N. Y.—1,500 Bronx laundry workers, white and Negro, declare strike, demanding increase in wages, shorter hours, and no discrimination against Negro workers.

New Bedford, Mass.—2,800 striking textile workers from four mills win promise of wage increases approximating 23% over former sweatshop pay.

New York, N. Y.—Employees of Miller Parlor Frame Co. go on strike for shorter hours and a decent wage.

New York, N. Y.—Bakery Union goes on strike against 14 and 16-hour day and wage cuts; court upholds right to picket recalcitrant bakeries.

New York, N. Y.—5,000 pocket-book workers, representing over 200 shops, go on strike against long hours and wages of \$7 and \$8 a week.

Newport, N. Y.—Independent dairymen will go on milk strike for flat rate of five cents a quart for producers.

Reading, Pa.—7,500 hosiery workers, representing nearly half the employees of the largest mills, strike for recognition of their union.

New York, N. Y.—30,000 garment workers here and 50,000 in New Jersey, Pennsylvania and other centers will strike for wage increases of from 10% to 20% and abolition of the sweatshop.

Summit, N. J.—Workers in five weaving mills on strike for increased wages and shorter hours.

Brooklyn, N. Y.—Employees of Brooklyn Ash Removal Co. on strike for increased wages.

New York, N. Y.—Kitchen help in many restaurants strike for better pay and shorter hours.

of the Encyclicals, 'The Condition of Labor' or 'Forty Years After,' is clearer than this: Organization of industry is imperative."

In this fight of Mr. Markle's, however, President Theodore Roosevelt organized a commission to arbitrate with the strikers, and following "this defeat of his program and principles," the *Tribune* goes on to say, "Mr. Markle's interest in mining abated."

"He tries to make himself out a rough-and-ready sort of a fellow," said Charles M. Schwab in 1927 at a dinner in Mr. Markle's honor. "He fails because he has a heart of gold, and is always following the fine impulses which come to such men."

"Although Mr. Markle chafed under the sentimental weight of the phrase 'heart of gold' and flushed at the roar of applause which greeted him, the din-

Textile Code

(Continued from page 1, column 2)

cotton manufacturers' decision to give the generous wage of \$13 and \$12 and have a forty hour week was loudly applauded by General Johnson.

"You men of the textile industry have done a very remarkable thing, a patriotic thing," he said. "One of the great objects of the whole recovery movement is the increase of mass purchasing power. Today's proposed wage increase makes a very profound increase in the amount of money to be paid out by the textile manufacturers."

It was admitted at the hearing that this minimum wage was an increase of thirty per cent over what was now being paid.

Perhaps thirteen dollars a week is a living wage; perhaps if you are used to living on thirty per cent less than thirteen dollars a week, thirteen dollars seems a living wage.

But the contemplation of the \$13 weekly wage of the textile worker and the \$1,442 weekly wage of the vice-president of the Edison Company is too much for us. We can make no comment.

Is not the pious individualism of so many worthy Catholics to be explained by this conception of the Gospel as containing only recipes for eternal life, by their idea that the natural and moral betterment of each and all should be left to Providence alone? To such persons should be recommended the famous advice of St. Ignatius Loyola that man should pray as though God did everything, but should act as though he did everything himself.—ABRÉ LUGAN.

K. of C. Distribute Catholic Worker at Manresa Retreat

The annual retreat of the Corrigan, Lafayette and Aquinas Councils of the Knights of Columbus took place at Mount Manresa, Staten Island, from June 30 to July 1. This year is the Silver Jubilee of Retreats for Laymen held by the Jesuits at Mt. Manresa. One of the retreatants, John J. Eagan, Past Grand Knight of Corrigan Council, celebrated his silver jubilee at the same time, having made the twenty-five annual retreats without a break.

The forty-eight retreatants were given copies of THE CATHOLIC WORKER by Michael Wadden, who is an active supporter of the new paper.

ers were struck by the accuracy of Mr. Schwab's summation. The rough and ready fellow was giving \$160,000 to charity each year."

"In our national economy," writes Father Haas, "the soft coal industry is a glaring example of anarchy. The soft coal industry is prostrate. Low earnings and unemployment therein have caused and are causing untold suffering."

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To Our Readers

SUMMER is indeed here. New benches have been set out in front of houses and boys sit around tables on the sidewalk playing cards. Wagon loads of fragrant pineapples are passing by. The Italians in the neighborhood are making cherry brandy. All the babies are tanned brown and the benches in the squares are crowded. Street cleaners flush the streets and the children run screaming through the water.

Radios make the East Side, where THE CATHOLIC WORKER is edited, sound like Coney Island. In the back yard of the editorial office petunias are in bloom and the asparagus plant waves its feathery stalks, eight feet tall, in the breeze. The fig trees are spreading and the privet hedges, so carefully cut down every year, are shooting up an extra foot of paler green. Next door our Italian neighbor puts on the sprinkler and sits on a bench under his peach tree every night and smokes his pipe.

PROGRESS

FOR days our office has so continual a stream of visitors that it is impossible to do any work.

We were too cautious in the number of copies printed last month and ran short two weeks ago. Newman clubs have professed interest in the paper and teachers from City College, Columbia University and Wadleigh, Washington Irving, Girls' Commercial, George Washington, Bryan and Curtis High Schools have offered their help in distributing the paper to Catholic students and teachers. Men from the Knights of Columbus and the Holy Name Society are spreading

enthusiasm for the paper and representatives of five big labor unions are going to circulate the paper among their friends and fellow workers. Priests from many parishes have ordered copies by the hundred to distribute, and priests teaching at the Catholic University, at Dunwoodie, and at the Jesuit Seminary offer their help.

During the month \$201.55 came in (and went right out again). Every few weeks the two editors take to themselves five dollars salary.

It will be seen that we must continue to ask for money to pay for an increased number of copies (we have tripled our circulation), for stamps, electricity, telephone, carfares. Right now the rent is due and there is no money to pay it. We live in the daily hope that some one will come in and offer to pay the printing bill, or the rent, or the telephone, for the next year or for the next month. Or subsidize the editors who are living most precariously. Communist editors receive (or are supposed to receive), we understand, equal salaries, thirty a week each, reporters, editors—all the workers, in fact. We also understand that they don't always get it, or if they do, they have to turn much of it back for dues or relief funds for various causes.

That this plea for financial help is not directed to the unemployed or the low-salaried worker it is needless to explain. It is addressed to those who are working and who want a Catholic working-class paper, and it is also addressed to those Catholics who have money—if any such read our paper.

Forty out of our 97 contributors have been priests and nuns. One priest came in with an armload of books on philosophy, sociology and economics, for our reference library. And when these priests and nuns who have so many calls on them, some of them in very poor parishes, give us their help and send us money which they badly need for all their own activities, we are touched indeed and beg God to bless them for their kindness and generosity.

KITCHEN SWEATSHOPS

IN two cities, New York and Philadelphia, interested groups have recently held conferences to work out ways and means of bettering working conditions for domestic employees, according to a recent bulletin from the Women's Bureau of the U. S. Department

of Labor. Permanent committees to handle the problem are being set up in both cities.

Some of the recommendations made at the Philadelphia meeting, which was sponsored by the Community Committee studying the placement problems which the State agencies are facing in the field of domestic service, were the following: Public school training in household work; more complete studies of the hours, wages, and working and living conditions; and consideration of the possibility of bringing domestic workers under the benefits of accident and sickness insurance.

In this connection, it is most important that women be aroused to their moral responsibility for just dealings towards their domestic workers. Too many women see no injustice in exploiting misfortune by hiring servants to do heavy household work for as much as ten or twelve hours a day in return for mere board and keep, although in many cases the same women will deplore sweatshop labor conditions in industry.

But the real hope for alleviation of these conditions rests with the domestic workers themselves. There is no reason why domestic workers cannot organize for their betterment as well as clothing workers or miners. A home, it is true, cannot be run by the same methods as a factory. Nevertheless, a fair return for labor and decent hours are as applicable in one as in the other.

Let women be awakened to their responsibility toward their servants, by all means. But let domestic workers, too, demand their rights as a vocal whole, and the process of securing them will be expedited.

WHITE COLLAR CLASS

SOME one came into the office of THE CATHOLIC WORKER last month and said:

"You ought to make your paper more for the white collar class instead of for the laboring classes. The white collar class is struggling, too. They really have a much harder time of it than the laborer. For the past generation their wages have been lower. A plasterer will get ten dollars a day whereas the man at a desk will get half that amount. . . . And you ought to change that mast head of yours, with its two brawny, shirtless workers."

We explained to our visitor that the mast head with its two workers was a symbol which has always been used to typify labor.

We were merely being conventional. We were not only representing the pick and shovel man. We were representing labor, in fact, the Catholic Worker.

All the work the white collar man does, behind the desk or the counter, is founded on the work done by the laborer. It is the farmer who raises food and cotton and cattle. It is the miner and the oil worker who provide the world's fuel. The wheels of the world are run by the labor of the masses. Without the worker the man behind the desk would not have his job. He stands or falls by the condition of labor. Witness present conditions: with farmers failing, factories closed, mines not operating, there is no longer any work for the man behind the desk and behind the counter.

As for that resentful consciousness of the white collar man, that his work is not so well paid for as that of the laborer, did it ever occur to him that trades are seasonal? His work under normal conditions goes on week after week, year after year. When the plasterer finishes his job, he doesn't go on getting paid. He has to wait until the next one. Iron and steel workers, miners, cotton operators, furriers, roadworkers, farmers—all their trades are seasonal. If a laborer gets sixty dollars a week while working, that munificent pay does not average more than the desk man's thirty a week all the year round. Then, too, there are the occupational hazards. The white collar man works in safety. The man on the high buildings, on the bridges, tunnels and roads has to be recompensed for the dangers of his occupation.

But it should not be necessary to point out these things. It should be self-evident. Everything we wear, we use, we eat, comes from the workers. If they do not have justice our civilization cannot endure.

"The coming century will belong not to the capitalist nor to the middle class, but to the people," wrote Cardinal Manning in 1891.

A great mistake and a serious fault have been committed by breaking with the oldest traditions of the Church and by ceasing to carry the Gospel into the world where politics and sociology exercise their activities. For this reason the world has escaped us and present day society has been profoundly secularised. It has become not only secular, but anti-Christian and atheist.—LEON GARRIGUET.

Industrial Recovery Act

Every one is talking about it and trying to believe that in this act we will find a solution of all the ills that have accrued from the depression.

The A. F. of L. has issued literature interpreting the act for the benefit of their affiliated unions.

Trade unions are encouraged in their work by the fact that the right to organize has been written into the constitution of our country.

All this is very wonderful and fills the hearts of the workers with a hope that a brighter day has dawned for the American worker. And this will be the fact if the workers take a sane and sensible attitude, combined with a militant activity during the two years which form the life of this act.

The need of Catholic action was never greater than now when every group of so-called social reformers is seizing the opportunity to gain a foothold in labor organizations.

Congratulations to the editors of *THE CATHOLIC WORKER* for their courage and foresight in establishing this paper.

Every Catholic worker should support this noble work. Every Catholic member of a trade union should become an active member of her or his local union in order that we may be able to keep the ship of organized labor on an even keel.

JANE A. MARRA,
International Ladies' Garment
Workers' Union.

Radical but Not Communist

CHICAGO, June 30.—A new radicalism among American Negroes, stimulated by the migration northward from the South, the World War, and the depression, is spreading steadily, it was declared tonight by Rayford W. Logan, Washington, D. C., in an address before the 24th annual conference of the National Association for the Advancement of Colored People.

"The Communists," said the speaker, "taking advantage of the trying times during the past four years, have redoubled their efforts to win converts to their cause. How many Negroes they have won is difficult to estimate. If one lives in the shadow of Washington Park in Chicago, or Union Square in New York, one is likely to conclude that 'Der Tag' is just around the corner. If, however, the observer moves about in other parts of the country, he is forced to conclude that Communism has not gained any real hold on most Negroes."

What Union?

"Congress has established your legal right to organize," said President William Green, of the American Federation of Labor, in an open letter addressed to "wage earners and salaried workers everywhere."

But in what union are they to organize?

New Yorkers familiar with the garment center in midtown know of the labor struggles which have gone on all winter along Twenty-eighth Street.

If you walk along Twenty-eighth and Twenty-ninth Streets, west of Broadway, you will find knots of men on the street, munching on sunflower seeds and talking. The pavements are snowed under with the husks of the seeds.

I know two furriers, both of them family men, who have been in the industry since they were children. It is from them as well as from the daily press that I get my information about the union troubles.

Most of the members of the furriers' trade are Jews. Together with milliners and cloak makers they have formed one large union called the Needle Trades Workers' Industrial Union.

There are said to be 30,000 members of the Industrial Union, ninety-five per cent of the trade being here in the East.

The New Union

"The old A. F. of L. Union was in existence for fifty years," my informant said. "Then in 1920 it was charged that the leaders of the union, after a strike lasting thirty-five weeks, sold out to the employers. At any rate all of them went into the fur business themselves, and became employers. One of them went in with Hollander, which is the biggest firm, having branches in Europe as well as in America. It was after this disruption in the A. F. of L. Union that the new union was formed."

"It is true that Ben Gold, the head of it, is a Communist. But you cannot say that the rank and file of the union are Communists. They are workers who have formed a new and more active union than the old. It is like the Amalgamated Clothing Workers fighting the A. F. of L. in the old days. They used to hurl charges at the Amalgamated too that they were 'reds.' As soon as you get out of the A. F. of L. you are a 'red' these days."

Violent Tactics

"There has been a history of violence these last few years." (My informant himself had been arrested time and again in strikes.) "Just a few months ago one of the union leaders was organizing over in Newark, where he lived. He had a car in which he drove his three children to school every morning. One morning he went out to start the car and a bomb exploded in it, and he died in the hospital the next day. It was just by chance the children were not killed too."

Two months ago a gang of thugs (so identified by the police) invaded the Industrial Union headquarters and started

shooting into the crowd of men and women there. The furriers had their knives with them which they use in their trade, and there was a free for all fight with guns, knives and lead pipe.

Yesterday there was another riot. After a permit had been obtained to meet in Union Square and march to headquarters on Twenty-eighth Street, the police on Twenty-eighth Street broke up the parade and arrested many of the marchers.

Workers Divided

In addition to the A. F. of L. and the Industrial Union, the Young Socialists have entered the fight, which is now a three-cornered one. We don't know whether there is a company union like those which are being hastily formed to forestall organization in the steel and other industries which have always fought organization of the workers.

A news story in the *Daily Worker*, the Communist paper, states that in the steel industry organizers are busy from Communist, American Federation of Labor, Socialist, and steel plant headquarters, in a mad rush to organize the workers.

This confusion will inevitably lead to Fascism. For if the workers themselves are so divided, employers will find it necessary and easy to take matters in their own hands.

And the moral of all this is that Catholics should follow the example of the Lithuanian miners down in Pennsylvania and organize within their unions as Catholics to fight for social justice in accordance with the principles laid down by Pope Pius XI in his encyclical, *Forty Years After*.

Catholic Miners Say Rights of Labor Come Before Profits

A resolution to seek to promote Catholic Action among Lithuanian miners and to base their attitude toward labor conditions on the encyclicals of Popes Leo XIII and Pius XI was passed by miners banded in Catholic societies of Schuylkill, Northumberland and Luzerne counties, Pennsylvania, meeting in convention at New Philadelphia.

Another resolution protested against the treatment of women and children in sweatshops, and that accorded miners "in violation of the rights of individuals and families, the common good of the whole region and the permanent welfare of the anthracite industry."

A resolution states that:

"Whereas, the anthracite companies have kept many mines closed entirely in this region for a long time past and work only a few of them part time, and concentrate full six and eight hours' work in some of their mines; and

"Whereas, this has meant and still means permanent unemployment for miners in most of the mines; and

"Whereas, tragic injustice and hardship are inflicted by this practice;

"Whereas, the new Federal Industrial Recovery Act applies to anthracite;

The Labor Guild

Capital has assumed and has been permitted to assume the entire control of industry so that the capitalist is living in luxury while his brother the workingman, or worse still the workless man, is existing in poverty. These extremes of luxury and poverty between two otherwise equal partners is driving the workless victims into Godless state-slavery or Communism.

One of the principal aims of modern trade unions is to sell the labor of their members at the highest possible price. When the worker sells his labor as a commodity to capital he forfeits his rightful position as capital's partner.

Capital and labor are co-equal. Capital and labor are indispensable to each other.

Capital and labor are Siamese twins that cannot live apart.

"It is flagrantly unjust that either should deny the efficacy of the other and seize all the profits."—*Pope Pius XI*.

The worker has the brains and the labor with which to CO-OPERATE with the investor and his capital. But the worker is a victim of circumstances. He sells his labor because he can do nothing else. Well may the worker cry out with St. Peter:

"Lord, to whom shall we go?"

It is either the papal solution or Communism.—MICHAEL GUNN, *Brushmaker*.

"Therefore be it resolved: That we appeal to the President of the United States to put the anthracite industry under the operation of this law at once, and prescribe and approve a code of fair dealing in anthracite; and we call upon Senators Reed and Davis to support the labor provisions and licensing features of the Recovery Act;

"And be it further resolved: That under the maximum hours' clause of that bill the code should lay down a rule regarding hours that will compel the opening on part time of the mines now closed, so that the miners will all have some work;

"And it is still further resolved: That in writing this code of fair dealings, the United Mine Workers of America be selected as the representative of the miners so that the miners, through their representatives, may be fully safeguarded;

"And be it finally resolved: That this be done even if it means no profits to the anthracite companies and no returns to other mine property holders, or even if it means reduction in salaries of anthracite executives."

... There are certain conditions of work, of lodging and nourishment, below which no sort of life for the spirit can be seen as possible.—ABBÉ LUGAN.

Woodlock Recognizes Economic Revolution

"We are in the opening stages of a great revolution," declared Thomas F. Woodlock, associate editor of *The Wall Street Journal*, addressing the convention of the National Catholic Alumni Federation here on June 23. "It is the second phase of the French Revolution of one hundred and fifty years ago. A revolution means the transfer of power. The political power was transferred by the French Revolution, and this second phase of that revolution has for its object the transfer of the economic power from the few to the many."

Mr. Woodlock emphasized the fact that the present depression was proving the Church right in its teachings on economics and social justice, and Adam Smith wrong. He pointed out as an illustration the fact that the Church has always condemned as usury all unfair contracts and practices, and that most of the interest which is being defaulted today actually comes under this head, since it represents the taking of profits without risk or labor. As a matter of fact, he said, "Nature condemns usury more severely than the Church—the Church condemns only the interest, Nature today condemns the principle as well."

Duties of Capitalism

"This revolution," he continued, "will determine the fate of capitalism, and capitalism will have little to say concerning its fate. Whether capitalism will survive at all I do not know. The only duties of capitalism, if it does survive, will be the taking of orders. It is a waste of time to discuss what capitalists ought to do—they will have to do it."

"I think it is of prime importance," Mr. Woodlock concluded, "for Catholics to recognize the fact of this revolution. We are in accordance with the principles of the revolution against injustice."

Father John A. Ryan of the Catholic University, speaking on "Labor's Position and Duties," pointed out the parallels between the Industrial Recovery Act and the proposals of the Papal Encyclicals on social justice, but observed that whereas the industrial and labor groups under the new plan will have strictly industrial power, permitting them to fix wages, hours of labor and prices, the Pope's scheme would confer upon these groups political power as well.

Resolutions Practical

Other speakers were: Hon. James A. Farley, Postmaster General of the United States, who emphasized the necessity of ethics in business; Richard Dalton, president of the Terra Cotta Association, who discussed the necessity of controlling the factors of distribution as well as those of production, and William J. Graham, President of the American Management Association, who discussed various plans for stabilizing employment.

The Pope's Solution

Prayer, Action, Sacrifice

By MICHAEL GUNN

CHAPTER II—ACTION

(Continued)

And now that we are ready for action, what is it we want, and what do we intend to do?

Our choice now between "God and Mammon," God is an easy selection, coming as it does from a heart of charity and love. If our selection of God is honest and sincere, our consideration for the poor will be active and generous. And here it might be well for me to say just what I mean and what I do not mean by charity. By charity I do not mean what the world generally calls charity. I do not mean giving to boost oneself; or to advertise business; or to secure a return of thanks or votes; or any kind of personal gain; or helping someone, whom it was a duty to help; or making someone feel that he is indebted to you. This is not charity. Call it philanthropy or anything you like, but it is not charity.

Charity, as defined by the Catholic Church, is something thought, said, or done for the love of God. No reward is looked for, or thought of. St. Paul gave this description of it:

"Charity is patient; is kind. Charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

There you have the Catholic meaning of charity. It is not that narrow thing that makes a man feel ashamed, or takes away from him the self-respect that is his by right, but the charity that sees in every man the image of God, and in the poorest of the poor, the replica of Him who had not whereon to lay His head.

And how is all this going to be accomplished? By honest work. But you may say: "There is no work to do"—and I answer "That is a lie." You may tell me that there is an overproduction of all things that we need, and I ask you, "What of the thousands that are in misery and want?"

The poor have not the necessities of life and you know it. Overproduction means only misery to them. The ordinary laws of supply and demand are a failure because they are controlled by an unscrupulous minority to whom God means little or nothing. The poor must get the chance to make things for themselves. The opportunities must be given them to grow food, to make clothes and to build homes. Nay more, they will be encouraged to work at anything that will make for comfort, recreation or pleasure.

But perhaps you will ask: "Where shall we draw the line? Where shall we stop?" And I answer you fearlessly and without hesitation: "We will draw no line at all." Human life and liberty, and freedom for the pursuit of

Round Table Meeting Discusses Plans For New Social Order

The first of a series of Round Table Discussions under the auspices of Peter Maurin was held on Sunday, June 25, at the Manhattan Lyceum, 66 East Fourth Street, New York City.

The chief reason for Round Table Discussions, according to Mr. Maurin, is the clarification of thought; and the meeting served this purpose admirably, as the presence of a few of the Communist opposition served to force the Catholics present to analyze the program of the Church for social reconstruction as laid down in the Papal Encyclicals, and to expound their plans for the application of this program to their individual and collective situations.

One speaker who claimed that the Church was inextricably bound up with the capitalist system was refuted by members of the audience who cited the Christian communism of the early Church, the guild system of the Middle Ages and the examples of St. Francis of Assisi and of Leon Harmel, the French industrialist, held out as a model by Pope Leo XIII.

The program of the Labor Guild was explained in detail by Michael Gunn, the leader of the organization. The Guild plan, he said, differs from the trade union in that it includes employers as well as employees, making both fellow workers, instead of organizing the worker to fight against the employer in a class struggle. He outlined the planned economy contemplated by the Labor Guild, and contrasted it with the Communist social system on the score of personal liberty.

Mr. Maurin spoke of the reasons for the Church's condemnation of nineteenth century liberalism, and gave his plan for houses of hospitality to bring the Bishops to the people, and agronomic universities which would permit the workers to be scholars and the scholars workers.

Among others present at the meeting were: James Traynor, Cornelius O'Reilly, Arthur Craig, William Gegan, Joseph Healey, Frank Devine, F. X. Jonoheau, Michael Wadden, Edward Schein, Pilar de Aragon, and the editors of *THE CATHOLIC WORKER*.

The next Round Table Discussion will be held at the Manhattan Lyceum on Sunday, July 30, at 2 P. M.

happiness must come before dollars and cents, no matter whether they be called profits, dividends, shares, or anything else.

We have made up our minds that the world is going to be run no longer in reverse. The poor are going to be considered. They are in bread-lines now; they have nothing in a land of plenty.

In heart and spirit, again I ask you—"Whom are you with; those who have nothing, or those who have plenty?"

Are you ashamed to raise your heart and mind to God in prayer?

Are you afraid of Action and the harsh criticism that is likely to follow?

Exploitation of Worker Denounced By Bishops

"We wish to lay special emphasis here on the necessity of higher, that is to say, just wages for the average worker, not only to restore prosperity, but principally because of the moral question involved," declares a statement issued recently by seven Bishops, members of the administrative committee of the National Catholic Welfare Conference.

Quoting the principle laid down by Pope Pius XI, that "a just share only of the fruits of production should be permitted to accumulate in the hands of the wealthy," the Bishops condemn the concentration of wealth in the hands of industrialists and capitalists without proportionate gain to the workers as "fabulous fortunes, unjustly amassed."

"If at this moment," continues the statement, "that principle were accepted by the small group of capitalists and industrialists, perhaps not even a hundred men, who control the financial destinies of our country; if they were to agree to cooperate with the Government and with the masses whom they have so wronged, and to have it written into our legislation that capital in the future shall receive a fair return on its investments, and nothing more, it would go far toward setting in motion the wheels of industry and solving the problem of unemployment."

Christian Aims

Because of the extreme individualism of business, the Bishops declare, an extreme of Communism has developed. The aims of Communism—to rectify injustice done to the workers, to eliminate the abuses of the capitalist system, to make it impossible for man to exploit his fellow man, or for class to dominate class, and to dedicate all to a life of service—these, they said, were aims "distinctively Christian in origin and purport," and Catholics were urged to seek them by Christian methods.

The statement also criticized the divorce of religion from education, urged that all nations be permitted to exercise the "right of access on reasonable terms to the resources, markets and settlements of the whole earth," and deplored the "crushing burden of taxation, which is in itself an indictment of government and of our economic system."

The Bishops issuing the statement were: The Most Rev. Edward J. Hanna, Archbishop of San Francisco; the Most Rev. John T. McNicholas, Archbishop of Cincinnati; the Most Rev. John G. Murray, Archbishop of St. Paul; the Most Rev. Thomas F. Lillis, Bishop of Kansas City; the Most Rev. Joseph Schrembs, Bishop of Cleveland; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, and the Most Rev. John F. Noll, Bishop of Fort Wayne.

Diary of the Month

June 9—

Cellulose factory explodes in Arlington, N. J., killing nine and burning 180. It was under investigation by the Labor Department at the time. The owner carried eight insurance policies.

June 9—

A bomb was thrown into a truckload of shirts which had been brought down from a New Britain, Connecticut, factory to the firm of Dresswell Shirts, 890 Broadway. The driver threw the bomb out and it landed at the feet of a passerby, causing broken limbs and internal injuries. He is expected to die. Labor troubles, according to the papers, are held to be responsible. A story in *Colliers* of last year tells how New York concerns ship their work up to Connecticut where there are no minimum wage laws or laws against sweatshops, and where girls are working for two or three dollars a week. Evidently conditions have not as yet been remedied.

Now you see fresh white posters on many of the trucks which transport dresses, reading, "Drivers on these trucks are union labor." But if union labor is transporting dresses made in sweatshops then the union labor is collaborating with its enemies, the capitalists. They will need additional signs, "Dresses carried on these trucks are made by women who have been paid a living wage."

June 13—

In a round up of known criminals, two men were arrested while they were sunning themselves on the penthouse roof of their luxurious apartment uptown. According to the *New York Times*, the men had been supplying "guerrillas" (strong arm men) in garment center disputes. The lion's share of the proceeds of this business, police said, was pocketed by the two ex-convicts, and the men who did the strong arm work divided what was left.

June 10

Much talk of the thirty hour week in all the papers. Manufacturers will seek to avoid the unionization of workers by high wages, says the *World Telegram*.

June publication of American Federation of Labor reports that Alabama cotton mill hands are working for \$1.44 for a 12 hour day.

Chicago packers getting \$3 weekly.

Sweatshop women and children getting as low as \$2 and \$3 a week in Pennsylvania, New Jersey and other states.

Arkansas lumber workers getting \$6 for a 60 hour week.

June 10—

The Catholic Youth Group in Chicago is opening its seventh hotel for unemployed homeless young men. The new hotel will be under the direction of Rev. Patrick Maloney, O.F.M., and will accommodate 300.

June 11—

Directors of the State Employment Office of Pennsylvania say that since the disclosures as to sweatshops there is a decline in low wage job openings. Before the sweatshop revelations more than one-half of the openings for women in industry paid less than \$10, and one-third the domestic jobs less than five. Publicity does some good.

Norman Thomas, Socialist, criticizes the President's plans as Fascist.

Commissioner of Public Welfare of New York City shows that more money was spent for relief in the first five months of this year than for all the year 1932.

June 13—

Judge Seabury says that the administration is fighting for the great middle class. "Their interests have been ground between the upper and nether millstones of highly organized groups representing capital and labor." He warns that failure to appreciate the situation may mean syndicalism or Fascism.

June 14—

The Industrial Recovery Bill is passed by the Senate.

Rev. Charles C. Webster of Union Theological Seminary reports that The Rock of Ages Corporation of Vermont cut its granite quarry workers' wages from 69 cents an hour to 32. An industrial holiday was called. The Rock of Ages Corporation issued a statement that "no power on earth will ever compel us to operate our quarries or plants on any kind of union basis." (What about the Recovery Bill which gives employees the right to organize?)

June 15—

Before cheering too loudly over the pick up in industry, note that Miss Frances Perkins says a proportion of the advance must be charged against the recovery from the precipitate decline in payrolls that followed the March holiday. "The country is warned," the newspaper reads, "that the total paid in wages by manufacturing industries last month still is only 40 per cent of the average wages paid during the year 1926."

Two women die in tenement house fire. . . .

A railroad pay cut of 12½ per cent is announced by the railroads. This is equal to an annual decrease of \$164,225,000 from the present scale. Eighteen months before, the unions accepted voluntarily a 10 per cent cut. There are now 900,000 men employed, and normally there are 1,500,000 at work. A. F. Whitney, President of the Brotherhood of Railway Trainmen, said that the Brotherhoods would fight for an increase and that the meditated action of the management was unpatriotic in the face of Roosevelt's plea for increased wages and shorter hours.

June 16—

Congress adjourns. . . . Rent control urged at real estate convention. It was also said at the same convention, "Slums are the result of human habits, not physical causes. Tenants and owners in blighted areas must be educated on the desirability of improving their sec-

tions." What does that mean? Cleanliness and flowerpots in the windows will not make up for narrow streets, dank airless tenements and grinding poverty.

June 17—

The President signs the bank, rail and industry bills.

The idea," said Administrator Johnson, "is simply for employers to hire more men to do the existing work by reducing the hours of each man's work and at the same time paying a living wage for the shorter week."

"And what is a living wage?" the man on the street is asking.

Twenty-one unions say they will resist wage cuts with every force within their power.

June 20—

Counsel for the City Affairs Committee makes charges that the Telephone Company raised its officers pay and cut telephone girls' wages. Similar charges are made against power and light concerns. The wages of telephone operators decreased from \$32,174,905 to \$22,696,406. Twenty dollar a week operatives were compelled to take one, two and three days off with a resulting decrease in pay, to distribute the burden of the depression. But the company paid its annual dividend of eight per cent to the American Telephone and Telegraph Company, the parent company, in the amount of \$31,329,000, and increased its depreciation reserve from \$169,954,861 in 1929 to \$184,160,580 in 1932.

Rockefeller's son Winthrop starts to work in a Jersey oil plant, and is living in a Y. M. C. A. room. The first evening after work he ate dinner and went out for a walk, the newspapers state. He is going to stay two weeks and then go on to another plant of the same company.

June 21—

V. E. Cooley, Vice-President of the Telephone Company, in a statement denied the charges of the City Affairs Committee that the company increased salaries of its general officers during the depression while it was reducing the wages of low-salaried employees. "Every employee from the president down," he said, "has had his or her salary cut a minimum of eight and one-third per cent."

June 22—

The probating of the will of the late Horace H. Rackham shows that he left a trust fund of nearly \$30,000,000 available over a period of 25 years. Between \$13,000,000 and \$15,000,000 are available immediately. "Mr. Rackham," says the *New York Times*, borrowed \$5,000 when he was 45, to invest in stock of the Ford Company and sold out sixteen years later to the Fords for \$12,500,000." He never put more than the initial \$5,000 into the company and had drawn more than \$4,000,000 in dividends. It would seem that some of those accumulated millions, unearned, won by a lucky investment on borrowed money, should have gone to the workers who

build up the wealth of the country. Men are on strike now in the automobile and steel industries for a living wage.

June 23—

The salary of F. W. Smith as President of the New York Edison Co. is \$75,000, according to the Public Service Commission. Other officers receive \$40,000, \$35,000, \$25,000. Some employees have been cut 16 and two-thirds per cent; Mr. F. H. Nickerson, Vice-President of the Edison Co., admitted that no new people had been employed since April, 1932.

The fight between the unions and the railroads is postponed for eight months.

There are 237,984 boys in the reforestation camps.

Charles E. Mitchell is cleared of the charge of defrauding the Government of \$850,000 in income taxes. And nothing is being done about Morgan and Kahn, who also admitted that they had paid no income taxes for some years. Law is a fine thing.

Judge Horton, who looks like Abraham Lincoln, voided the conviction of the Negro boys in the Scottsboro case and now there will have to be another trial. *The Daily Worker*, Communist sheet, which tries to convince the worker that Communists are the only ones preaching social justice in the country, is carrying daily demands that the National Association for the Advancement of Colored People turn over the money it is collecting for the defense of the Scottsboro boys. They have denied consistently that the N. A. A. C. P. has done anything for the boys' defense. According to a report of the Association, \$2,400 has been collected for legal expenses and \$1,236 had been paid out for traveling expenses for the lawyers, including Mr. Liebowitz, for investigations and legal transcripts, etc.

The Association report reads, "Complaint was made by the International Labor Defense (Communist) that the N. A. A. C. P. only turned over \$50 when the I. L. D. asked for \$200 to pay for a trip of George W. Chamlee (lawyer) from Chattanooga to Birmingham. The Association's letter says it thought \$50 was plenty for this trip inasmuch as the round trip fare between the cities is only \$10.30. The N. A. A. C. P. learned that the I. L. D. had requested \$200 for this trip from another agency and had been turned down flat on the ground that the trip was unnecessary and the amount asked excessive."

(For the rest of the month the most interesting items in the daily press were in regard to the hearings in New York on the public utilities and the cotton textile code in Washington. We have just finished a book by Pere Gratry in which he says that reading the newspapers is a woeful waste of time inasmuch as from day to day they contradict each other so that the mind is left in a muddle at the consideration of so many pros and cons, affirmations and denials, attacks and withdrawals. Lack of space also discourages us from making the diary more comprehensive.)

Letters From Our Readers

"Too long has this crying need for a popularization of the Catholic social teachings for the masses of the workers in our great industrial centers been neglected. God grant that your apostolic efforts to spread among the workers, and especially among the ranks of the unemployed, the strengthening and life saving bread of sound Catholic social doctrine enunciated by the recent Popes and especially by Pope Pius XI may prove successful in every way, and stay the onward rush of this militant atheistic movement in America."

REV. DONALD A. MACLEAN,
Associate Professor of Social Ethics,
Catholic University of America.

* * *

"About mentioning your work on the air, I shall be delighted to do anything that you may suggest. I have read your recent articles in *America* and the *Commonweal* and I think the inception of *THE CATHOLIC WORKER* is about the first real piece of Catholic Action we've had hereabouts. I sincerely wish you and your workers in the field of Catholic Action the high achievement that your venture certainly merits."

REV. JAMES V. HART,
Catholic Reporter, WLWL,
New York City.

* * *

"*THE CATHOLIC WORKER* is a fine example of splendid Catholic effort—to put within the reach of the Catholic worker the motive, the means and the method of the Catholic Church, in her solution of the problems that vex us all in the industrial, social and political worlds of today. It is cheap at the price; and priceless in its valuable statement of Catholic economics."

FATHER DANIEL HUGHES, O.F.S.C.,
Providence, R. I.

* * *

"*THE CATHOLIC WORKER* will, I am sure, fill a long felt want among Catholics who are employed in industries, organized or unorganized, where the Socialist and Communist struggle for supremacy. I am a member of the Ladies' Garment Workers Union. Most of the active workers in this union are Jews, with Italians the next largest numbers."

Boston, Mass.

* * *

"The matter [of *THE CATHOLIC WORKER*] is excellent, and its presentation both dignified and popular. I trust it will receive the support which it deserves. No one questions the pressing need of such a paper. . . ."

REV. J. H. MACDONALD, P.P.,
Sydney, Nova Scotia.

* * *

"I have just finished reading the June-July issue of *THE CATHOLIC WORKER*. I am convinced it merits my

full support. With every best wish for your continued success."

REV. THOMAS A. EGAN,
New York City.

* * *

"I am delighted at the progress you are making. Please convey my congratulations to my friend Maurin. His Essays continue to be interesting and instructive."

MICHAEL O'SHAUGHNESSY,
Organizer, League for Social Justice.

* * *

"The new paper has received enthusiastic commendation from all sides. Its appearance seems particularly timely and its purpose in insisting upon the part of the Church in furthering the rights of labor is very much in accord with the pronouncements of Rome. May *THE CATHOLIC WORKER* receive the support it richly deserves!"

The Paulist Calendar.

Wages in Clothing Industry Low

That the wages of women clothing workers in at least four states are far below the average factory wage of the nation is shown by a comparison of a recent survey by the Women's Department of the U. S. Department of Labor with the latest monthly report on hours and wages of the National Industrial Conference Board.

According to the Department of Labor survey, which has included to date the states of California, Arkansas, Georgia and part of Louisiana, the median weekly earnings of women making men's work clothing in the last three states ranges from \$6.50 to \$7.50, while California shows a median weekly wage of \$14.50. For women making house dresses, the median wage in Louisiana is \$4, in Georgia \$5.05, in Arkansas \$6.20, and in California \$10.45.

The report of the National Industrial Conference Board shows that weekly earnings of factory workers in the nation's industries during May were between \$12.58 and \$28.75, with an average of \$16.71. Hours of work were from 29.9 to 49.3 per week, with an average of 37.4, while in the clothing industry, the Department of Labor reports work hours in the four states ranging from 40 to 54 hours a week, with California on a straight 8-hour day in conformity with the State law. California is the only state of the four surveyed which has a minimum wage law.

A study of these figures makes apparent the reason why stores are able to sell clothing at fire-sale prices. There will undoubtedly be evasion of the new codes which aim to prevent such unfair competition and price-cutting at the expense of labor. One solution is for women to refuse to take advantage of unreasonably low prices in buying clothes, and thereby help to assure the extermination of these sweatshop labor conditions.

Easy Essays

(Continued from page 1, column 4)

8. They don't care to be religious, philosophical or economic fanatics and don't mind being liberal fanatics.

* * *

THE AGE OF TREASON

1. Pope Pius IX and Cardinal Newman consider liberalism, whether it be religious, philosophical or economic, the greatest error of the nineteenth century.

2. Modern liberalism is the logical sequence of the so-called age of enlightenment—the age of Voltaire, Rousseau, Thomas Paine—sometimes called the age of reason in opposition to the age of faith.

3. By sponsoring nationalism and capitalism, modern liberals have given up the search for truth and have become paid propagandists.

4. Modern liberals have ceased to appeal to reason, and have chosen to appeal to prejudice.

5. So the age of reason has become the age of treason as Julian Benda points out in his book entitled, *THE TREASON OF THE INTELLECTUALS*.

* * *

COMMERCIALIZERS OF LABOR

1. The teachers of ethics tell us that labor is a gift, not a commodity.

2. And "capital," says Karl Marx, "is accumulated labor," not for the benefit of the laborers, but for the benefit of the accumulators.

3. And capitalists succeed in accumulating labor for their own benefit, by treating labor not as a gift, but as a commodity, buying it as any other commodity at the lowest possible price.

4. And organized labor plays into the hands of the capitalists, or accumulators of labor, by treating their own labor, not as a gift, but as a commodity, selling it as any other commodity at the highest possible price.

5. But the buyers of labor at the lowest possible price, and the sellers of labor at the highest possible price, are nothing but commercializers of labor.

* * *

SELLING THEIR LABOR

1. When the laborers place their labor on the bargain counter, they allow the capitalists or accumulators of labor to accumulate their labor.

2. And when the capitalists or accumulators of labor have accumulated so much of the laborers' labor, that they no longer find it profitable to buy the laborers' labor, then the laborers can no longer sell their labor to the capitalists or accumulators of labor.

3. And when the laborers can no longer sell their labor to the capitalists or accumulators of labor, they can no longer buy the products of their labor.

4. And that is what the laborers get for selling their labor.

The Listener

(Continued from page 1, column 1)

from everyone who came in, to send to the management of the store, asking for his reinstatement. A year or so ago they would not have been so alive to the need for social action.

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BEST OR NOTHING?

"THE best is the enemy of the good," Father Joseph P. McSorley quoted to us in talking over the first number of *THE CATHOLIC WORKER*. He was translating from the Italian and the little saying was by way of pointing out that it was pleasing in the sight of God to do the good one could and not to neglect doing that because of ambitious desire to do the "best."

Don Bosco felt that way about it too. In his biography we read about a friend of the great Italian who always wished to do the very best, and how Don Bosco always went ahead on the other hand and did what he could, piling up achievement after achievement with his very small and humble beginnings. To make a start, that was the thing. Not to wait until it was possible to make a perfect thing.

And just a few Sundays ago we heard a little talk from a parish priest down in Staten Island. He was talking to the children about their posture in kneeling and the necessity for a vehement Amen to the final prayers said by the priest at the foot of the altar.

"Snap into it!" he had shouted, right in the midst of those final prayers. It was the children's Mass and he kept them afterwards for a talk, telling them that if they didn't do a thing right instead of half-heartedly, they might as well stay outside the door.

And I thought sadly, if we waited to pray until we had the fervor of a saint, we'd wait a long time.

The great St. Teresa wrote in her autobiography of the thoughts which were like "little gnats which buzz about by night here and there," and troubled her at her prayers. "Against this evil I know no remedy," she said. "The sole remedy which I met with, after having wearied myself for many years is . . . to consider the memory no better than a madman, and to leave it alone with its folly, for God alone can check its extravagances."

St. Thomas Aquinas declared that, for the practice of virtue, a certain amount of goods was indispensable. . . . Cardinal Manning said that God's commandments could not be preached to men with empty stomachs.—ABBÉ LUGAN.

MEETING

A Round Table Discussion will be held on the last Sunday in July (July 30), at 2 P. M., 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.