The Catholic Worker

VOL. I. NO. 3
JULY-AUGUST, 1933, NEW YORK CITY
PRICE 1 CENT

The Listener

ECONOMY

"W e 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 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 a marked increase all along the line, which now has a membership of 3,500 members. There are $77,000 steel workers. Of those working, many are working on the stagner 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

Peo ple are becoming conscious of the inequalities of the social system and are awakening to their responsibility toward their neighbor. Down in States 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.

It is the opinion of some, which is caught up by the masses, that the "social questions" of which they make much of "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.

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 8-8018, 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 waiters whether she pays over 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 there 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!

(Continued on page 8, column 4)

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 full some 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 87,617 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

(Continued on page 3, column 4)

Government Controlled Industry Dangerous Warnings

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 activity, he

(Continued on page 3, column 1)

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.

(Continued on page 5, column 1)

Easy Essays

By PETER MAURIN

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 known 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 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 become liberators, they can only be liberals.
7. Liberals don't care to be known as fanatics, but they are the worst kind of fanatics.

(Continued on page 8, column 3)
Train Clergy for Social Justice, Dr. Haas Urges

Speaking at the meeting of the National Catholic Educational Association, Rev. Edward 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 business has laws which must not be interfered with by moral precepts," the Bishop 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."—Annul Luigan.

Comes the Revolution!

The revolution heralded by the Communists in the Civilian Conservation Corps is easily explained. It was the result of a misunderstanding, of the aspect of a little boy with a coal-black 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 Fever." 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 place. The sick person who went to the hospital never returns.

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 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.
Al Smith
July 4th News—Independence Day
(Continued from page 1, column 3)

tries to meet the needs of a growing population in an age of industrial innovation, he doesn't see how the present legislative schemes can possibly 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, ignorance, 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 poet, 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. It quotes from these daily dailies 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 will have sold out American birthright for a mess of Communist potage."

The Fulsome Press

John Markle, "rough and ready foe of unions," dies in his million dollar apartment in New York. He is 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 Joliet-Highland mines continued to work throughout the strike of 1900 as the result of a temporary agreement, Mr. Markle was annoyed with the Morgan interests over their concessions of a ten per cent wage increase to the men in the anthracite fields. The increase had been proposed by John Mitchell, militant unionist, who at the same time failed in his efforts to gain recognition for a union.

Mortons, 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 fac­ tory, win a raise of 12% 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 a raise of 17½%; reduction of working time from 54 to 47½ hours per week; no discrimination against Negro workers.

—New York, N. Y.—Workers of over fifty sewing-machine shops go on strike for reduction of working time from 44 to 40 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 Reiche Shop go on strike, demanding a 25% raise in wages.

Rochester, N. Y.—3,000 men on city and county relief work go on strike in protest against reductions of 25% in wages.

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.

Monson, Me.—Crew of Munson line S. S. Munson 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 decrease in rates on freight.

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

New York, N. Y.—5,000 pocketbook workers, representing over 200 shops, go on strike against long working 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.

"Mr. Markle argued that the Morgan interests had been mistaken in making any concessions at all. The late J. Pierpont Morgan has been reported to have said that Mr. Markle had 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 Mitchell 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 and for the sake of profit with workers almost entirely as individuals," writes Father Francis J. Haas. "Nothing in the teachings of the Encyclides, "The Condition of Labor" or 'Forty Years After,' is clearer than this: Organization is the only thing worth fighting for."

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 with workers almost entirely as individuals," writes Father Francis J. Haas. "Nothing in the teachings of the Encyclides, "The Condition of Labor" or "Forty Years After," is clearer than this: Organization is the only thing worth fighting for."

of the annual retreat of the Corrigan, Lafayette and Aquinas Councils of the Knights of Columbus took place at Mount Marne, Staten Island, from June 30 to July 7. This year is the Silver Jubilee of Retreats for Laymen held by the Jesuits at Mt. Marne. 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 Vanden, who is an active supporter of the new paper.
The Catholic Worker

The Catholic Worker (at present) a monthly, published and edited by DOROTHY DAY

Assistant Editor
DOROTHY WESTON

AT
456 EAST 15TH STREET
NEW YORK, N. Y.

TELEPHONE ALGONQUIN 4-0469

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. The white collar class paper, and it is also advertising. It is a laborer gets sixty dollars a 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 operatives, furriers, road workers, 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 seasonal hazards. The white collar man works in safety. The man on the high buildings, on the bridges, tunnels and roads has to be compensated 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 CATHOLIC WORKER

No days our office has so continued 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 we 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, news-stands. 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 get it, 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 wealthy 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 armful 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 better 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 health insurance for the workers, 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. 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 week whereas the man at a factory 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 falling, 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 trade is 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 operatives, furriers, road workers, 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 seasonal hazards. The white collar man works in safety. The man on the high buildings, on the bridges, tunnels and roads has to be compensated 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. 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 secularized. It has become not only secular, but anti-Christian and atheistic.—Lucas Garrigue.
Industrial
Recovery Act

Every one is talking about it all over the country. In this act we will find a solution of all the ills that have accured 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 even the so-called social reformers are seizing the opportunity to gain a foothold in labor organizations.

Congratulations to the editors of The Catholic Worker: Workers 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 from going aground.

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, "are taking advantage of the trying times of Colored People. If, however, the observer moves in Chicago, or Union Square in New York, he will find knots of men on the street, marching 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 papers 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 largest 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 1926 it was chartered 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 also disrupted in 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 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 had been arrested twice and, again in Newark.) "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 held their knives with which they use in their trade, and there was a free for all with guns, knives and lead pipe.

Yesterday there was another riot. After a permit had been obtained to march 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 and the A. F. of L. have 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 the Communist, American Federation of Labor, Socialist, and steel plant headquarters, in a mad rush to organize the workers.

If 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.

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 community life on the councils of Popes Leo XIII and Pius XI was passed by miners banded in Catholic societies of Schuykill, 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 the right to organize the men and women workers in their 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, still toiling away in the workhouse may be existing in poverty. These extremes of luxury and poverty between two otherwise equal partners is driving the workingmen 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 equal. Capital and labor are indispensable to each other.

Capital and labor are Siamese twins that cannot live apart. It is 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 hands which to CO-OPARTE with the investor and his capital. But the worker is a victim of circumstances. He sells his labor because he can do nothing else.

And the moral of all this is that the worker may cry out with St. Peter: "Lord, to whom shall we go?" It is either the papal solution or Communism.—Michael Gough, 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 'mammoth 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 representatives 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 anthracite companies and no return to the mine owners, 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.—Andre Lignac.
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 a 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 the 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 defaultered today actually comes under this heading, since the Church is 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, permeating their thoughts about wages, employers will have the advantages 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 controlling the factors of distribution as well as those of production; Richard Dalton, president of the Terra Cotta Association, who discussed the necessity of controlling the factors of distribution; and H. L. Mencken, editor 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, Mammon is not. God being love and charity, we cannot choose God without 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 necessary to state the limits in which we may anoint and which I do not mean by charity. By charity I do not mean what the world generally calls charity. I do not mean what the world generally calls charity giving to both black and white; 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 gives this description of it:

"Charity is patient; is kind. Charity envieth not; dealeth not perversely; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth, rejoiceth not in things which maketh all mendf hope, eth not 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, on the contrary. It is, as we see in the heart of God, who is himself the respect that is his by right, but the charity that seen in every man the image of God, and in the poorest of the poor, the replica of Him who had no where 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 must 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 draw the line?"

"We will draw no line at all." Human life and liberty, and freedom for the pursuit of happiness must come before dollars and cents, no matter whether they be called salaries, wages, 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 the headlines 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 afraid of Action and the harsh criticism that is likely to follow?"
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 on which had been brought down from a New Britain, Connecticut, factory to the firm of Dressy's 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 workers who have been paid a living wage.

June 10—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 "guvnorellas" (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.

Chicago packers getting $3 weekly. Sweatshop women and children get 13 cents an hour. A railroad pay cut of 12½ per cent is announced by the railroads. This is equal to an annual decrease of $164,235,000 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. John Whitney, President of the Brotherhood of Railway Trainmen, said that the Brotherhoods would fight for an increase and that the mediated action of the management was unpatriciotic. "It is in the face of Roosevelt’s plea for increased wages and shorter hours.

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 half of the openings of 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 Labor Department. 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 failings 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 appreciate the precipitate decline in payrolls that followed the March holiday. "The country is warned," the newspaper reads, "that many men and women are being exploited to payoffs which may or may not be 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 men 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 many men and women are being exploited to payoffs which may or may not be on any kind of union basis." (What about the Recovery Bill which gives employees the right to organize?)

A railroad pay cut of 12½ per cent is announced by the railroads. This is equal to an annual decrease of $164,235,000 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. John Whitney, President of the Brotherhood of Railway Trainmen, said that the Brotherhoods would fight for an increase and that the mediated action of the management was unpatriciotic. "It is in the face of Roosevelt’s plea for increased wages and shorter hours.

June 16—Congress adjourns. Rent control is now real law in some communities. It was also said at the same convention that "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 work 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 $37,174,905 to $32,946,046. Twenty dollar a week operative was 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 still has a 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 $169,654,861 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 newspaper says. He is going to stay two weeks and then go on to another plant of the same company.

June 21—V. E. Coolsey, Vice-President of the Telephone Company, in a statement denies these 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. Everybody 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 the stock of the Pacific Telephone 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, unseen, were 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, $18,000. 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.

Jorn Burton, who looks like Abraham Lincoln, vowed 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 tried 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 $1,216 had been paid out for traveling expenses for the lawyers, including Mr. Liebowitz, for investigations, security and so forth.

The Association report reads, "Complaint was made by the International Labor Defense (Communist) that the N. A. A. C. P. has done nothing for the boys since the I. L. D. asked for $200 to pay for a trip of George W. Chamblee (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 the boys and had 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 included in the book by Pere Grasney in which he says that reading the newspapers is a waste of time inasmuch as day to day they contradict each other so that the mind is left in confusion, a consideration of so many pros and cons. What is wrong with denials, attacks and withdrawals. Little 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 our 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 sway 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."


"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 Socialists 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 clear and popular. I trust it will receive the support which it deserves. No question the pressing need of such a paper. . . ."


"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."


"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."


"The new paper has received enthusiastic commendation from all sides. Its appearance seems particularly timely and its purpose in insisting upon 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 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 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 39.9 to 49.2 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 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 TREAISON

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, 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 when the 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 when organized labor places in 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 lowest 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.

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 thought the slogan was a 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 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 would stand on the other hand and did what he could, pil­ ling 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 the golden rule in kind­ ing 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 the final prayers. It was the child'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 not be in 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 time when she was repeating thus like "little gnats which buzz about by night here and there," and trod upon her prayers. "Against this evil I know no remedy," she said. "The sole remedy which I meet with, after hav­ ing wornied 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."

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.