



# The Catholic Worker



VOL. I. No 1.

NEW YORK CITY

PRICE 1 PENNY

## The Listener

### BEER

TODAY everybody is hilariously drinking beer and on the roads from the farms the dairy farmers are dumping milk.

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### THIRTY HOUR WEEK

THE thirty-hour week bill passed by the Senate exempts farm workers, domestic help, officers, executives, superintendents and their personal and immediate clerical assistants. Also there is an amendment to exempt canneries and establishments engaged in preparing fish, fruits and vegetables of a perishable nature. The Secretary of Labor is given power to grant further exemptions.

Senator Hugo Black (D), of Alabama, author of the bill, declared that as a result of the bill 6,000,000 unemployed would be put back to work. And then there are about eleven million left, not to speak of those who are on part time.

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### SCHOOL PUPILS STRIKE

IN Chicago 12,000 pupils are showing unusual consideration for their teachers. They went on strike to protest unpaid salaries. Some of the teachers blandly said that the walkout was due to spring fever, and other teachers not in favor of being struck for, claim that "reds" are agitating, as they doubtless are. Whether or not the strike is due to Communist agitation, teachers should receive their pay, and there should be no reduction in the budget of the board of education just at this time when so many young boys and girls who would work if they could get jobs are going back to school to try to fit themselves for jobs when jobs are available. Schools have never been so crowded, and all over the country schools are closing, not paying their teachers, and cutting their budgets.

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### WOMEN IN INDUSTRY

TALKED to Pauline Newman of the International Ladies' Garment Workers today. She said, "There's only two ways of bettering the condition of women in labor. One is organization and the other is legislation. Women in industry are only ten per cent organized. So it stands to reason that legislation is the best remedy. We have legislation which promotes sanitary

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## Negro Labor on Levees Exploited by U.S. War Dept.

Much publicity but nothing done. Seven 12-hour days a week at 10 cents an hour. Workers charged for water.

The unbelievable misery and exploitation of some 5,000 Negro workers in the Mississippi Flood Control project which is undertaken and financed by the War Department of the United States Government has been given a great deal of publicity in the papers since the summer of 1932, but as yet nothing has been done about it, according to Roy Wilkins, Assistant Secretary of the National Association for the Advancement of Colored People.

Two private investigations have been made and the following conditions have been revealed. Negroes on levee work in both private and Government camps have been worked seven days a week for as much as twelve hours and in many cases fourteen and sixteen hours a day, and have been worked nights in addition to overlong daytime hours without overtime pay.

### TEN CENTS AN HOUR

The rate of pay has been ten cents an hour and even less, and in many cases men have only received a fraction of the pay stipulated and also have been

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## Attention Police!

This is for the Police Department of New York City.

THIS first issue of THE CATHOLIC WORKER is dedicated to the police of New York City, who we expect to be out in great numbers on May Day and whose attention we wish to call to the two encyclicals, The Reconstruction of the Social Order, by Pope Leo XIII, and Forty Years After, by Pope Pius XI.

If the police don't want to buy this paper we will give it to them. As so many of them are good Catholics, prominent and resplendent in Holy Name Processions and at Communion breakfasts, we feel sure that they will give this issue, which is dedicated to them, their sympathetic and intelligent attention.

## Less Child Labor Due to Present Low Wage Scale

Grown people work for wages formerly paid children, says Labor head.

Despite current opinion, there are less children in industry now than ever before, according to Clare Lewis, director of the Junior Placement Division of the State Department of Labor.

"Employers can get grown people to work for the wages they used to pay to children," she said the other day, "so they do not need to employ children who generally are inexperienced."

*"Whenever the general interest of any particular class suffers, or is threatened with evils, which can in no other way be met, the public authority must step in to meet them."—Leo XIII.*

In regard to the work of placing young people in jobs she said:

"The trouble is the educational system, on the one hand and both the employers and the unions on the other. It is only in the last few years that there have been vocational councillors going around to the schools advising young people about trades, telling them where to go. And a boy who wants to learn printing, for instance, will find that there is a limited number of openings in the schools. He has difficulty

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## Easy Essays

By  
PETER MAURAIN

### INSTITUTIONS— CORPORATIONS

JEAN JACQUES ROUSSEAU says:

"Man is naturally good, but institutions make him bad, so let us overthrow institutions."

I say man is naturally bad, but corporations, not institutions, make him worse.

"An institution," says Emerson, "is the extension of the soul of man."

When institutions are no longer the extension of the soul of the founder they have become corporations.

Institutions are founded to foster the welfare of the masses.

Corporations are organized to promote the wealth of the classes.

So the question is not to organize bigger corporations, but to found better institutions.

\* \* \*

### ETHICS AND ECONOMICS

LINCOLN STEFFINS says:

"The social problem is not a political problem; it is an economic problem."

Kropotkin says:

"The economic problem is not an economic problem; it is an ethical problem."

Thorstein Veblen says:

"There are no ethics in modern society."

R. H. Tawney says:

"There were high ethics in society when the Canon Law was the law of the land."

The high ethics of the Canon Law are embodied in the encyclicals of Pius XI and Leo XIII on the social problem.

To apply the ethics of the encyclicals to the problems of today, such is the purpose of Catholic Action.

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### BLOWING THE DYNAMITE

WRITING about the Catholic Church, a radical writer says:

"Rome will have to do more than to play a waiting game; she will

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**Do Something! Join  
Catholic League for  
Social Justice,  
Now!**

IF you want to add your name to those who are interested in achieving social justice, if you wish to join the crusade which will start a fight to reconstruct the social order as soon as the work of organization is complete, send in your name to the Catholic League for Social Justice, the offices of which are at 30 West Sixteenth Street, New York City.

Details of the League will be mailed to you. If you are in the neighborhood drop in to the offices and fill out application blanks.



## Negro Labor

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robbed by charges for ice water, cook's charges, forced purchases at company stores where the prices are twice those in the regular stores. The result is that they work and receive little or nothing except bare subsistence.

Men have been beaten and kicked by brutal foremen. "Slavery in its most trying days was mild compared with the reign of terror inflicted upon these simple river folks," according to the American Federation of Labor report published in the *American Federationist*, March, 1932.

Here are some quotations from the report of the N. A. A. C. P.

### ONE INVESTIGATION SUPPRESSED

"It was not discovered until (our) inquiry was well under way that a previous investigation had been made, in December, 1931, by Mr. Holt Ross and Mr. Thomas Carroll, representatives of the American Federation of Labor. Their undertaking appears to have been unofficial. Articles by Mr. Holt Ross appeared in the *Federationist* published in New Orleans, but these have been so thoroughly suppressed that the investigator was unable to find one. The editor produced the files but all the numbers containing these articles had disappeared. Mr. Ross was removed from his position as organizer for the A. F. of L. immediately after the investigation, which is generally believed to have been due to the disapproval of President Green. Many of the A. F. of L. officials refused to discuss the river camp situations. . . .

"Two young negroes, recent college graduates went to the levee camp dressed as workingmen, and made inquiries about the work. Two white men, interested in labor, also visited the same camp. The following description is based on their reports and the observation of the investigator.

### WORK IN 120° TEMPERATURE

"The levee at this point extends for several miles through swamp land. The mosquitoes and a special kind of fly bred in the swamp rise in thick swarms as soon as the sun gets low, so that work in the morning and evening is impossible. In the middle of the day the temperature is 120 degrees on the levee and there is no shade. Sleeping quarters furnished consist of tents, housing six to eight men. There is no floor and they sleep on the ground but it is comparatively clean. . . . For mattresses there are piles of moss from the live oaks or in some cases, rags. The place is indescribably filthy and airless. . . .

"One contractor expressed the attitude of all when he said that he did not expect to pay his labor anything above their maintenance. . . .

"The distress in this district is so acute that hundreds of people are waiting for jobs, willing to endure anything for the sake of food and shelter."

## "DISREGARDED BY WAR DEPARTMENT"

As to what has been done about these reports, Mr. Wilkins said, "Conditions have been exposed and formal protest was made last year to Mr. Hoover and the War Department which has charge of the work. An investigation was requested and a betterment of conditions. We found the War Department inclined to disregard the whole thing, so we kept right on with our agitation. Mr. Hoover took cognizance of the conditions and appointed a commission consisting of three Negroes and one white person. Two of them were Republican office holders and two were conservatives not likely to get at the bottom of anything. This was just before election.

"But immediately after election it was found that there were no funds available.

### \$1,000 FOR INVESTIGATION

"Then Senator Wagner introduced a resolution for an investigation and it was favorably reported and passed on February 22. But investigation is crippled in that only \$1,000 was authorized for the investigation. The latest commission appointed consists of Senator Wagner, Senator Gerald P. Nye of North Dakota and Senator Hubert D. Stephens of Mississippi.

"What we want is formal recognition of these conditions along the Mississippi.

"The attitude of the War Department is that what always has been must go on.

"There is no emergency about this work. There is no need to rush these men fourteen and sixteen hours a day. With all this talk of unemployment and the thirty-hour week as a solution, they disregard the fact that the Government itself is responsible for working men atrocious hours at little or no pay, under unspeakable conditions."

## Child Labor

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in getting his training in the first place. And then neither the schools nor the councillors tell him anything about the trade unions. They know nothing about unionism themselves, so naturally they can't teach the young boy or girl about to enter a trade or train himself for a trade.

### UNION MEMBERSHIP DIFFICULT

"A boy will graduate from a trade school and find that he has to have a pull or pay some large sum to get into a union. For instance, motion picture operators have to pay \$2,500 for a union card. Neither the teachers nor the councillors talk about unions because they don't know anything about them themselves.

"Right now we have calls for young women to operate power machines. They need only about a week's training and the employer will not take them without training. The wages he offers now is twelve a week. And, of course, the unions fight these wages. The schools have only a limited number of machines to train the girls with and up to a short time ago they were letting them stand idle and making no provision for a teacher to train the pupils.

"We have to work not only with the young people seeking employment, but with the schools, the employers and the unions.

### DEMAND FOR HOUSEHOLD HELP

"The biggest demand for girls at the present time is for housework. During the two first months of this year we had 1,141 calls and could only fill 407 of them. Girls would rather starve than take the jobs, and you can't blame them

much when you consider that it is an absolutely unorganized field of work. There is no limit as to hours, no consideration shown the girls as to working conditions, and the pay is abominable. On the other hand the girls are totally without training and when the colored clothes are boiled in with the white clothes and the man of the house's socks are boiled and shrink to one-half their size then the women kick.

"In the first place the girls need training. The main emphasis in domestic science taught in the schools is on the cooking. But most of the time that is the least of the work. Women don't want girls who know how to make fancy salads. They would just as leave do most of the cooking or part of the cooking themselves.

"They want girls trained in housework, laundry, taking care of children, etc. And they don't get trained girls. And they are untrained themselves, so they can't train the girls they get.

### CONDITIONS BAD—WAGES WORSE

"On the other hand women are trying to take advantage of the depression to get some cheap help. They call in to this office and want a girl to come and live in and work for them for two dollars a week. And then the girl comes back and complains that she is expected not only to work for the one woman, but to make the rounds of all the relatives and do the heavy housework for several sisters and aunts. For sleeping quarters the girl is put in the foyer, in the dining room or living room, where she cannot go to bed until the other members of the house have turned in.

"There was one case where we questioned the woman wanting help, about the sleeping quarters to be provided, and she said that the girl could sleep down in the basement next to the oil burner. Nice and warm and cozy. One woman even said that she could put boards over the bathtub and the girl could sleep there.

## Communists, Despite Noise, Are Not Only Defenders of Scottsboro Case

Nowadays the streets of New York are lively with the shouted slogans of Communist Negroes who are parading, holding meetings of protest against the decision in the Scottsboro case in which one of the nine Negro boys who have been in jail for the last two years was condemned to death once more after the decision of the first trial was reversed by the United States Supreme Court.

Communists have a flair for getting hold of an outstanding case of injustice and making of it a *cause celebre* and a means of publicizing their propaganda and making converts.

By the time they get through with a case they have convinced everyone that they are the only ones who are doing anything and in this way they gain much approbation from the liberal press, and in some cases from even so conservative a sheet as the *New York Times*.

An example of this kind is the story

in the April 16 number of the *New York Times* where there was a long feature story of three columns in the Sunday paper on the Scottsboro case, in which no mention was made of the efforts of the National Association for the Advancement of Colored People in behalf of the Negro boys.

### THE CASE IN BRIEF

In brief the story of the Scottsboro case is this. Two years ago a group of negro boys were bumming their way on a freight train running between Tennessee and Alabama. On the same train were two white girls, Victoria Price and Ruby Bates, who, as one of the girls later testified, had been spending the night with two boy friends at a hobo camp. There were seven white boys also on the train. The Negroes and whites became involved in a fight and the whites were forced off the train.

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"The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves the public well-being and private prosperity."—Leo XIII.

"Girls don't want to take jobs where they have to sleep in because then there is no limit as to the hours they have to work. They may be busy up to midnight."

New York state is the only state which at present has a Junior Placement Bureau to study the needs of young people in regard to employment and to guide them in the choice of an occupation.

"It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power."—Leo XIII.



## Is the Problem Black or White?

"The problem is not what to do with the black man so much as it is what to do with the white man," is the way Rev. John T. Gillard, S.S.J., puts it in an article originally published in the *Commonweal* and since reprinted in pamphlet form, and entitled, "The Negro Challenges Catholicism."

"Probably the reason why he is so disappointed in us Catholics is that he recognizes the Catholic Church as the greatest moral force in the world and the only moral force which gives promise of ability to solve his problems. He finds the Church pregnant with promise, but Catholics still-born with prejudice. The reason is not so much because we are Catholics as because we are Americans. As Catholics we are trained to think Catholic; as Americans we act provincial. This is the only explanation for the vast difference between our preaching and our practising."

Father Gillis of the Paulists in a radio address some time ago, an address which was cut off throughout the South because of the objection to his subject, said:

### IS DENIED VOTE

"Yet in certain parts of our country disabilities are heaped upon the Negro because he is a Negro.

"In many localities he is denied the vote even though that denial involves fraud or force upon the part of the white man.

"In some sections he receives lower wages than the white man for the same work.

"In other sections he is charged higher rent than the white man for the same housing.

"His natural ambition to rise to something better than menial occupation and to fit himself for it is frustrated by local law, by custom or even by physical violence; he is refused admittance to certain trade unions; in many states he is denied membership in white churches; he dare not attempt to take Communion with the whites; likewise except in the North, he cannot attend schools, public or private, with the whites, and the public schools into which he is segregated are inferior in architecture, in location and in scholastic standing to the others, although the black man pays his school tax like any other man.

"He is kept out of select hotels, restaurants and places of public entertainment, not only in the South, but in the North. Where the Jim Crow law is in effect, he is taxed for parks, libraries and other places of instruction and entertainment which he is not permitted to use.

### SEGREGATED AS A LEPER

"In some localities there are different standards of justice in the law courts for blacks and for whites. In a thou-

sand cities and towns and villages, he is segregated with his fellows away from white neighborhoods as strictly as if he were a leper.

"If he ventures to buy or rent a house in a 'white' district, his home may be bombed (one wealthy Negro's home was bombed in Chicago seven times) and he will be granted no local redress.

"He is subject to mob violence, denied trial by jury and if suspected of certain crimes, he is lynched. His women folk suffer molestation, but, if in a fit of mad resentment, he retaliates, he is shot down or perhaps burned alive. And of course, he is prohibited in certain states under terrific penalties from intermarriage with whites."

"In the United States," Father Gilliard points out, in his writings, "the Catholic Church was never in a position to exert much influence upon the question of slavery at the time when that question was a vital one. Beaten down by persecution from without and torn by schism within, the wonder is that she survived those times at all."

### BRAZIL'S SLAVE PROBLEM

In Brazil, however, where there was also a slave problem, the influence of the Catholic Church abolished slavery without bloodshed. President Roosevelt when he traveled through Brazil wrote:

"If I were asked to name the one point in which there is a complete difference between the Brazilians and ourselves, I should say that it was in the attitude toward the black man. . . . The ideals of the United States and Brazil as regards the treatment of the Negroes are wholly different. . . ." And he quotes with approval, "We treat the Negro with entire respect, and he responds to the treatment. If a Negro shows capacity and integrity, he receives the same reward that a white man would receive. He has therefore every incentive to rise."

### Notice

Any subject interesting to you should interest others. We shall give due consideration to all communications. Address 54 Scarboro Avenue, Rosebank, Staten Island, New York City.

*"Arbitrary dismissal, which takes into consideration merely the convenience or advantage of the employer without consideration for the well being of the worker, is a real injustice."*—Father Cuthbert, O.S.F.C.

*"The regulations legally enacted for corporations, with their divided responsibility and limited liability, have given occasion to abominable abuses. . . . The worst injustices and frauds take place beneath the common name of a corporative firm."*—Pius XI.

## Drab Futility in Workers' Letters

Letters received by the Bureau of Women in Industry, State Department of Labor:

"Dear ——. I am working in —, at —. We have to be in at 7 A. M., work to 12, then 1 to 5 o'clock. The rates are very bad. We have to do 24 seams at 8 cents a dozen, and change our cotton about six times for different colors. You have to walk up and down the place about 25 to 30 times a day to get work. They refuse to tell you the piece rates. When you receive your slip you are marked \$2.75 for five days and a half. Some receive \$1.78 and some \$1.95 for their week's work. . . . I hope you will be able to help the poor working girls of this place."

February, 1933.

"Dear ——. I have been wishing to know of someone to whom I could tell of the terrible working conditions. Last week I worked at lampshades a few hours at the — Co., at —, New York.

"I put on applique on the shades. That is a narrow strip of trimming, very particular work. For two strips, about one yard long each, they paid three-fourths of a cent. And for binding the shade top and bottom, one and three-fourths cents. It takes about ten minutes to bind a shade.

"They are so busy that they work young girls overtime till 8 or 9 P. M. Of course, the boss pays almost nothing for the work, so he sells for very little. Consequently he takes away the customers of other manufacturers who pay more. I applied to other shade manufacturers yesterday, but no one was busy.

"I do perfect work and have speed, for I used to earn \$35 a week. One man I worked for first gave me a decent wage a couple of years ago because he wanted to learn from me, so he went with me to the stores to buy materials and had me teach the girls, but after he got all he wanted he closed me out.

"I am also an expert jewelry boxer, but the last 3 years I hardly work. If I do get a job it pays piece work, almost as little as the above place. A few months ago I worked for —, at —, and he worked the people Saturday afternoon till 5 or 6 o'clock without pay, but he is not having any work now. I am not working and have no money for my rent. I'd be willing to work for \$8 a week, but piece work pays not even that.

"I know you will try all you can for the unemployed. Thanking you, I am respectfully yours."—(Signed.)

March 10, 1933.

"Dear ——. I am a young girl 22 years of age, born in this country. I have two small sisters, mother and father to support, my occupation is an operator on dresses. For this work I am paid fifteen and twenty-two cents a dress. For this price I work two and three days weekly which amounts to a small sum of ten and fifteen dollars a week, that is when I work a full week. This has been going on for the past two years. Due to this we have run up a large debt. How can we pull through with a rent of forty-five dollars monthly, with employers lowering our wages and landlords raising our rents. With me, the sole support of my family, I am writing to you to see that us garment workers are paid a fair price, so as one can make a living wage. My family has never asked for charity and we do not intend to. All I ask is to see that employers pay us operators a fair price."—A Citizen.

March 28, 1933.

"Dear ——. I have been going to write you for some time while they are looking after the mills and industries. How I wish you would look into the — Co. When they get an order they call you up. Maybe you would have good work for a week or two and then they lay you off for weeks and sometimes months. Sometimes they call you in only to make a few cents. When you work full time you have to work on the jump to make four or five dollars a week. There is times I would be called it, I could not make carfare for just a few hours. I have worked when I or the other girls made a dollar or so a week, ashamed to hand in your time. Now they got the efficient men in and standing back of you telling you to speed up and step on the gas with a watch in their hand to see how long it takes you to do a dozen and you have got to keep it up or be docked in your pay. They have just killed it for the poor working girl.

"For God sake, please look into this, as the poor girls are used just like slaves. Only the married women can work here. Us girls can't make our board. How I would like to sign my name, but if I did I would never get a place to work in a mill and that is all I can do."—One Discouraged Working Girl!

March 19, 1933.

"Dear ——. I have been reading an article about the needle worker condition in N. Y., in regard to profiteering. I am now writing to you to see if you could do anything about what I consider the same conditions in the shop where I work, which is the — Co. He is now getting the same price for his products that he was four years ago. But during this

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## The Catholic Worker

(at present) a monthly, published and edited by

DOROTHY DAY  
PETER MAURAIN  
JOHN DAY, JR.

AT

54 SCARBORO AVENUE  
ROSEBANK, STATEN ISLAND  
NEW YORK CITY



## To Our Readers

For those who are sitting on park benches in the warm spring sunlight.

For those who are huddling in shelters trying to escape the rain.

For those who are walking the streets in the all but futile search for work.

For those who think that there is no hope for the future, no recognition of their plight,—this little paper is addressed.

It is printed to call their attention to the fact that the Catholic Church has a social program—to let them know that there are men of God who are working not only for their spiritual, but for their material welfare.

## FILLING A NEED

IT'S time there was a Catholic paper printed for the unemployed. The fundamental aim of most radical sheets is the conversion of its readers to Radicalism and Atheism.

Is it not possible to be radical and not atheist?

Is it not possible to protest, to expose, to complain, to point out abuses and demand reforms without desiring the overthrow of religion?

In an attempt to popularize and make known the encyclicals of the Popes in regard to social justice and the program put forth by the Church for the "reconstruction of the social order," this news sheet, THE CATHOLIC WORKER, is started.

It is not as yet known whether it will be a monthly, a fortnightly or a weekly. It all depends on the funds collected for the printing and distribution. Those who can subscribe, and those who can donate, are asked to do so.

This first number of THE CATHOLIC WORKER was planned, written and edited in the kitchen of a tenement on Fifteenth Street, on subway platforms, on the "L," the ferry. There is no editorial office, no overhead in the way of telephone or electricity; no salaries paid.

The money for the printing of the first issue was raised by begging small contributions from friends. A colored priest in Newark sent us ten dollars and the prayers of his congregation. A colored sister in New Jersey, garbed also in holy poverty, sent us a dollar. Another kindly and generous friend sent twenty-five. The rest of it the editors squeezed out of their own earnings, and at that they were using money necessary to pay milk bills, gas bills, electric light bills.

By accepting delay the utilities did not know that they were furthering the cause of social justice. They were, for the time being, unwitting coöperators.

We are asking our friends and sympathizers to help out towards the next issue by sending contributions to THE CATHOLIC WORKER, which will be edited this month at 54 Scarboro Avenue, Rosebank, Staten Island.

Next month someone may donate us an office. Who knows?

It is cheering to remember that Jesus Christ wandered this earth with no place to lay His Head. *The foxes have holes and the birds of the air their nests, but the Son of Man has no place to lay His Head.* And when we consider our fly-by-night existence, our uncertainty, we remember (with pride at sharing the honor), that the disciples supped by the seashore and wandered through corn fields picking the ears from the stalks wherewith to make their frugal meals.

## A VOTE OF THANKS

IT is the policy of the Unemployed Councils which is recruiting members through its block committees by canvassing and by circular appeals, to keep religion out of their discussions.

The Unemployed Councils are affiliated with the Communist Party, and the Communist Party Headquarters are in Moscow, and the Moscow official religion is Atheism. But organizers are advised by the writings of Lenin to avoid the issue of religion, and not to antagonize workers who have religious affiliations.

Through this avoidance of fun-

damentals, the Unemployed Councils have been able to recruit a large number of Italians who are unemployed.

The aims of the Unemployed Councils, the organizers tell them, is to promote unemployment insurance,—home relief, compensation for the workers,—in other words, social justice.

If an organizer hears of a case where the family is having trouble in getting attention from the Home Relief Bureaus, a delegation from the Council goes with the mother or father to the Home Relief Bureau and demands attention, and usually gets it. They get what they are after because they are zealous, efficient, and unafraid to start a scene, a scandal, to face the clubs of police or the judge in the police court.

Indeed, they welcome disturbances and the more of their members are arrested or clubbed, the greater the organization of the Unemployed Councils grow.

"The blood of martyrs is the seed of the Church." That saying holds good for Communists too. The more they are martyred,—more violence they can provoke, the more publicity they can get,—the more attention is paid to their demands.

And the Council grows. There are in addition to the headquarters, offices at thirty or more places throughout Greater New York. Block committees hire empty stores and put up signs in the windows. Are you being treated right at Home Relief Stations? If not, come in here and we will help you. Home Relief! Are you getting it? Inquire of us what to do! And little entertainments are given to increase coöperative feeling.

One such entertainment proved a boomerang a few weeks ago at the Block committee headquarters on East Fifteenth Street, between Avenue A and B.

A group of Italian families had gathered together under the auspices of the Unemployed Councils to witness a little entertainment provided by the young people of another section. The Block Committee did not know what the entertainment was to consist of. They were as horrified as the Italian visitors when they found that the organization of children had elected to put on a little drama called, "Mr. God is Not at Home," which treated of religion scornfully and scoffingly.

The Italian audience was horrified, and one man threatened to wreck the place. There was almost a riot and the audience

walked out on the show and the organizers of the Block Committee were infinitely sorry, they said, that such a scandal had taken place, as they would not for the world offend the religious sensibilities of their new adherents.

"We must not only admit all those workers who still retain faith in God, we must redouble our efforts to recruit them. We are absolutely opposed to the slightest affront to these workers' religious convictions," says Lenin in his pamphlet on Religion,

"The propagation of Atheism by the Social Democracy must be *subordinated* to a more basic task—the development of the class struggle of the exploited masses against the exploiters." "The Marxist must be a materialist, *i. e.*, an enemy of religion." . . . But "A Marxist must place the success of the movement above all else . . . the preaching of Atheism is superfluous and harmful—not from the narrow-minded consideration of not frightening the backward elements—but from the point of view of the actual progress of the class struggle which in the conditions of modern capitalist society will convert Christian workers to a Social Democracy and to Atheism a hundred times more effectively than any bald atheist sermons. To preach Atheism at such a time, and in such circumstances, would only be playing *into the hands* of the Church and the priests, who would desire nothing more than to have the workers participating in the strike movement divided in accordance with their religious beliefs." (Italics not ours.)

So the little affair on East Fifteenth Street turned out to be one of those occasions when the young Communists played into the hands of the priests, and we must thank them for their zeal.

"What a lamentable fact that there have been, and that there are even now some who while professing the Catholic faith, are well-nigh unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ Our Lord Himself; worse still, that there are those who out of greed for gain do not shame to oppress the workingman. . . . Indeed there are some who can abuse religion itself, cloaking their own unjust imposition under its name, that they may protect themselves against the clearly just demands of their employees . . . Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy, and of being little moved by the needs and sufferings of the disinherited."—Pius XI.



## The Listener

(Continued from page 1, column 1)

working conditions and better hours. Minimum wage legislation was never passed in this state up to this time. Its only opponent was the National Woman's Party. And what do they know about it? Do they know anything about hours of work or wages? They don't. I told some women at a meeting how we struck once to get an extra penny for twenty dozen sleeves. That seems like a petty thing to fight for.

"One penny more for twenty dozen sleeves!

"But girls have to consider carfare, lunch money. The Woman's Party is always harking back to the old days when women were classed legally with children and idiots—in need of protection. Now they think if there is any legislation to keep women from night work they are being discriminated against. They are being protected! They don't want to be protected, they say. They have the vote now and they don't need protection. They must take their place with men in the world!

"Schooling nowadays is a farce. It certainly doesn't prepare young people for life or work. What are they taught in the way of trades? What are they taught about social conditions? Nothing. They are utterly unprepared to face conditions, and facing them to do anything about them."

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### "NOT A BAD OUTFIT"

**H**EARD somebody talking about the Bell Telephone Company today. They're not so bad, they were saying. When they are laying off their men, and they've been laying them off pretty steady, they give them notice, and if a man has been with the firm fifteen years he gets fifteen weeks salary. And they always paid their men pretty good. So a man can sit down and figure out how he can live for the next decade or so during the present decay of the social order and during its ultimate reconstruction.

He can study and apply to himself some of the budgets prepared by the charities' organizations, telling how a working class family can feed itself on five dollars a week. . . . Of course the Telephone Company goes on paying dividends—nine per cent. If they had cut the dividends they would have been able to keep their men on. But up to now they haven't cut their dividends. Them as has—gits.

There was rumors, however, that this quarter the dividends were going to be cut, and men were going to be kept on and paid engineers' wages even though the only work for them to do was ditch digging.

\* \* \*

### OLD-FASHIONED FAIR

**T**HE depression goes on. Fourteenth Street, Twenty-third Street, Forty-second Street, Broadway and especially lower Broadway, have taken on the aspect of the old-fashioned fair. There are hawkers to sell toys, flowers, razor blades, shoe laces, corn

cures, jig saw puzzles, neckties and self-threading needles. The toy sellers buy fruit and candy, the fruit and candy men buy razor blades, and the razor blade men buy ice cream, and the ice cream men buy neckties, and the necktie men buy toys, and so on and so on. They keep each other going. Ill-fed men walk with signs advertising restaurants and unkempt men who need a shave advertise barber shops.

All the men who are out of work picket the places from which they have been fired. Patiently all day long, month after month, they walk up and down before their former places of business, moving picture houses, garages and restaurants.

Unionism! What has become of it? The unions have thrown up their hands in despair. They can do nothing more about wages. People will take what they can get.

\* \* \*

### TOWARD WHAT END?

**S**OME things are getting done. As we walked down the street this afternoon we noticed that windows had been washed for the springtime. People who still had quarters were buying potted plants from a street vendor to put in their front windows.

Union Square has been refurbished during the winter, shrubs have been planted and trees set out so that the unemployed may sit in comfort in the shade instead of in the glaring sun of last summer.

The Washington Centennial building is being torn down in Bryant Park and there will be more room there for peripatetic philosophers and their listeners.

The state legislature has passed a minimum wage law for women, but not unemployment insurance, only an unemployment reserve fund.

\* \* \*

### PRESSURE ON HIS TIME

**A**LFRED E. SMITH, one of our most prominent Catholics, refused to be interviewed for this, the first number of our paper. We wrote and asked him to allow us to interview him so that we might have a few quotable remarks on Russia, unemployment, housing, the sales tax, income tax, armaments and such matters, and his secretary replied:

"The Governor regrets that he is unable to comply with your request for an appointment. The pressure on his time is so great. . . . Very truly yours."

So we must content ourselves this issue with contributions from a more humble Catholic whose address, when he is not employed outside of the city in manual labor, is Uncle Sam's hotel, the Bowery.

\* \* \*

In our next issue we will endeavor to get a contribution from Mayor O'Brien. (We would go to Washington and try President Roosevelt except that we need the fare to put towards the publishing bill.) And failing to reach Mayor O'Brien, we will try the doorman at the city hall, or one of the unemployed sitting on a City Hall Park bench.

### THE MOST BRUTAL TRADE

**I**N the garment trade, the most "brutal" of all the trades in which women are employed, as one worker put it, Klein-on-the-Square, the famous Fourteenth Street Clothier, is called the "undertaker" because he keeps his eyes open for dying concerns and buys them out.

"But he's no worse, perhaps not so bad as some of the big department stores," one young fashion editor was heard saying. "There they take a model and have it copied and they give the job to sweat shops in other states, such as New Jersey and Connecticut, where there is no law on working conditions and hours.

"And what about the wages paid by the big stores? In Stern's girls get ten dollars a week and they have to dress decently, buy shoes, stockings, presentable clothes, lunches and carfares out of that. What have they left for board and room?"

"Macy boasts of taking only college girls and society girls working for 'experience' or 'pin money' and pays them ten and twelve a week. What good is a college education if it fits you for such wages?"

\* \* \*

### FOLTIS-FISCHER STRIKE

**I**N another column of this issue we print letters from waitresses who are being done out of their salaries and forced to subsist solely on tips. For generally bad working conditions, Foltis-Fischer is one of the worst restaurants in New York. You will notice that men are picketing up and down in front of their chain of restaurants throughout the city, and the strike of employees there has been a bitter one. If the public cooperated with the workers and refused to go into a restaurant where men were picketing in front, there might be more chance for strikers to win their fight for justice.

\* \* \*

### DRIVE ON SWEAT SHOPS

**A**ND speaking of the cooperation of the public, a drive against sweat shops has been started. The campaign was decided upon April 11 at a conference called by the Women's Trade Union League, and the aim is a label on women's garments as part of an appeal to all women buyers to shun garments made in sweat shops. The Committee for the Abolition of Sweat Shops is made up of representatives of the garment employers' associations, the International Ladies' Garment Workers Union, and national women's organizations representing the public and consumers.

Decent hours and wages are to be fought for now. Fifteen years or so ago a campaign was started by unions and women's organizations to abolish unsanitary working conditions and by means of a label the public was kept informed. Employers of women were forced to provide healthful surroundings for their employees to work in, and the old, evil-smelling and badly lighted sweat shop was done away with. Now though the plants are better equipped, the hours and the wages are worse than they have been for decades. D. D.

## Book Notes

In the next number of THE CATHOLIC WORKER, we will start a book review section and run a number of short reviews. One interesting book we read this month was *The Irish Way*, published by Sheed and Ward, the new Catholic publishers who have opened up offices at 63 Fifth Avenue. *The Irish Way*, the foreword says, "is to present the Catholicism of Ireland not in the abstract, but in the concrete, by biographical sketches of great Irish Catholics: St. Patrick, St. Malachy, St. Lawrence O'Toole, Michael O'Clery, Father William Doyle, Matt Talbot and a dozen others, covering the whole fifteen centuries of the Faith in Ireland."

The story of Matt Talbot is especially interesting. He only died in 1925, and his life is of interest to all workingmen of whom he was one. He worked from the time he was twelve, and he prayed, as all good Irishmen do, and he went on strike when a strike was called at his place of business, and he studied and read (though he was a man of little education) and kept himself informed on matters of his faith, and finally died after so good a life that there is talk and work towards his canonization.

"The unique thing in Irish Catholicism is the laity," F. J. Sheed, the author of the biography of Matt Talbot writes. "The thing that strikes everyone who comes new to the vision of Catholic Ireland—the thing that lends the savour of miracle to the story of the Faith in Ireland—is the great nameless mass of the Irish faithful."

"The strong and persistent feature in them is their utter and fundamental religiousness—I do not say holiness, for that varies from man to man, and no nation is of necessity holier than another; but in the Irishman, even in the Irish sinner, there is this 'religiousness'—a supernatural thing that seems to have become natural—an instinctive awareness of God's presence as something actual and obvious, a taking for granted of the spiritual world."

The price of the book is \$2.00. But even if you haven't the price of a book in your pocket, you'd spend a good hour if you dropped into the showrooms of Sheed and Ward and looked over their output—novels, biographies, books on economics and sociology, written by English, French, German and American authors.

... "There can hardly be any question as to the moral right underlying the worker's claim to security against unemployment." — Father Cuthbert, O.S.F.C.

... "When new machinery or methods of higher scientific value are introduced into a manufactory . . . in such cases there can be no doubt that the employer is under an obligation to do what he can to secure new employment to the honest worker; he cannot, without a violation of justice, dismiss him with no regard for the future, just because in the worker he is dealing with a human life and not with a mere tool." — Father Cuthbert, O.S.F.C.



## Scottsboro Case

(Continued from page 2, column 3)

The white hoboes flashed word of the fight to the next station and a posse was at the next stop to halt the train and take off the Negro boys. According to the testimony at the latest trial, the two girls were afraid they and their boy friends would get into trouble for traveling between states together. The girls tried to escape from the posse but were captured and held as material witnesses. They charged then that they had been attacked by the colored boys and immediately a trial was rushed through with and the boys were condemned to death.

It is obvious from the testimony at the last trial which was held at Decatur, Alabama, that the charge of the girls was due to fright on their part and a desire to save their own skins. One girl, however, stuck to her testimony throughout the second trial, and it was due to her testimony that the same verdict was given.

What the Communists with their clever lawyers have brought out throughout the trial is the fact that Negroes are systematically excluded from service on southern juries, and on account of this fact the case again will go to the Supreme Court.

### S. S. LIEBOWITZ'S PART

S. S. Liebowitz, an outstanding criminal lawyer of New York, who is in no sense a radical, volunteered his services to the International Labor Defense, the Communist organization, and refused to accept any pay or expense money. Perhaps he is trying to achieve the national fame of a Clarence Darrow or the international acclaim that usually goes with Communist causes.

In the Scottsboro case the Communists are consistently obscuring the fact that the National Association for the Advancement of Colored People was originally in the field helping the accused boys.

"The Communists were not the first organization on the ground," reads a statement of the N. A. A. C. P. "They did not make an appearance before or during the first trial of these boys at Scottsboro, except to send a telegram to the judge on the day of the trial. They had no attorney at the first trial, nor is there any record of them appearing in any official or un-official capacity before or during the trial.

"After the trial, International Labor Defense (Communist) agents sought to retain Mr. Roddy, and when he refused to serve them, they proceeded to denounce him as a Ku Kluxer, charging that he had urged the boys to plead guilty and that he had not defended them adequately. Yet they sought to hire him away from those who had engaged him for the first trial.

"The Association's Secretary, Mr. White, went to Chattanooga and Alabama in April to prepare for appeal from the convictions. At that time he retained the leading criminal lawyer of Alabama, Roderick Beddow, to head the defense and the two attorneys of record in the original trials. . . .

"The International Labor Defense meanwhile had endeavored to procure authorization from the boys and their legal guardians to have its attorneys defend them in court, though the boys on April 23, in the Birmingham jail, signed a statement saying:

"We have not signed any paper or in any other way employed or authorized any attorney or person to act for us. Men claiming to be attorneys or interested in us have been to see us at the jail in Birmingham, and a Mr. Taub presented a paper for us to sign, but we refused, and he said he would sign for us. We did not touch the pen or tell him to sign our names. . . .

"None of us want to have anything to do with the International Labor Defense or its representatives, and have not had. We did not send for the I. L. D. organization or its attorneys, or others who may be connected with it. They came to see us and we told them to see Mr. Roddy. We do not want our parents or other relatives to employ them or have anything to do with them."

But the I. L. D. kept at the case, trying to get it away from the National Association which they denounced as a conservative organization. They went to the parents of the accused boys and urged them to turn the case over to them, saying that since the boys had been convicted when they were being tried the first time, the attorneys they had were not working in their interest.

They took the mother of one of the boys and toured the country with her, and to further their international activities they even took her to Russia and all through Europe to, appear on platforms and tell of the conditions of Negroes in this country and the discriminations practiced against them.

According to the Russian's own definition of bribery as brought out in the trial of the British engineers during the last month, it is very plain that the I. L. D. got the case away from the National Association by bribery.

The National Association raised and spent over \$7,000 in defense of the Negro youths, and hired Arthur Garfield Hayes and Clarence Darrow to defend them. The two attorneys only withdrew from the case after they refused to withdraw from the National Association and go over to the I. L. D.

However, the basis of the defense had already been laid by the National Association. A bill of exceptions, 790 pages in length, including the entire transcript of the record of the first trial and all data on the case was submitted to the Supreme Court of Alabama and became the basis of the appeal argument before the Supreme Court.

\* \* \*

Meanwhile the Communist press in its furor against the injustice done to the nine Scottsboro boys, is forgetting the rank injustice of the United States Government in regard to the 5,000 or more Negroes who are doing flood relief work along the Mississippi. But we should not call their attention to it. If they take up the case of these wretched workers, then "respectable people" will turn away from the situation altogether and say, "Oh, if the Communists say

## For Gentle Sabotage, Style and Economy, Dine by Candle Light

Fashion item:

"Nowadays a note of elegance is introduced by the presence of candles on the dinner table." This should be of comfort to the workingman whose electricity has been turned off for non-payment of bills, or deposit.

"Dine by candle light" is the slogan adopted by the men who have been thrown out of work by the Brooklyn Edison Electric Co., and they are soliciting the help of other consumers and urging their ultimate advantage, by advocating this little measure of peaceful sabotage.

But as a matter of fact candles are expensive and it is only hostesses with ambitions towards elegance, and ladies of fading charm who wish a softer light over their dining tables and drawing rooms, who can afford candles.

It is much more practical, though it doesn't make so good a slogan, to dine by kerosene lamp. You can buy a lamp in any little hardware store, and kerosene is cheap.

If you dine by candlelight (or by kerosene) one night a week, and if a few million follow your example, the Electric Light Company suffers severely. Of course, it is a shame to inflict suffering, but then, the poor consumer does a lot of suffering too when it comes to paying the bills.

"It is rightly contended that certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large. . . . Just demands and desires of this kind contain nothing opposed to Christian truth nor are they in any sense peculiar to Socialism. Those, therefore, who look for nothing else, have no reason for becoming Socialists."—Pope Pius XI.

Figures printed by *Economic Justice*, a weekly bulletin issued by the National Religion and Labor Foundation, show that the Brooklyn Edison Company during 1931 and 1932, while increasing its dividends by forty per cent, or a total of almost \$3,000,000, laid off 5,000 men—forty per cent of the total labor force.

Protesting this unethical behavior before the Public Service Commission, the Public Committee on Power Utilities and Labor has established an important victory for utility labor throughout the country by obtaining an order from the Commission directing the Brooklyn Edison Co. to reinstate the 5,000 employees or justify its entire labor policy before the Commission. By this action, the Public Service Com-

mission has for the first time recognized the labor conditions within public utilities as a matter for State regulation and control.

mission has for the first time recognized the labor conditions within public utilities as a matter for State regulation and control.

*Labor Age*, the monthly magazine of the Conference for Progressive Labor Action, which is carrying on a campaign against labor racketeering and kindred evils in unions, and starting new non-communist unions throughout the country, prints this statement in regard to the fight against the Electric Light Company:

"The Brotherhood of Edison Employees has done a remarkable job in teaching the economics of this company to the workers. Every employee of the Brooklyn Edison knows that while thousands of his fellow-workers lost their jobs and suffered wage cuts, the Company paid out \$19,000,000 dividends to its stockholders. These workers know that the company had \$50,000,000 in reserve and surplus for the protection of stockholders while thousands of laid-off employees were begging subsistence from relief agencies.

"Brooklyn Edison has become the testing ground of utility labor throughout the nation. Employees of this company are hammering out practical methods of overcoming the fear of utility employees who have been cowed for years by company propaganda and suppression. Consumers have been eager to join forces with utility employees in expressing the demand for security of employment and lower electric rates."

## COURAGEOUS!

Just a word of praise for Mayor O'Brien. He had the gumption a few weeks ago to get up at a Brooklyn meeting called to protest the unjust decision in the Scottsboro case, and he sat on the platform with radical leaders.

He said how sad a thing it was for a judge to see a jury bring in an unjust verdict and he added, "The only way to help things is to change the hearts of the men in the jury box."

Mr. S. S. Liebowitz, who offered his services to the Communists to conduct the defense, with his cutting characterization of the Southern jury as a bunch of pop-eyed, slit-mouthed, tobacco-chewing morons did nothing to change the hearts of the men he was addressing. Regardless of the fact that there were eight boys still untried, who had to be tried before the same sort of jury, he had to have his say.

The other day Mayor O'Brien spoke before the Firemen's Holy Name Society Communion Breakfast. All the *New York Times* reported of his speech was his advice, "Pray and pray and pray. That will make our people happy and bring our people back to prosperity again."

Rev. Charles F. Connor on the other hand pointed out that it was possible to pray too much, and as a priest he should have known better than to so contradict the mayor. The mayor will get enough contradiction from the Communists who will sing their song at him, "Work and pray, live on hay, you'll get pie in the sky when you die." Father Connor might better have sided with the angels.



## Neighbors

Moving day in a poor family. Mrs. Farragut with little money, no furniture and two kids.

Jenny Farragut's husband had lost his work in Cleveland and had come to New York to see if he could find anything to do. For a while they lived with her sister, then when he found work in a garage they found a comfortable little apartment, four rooms, bath, steam heat and hot water, for thirty-two a month. It was big enough for them and the two kids, but the problem that was worrying James was furniture. They had sold what they had—it would have cost too much to move it such a distance—and had spent the money long since.

Jenny was an easy-going woman who did not worry. "We can just buy some mattresses and sleep on the floor if necessary," she said. "I got the bedding, thank God."

When her sister's janitor, who was a sociable little man, found out they were leaving he wanted to know where their furniture was.

"There is no furniture," Jenny told him easily.

He was aghast.

"I'm just going to collect some here and there," she reassured him. "A friend of mine has an extra bed and an ironing board. My sister has an extra chair or two. Bit by bit I'll have enough."

"You jost wait," he beamed. "I'll see what I have down stairs in the basement. The tenants are always leaving stuff and I save it. I sold a bed for one of them two weeks ago for seventy-five cents. A fine bed. Mattress and all. Too bad I didn't know about you."

He disappeared down the long flights of stairs. He was a good soul, Jenny thought gratefully. A little while later he appeared with a brass ash tray and match stand, a very handsome bit, and an iron bridge lamp.

Jenny was profuse in her gratitude. She had such a happy-go-lucky way with her and liked people so much that they enjoyed doing things for her. Later in the day the janitor appeared again with a little velvet foot stool and a kitchen chair. Still later there was a table and an upholstered rocking chair. These were all carried upstairs regardless of the fact that they had to be carried down again the next day. The little janitor enjoyed the approbation and was always glad to do such little jobs even though his regular work suffered as a result of it.

The next morning he hustled around interviewing express and moving men to try to find one who would not charge Jenny too much, and appeared later in the morning with a taxicab. The driver, a big Italian, offered to move all the pieces which the janitor had collected for Jenny for two dollars.

"But there is too much furniture," Jenny insisted. By this time she was feeling opulent. But the taxi driver insisted that everything could be ac-

commodated in his luxurious cab. While Jenny packed her dishes and clothes, the fat taxi man brought all the things which the janitor had laboriously brought up the stairs, down again. Finally Jenny and the children squeezed themselves in too, and they were off.

The neighbors leaned out of their windows to watch, other cab drivers jeered, the driver expressed the hope that he would not be called down for the metamorphosis of his cab into a truck.

At the new apartment the driver helped carry everything in, admired the new apartment, helpfully sawed off the rockers of the big upholstered chair which was too big to get in the door.

"And what," he wanted to know, "are you going to do for a bed?"

"Oh, buy one," said Jenny airily. The driver tried to assure her of the bargain she would get if she bought the day bed, which opened out—a fine cretonne cover too,—which he had only slept on for two years and which his mother didn't want any more since he had gotten married.

But Jenny had fifteen dollars in her pocket and went out and bought a new day bed with a rather lumpy cotton mattress for eleven dollars. On the way home she stopped in the little delicatessen next door and bought a broom and a mop. She was welcomed as a newcomer to the street. As she stood there, remembering the things she needed, a little girl ran in. "Mrs. Goldstein, mama says would you lend her forty cents. She has no money."

Mrs. Goldstein fetched it out of her pocket. The store had a pleasant odor of bread and herring. It was clean and Mrs. Goldstein was clean.

As Jenny went up her front steps where her children had already made friends with neighbors' children, the janitress pointed to a huckster in the street. "Those potatoes are only eighteen pounds for a quarter," she said. "Buy them."

Jenny had to buy them. Other women in the house had felt the same compulsion. Going out or coming in, the janitress had halted them all with her housewifely "Buy them." They had bought and she was guarding many bags of potatoes for the owners who were just going out to do their evening shopping and would return shortly.

In the apartment, the janitor had just finished straightening the faucet on the white tub in the kitchen. "Say, missus," he said, "can you use another bed? There's a single folding bed down in the basement and a table and two chairs."

Jenny accepted all gratefully. The kitchen table was a good one with a porcelain top and a drawer, but the bed, she reflected, would have to be scrubbed good before she put the children to sleep in it.

The janitress came in and leaned on her broom. "Jimmy, your supper's ready."

"Tell me what you got and I'll see whether I want any."

"Aw come on, Jimmy."

"Aw come on yourself. Here, carry this truck or I'll give you a biff on the jaw."

They were twenty and twenty-two, the janitor and his wife, and had two

## Mary Is Fifteen

Children to take care of, meals to prepare, clothes to wash, boards over the bath tub to sleep on and two dollars a week—Mary's job.

It is not yet six-thirty in the morning and Mary was sleeping soundly, arms up, fists clenched gently like those of a baby. It is fortunate that Mary is still a little girl for the bed she is sleeping on is not very long. As a matter of fact it is not a bed at all, but a bathtub, in the extra bathroom, and a rather short bathtub at that, with table leaves stretched out over the top of it and blankets spread out on that. The Fergusen home was short on beds, but long on blankets. Of course it might have been possible to have bought another bed, but the apartment was small and what should have been the maid's room was already crowded with the children's cribs and there was no use messing up the living room by having a girl sleeping there.

So little Mary slept on the tub.

Mrs. Fergusen was a voluble woman and always had excuses for everything. Sleeping on hard boards was very good for the spine she used to say too. We do have to put up with so much in this time of depression.

For instance, she was putting up with Mary. What she would have liked, of course, would be a larger apartment with a spare room for a regular maid and she would have liked to have been able to pay a maid forty or fifty a month, the wages maids used to get. But she had to put up with little Mary and pay her two a week and sleep her on a board. It was the best she could do.

children. He was a blond ugly boy, full of vitality and humor and very attractive. She was dark and cross-eyed and looked at him fondly.

\* \* \*

When Jenny had fed the children and was sitting by the kitchen table waiting for her husband she listened to the night noises of this new city she had moved to. Night noises and smells of cooking. Sounds from the airshaft of other suppers, of baths running. The smell of toothpaste, a nauseating smell. The good smell of pork chops, fried potatoes, cabbage soup. The smell of the dust she had been sweeping out of the apartment.

Upstairs a Russian family played on balalaikas. She could not count the number of radios. Shrill sopranos, then violins, women calling to their children on the street, in the back yards, people walking across uncarpeted floors, banging garbage cans, washing dishes, singing.

Jenny felt at home. They were the noises she and her family were used to, would have missed if they had moved away from them. As she made up the beds she thought comfortably what a sociable place they had found to live in, and so thinking went out to the front stoop to call the kids.

And of course, Mary had to put up with her. She was one of a family of six children. ("Why will poor people have so many children?" Mrs. Fergusen always frowned.) And by working out and being a mother's helper, Mary was supporting herself, and the two dollars she earned at least paid the milk bill at home.

Six o'clock. Mary didn't need an alarm clock. Young Junior acted the part perfectly well. Every morning he started his carolling. "Mary, Mary!" And Mary had to get up quick and take him and his little sister out to the kitchen before Mrs. Fergusen and her husband were awakened. They liked to sleep until eight. And even then their sleep was disturbed. It was impossible to keep the children quiet. They liked to make a noise in the morning.

There was breakfast to prepare. Cereal, orange juice and milk and toast and a soft boiled egg for each. It was good there was enough food always for breakfast. Usually there wasn't enough for lunch or for supper. Mrs. Fergusen cooked those meals and she watched the food carefully and complained bitterly over Mary's large appetite. "Really, people eat twice as much as they need to. And I do like to keep the food bills down."

By the time Mrs. Fergusen and her husband were up there was another breakfast to get, and then there were other little things to do for the children. And after breakfast dishes to wash, the floor to mop up—Mrs. Fergusen was a rigid housekeeper. And the tub of clothes. But if it were a nice day—"You can leave the clothes until you get back, Mary, and do them then. Take the children out now to the park."

Clothes changed, faces washed, and all the paraphernalia of a morning in the park. Leggings, rubbers, sweaters, coats, pull-down hats, shovels, pails, skates, bicycles—she was always laden down.

Her own coat was not very warm and she used to think longingly of Mrs. Fergusen's second best raccoon coat which she had once secretly tried on. The nerve! Mrs. Fergusen would have said had she known.

Two hours out in the wintry sun and then in to lunch, and the long task of making the children eat their lunch. "Now Bobby, don't put your plate on the top of your head! Oh, look, the spinach is running down in his eyes."

"Mary, you must be more careful! How many times have I told you? Don't keep saying don't to them. If you would read those books I gave you on the treatment of children you'd be learning something and fitting yourself for something better than just a mother's helper job. You might even be a kindergarten teacher some day."

After lunch, changing the children, washing them again, putting them away for their naps. Mary's eyes were pretty heavy, too, just at this time of the day. Even the boards set up on the top of the bathtub beckoned invitingly. But there were too many things to do. Dishes again, and the floor around the children's table to be washed up, the table and even the little chairs them-

(Continued on page 8, column 1)



## Mary is Fifteen

(Continued from page 7, column 4)

selves to be scrubbed. And then the clothes, neglected in the morning, to be washed.

Mrs. Ferguson always forgot that she had shooed Mary out with the children. "If you only had more system and got them done first thing in the morning! If you only moved a little faster!"

And so the day went. At three-thirty the children were up again. There were vegetables to be prepared for supper. Errands to be run. "And you might as well take Junior with you, he's such a nuisance around the house." Supper for the children, dishes, dinner for the grown-ups and sometimes company. Children to be put to bed, more dishes to be washed. And then sometimes interminable evenings when the children cried and fussed and Mary was kept running.

Oh, it was a long day, a hard day, and life with a succession of such days seemed too hard to be borne.

And this, unfortunately, is not a "story," but an account of facts. Of course, another sad little story could be written about the harassed mother who was used always to having help and what a difficult time she was having to adjust herself, and how she was put upon by the inefficient girl she had taken in, and how the girl ruined more than she helped things, and how she neglected the children, and how she demanded afternoons off just when other plans had been made,—and so on and so on,—but somehow the condition of the mistress does not seem to us so moving as that of the little maid.

One could tell sad stories, too, of the bosses and how they are having to cut down on trips to Europe and doing with one car instead of three, and taking their kids out of expensive schools and putting them in public schools,—and oh the weight of responsibility on their shoulders! But that, too, does not seem so sad as the plight of the worker, who has had nothing in the past, nothing in the present, and to all intents and purposes, nothing to look forward to in the future of the present social system.

## A Thought for the Day

By FATHER GILLIS, C.S.P.

There are those today who fancy that their salvation is secure, because they have been validly baptized, because their brow has been signed with the Sign of the Cross, because they attend religious service with fair regularity, because they make their Easter duty, and because they expect to be anointed with oil on their deathbed. But if they neglect "the weightier things of the law," justice, mercy, charity, purity, their fate has already been spoken. The harlots shall enter the kingdom of heaven sooner than they.—*Father Gillis, C.S.P., in "A Thought a Day for Lent."*

## Worker's Letters

(Continued from page 3, column 3)

time he has given the help two cuts between April and March 1st, of this year, and since has given another ten per cent cut. It is now almost impossible to make any more than \$7 a week for five and one-half days.

"If after reading this letter, you in your good and honest judgment think that conditions should be investigated, and conditions changed, I know that all the employees would welcome an investigation very much."—An Underpaid Worker.

Waitresses in a chain of restaurants with many branches in New York are being paid 9-11½ cents an hour. Another large restaurant company in New York City pays its waitresses 19 cents an hour. Letters of complaint indicate that there are many restaurants in N. Y. C. in which the waitresses receive no wages at all, but have to depend entirely on tips. The following letter was received:

"I am employed by a high class restaurant company listed on the Stock Exchange as a dividend payer.

"I get 19 cents an hour and the manager wants to cut several of the girls down to one hour work a day—from 12:30 to 1:30. It costs me 10 cents each way for carfare so that I shall be one cent a day out of my pocket; and not only this—the manager expects the girls to contribute each week to the firm's unemployed public relief fund."

Another waitress writes:

"I believe there is a labor law by which an employer is barred from enforcing employees to exact their compensation entirely through tips. This method has just been put into effect in the ——— Tea Room. The waitresses are compelled to depend entirely upon the generosity of patrons, which is most inefficient from a livable standpoint."

*"The strongest plea for Bolshevism in this country today is our greed mad capitalism. In his insanity, the capitalist is fighting for his own destruction."—From "America," the Catholic Weekly.*

*"It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their own good pleasure."—Pius XI.*

## Easy Essays

(Continued from page 1, column 4)

have to use some of the dynamite inherent in her message."

To blow the dynamite of a message is the only way to make the message dynamic.

If the Catholic Church is not today the dominant social, dynamic force, it is because Catholic scholars have failed to blow the dynamite of the Church.

Catholic scholars have taken the dynamite of the Church, have wrapped it up in nice phraseology, placed it in an hermetic container, and sat on the lid.

It is about time to blow the lid off so the Catholic Church may again become the dominant social dynamic force.

\* \* \*

## THE MONEY-LENDERS' DOLE

UNCLE SAM does not believe in the unemployed dole, but Uncle Sam does believe in the money-lenders' dole.

Uncle Sam doles out every year more than a billion dollars to the money lenders.

And it is the money-lenders' dole that put Uncle Sam into a hole.

The money lenders are first citizens on Uncle Sam's payroll.

There were no money lenders on the payroll in Palestine and Ireland.

There were no money lenders on the payroll in Palestine and Ireland, because the Prophets of Israel and the Fathers of the Church forbid lending money at interest. But Uncle Sam does not listen to the Prophets of Israel and the Fathers of the Church.

\* \* \*

## MORTGAGED

BECAUSE the State has legalized money lending at interest in spite of the teachings of the prophets of Israel and the Fathers of the Church, home-owners have mortgaged their homes.

Because the State has legalized money lending at interest in spite of the teachings of the prophets of Israel and the Fathers of the Church, farm-owners have mortgaged their farms.

Because the State has legalized money lending at interest in spite of the teachings of the prophets of Israel and the Fathers of the Church, cities, counties and states have mortgaged their budgets.

So people find themselves in all kinds of financial difficulties because the State has legalized money lending at interest in spite of the prophets of Israel and the Fathers of the Church.

\* \* \*

## OUT OF THE TEMPLE

CHRIST drove the money lenders out of the Temple.

But today nobody dares to drive the money lenders out of the Temple.

And nobody dares to drive the money

lenders out of the Temple because the money lenders have taken a mortgage on the Temple.

When church builders build churches with money borrowed from money lenders, they increase the prestige of the money lenders.

But increasing the prestige of the money lenders does not increase the prestige of the Church.

Which makes Archbishop McNicholas say: "We have been guilty of encouraging tyranny in the financial world, until it has become a veritable octopus strangling the life of our people."

\* \* \*

## WEALTH-PRODUCING MANIACS

WHEN John Calvin legalized money lending at interest, he made the bank account the standard of values.

When the bank account became the standard of values, people ceased to produce for use and began to produce for profits.

When people began to produce for profits, they become wealth-producing maniacs.

When people became wealth-producing maniacs they produced too much wealth.

When people found out that they had produced too much wealth they went on an orgy of wealth-destruction and destroyed ten million lives besides.

And after fifteen years of a world-wide orgy of wealth and life-destruction, millions of people find themselves victims of a world-wide depression brought about by a world gone mad on mass-production and mass-distribution.

## A Note of Cheer in Denver Mine Report

Miss Josephine Roche sends from Denver the annual report of the Rocky Mountain Fuel Company, of which she is president.

This company is one which, contrary to the custom of Colorado coal companies, gives full recognition to the coal miners' union and in general accords its workers superior treatment. The company made substantial income gains in 1932 over 1931. After meeting all expenses, it was able to apply to book reserve charges 500 per cent of the amount available in 1931.

The company's mines worked 191 days in 1932 as compared with 126 days worked by all other mines in the state. It paid the highest wages of any coal mine in that state.

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