



The Catholic Worker



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Nation-Wide Strikes Advance As Workers Fight for Justice Against Capital's Ruthless War

Brutal Injuries and Tear-gas Are Police Answer to Defenceless Women and Child Pickets

'JURY' OUT OF DATE

12,000 School Children Are Forced to Scab in Cotton Strike, While California Schools Close

A few highlights in the news of strikes:

The strike of 5,000 employees in the Ford Edgewater, N. J. and Chester, Pa. plants drags on. In a telegram to the NRA, Ford declares that his company has never discriminated "against any applicant for employment on the ground of his affiliation with labor unions or otherwise." (According to Administrator Johnson on October 27, "Edsel Ford told me they would never accept collective bargaining of any kind.") In Detroit, the strike of 7,000 die and tool makers threatens to stop the entire auto industry. It will be remembered that a similar strike there last winter actually succeeded, for the first time in the history of American labor, in halting all work in a major industry. The previous strike was led by Communists, and fed by police brutality. An interesting comment on the present labor troubles is that more than 6,000 anti-Ford votes (Continued on page 6)

Day After Day

A deer gets trapped on a hillside and every effort is brought to bear to rescue him from his predicament. The newspapers carry daily features.

Mrs. A. with her four children and unemployed husband living on \$1.50 a week, is trapped by economic circumstance and everyone is so indifferent that it took three or four afternoons of Mike Gunn's time to see to it that the Home Relief came to the rescue. Though Mike has enough to do with his Labor Guild ever in Brooklyn, he was doing his bit as part of the Fifteenth Street Neighborhood Council.

Three little pigs are crowded into a too-small cage, the case is brought into court, the judge's findings in the case being that pigs should not be crowded the way subway riders are. And a family of eight children, mother and father, are crowded in three rooms and the consensus of opinion is that they're lucky to have that and why don't they practice birth control anyway.

One of the Home Relief workers came in the other day and was voicing just such sentiments. She was absolutely unacquainted with Catholic teaching on birth control and abortion, and we forced her to listen to a lecture on the subject which, though it may not have convinced her, at least served the purpose of toning down her propaganda among unemployed families, we hope.

A scavenger hunt is the latest game of "Society." An hilarious pastime, the New York Times society reporter calls it, and describes in two and one half columns the asinine procedure of several hundred society and literary figures, guests at a party at the Waldorf-Astoria, surging forth on a chase (Continued on page 3)

RUSSIA
THE CATHOLIC WORKER believes that Soviet Russia, in view of its militant atheism, should not be recognized by the United States.

CALL FOR CATHOLIC HOUSES FOR NEEDY WOMEN AND GIRLS

Jobless Visitor Cites Experiences with Salvation Army and Other Organizations

"One woman offered a job was given a bed made up of two boards stretched over a bath tub. A job I rejected carried the advice that I do not attend Mass on Sunday morning as religion never got anybody anywhere. Another woman told me I could sleep with her youngest child, who turned out to be a young boy of fourteen in long pants. And then they get sore at you for turning down work."

The speaker was an unemployed and homeless woman who is staying for the present at the Salvation Army Shelter on 22d Street. She had gone over to Hoboken to try for a job, missed it, proceeded to St. Michael's Monastery to say a few prayers, and there ran into THE CATHOLIC WORKER.

"It seems too good to be true," she confessed. "I had to come right over to the office to see if you were really here. We get Communist papers thrust under our noses all the time, but to have a Catholic paper for the workers, stating our problems and our needs, is a God-send. I read Peter Maurin's letter to the Bishops asking for Houses of Hospitality, and I thought of all the Catholic girls and women who are without shelter, and no Catholic institution open to them. The Salvation Army shelters are full of them and they are constantly subject to slurs on their faith. Once I refused to go to Sunday morning nine o'clock service because I wanted to go to Mass, and I was kicked out. That was last year. I'm back at 22d Street now, but I have to go next Friday. We are only allowed to stay two weeks. And the Lord only knows where we will go then."

"Where can Catholic women go who through no fault of their own are on the streets and subject to hardships and temptations unspeakable?"

Though her words were full of despair, she carried herself with courage, and when she left she took copies of THE CATHOLIC WORKER to distribute to other Catholic women in the same position as herself.

WALL STREET PAYS—AND PAYS, AND PAYS

Ever since THE CATHOLIC WORKER appeared six months ago, Anthony Ullo and Joe Calderon have been speaking two days a week down at the corner of Wall and Broad Streets during the noon hour on Catholic ethics in business and on scholastic philosophy, and distributing copies of THE CATHOLIC WORKER after their meetings.

At first the papers were accepted with avidity—and not paid for. We were delighted at seeing the eagerness expressed (we were almost mobbed in our attempts to distribute it, everyone was so anxious to receive a copy) but we were even

LYNCHING IS SCORED AT BIG MEETING OF THE LAYMEN'S UNION

Resolution States Supposed Forces of Law and Order Are Conspiring in an Outrage

"The supposed forces of law and order, the courts of justice and the civil community are seen conspiring in an outrage," declared a resolution against lynching passed by the Monthly Forum for Social Justice, meeting under the auspices of the Laymen's Union of New York City on October 29.

The mixed meeting of whites and Negroes, held in St. Mark's Auditorium, was attended by several hundreds, about half of them non-Catholics, who crowded the hall to capacity. Rev. Paul Blakely, S. J., one of the editors of America, addressed the forum on the subject of lynchings, and led an open discussion at the close of his talk.

One woman present, in the midst of a heated discussion of the Scottsboro case, said that she had been contributing to the funds raised for the relief of the Scottsboro boys. When she was warned against Communist propaganda disseminated through the case, one of the editors of THE CATHOLIC WORKER rose and

CIRCULATION 20,000

With this number, THE CATHOLIC WORKER changes printers and becomes a tabloid, because its circulation has increased from the 2,500 of the original May issue to 20,000 for November, a point at which it can be handled more economically and conveniently in the new format. We have found ourselves short of copies before the end of each month, and urge new readers to order copies early to avoid disappointment.

protested vigorously against the inaction of Catholics who talk of social justice and leave its actual defense to radicals. At the conclusion of her remarks, she was introduced by Rev. John La Farge, S. J., sponsor of the Laymen's Union, who said:

"THE CATHOLIC WORKER has shown itself a staunch supporter of the rights of the Negro. Although it is sold for a cent, it is well worth a dollar. It has the approval of many high in authority, and could be read with profit by everyone here."

"In the interest of humanity, in the interest of interracial justice and charity, in the interest of the nation, we urge that no effort be spared to detect and punish the offenders, and to reveal likewise through careful unprejudiced investigation the roots of this evil in the communities which are afflicted by it."

"We pray that the vast moral force of the Catholic Church may be enlisted, together with all agencies for good in this country, in an untiring battle for the total eradication of the curse of lynching from the United States of America."

NRA Attacked on All Sides; Trade Groups Threaten Act C. of C. Seeking Its Control

GERMANY
THE CATHOLIC WORKER protests against persecution of Jews by Hitler, as it protests the persecution of Jews and Negroes in the United States.

VIOLENCE IMMINENT IN 21-STATE STRIKE; FARM'S DOOM SEEN

Roosevelt Rejects Plan for the Fixing of Prices on Farm Products

A farm strike in twenty-one States is called as President Roosevelt rejects the plan of the farm-State Governors for fixing the prices of agricultural products to assure an equitable return to the producer. Milo Reno, leader of the National Farmers Holiday Association, urges that the farmers refrain from violence and from picketing, while the left-wing Farmers' National Committee for Action urges militant revolutionary action. (Already, the two weeks during which the strike has been in a state of "truce" have been marked by one slaying, six creamery bombings in Wisconsin, battles between pickets and anti-strikers and an appeal by a Western Iowa Sheriff for National Guard troops.)

Statistics of the Department of Agriculture show that while the index of prices paid by farmers for commodities has risen to 117% of the pre-war average, the level of prices paid to farmers for their produce equals only 71% of the pre-war prices. The Consumers' Guide of the Agricultural Adjustment Administration reported recently that "the cost of foods in the typical monthly purchases per family (factory workers) increased from \$17.74 to \$17.82. Prices farmers got for those foods, on the other hand, showed a slight falling off from \$6.87 to \$6.81. This means an increase in the processors' and distributors' margins from \$10.87 to \$11.21." It is this condition that the farmers are fighting—they are demanding, not higher prices from the consumer, but lower profits for the middleman.

Kenkel's Warning
These just demands of agriculture were upheld recently by F. P. Kenkel, director of the Central Bureau of the Catholic Central Verein, speaking in Milwaukee before the annual convention of the Catholic Rural Life Conference. The fundamental ills of agriculture in this country will not be remedied without the use of much more drastic means than have yet been employed, he declared.

"Unfortunately," said Mr. Kenkel, (Continued on page 3)

Plan for the "Superorganization of Industry" Is the Brain Child of Gerard Swope

HEARST ON WARPATH

Communist and Radical Press Blast NIRA with Satire as a Slavery Act

The Chamber of Commerce made a move to take over the NRA in a "superorganization of industry." They want to make new codes themselves and see about the administration of the old ones. They wanted to eliminate strikes which have been the workers' only means of protest. Twenty-six trade groups organized in a threat against the NRA. They are listing the "grave problems" created by President Roosevelt's program. One of the problems is the right of workers to form their own unions which this group evidently intends to oppose. Another problem is the slowness of the National Labor Board "in making prompt and peaceful local settlements of industrial disputes" (in favor of the industrialists probably). The new plan was a brain child of Gerard Swope, president of the General Electric Company, and was endorsed by Henry I. Harriman, president of the National Chamber of Commerce and Industry.

"As viewed by Mr. Harriman," as (Continued on page 7)

EASY ESSAYS

BY
PETER MAURIN

TO BE A MARXIAN

Before he died, Karl Marx told one of his friends
"I have lived long enough to be able to say
that I am not a Marxian."
To be a Marxian, according to the logic of Das Capital,
is to maintain that the best thing to do
is to wait patiently, till Capitalism
has fulfilled its historic mission.
To be a Marxian, according to the logic of Das Capital,
is to step back, take an academic view of things
and watch the self-satisfied Capitalists
dig their own graves.
To be a Marxian, according to the logic of Das Capital,
is to have faith in the forces of materialism—
forces so powerful, according to materialists,
that they will bring the millennium
whether man wants it or not.
To be a Marxian, according to the logic of Das Capital,
is to let economic evolution do its work
without ever attempting to give it a push.

KARL MARX SOON REALIZED
Karl Marx soon realized
that his own analysis of bourgeois society
could not be the basis
of a dynamic revolutionary movement.
Karl Marx soon realized
that a forceful Communist Manifesto
was the necessary foundation
(Continued on page 7)

NRA EXEMPTS SMALL MERCHANT— WILL THEY PROSECUTE THE BIG?

The disproportionate strictness in enforcing the provisions of the NRA against small merchants, such as the beauty parlor operator and the Greek restaurant owner who were the first to be prosecuted for violations of the code, will, it is to be hoped, be corrected under a recent executive order by President Roosevelt exempting from the NRA "employers . . . who do not employ more than five persons and who are located in towns of less than 2,500 population."

It is to be noted that the first code violators to be prosecuted were the two small store owners mentioned above, despite the flood of complaints received over the entire country against the large corporations, such as the utility companies. In his executive order exempting small merchants from the NRA, and permitting them to use the blue eagle insignia with the exemption chevron, President Roosevelt said that "our experience shows that the amount of re-employment and wage increase in these establishments is not enough to offset the hardship entailed."

It is devoutly to be hoped that this reasonable leniency with the "little fellow" will mean an increase of severity against the big violators.

NATION-WIDE PROTESTS ROUSE MARYLANDERS AGAINST LYNCHINGS

Ritchie Backs Down After First Action and Asks Re- vision of Criminal Law

Evidence that the accumulated protests of a nation against the recent barbarous lynching at Princess Anne, Maryland, were not entirely without effect is found in the recent announcement by the National Association for the Advancement of Colored People that it had forwarded information on the anti-lynching laws of several states to the State's Attorney's office of Baltimore, at the request of that office.

A committee of citizens of Baltimore studied further information on anti-lynching legislation furnished by the N. A. A. C. P. at the request of Edward S. Lewis, secretary of the Baltimore Urban League. The Association also sent to the Maryland Anti-Lynching Federation, an organization of about a dozen white liberal and colored bodies, more information on the recently-filed brief showing the wide powers of the Federal Government to guard against lynching or prosecute those guilty.

Governor Albert C. Ritchie, who in the first excitement after the lynching on October 13 was thought to be in favor of asking the coming special session of the legislature to enact an anti-lynching law, is now reported to be modifying his statements, saying that he believes it necessary only to revise the general criminal law of the State in order "to speed up" legal action.

Groups Fight Edict On Mixed Meetings

A joint fight against the Fairfield, Ala., ordinance prohibiting mixed meetings of whites and Negroes has been opened by the American Civil Liberties Union and Yelverton Cowherd, attorney for the Amalgamated Association of Steel Workers.

W. H. Crawford, president of the Steel Workers' local, charges that eight of the ten city councilmen, who refused by a vote of eight to two to amend the ordinance, are employed by the Tennessee Coal, Iron and Railroad Co., whose employees the union is trying to organize. The workers see in the Jim Crow ordinance a troublesome barrier to unionization, since large numbers of the workers in Fairfield are Negroes.

The Labor Guild

by

Michael Gunn

We have among our unemployed members, bricklayers, brushmakers, coopers, carpenters, bookkeepers, clerks, electricians, photographers, pipe-fitters, window-dressers, and laborers. We will gladly send a man to anyone who can hire a man even for a few hours.

The success of the Guild depends on the co-operation of Prayer, Action and Sacrifice. If you are feeble and poor, we ask your prayers. If you are healthy and strong, we ask for action. If you are wealthy and learned, we ask for sacrifice.

We appeal to you now for co-operation. Come to our office at 80A Smith Street, Brooklyn, three minutes' walk from Boro Hall. Perhaps one of our members has made something that you can buy. Attend our meetings at 8 p.m. on Saturday nights and then form your own opinion as to the practicability of our plan.

The present capitalistic system is tottering. There are only two alternatives offered. It is either the Papal Solution or Communism.

JOIN THE LABOR GUILD

Pacifist "Martyr" May Be Reinstated

As the result of a protracted struggle, Mark Eisner, President of the Board of Higher Education of the City of New York, has agreed to recommend the reinstatement of William Gombert, one of the students expelled last spring for taking part in a pacifist demonstration.

Declaring that the restrictions imposed on student activities by the New York Board have made "street corner agitators out of debaters, street newsboys out of college journalists, martyrs out of the disobedient," the American Civil Liberties Union urged the Board to repeal the provisions which forbid political meetings at City, Hunter and Brooklyn colleges. A long record of conflict between students and college authorities was cited, reaching a climax last spring with the expulsion of twenty City College students and the suspension of eleven.

Most of the students involved were alleged to be members of a Communist organization. But it was on the grounds of pacifism, insubordination and various other charges that the disciplinary action was taken. Religious proselytizing is forbidden in the public schools and colleges. Why then is Communist propagandizing permitted? And why is it necessary to find other excuses to discharge those guilty? THE CATHOLIC WORKER is against free speech in the schools. But it is equally against trumped-up charges which straddle the issue.

"Then only will the economic and social organism be soundly established and attain its end when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."—Pius IX, Forty Years After.

"It is the opinion of some, which is caught up by the masses, that the 'social question,' as they call it, is merely 'economic.' The precise opposite is the truth, that it 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, Rerum Novarum.

FAMILIES OF FIVE ARE GIVEN \$3.85 A MONTH RELIEF

Hopkins' Plan Would Raise
Figure to \$15, but Even This
Is Inadequate, He Says

Harry L. Hopkins, Federal Emergency Relief Administrator, who is setting up the Federal Surplus Relief Corporation as a means of buying wholesale a large amount of food, clothing and fuel for distribution in States where relief standards for the destitute unemployed are worst, has no assurance, as yet, that his plans will be approved by the political powers which control Federal funds.

In Mississippi, a few weeks ago, Hopkins found that families of five persons were being allowed as little as \$3.85 a month from relief funds. He ordered that the payment should be increased to \$15 a month throughout the South. In West Virginia, where \$12.50 was the allowance per month per family of five, he increased it to \$18. But he declared this sum to be wholly inadequate, and said that at least a billion dollars a year would be necessary to keep alive the 15,000,000 destitute, unemployed and their dependents.

Arguing with the President that it is absurd as well as tragic that the nationwide misery of the unemployed should continue while warehouses are bulging with surplus foodstuffs, Hopkins has drawn from Roosevelt a general assertion that additional relief will be furnished through the purchase of food, clothing and coal for direct distribution to the needy. The Surplus Relief Corporation, headed by Hopkins, Ickes and Wallace, has been created. But until a huge fund is provided, Hopkins' plan of actually establishing a decent living standard for the destitute, through direct Federal distribution of commodities, and of thereby attacking the problem of surplus production from the angle of restoring consumption, will remain on paper. But, thus far, this distribution would amount to only \$5 per person, for the whole winter. That is about three cents a day, per capita, in surplus food and clothing and fuel, for the period until next April, for 15,000,000 people. And there is no guaranty that the number on the relief lists will not mount to a greater total.

To date, the Agricultural Adjustment Administration marches toward more and more drastic destruction of farm production, in order to create a scarcity which will bring high prices to farmers; the Relief Administrator appeals for greater and greater quantities of farm and mine products for consumption by the millions of families who cannot buy. Both agencies of the New Deal are officially ignoring the primary right of the unemployed to social insurance which would automatically provide them with buying power which would largely solve the problem of surplus production on the farms.—(FP).

Fr. L. Geary Pleads For Nomadic Youth

The needs of homeless and wandering young boys and girls were stressed by Father Leo A. Geary of Buffalo, in a talk on the problems of transients recently. He told of the Buffalo phases of transiency and of child labor, which is widespread in agricultural regions and which is seldom taken into consideration by legislators and welfare workers.

"Families from Buffalo leave the city in early spring," he said, "to assist in the cultivation of truck gardens and the picking of berries and beans. Some few families continue till the late Fall for the grape picking. These are nearly all Catholic families. But are they receiving the ministrations of their religion in their summer migratory flux? Are they living in conditions conducive to good morals? Are they forced to work on Sunday morning when they cannot fulfill the attendance at Holy Mass? Are the children exploited by being used for cheap labor and long hours to the detriment of their health and future physical development?"

SOMETHING TO MULL OVER; \$135,000,000 GRANT TO R.R.

Piggy Wiggin Picks a Peck of People's Pockets

Another case of the banker who continues to grab all he can get, make money on the ruin of families, underpay his help and gorge himself on the proceeds of his business acumen is Wiggin, former head of the Chase National Bank, who was forced to testify before the Senate Committee hearings. There the facts were brought out that though the bank was steadily losing money, though hundreds of millions of dollars of investors' money has been lost since 1929 through corporations financed by the Chase bunch, Wiggin took more than \$3,000,000 in salary and other income from the bank and its affiliates in three years and was retired at a pension of \$100,000 a year. Wiggin admitted that bank employees' salaries had been cut. It was disclosed at one of the hearings on the Bank's evasion of federal regulation that Wiggin's personally owned companies trading in stock of the Chase National Bank while he was at the head of it brought him a profit of \$10,000,000.

Bosses' Spies Work For NRA Sabotage

Photostat reproductions of spy reports and instructions sent from a detective agency to textile bosses attempting to sabotage the NRA labor clause are featured in a recent issue of The Chattanooga (Tenn.) Labor World, official organ of the Chattanooga Trades and Labor Council.

The spy reports refer to a strike at the Debonair mills at Cleveland, Tenn., called when workers petitioned for a wage raise and were promptly discharged. The bosses, through the Frank S. Shipp detective agency, sent a spy named Thomas L. Johnson into the strike area, where he was successful in being admitted to the union and functioning for some time before he was discovered and expelled.

When six of the strike leaders were blacklisted as a result of the spying of this stoolpigeon and forced to go elsewhere for employment, he tracked their destinations and informed the Shipp agency in order that the bosses' associations in other cities might be forewarned against the men.

The photostats have been sent to Washington by R. M. Cooke, editor of the Labor World, to provide ammunition for President William Green of the American Federation of Labor and President Thomas F. McMahon of the United Textile Workers of America in their fight against industrial spying.

"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 from gain do not shame to oppress the working-man . . . 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, Forty Years After.

"Limitless free competition . . . permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay the least heed to the dictates of conscience."—Pius XI, Forty Years After.

Probably it's only a drop in the bucket to them, but the \$135,000,000 grant made to the railroads looms overwhelming on the first page of the New York Times November 2. They're always handing out money to the railroads, always trying to better things by starting at the top instead of at the bottom and working up.

It'll be a great convenience to the steel companies, that money. Fifty one million is for the purchase of steel rails and fastenings by all roads wishing to take advantage of the temporary price arrived at by President Roosevelt.

Aren't these bargains in steel rails the result of sweated labor?

The railroads are exempt from the NRA because the government has sunk so much money in them that they are practically government property. Then why the huge salaries paid to railroad presidents? Our friend J. Lehane of the Brotherhood of Railway Clerks will probably be in THE CATHOLIC WORKER office to comment sarcastically on this news item.

N.A.A.C.P. PROTESTS NEGRO EXEMPTION FROM COTTON CODE

Telegram to President Says
Negroes Receive Less Than
Minimum NRA Benefits

Approximately 12,000 Negroes were exempted from the minimum wage and maximum hours provisions of the cotton textile code, according to a telegram of protest sent to President Roosevelt recently by the National Association for the Advancement of Colored People, and despite the assurance that this code was not to be regarded as a standard for others to follow, the other codes proposed have all made a difference between white and Negro workers.

The telegram, signed by Roy Wilkins, assistant secretary of the Association, declared there is increasing evidence that Negroes "are being singled out, in one manner or another, largely because of their color, to receive less than the minimum benefits of the National Industrial Recovery Act."

Up to Contractor

"In the matter of employment for Negro mechanics and laborers under Title 2 of the National Industrial Recovery Act (the public works section) there appears a disposition to leave this important item to local contractors, who in turn, as experience has shown (notably in the Boulder Dam project), give the Negro worker scant, if any, employment."

The N. A. A. C. P. charged in recent protests that only five out of approximately three thousand workers on the Boulder Dam project were Negroes. The Federal authorities stated in reply to the protest that the problem of employment must be left to the contractors in charge, and that it could not interfere to require the hiring of more Negroes.

The wire urges the appointment of Negroes to the labor advisory board, to the research staff of the advisory board, and to the post of deputy administrator, and concludes:

"We bring this petition in all earnestness because we believe that the fortunes of the great laboring and middle classes as well as those of the farmers and industrialists cannot be ignored or impaired by legislative and administrative policies recognizing and codifying the color line."

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

RUSSIA ENTERTAINS AMERICAN SEAMEN

U. S. S. R. Is Viewed by a
Catholic American Sailor

By JAMES MCGOVERN

It would be odd indeed if the U. S. S. R., with the largest and most efficient propaganda machine in the world, were to ignore the tens of thousands of foreign sailors who visit their ports each year.

The visiting sailor is their only direct contact with the laboring masses outside of Russia. And he is made to feel his importance as a representative of the foreign proletariat.

Some years ago, it was the custom to receive the crews of American ships with a ceremony that was truly ambassadorial. Firemen, messmen, able seamen, in work-shirts and dungarees, were conducted on extensive tours of inspection; they sat in reviewing stands while charges of cavalry were staged for their benefit; they were guests of honor at mass meetings of various organizations.

Of recent years, however, the winning of seamen to Communist ranks has been confined to the activities of the Seamen's Clubs, of which one exists in every port. These activities, in their simplicity and apparent spontaneity, are tremendously effective.

The Club at Novorossiysk may be taken as representative.

On arrival, the ship is boarded by an interpreter, a former Baltimore Communist, who makes his way immediately to the fore-castle. He chats with us, accepts our cigarettes, and distributes pamphlets and copies of the *Marine Workers' Voice*, a Communist paper published in New York. He invites us to the Club, promising a bit of entertainment.

That evening we stroll up to the Club, which is in a former bourgeois mansion. As we step in an enormous poster confronts us—the Statue of Liberty holding aloft the bleeding heads of Sacco and Vanzetti. The rooms are decorated in modernistic style. Vividly painted slogans in English, German and French tell us that Russia is the worker's only homeland; remind us that we, the disinherited and downtrodden of the capitalist nations, are the honored guests of the Workers' Republic.

A young office worker, speaking excellent English, has been assigned to act as our host. He receives us warmly and conducts us about the house. He shows us the tap-room, the movie projection hall, the billiard room. He inquires if we play baseball, cricket, soccer, rugby. If so, we may drop in at any time and borrow bats, balls, and other athletic gear. And the Club has a special playing field for us.

We go upstairs to the library. It has few books, but the papers and magazines are innumerable. Among them are many Communist publications from England and America. At a desk sits a girl, who gives paper and postage to those who wish to write home. In a corner there is a niche where the family icon used to stand. It now contains a bust of Lenin, flanked with flowers.

Two of us talk with the young harbor clerk who has conducted us about the house. His sincerity and enthusiasm, his reverence for the nation's leaders, move us. We like him.

From the next room comes the sound of girls' voices. Presently a charming girl of seventeen comes in, bouncing a rubber ball, and asks if we would like to play ping-pong. We look doubtful. She gives a disappointed laugh. The ping-pong sets have been imported specially for American seamen, yet not one will use them.

Perhaps we will play something else? The girls have come down to the Club for the special purpose of entertaining us, and will be unhappy if we refuse to join them. So we get up—a scattering of Germans, a few English, a few French, a dozen Americans—and go into the room where the girls are. There are about twenty, ranging in age from fifteen to twenty-five, all in dresses of the simplest sort.

We play games like blind-man's buff, drop-the-handkerchief and the like. Children's games, but we like them. Soon our self-consciousness

PRESERVING LAW AND ORDER



A strike scene typical of many in all sections of the country, showing deputy bending over the corpse of an Ambridge, Pa., picket who was shot down in an attack by over 200 armed thugs on the strikers, in which at least 16 others were injured. (Federated Press Photo.)

wears off, and we are having the time of our lives.

Suddenly the girl of seventeen, our hostess, signals us to be quiet. "Movie! Movie!" She leads us, sailors and girls, in a wild rush down the stairs to the projection room.

We see a drama of the early days of the revolution, when sailors, deserting their ships, seized horses and rode as cavalry to the front to defend the Workers' Republic from the armies of the imperialist nations. Our hostess and the young office worker and the Communist from Baltimore interpret the subtitles.

The movie ends. "Dance! Dance!" Our hostess and the other girls drag the chairs off the floor, someone plays the piano, and we dance. The girls are shy, modest, charming.

At last, the stirring notes of the "Internationale" leap from the piano. "Sing! Sing!" The seventeen-year-old hostess darts about the hall, pushing us toward the piano. We gather round and sing the "Internationale," the girls in Russian, the rest of us in English, German and French. The conflicting languages blend in a wild, profoundly moving harmony.

We bid the girls goodnight and step out into the dark street. We feel friendly indeed toward Soviet Russia. If this is a fair sample of Communist life, then we are emphatically for it.

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

"It is flagrantly unjust that either (Capital or Labor) should deny the efficacy of the other and seize all the profits."—Pius XI, *Forty Years After*.

Violence Is Imminent In 21-State Farm Strike

(Continued from page 1)

"the opinion prevails that the American farmer had little to complain of prior to the great debacle which has resolved itself into the deflationary depression. He was considered prosperous, contented, a participant on equal terms in the unbounded wealth of the nation. There were such farmers, many of them, in fact. But viewing the agricultural population of our country as a whole, little else but hard work and a somewhat precarious existence and an uncertain future seemed to be their lot."

Mr. Kenkel warned that the farming population is facing a doom which, if the nation permits it to come, will affect unfavorably not only the farmer himself but the entire American people. He continued:

"There is, I believe, a consensus of opinion that, in spite of every attempt thus far undertaken with the intention of aiding the farm population, more drastic and far-reaching means of rescue must be resorted to if the majority of farmers are to survive the present catastrophe. And I use this term advisedly. While the demand for immediate action is warranted under the circumstances, and while restoring the general price level of farm commodities to 1924-26 levels would undoubtedly prove a decided boon to farmers, the result of such action would not, however, prove a remedy for the fundamental ills of agriculture."

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

SERMONS ON SOCIAL JUSTICE HEARD BY MANY CATHOLICS

Day After Day

(Continued from page 1)

through the highways and byways of Manhattan Island. "The scavenger hunt of last night brought an enthusiastic response even from persons whose appetites for diversion are ordinarily jaded." The hunt was a search through the city streets for a "ridiculously heterogeneous list of articles."

Any morning before and after Mass and straight on through the day there is a "scavenger hunt" going on up and down Fifteenth Street outside the windows of THE CATHOLIC WORKER and through all the streets of the city. People going through garbage and ash cans to see what they can find in the way of a heterogeneous list of articles. The *Times* does not state what these things were but probably the list was made up of something delightfully and quaintly absurd such as old shoes, bits of string, cardboard packing boxes, wire, old furniture, clothing and food.

If the several hundred guests at the Waldorf had to scavenger night after night and morning after morning, the hunt would not have such an enthusiastic response.

Teresa, aged seven, member of the Fifteenth Street Neighborhood Council, took part in her first eviction the other day. She had a cold and was staying home from school in order to keep out in the air, it being a balmy day, so she had her chance to help.

The Friday before, a Home Relief worker from 22nd Street came to the office to get aid for a woman and child who were being evicted from a decrepit flat in one of the tenements of William Horn (31 Union Square). There were five stalwart friends of The Catholic Worker in the office at the time, Harry Crimmins, Frank O'Donnell, Tom Coddington, William Walsh, and a Mr. Powers from Atlantic City who came to inquire about the work of the paper and stayed to help.

Understanding that the eviction was at three in the afternoon, we sallied forth, but when we got there, the landlord's agent had called off his men, expecting us to do the job of putting the woman out, and thus saving him eighteen dollars.

We refused to move the woman's furniture until it had been brought down by the marshal. We explained to the agent that often a landlord who was unwilling to accept a Home Relief voucher offered to move the family himself, paying five dollars to a neighborhood truckman rather than eighteen to the marshal. This agent, standing sneering and scoffing by the door, refused to do anything.

"You have no sympathy for landlords, have you?" he wanted to know.

We assured him that our sympathy was rather with the weaker party. Alright then, he would call the marshal! The eviction would be the following Monday then, at three o'clock.

It was hard to understand his unwillingness to have the poor woman moved. It was as though he delighted in the idea of heaping humiliation on her.

Monday came, and the relief worker hastened around to the office, to tell us that the marshal was about to arrive, though it was only one, not three in the afternoon. Only Harry Crimmins, Teresa, Dorothy Weston and I were in the office, so leaving Dorothy to mind the office, the three of us sallied out.

Several police and huskies were standing at the door of the tenement to greet what they thought was going to be a delegation of Communists, only to meet instead seven-year-old Teresa, Harry Crimmins and me. They dissolved into thin air. (It is a wonder they wouldn't stay and help us.)

Teresa carried toys, pieces of the baby's crib, parlor ornaments and dishes, and Harry Crimmins and I managed the rest. The Mission Helpers of the Sacred Heart, a community of nuns who run a day nursery and do visiting work in the neighborhood promised to keep an eye on our evicted friend—she is

By JOSEPH BARNES BENNETT

A series of five sermons based on the Papal encyclical *Forty Years After* of our present Holy Father was delivered during October in churches throughout the Archdiocese of New York. To commemorate the Centenary of the Society of St. Vincent de Paul and the nineteenth meeting of the National Conference of Catholic Charities, His Eminence Cardinal Hayes wisely decreed that Social Justice should be explained from every pulpit. "A Statement on the Present Crisis," issued by the Bishops of the Administrative Committee of the National Catholic Welfare Conference, was also used in the outlines.

Beginning with the title, "Magisterium of the Church," the first of the series on October 1 showed how Christ has taught the way of salvation to all mankind. As the world of today has strayed from His divine precepts, it has plunged itself into a chaos of economic and social disorder. Popes Leo XIII and Pius XI, reflecting the divine guidance promised by Our Lord, have spoken with authority and pointed out in definite terms the remedy that can cure our present crisis, namely, the consideration and adoption of Christ's law in an effort to reconstruct the social order.

The second sermon brought out the dignity of man, giving a vivid comparison between the plane on which he is placed by God and the pagan concept of this materialistic age. We learn that the State is a society made for man, and therefore should protect and promote his rights, rather than relegate him to an unimportant position.

"Charity" and "Justice" were the titles for October 15 and 22, respectively. The words of Christ are plain regarding these cardinal virtues, and the sermons show us clearly that without them there is no curbing the hate and greed of individuals who hinder the promotion of the common good.

The last of the series was delivered on the Feast of Christ the King, October 29. Pope Pius XI himself instituted this feast, insisting that we shall find the peace of Christ only when we allow Him to reign over the life of the individual, the family, and the State. Christ rules but little in the world today. His principles have been forgotten by men who, blinded by greed and selfishness, have strayed far from the Christian ideal. It is then up to us, as Catholics, to influence the reconstruction of the social order in accordance with the Church's principles. When the world recognizes Christ as King, it will overthrow the capitalist system with its resultant poverty and misery and oppression of the masses; and His Kingdom shall truly be "on earth as it is in Heaven."

"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."—Pius XI, *Forty Years After*.

"The first and most important [of the precautions of Pius XI] is that, side by side with these trade unions (i.e., economic organizations) there must always be associations which aim at giving their members a thorough religious and moral training."—Pius XI, *Forty Years After*.

a Protestant—taking charge of her two-year-old child while she works as a dishwasher for seven a week.

This is only one of the dozen eviction cases we have had in the last month. We have moved Jews, Protestants and Catholics. A German livery stable man loaned us his horse and wagon to move a Jewish neighbor. Jews, Protestants and Catholics have helped us by contributing clothes, furniture and their services.

We call our readers' attention to the petition published in this issue against evictions which we urge you to clip out, attach to a sheet of paper and send back filled with the signatures of men, women and children who protest against this injustice.

THE CATHOLIC WORKER NEEDS SUPPORT---DO YOUR PART!

THE CATHOLIC WORKER

(at present) a monthly, published and edited in New York City by
DOROTHY DAY and DOROTHY WESTON

AT

436 East 15th Street, New York, N. Y.

Telephone ALgonquin 4-0469



Thanksgiving

The first week of November was an exciting week, what with a petition going out on All Souls' Day (it was an inspiration received at Holy Mass that very morning) and enough replies within forty-eight hours to pay off last month's printing bill.

Other contributions came in the form of food, including honey, coffee and a succulent apple pie, daffodil bulbs for the back garden, cookies and cakes for our tea which was held during the course of the month, baskets of fruit and a coal stove, and enough furniture for the office and half a dozen unemployed families.

Last but not least, friendly editors, such as Father Harold Purcell, editor of *The Sign*, who collected the first eleven dollars towards THE CATHOLIC WORKER, have given the paper space in their columns: *The Rosary* published an article about it in the November issue; and *The Prairie Messenger*, published by the Benedictine Fathers in Saskatchewan, Canada, ran entire a letter we sent out to all schools and academies.

The circulation this month in the new format is 20,000 copies, and we would not have achieved this growth if it had not been for the help of our unemployed friends who have given us of their time, strength and prayers most unstintingly.

It is impossible to list the favors and help we have received. We can only pray in turn that God will bless our friends and well-wishers.

And Now a Note of Melancholy

Late fall is here. A haze hangs over the city. Fogs rise from the river, and the melancholy note of the river boats is heard at night. The leaves are dropping from the fig tree in the back yard. There is the smell of chestnuts in the air, and if you buy the chestnuts, most of them are wormy. It is better to make popcorn over the fire at night. For we have fires now. The kettle sings on the range in the kitchen (the range cost eight dollars second-hand and doesn't burn much coal), and visitors to THE CATHOLIC WORKER office are drinking much tea and coffee. The stove in the front office has burst in its exuberance and has to be mended with stove clay and a piece of tin.

And there is also the smell of grapes in the air—rich, luscious Concord grapes. If this editorial has a melancholy note, it is not because chestnuts are wormy or because the stove has cracked, but because all our Italian neighbors are too poor this year to buy grapes and make wine. Grapes that used to be one dollar a box are now one dollar fifty. And the Italian fathers who love their wine and have it in lieu of fresh vegetables and fruits all during the long winter, are still out of jobs or on four-day-a-month work relief; and this year there is no pleasant smell of fermenting grapes, no disorderly heaps of mash dumped in the gutters.

And Mr. Rubino and Mr. Scaratino and Mr. Liguori will not rent a wine press together this year, and the children will not hang over them with breathless interest in the mysterious basement while they manipulate the press rented for the house.

And, what is worse, Mr. Rubino will not be dropping into the office of THE CATHOLIC WORKER, when he sees our light late at night, to console us for our long hours by the gift of a milk bottle of wine.

For the long hard winter is before us. Evictions are increasing, people come in to ask us to collect winter clothes and to help them find apartments where relief checks will be accepted.

We must work, and we must pray, and we meditate as we write this that it would be so much easier for all our Italian friends to work and pray, to have courage to fight and also to be patient, if they could make as usual their fragrant and cheering grape wine.

From the "Commonweal"

"It is this growth of militant atheism—of a contagious spirit of the repudiation of all forms of belief in God—which is more dangerous to the nations of the western world, our own among them, than the Red Army of Soviet Russia. Apparently opposing all that may be termed communistic is that other spirit which is vaguely termed Fascism—militant nationalisms of various types—which even although it may retain some sympathy with religious tradition, if not a vital religious faith, is almost as dangerous to religion as Communism itself. This is so because it deifies a race, or a nation, or a materialistic cause of some sort or other, and seduces the souls of young people with glamorous idolatries. And still another, and the greatest enemy of religion, coming not from Russia, or from any exterior source, is the failure of Christians to live up to their own principles. Surely it is for this reason that the Pope has called the Christian world to reparation, in this Holy Year commemorating the nineteen hundredth anniversary of the Redemption."

Catholic Labor Papers

Although we have called ourselves the only Catholic labor paper, and have been so greeted by friends of labor throughout the country, we wish to call attention to the fact that we are simply the only Catholic paper which proclaims itself for the worker, through its masthead. There are most certainly many other Catholic papers which are exponents of the rights of labor, and are devoting themselves more and more in their columns to conditions of workers in this country. An outstanding example is the Buffalo paper, *The Echo*, which in addition to publishing diocesan news, covers all phases of the labor situation most thoroughly. Someone has been kind enough to send us a subscription to this splendid weekly, and we appreciate it.

LETTERS and COMMENT

"I find that THE CATHOLIC WORKER is just the right paper for us Catholic workers."

The men here in Bellingham have not the courage to join the Loggers and Millworkers Union, A. F. of L., and this magazine if distributed here among the right men may be able to get us our just wages under the NRA. I am the only Catholic that has joined the above union."

Harry Oberlatz,
Bellingham, Wash.

"I noticed in October Columbia reference made to THE CATHOLIC WORKER. I belong, in fact I'm the only charter member living, to the 'Catholic Workingmen's Association' of St. Ann's Parish of Buffalo, N. Y. . . . We are giving lectures to our members about the different questions today pertaining to the Catholic Workingmen and other important questions. . . . The American workingman, especially the Catholic, needs enlightenment, and more than that, he needs waking up and correct instruction on a lot of things."

Joseph Heim,
Buffalo, N. Y.

"May I say a word of criticism on one of the articles in the October issue? Peter Maurin says: the Mass is the unbloody repetition of the Sacrifice of the Cross. That is undogmatical. A repetition is always a double of a thing. There is only one, single sacrifice in the New Testament. The Mass is the 'sacramental or mystical re-presentation' of that sacrifice. That means 'the mystical making-present' of the one sacrifice and the same numerically. We have to be careful: agere sequitur esse. When we have indistinct and unreal and confused concepts, we will feel and act and think wrongly. This confusion has been disastrous through the last four centuries in Catholic minds and created a mentality which has no more to do with the real mind of our sacramental life! You do not mind my 'teaching,' do you?"

Rev. H. A. R.,
Germany.

"...Here is the antidote to present-day Catholic apathy, a little eight-page paper, at present a monthly, called THE CATHOLIC WORKER, edited by Dorothy Day. It sells for a cent, \$10.00, or you can have it for nothing. . . . This paper needs financial support like everything else among us mortals but it needs the mortal's mind more than his mite. It wants our attention as Catholics to the business of setting up the Catholic Church in the first line of trenches in the workingman's fight for existence. . . . The Catholic Worker offers to intelligent Catholics, be they the men on the street or college professors, a terse transcript of what the Pope means when he says, 'Catholic Action.'—From a radio address over Station WLWL, by Rev. James V. Hart, 'The Catholic Reporter.'"

A copy of THE CATHOLIC WORKER has recently come into my hands, and after a careful perusal of it I hasten to convey to you my sincerest congratulations on the courageous venture. But there is more than courage displayed in the new publication in view of these financially depressed times. THE CATHOLIC WORKER is timely, aptly named, animated in form and tone, and sane withal. It is the best literary antidote I know against its mendacious namesake the *Daily Worker*, and a most practical example of Catholic action. That it may sturdily survive the problems that beset its infancy, receive the support it deserves, and spread among the working masses, is my fervent wish and prayer."

Demetrius B. Zema, S.J.,
Fordham University, N. Y. C.

"I am pleased to inform you that at the regular weekly meeting of the Immaculate Catholic Club, held on Monday, October 23rd, it was duly moved and unanimously passed that the I. C. C. extend to THE CATHOLIC WORKER the privilege of using our Club Rooms from time to time for any meetings, teas, etc., when the occasion calls for the need of larger quarters than those now at your disposal."

"We desire this gesture to be construed as a further manifestation of



MUST EVICTIONS CONTINUE? SIGN PLEDGE IN OPPOSITION

THE CATHOLIC WORKER

Sponsoring the Catholic Neighborhood Councils
436 East 15th St., New York City

We sign ourselves as opposed to evictions. According to the figures of the New York Welfare Council, there were 1,257 evictions in August, 1933, compared to 420 in August, 1932. We do not believe that people should be put on the street when through no fault of their own they are without funds, when the wage-earner of the family is out of work. We do not believe either that the landlord should suffer loss or be made to bear the burden of caring for the shelter of the unemployed. We do believe that sacrifices should be made on all sides. When a landlord knows with reasonable certainty that he could not rent his unoccupied apartments after he evicts his tenants, he should allow them to remain. We also emphatically believe that the present practice of landlords of refusing to accept home relief checks for rent should be vigorously condemned as showing a lack of faith in the integrity of their American institutions. We assert in accordance with the moralists of all churches that no man may lawfully be deprived of the necessities of life, of which shelter is one of the most important, except as punishment for crime. Poverty and unemployment are not crimes. Therefore evictions are morally wrong, and as such we protest them.

SIGNED

Get your friends, men, women and children to sign this protest. Add blank sheets of paper for additional signatures if necessary, and return to THE CATHOLIC WORKER. Each signer is asked to indicate the State in which he lives.

DO THIS TODAY!

our sympathetic interest in the noble and splendid work you and your cohorts are engaged in."

Immaculate Catholic Club,
N. Y. C.

"The copies you were kind in sending are exhausted. I recommend the publication to all retreatants, because it supplies a real need and is up to the day and hour. More power to you!"

"At times I wish I were not a dispossessed friar, but a Mellon or a Mitchell. I would send THE CATHOLIC WORKER into every home, Catholic or no."

Rev. Valerius Nelles, O. F. M.,
Hinsdale, Ill.

"I have the same confidence as you have that THE CATHOLIC WORKER will not fail, and I have your determination about it also. THE CATHOLIC WORKER is driving the opening wedge in a phase of Catholic press work that is unique and far-reaching. It is the invincible and trenchant Catholic truths of Social Justice invading a field which was hitherto practically monopolized by the soul-killing, poisonous materialism of soap-box radicalism. It is reaching those large classes of people whom Christ would talk to and alleviate first if He came back today."

Rev. Joseph Krug,
Harrison, N. Y.

"Kindly allow me to extend to you and your loyal supporters my heart-

est congratulations for your noble efforts in publishing THE CATHOLIC WORKER. At the present time I am fortunate enough to have a job teaching in Boys' High School, Brooklyn. If you care to have me I am willing to act as a distributing agent for THE CATHOLIC WORKER to the Newman Clubs of Brooklyn. Realizing the importance of your paper and feeling that many of the children would be desirous of aiding your work as well as receiving instruction themselves by reading your paper, I have taken the liberty to make the above offer."

Walter Willigan,
Brooklyn, N. Y.

"So far I have found the greatest enthusiasm for THE CATHOLIC WORKER. We announced it in church as the only Catholic labor paper in the U. S., price 1c. Did they go for it!"

"To stimulate interest I am using it as a text in Study Club every Friday. I took a copy to St. Paul, where I addressed the State Convention of Minnesota Council of Catholic Women. Before I started talking on Catholic Action, I held it up and told how wonderful it was to have two women edit our first labor paper—the first successful attempt to popularize the Labor Encyclicals of the Holy Father."

"On page 7 of the October issue I read a reference to Catholic Action monthly mimeographed papers. With no intention of boasting, I'm sending you some material that we've mimeographed."

(Continued on page 7)

NO CONTINUING CITY

By DOROTHY DAY

(Continued)

Down in a dim basement apartment underneath that of Monica's, Mary and Joe Blount lived.

Gerry was nestling up to her mother. Mary was putting her to bed, and Joe Blount, her husband, a small man with an engaging face, stood in his work clothes and watched them.

Gerry was six years old and very vivacious around bedtime. She liked to sniff at her mother's arms, her neck. "You smell like a little baby cow. You smell like a loaf of bread," Gerry playfully bit at her mother.

Joe did not much care for this love-making between Gerry and his wife. He wanted a little attention himself. He clutched his wife as she passed him.

"Give us a kiss, Mary."

"Can't you see I'm busy."

"You're always busy. You pay too much attention to the kid. I want you."

"You always want me." But she smiled at him.

"I'm glad another's coming."

"Gee, a woman likes to hear her man say that—"

"You'll belong more to me then."

"How do you get that way? I'll be busier than ever with two kids and the janitor work besides."

"Well, you won't be giving it all to Gerry. With two it's just kids. Not the kid. You'll think more of me then."

"Joe, I couldn't think more of you."

Mary was a big comfortable woman and she liked to be compared to a little baby cow. She thought it sweet of Gerry. Her hair was reddish gold and her skin was milky white. She was deep-chested and placid and worked hard with her husband. The two of them earned forty dollars a week, and that of course was a lot of money, but then they had to pay rent besides.

Mary intended to have her baby in the public ward of the hospital just as she had had Peter. It would cost her only thirty dollars and she would put up with the inconvenience of going to the clinic and being in the ward with thirty other women. Her friend, Jenny, who kept a rooming house next door, always paid out one hundred and fifty dollars for each of her children. What with births and deaths that family was always in debt.

A few months before the baby was due, Mary set off one afternoon, leaving Gerry to play with Monica. It was a windy cold afternoon in October, with the smell of rain in the air. Mary bowed her head before the wind and clutched her coat closely about her against the unaccustomed cold. The dust and cold brought tears to her eyes. But it was good after the long hot summer and the torrid days of September.

It was good, too, to be having a holiday from the house at such an unwanted time. To be free and walking the streets when she was usually washing out tiled halls and collecting trash.

She would be having these little holidays now every other week until the child was born, and then a good long holiday of ten days in which to rejoice in a leisurely fashion over her blessings.

Suddenly Mary felt hungry. She was always a small eater in spite of her size, and lately the warm, close house and the smell of food in the halls and garbage in the air-shafts took away her appetite. She thought that it would add to the holiday spirit to drop into a bakery lunch room and have a bowl of soup.

It would be a reckless expenditure of money, but now that Mary realized it, she was very hungry indeed. She would never be able to sit through several long hours at the clinic without a bite to eat.

So she stopped in a Jewish bakery lunch room and ordered herself a bowl of beet borscht. It was hot and sweet and there was a flaky potato in the center of the dish. She did not order the rolls and pat of sweet butter, because that would cost an extra ten cents. The soup was fifteen.

The clinic was not far away now, and when she went on she did not feel the cold so much. She was only a little late, and after she had been

THE FORGOTTEN PEOPLE - - - By Ansar Hammon

During the National Congress of Catholic Charities I listened to the speakers at a meeting entitled "Apostolate of the Sea". A foreign priest who had been sent over for the purpose of awakening the consciences of Catholic people in the ports told us what wonderful work has been done for sailors and by sailors in France. He said that there was strong Catholic Action and that they had the watchword: Re-Christianize our Brothers of the Sea. There seems to be parallel movements in Holland, Germany, Australia, and Great Britain, though the latter two are apparently more on the scale of assistance to poor sailors.

I must say that I never before have thought of the special difficulties of these people. I was accustomed to look on them as if everything were alright. Now I see that they have their special difficulties and mental attitudes. Father C. C. Martindale wrote an article in the *Commonweal* which has really revealed to me a new kind of men—very different from us. The old-time tar is dead. The sea proletarian has taken his place.

There are no workers who are more at the mercy of their employers than these men who work under special conditions and exceptional regulations. They are always under war laws. They are separated from all community life. They are exposed to all agitation, as they have none to instruct and help them. And 50 percent of them are Catholic.

The only organization which seems to have taken care of them, except the Apostolate of the Sea, is the Communists. These men who have little to lose and are isolated and away from the vital stream of life are preys to all sorts of radicalism. Here is a problem which we have to solve. They go to foreign shores and even to Russia, where they are welcomed with splendid hospitality, and special courses on social, moral, anti-religious and economic questions are offered to them. And none of us have ever gone to North River piers, and those in Brooklyn and Hoboken to address them and to show them what we are doing. They have their Red International Clubs everywhere. Have they a Catholic Club which can compete with these Red Clubs any-

where? Is there a bit of Catholic Action in these clubs? Or are they run by kind old ladies and men who give concerts of doubtful artistic qualities, whist drives and motion pictures? Do they ever discuss the encyclicals of our Popes? Are they met by people of their age?

It struck me, too, at the Waldorf, that so many waiters and bell boys saluted the priests in quite a friendly manner, but when I spoke to them they confessed that they had lost every connection with church life through the conditions of their profession. They live in demoralizing and provoking luxury; the problems of social injustice are facing them day in and day out. They can never lead a family life. The churches are closed when they are free to go there. No club meets their needs. Is there no man to bring them back to a vital contact with Christ's mystical body? They have good will, both sailors and hotel people.

Who will get on a soapbox in the pier area? Who will distribute our literature to those in the hotels who watch over the comfort of regardless people who have not even heard of the problems of social justice?

The nurse was busy and tossed her head as she passed.

Mary hated to stand there with her head poking out between the screens. She felt grotesque, laughable, and since she was a dignified woman the situation was humiliating.

She put her head out again, and catching at another nurse as she passed, she asked again for a larger sheet.

"Do with what you've got," the nurse said testily.

"But it doesn't cover me," Mary said miserably.

The nurse paid no further attention and Mary sat down on the little stool inside the cubicle and tried to control her trembling. She was not angry. She scarcely knew what it was to be angry, but she was shaking with shame and humiliation.

She suddenly thought of the black-aced men she had seen at an amusement park, sticking their heads out from holes in canvases for people to throw balls at. She felt similarly exposed to blows as she once more put her head out. She felt grotesque not only in the scant child's sheet which she clutched about her breast, but in having to put her head out and try to get attention.

"Please," she kept saying, her face red and contorted with shame.

"Please, miss—please, nurse!"

The spirit of perversity among the nurses was contagious. The first two had refused to heed her and the other three did likewise. It seemed as though Mary would have to go out into the examination room with two other women with no other covering but the tiny child's sheet which by some miserable chance had been given her.

"Please, nurse. Please, doctor. I can't come out like this," she begged, her eyes full of tears. She was in an agony of nervousness. Her hands were cold and clammy. She could feel perspiration running between her shoulder blades.

"What's wrong with her, anyway?" one nurse complained.

"What's that woman in there beefing about?"

"It's another sheet she must have. She doesn't like the fit of that one."

"Tell her to shop over on Fifth Avenue. Probably she'll get a better fit over there."

"But it won't cover me," Mary sobbed.

The nurses only laughed.

Mary sat on the little stool in the cubicle while the long minutes passed. She was forced to submit to their cruelty. But she felt that happiness had gone out of life. All the pleasure she had felt in the new life that was in her had fled. The pride in her increasing girth seemed ridiculous now. She thought of her calm happiness of an hour ago, her pathetic pleasure in the holiday, her greedy delight in the bowl of soup, in the conversation of the women outside, and she thought what a blind fool she had been to find the world such a good place.

She felt tiny and debased, and from her small suffering she realized the magnitude of the world's sorrow. It was not a good place, this world; it was full of jeering laughter. She sat on the stool and wept.

DENVER BISHOP SCORES UN-AMERICAN, IMMORAL PERSECUTION OF JEWS

Social Justice Dictates Protection of Natural Rights and Constitutional Privileges of Each

(N. C. W. C. News Service)

The idea of persecuting any group, of hampering the exercise or depriving them of their God-given rights and constitutional privileges because of blood or conscientious convictions is revolting, it is declared in a statement by the Most Rev. Urban J. Vehr, Bishop of Denver, printed in the October information bulletin of the National Conference of Jews and Christians.

"It matters little," the statement adds, "whether this is done by organized groups in open assembly or in the more secret and surreptitious innuendos of interference and retaliation. It is un-American and a violation of the natural rights of citizenship."

"On the positive side, justice, amity and understanding in the relations of the several religious groups of our country suppose a religious ideal of the common brotherhood of man with its obligations of social justice and fraternal charity. Legislation cannot create it. It must be an inner development of the noble attitude of soul and mind."

Declaring that "current events in world history indicate the necessity of developing a strong and pulsating national consciousness, of justice and brotherly love in a country guaranteeing freedom of worship and demanding constructive co-operative effort in behalf of the common civic interests," the statement says that "the narrow boundaries of the country, or the expanse of ocean are small barriers in the modern rapid transmission of thought and action."

"Personal religious convictions need not be sacrificed, nor violated, nor made colorless," the statement says. "Fraternal love will dictate that no barrier exists between us, that in all common problems the bond of citizenship will claim a united effort and that mutual sympathy, understanding and forbearance will dominate every action."

"Social justice will dictate an acceptance of the mutual responsibility of our citizenship, an attitude of objective fairness in promoting and protecting the natural rights and the constitutional privileges of every citizen."

"No citizenry can attain its true stature without brotherly love. Religious and social persecution is condemned by every right thinking man, no matter where it is found or by what group it is practiced."

CHRIST IN HIS POOR

STATIONS OF THE CROSS

By FATHER ELLIOT ROSS

(Continued)

"Whatever ye do unto one of these least..."

THIRD STATION

Christ Falls the First Time

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

But one day the poor man's strength fails. He cannot go on. Flesh and blood cannot stand what he is called on to face. The daily drain upon his body has not been repaired by proper food. His road to Calvary has been slow starvation. His crown of thorns presses too painfully upon his brow, his cross weighs down too heavily upon his shoulders. For the moment his suffering ceases in unconsciousness.

What have I done to help the poor in their sickness? Does a dollar or so in the poor-box or given to some Catholic hospital absolve me from all responsibility? Of course, we cannot do away entirely with all sickness. But we can give the poor a better chance than they have. The industrial system that overworks and underfeeds and underclothes them is at fault. It is a disgrace that Christian people after 1900 years still allow it to continue. I have a duty to Christianize industry. I must see Christ in the poor.

Our Father.

Hail Mary.

FOURTH STATION

Christ Meets His Mother

V. We see Thee, O Christ, and we bless Thee

R. In the person of Thy poor.

As Christ met His Mother and felt stimulated by the sight to go on with His Cross, so does the poor man when his strength is exhausted receive a new stimulus from the sight of his family. Will those who have persecuted him have mercy on them? What will become of his wife, of his widowed mother, of his daughters? It is possible for a woman's fate to be worse than a man's. And so he struggles on with tottering feet. For a time the courage of despair takes possession of him. He goes on, but at a fearful cost.

If we really saw Christ in the poor, would we thus compel them to carry their cross when ill? A well-devised plain of sickness insurance would give them rest and the care they need. The selfishness of some Christians and the indifference of others stand in the way of their getting it.

Our Father.

Hail Mary.

PERSONALS

Marx Isaiah—Will you please return the Autobiography of St. Teresa?

Mr. Jordan—We have a package for you; come in and call for it.

NOTICES

The next Round Table Discussion will be held at 2 P. M. on the first Sunday of December (December 3rd) at the Manhattan Lyceum, 66 East Fourth Street, New York City. The meeting is open to all—no admission fee. Members and friends of the Laymen's Union are especially invited to attend.

A tea for the benefit of THE CATHOLIC WORKER will be given from 4 to 7 P. M. on Tuesday, December 5, at the Immaculate Catholic Club, 506 East 15th Street, New York City. Admission 50 cents. We take this opportunity to thank all those who contributed to the success of our last tea by their attendance, and by contributions of cakes, cookies and cups and saucers; and also to thank the Immaculate Catholic Club for their kind offer of the use of their meeting rooms for future teas, so that we can accommodate our guests with less crowding and more comfort.

We remind our readers that we are collecting clothes for the unemployed, and are especially in need of men's shoes, winter coats and blankets, and we thank all those whose kindness in contributing clothing has enabled us to help those in need.

Pass your copy of THE CATHOLIC WORKER on to a friend—that's how our circulation has grown from 2,500 to 20,000 in six months!

SHOW BY PRAYER AND WORK YOUR STAND AS A WORKER

CATHOLICS ARE RED, YOUNG COMMUNIST SHOUTS IN DEBATE

Gillis Enters Debate by Proxy,
Pointing out the Difference

Father James M. Gillis and a young Communist named Alexander carried on a debate at the monthly Round Table Discussion, held by THE CATHOLIC WORKER at the Manhattan Lyceum on a Sunday afternoon, two weeks ago. Father Gillis was present in the shape of the October *Catholic World*, which contained his editorial comment on "Catholicism, Capitalism and Communism."

The Communist had come to the meeting inadvertently, intending to go to another forum which was being held that afternoon at the Lyceum. His interest aroused by the discussion of the present economic system and of evictions, by Mike Gunn, Tom Coddington, Patrick Clare and Dorothy Day, he stayed through the afternoon, rising to declare to the audience that Catholics were really Communists and didn't know it.

Fortunately, one of the speakers had the copy of the *Catholic World* and was able to read:

"The bishops who signed the Statement on the Present Crisis admit that it is easy to confuse Catholicism and Communism. For the Communists steal our Catholic thunder. They loudly proclaim the brotherhood of man, they make energetic protest against injustice to the working classes; they condemn the abuses of the capitalist system; they insist that man shall not exploit his fellow man, nor class dominate class. Such a program, say the bishops, is unassailable because it is distinctly Christian in origin and purport."

"So I am always puzzled or angered," Father Gillis continues "when I hear an orator, Catholic or other, declaring that the Catholic Church is the one great bulwark against Socialism and Communism. In fact she is, but I fear lest indiscriminating listeners may misunderstand. The Catholic Church is a bulwark against Communism but she is decidedly not a bulwark for Capitalism. She does not stand or fall with Capitalism. She was here a long time before Capitalism and she intends to be—and will be—here when Capitalism is gone.... If Capitalism cannot or will not reform altogether, we shall have to take upon our lips words... from Sacred Scripture, 'Why cumbereth it the ground? Cut it down and cast it into the fire!' That will be no small fire, but a conflagration and a holocaust. But the Church will not be consumed in it. Doubtless, she will suffer somewhat; the smell of the fire will for some time cling to her garments, but even though it were hell fire it shall not prevail against her."

Mr. Alexander, who was a well-dressed, good-looking young fellow who might have passed for a Catholic college graduate, countered these remarks of Father Gillis with another approach.

"The trouble with Catholics is that they think Communists are opposed to religion," he said. "But really, they are not. They are perfectly willing for any young person after he has reached the age of eighteen to choose what religion he will. But they really seek to make Communism a world religion. It is a religion, and it should satisfy and make other religions unnecessary."

Mr. Alexander was not a very skillful debater, but he was earnest and well meaning and provided a perfect example for the audience, which included two priests, of the contention of THE CATHOLIC WORKER that it is the idealist to whom Communists present an appeal, and an appeal on religious grounds, on the ground of the Second Commandment, "Thou shalt love thy neighbor as thyself."

"Don't judge Communists by the ones you see in Union Square," he said earnestly. And he was assured that THE CATHOLIC WORKER had more respect for the indefatigable Marxists in the Square than for the philosophy they preached. Catholics are fighting not flesh and blood, he was told, but principalities and powers.

He left with THE CATHOLIC WORKER office copy of Father Gillis' editorial to ponder it at his leisure.

ARCADIAN ADVENTURES OF THE IDLE POOR

A hard police boot scraped my ribs, a raucous voice assailed my ears, and I blinked up into a hard policeman's face beneath the severe and familiar blue cap.

"Get up—get th' Hell outa here! Wotcha got? Blankets?"

"Yes—blankets," I replied, a trifle weakly, "they're blankets."

He gazed at me as if stunned by the enormity of the fact. For, after all, it is unusual for anyone sleeping in Central Park to have the luxury of two resplendent kahki blankets, but they make all the difference between comfort and misery, and they gave me the chance to take off my clothes to some extent. Every evening I went to a friendly newsdealer, who kindly harbored the offending blankets, then, choosing a flat spot in a rocky highland at the south end of the park, I went to sleep. I had to be careful to choose a rock, for the dampness from grass would slowly freeze me stiff in the early hours before dawn. This particular morning was unfortunate, for it was July, and, lulled by the warm rays of the sun, I allowed myself the luxury of sleeping on for a few hours.

I had gathered my blankets and possessions together and had begun to edge down the rock, when the raucous voice assailed me again, ordering me down on the other side to the line-up. I was plainly in for it. We were finally lined up, alcoholics, tramps and boys in the miscellaneous crew. We marched across the park to the station house, where we were inspected by humorous and jocular policemen, then transported after a long dreary and gloomy wait to the 57th Street jail,

where we were locked in a large cell. Here my fellow jailbirds and myself sat or stood, gloomily, profanely, or drunkenly, according to our several states, and were regaled with the experiences of the more talkative, mostly fictitious and punctuated with a good deal of braggadocio and obscenity.

"All those who plead not guilty hold up their hands. None? All right, boys, move on. One dollar or one day!"

By this simple and admirable procedure, I had been accused, tried and sentenced for my crime against society, "littering the park with paper." It didn't matter that I had not littered the park with paper, having used none, but I was well content to spend the day in jail. Back in our coop again, a busy and obsequious little man sold the more wealthy among us coffee, cakes and sandwiches, at rather more than coffee-shop prices, but I bought none, thinking of at least a prison breakfast. I deceived myself.

Far below, deep in the earth, were the dungeons, where questions were snapped at us by a plump matron regarding name, age, religion and marital state. We were all registered as Catholics to save time, though I had a temptation to say "Italo-Greek Albanese of the Greek Byzantine Catholic rite" and stand up for my rights. We sat together in a large room sleepily, talking little, eating the prison bread served out to us twice in the course of the afternoon. The better dressed of us, the more articulate, I suppose, were taken into, the cook's kitchen and regaled with bitter coffee. At 3:30 we were ushered out again into the fresh air

and sunlight. I walked down the street to Fifth Avenue jauntily, eyeing every policeman I met with a professional and recollected eye, enjoying the fresh air and sunshine.

My incarceration had no effect. That night, precisely at 11:00 P.M. I was asleep on the familiar rock, though I was careful about getting up in the morning.

II.

When the winter came, it was necessary to have a really warm place to sleep, and a fortunate tip came at an opportune moment. I moved into a railway station, the name of which I must keep a secret because it is necessary that I protect others from ejection and preserve a place for myself in case of need. The method is easy. At the door you merely look like a vice-president of the railroad, walk sternly down miles of corridor to a certain little social center for the railway employees, where you now look like a railway conductor. Then the procedure is simple. You pull out two comfortable chairs (come early for the best) into the dark billiard room, and sleep comfortably till morning. Conductors come in and out the whole night through, so that the disguise is easy, and the sleep is restful. After about a month's stay at this location, I became, unreasonably enough, more and more fearful of detection, and was fortunately able to leave soon. For old time's sake, just to see if George, the colored porter, comes in politely at 7:30 in the morning and still wishes everyone a pleasant and courteous good morning, I think I will go back sometime, stretch out on the chairs and rest. A. H. C.

NATION-WIDE STRIKE; WORKERS FIGHT FOR FREEDOM AGAINST CAPITAL

(Continued from page 1)
were cast in a recent election in Dearborn, at which the United Front Party, led by the Communist Party, succeeded in nominating its mayoralty candidate and four others in the non-partisan primaries. As we go to press, it is reported that Ford has announced he will be obliged to lay off 9,000 workers a week to conform to the 35-hour week provision of the auto code. Administrator Johnson offered to except the Ford plants from this provision, but Ford failed to reply.

Three striking cotton pickers in California were killed and a score injured, many seriously, by armed growers, apparently abetted by police. The evidence is unanimous that the strikers employed only peaceful picketing along the highways. A score of strikers have been jailed on charges of criminal syndicalism, inciting to riot, etc., in an effort to break the strike. The Federated Press reports that 12,000 school children in the strike area were forced to act as scabs and pick the crop, the schools closing for two days. The cotton growers complained to Secretary Wallace that "the bountiful use of federal funds for welfare relief is making it more pleasant and desirable for labor to accept charity than to work," and it is now reported that all federal relief to strikers has been withdrawn.

"There is no place in this town for Russian anarchists, cutthroats, Reds and murderers. In some places they take men like these out and hang them. Don't be too sure they won't do it yet, right here." These were the law-abiding phrases uttered from the bench by Judge J. H. Solkmore of Lodi, Cal., at a hearing of six organizers arrested during the grape pickers' strike there. When the defendants asked for a jury trial the judge replied, "The jury system is a relic of mediaeval times, the recourse of guilty men who want to escape justice."

One man was killed and at least 16 pickets and bystanders seriously wounded, including a small boy struck in the head, when over 200 deputies using guns, clubs and tear gas swept down the main street of Ambridge, Pa., in an attempt to break the steel strike there. An unusual Pathe newreel depicting deputies firing into the picket lines resulted in editorials denouncing the action of Ambridge officials even in the conservative New York *Herald Tribune* and *Times*. Said the

Herald Tribune: "the whole initiative, in this photographic record, comes from the side of the 'law.' It is not a pleasant picture, and strongly suggests one reason why Pennsylvania has found it so difficult to maintain industrial order."

After two weeks of attacks by teargas and clubs of police, used indiscriminately on men, women and children in the picket lines and among onlookers, the strike of the workers of the National Steel Company at Weirton, W. Va., has been broken, and the bosses' fight for open shops in the steel industry strengthened. El. T. Weir, president of the company, won for himself the pleasant nickname of "Shoot-A-Few" Weir by his remark, "We may have to shoot a few of these men to end this strike."

Nine silk strikers in Patterson, N. J., were shot, three of them seriously, when uniformed police and company thugs fired into the picket line. This is the third month of the silk strike, which now includes over 70,000 workers and has tied up the industry in New Jersey, New York City, Pennsylvania and parts of New England. At a recent hearing before Deputy Administrator White-side of the NRA, Ann Burlak, organizer for the National Textile Workers' Union (Communist), warned that the strike could not be compromised: "We will write the settlement terms on the picket line."

The coal sections of the country continue restless, as the operators continue opposition to collective bargaining. A general strike of all miners in the northern Pennsylvania hard-coal field was barely prevented by the pleas of President Thomas Maloney of the United Anthracite Miners of Pennsylvania and Rev. J. J. Curran, a Catholic priest of Wilkes-Barre, before a convention of the U. A. M. P. Father Curran openly expressed his sympathy with the miners and with their union. One delegate showed an unopened pay envelope containing the pay of 1c for two weeks work, due to deductions of \$98.99 for powder, tools, etc. from his "earnings" of \$99. Another delegate told the story of several miners and their request for a mule to drag out rails from an old working place. The boss refused the mule, saying: "You'll have to do it yourselves, it's a little dangerous to risk a mule up there..." In the Colorado coal field, the first company union in

America, that of John D. Rockefeller in the Colorado Fuel and Iron Company, has been doomed by a vote of 877 to 273 in favor of the United Mine Workers of America. The company had refused to permit the taking of a vote in 1917, and refused to recognize the U. M. W. A. in the strikes of 1919 and 1922, although the men followed the lead of the trade union against the company union.

The Berkshire Mills at Reading, Pa., citadel of open shop interests in the hosiery industry, has been forced to yield to the demands of its workers for collective bargaining after strikes of thousands of organized and unorganized workers.

More than 4,500 silk dress workers walked out in Los Angeles after a strike call was issued by the International Ladies Garment Workers Union. More than 40% of the 6,000 workers, it is charged, are receiving less than \$5 a week. This brings the number of California strikers to more than 25,000, including 12,000 cotton pickers, 1,800 sardine fishermen, 2,300 lettuce and tomato field workers and several hundred stevedores.

Martial "law" still reigns at Gallup, N. M., where miners are joining the Communist National Miners Union and deserting the United Mine Workers, the John L. Lewis organization. In the eleventh week of the strike, organizers are being sentenced by court-martial and held in jail under appalling conditions, picketing is forbidden, armed strikebreakers are being deputized to attack strikers.

In the beet fields of Colorado, where child labor in its worst forms is still the general rule, the workers are striking in desperation against wages of as little as four cents an hour for a back-breaking day that extends from sunrise to sunset. (For an analysis of the situation in the beet-sugar industry, see the article by Father Gleason in the November 4th issue of *America*.)

The cotton mill strike of 2,100 in New Orleans is broken after police shoot down and arrest scores of strikers... In Ashboro, N. C., the striking workers of the Bossong Hosiery Mills win a remarkable victory after a two-week struggle, winning full union recognition and a 25% wage increase... The workers of the Williamite Silk Co. of Williamite, Conn., win a wage increase in excess of their demands after a nine-week struggle.

DEMOCRACY CEASES TO BE A POLITICAL MATTER—BERDYAEV

Ex-Marxist Says It Has Be-
come a Religious and Cul-
tural Problem

That "economically and socially Capitalism is infected to death by its own poison" is one of the ideas put forth by Nicholas Berdyaev in the volume *The End of Our Time* published by Sheed and Ward October 27.

"The tragedy of the contemporary mess is that nobody in his heart and soul now believes in any political system or social theory," Mr. Berdyaev holds.

"Democracy has ceased to be a political matter and has become a religious and cultural problem; the spiritual rebirth of society and the reeducation of the people."

"Faith in the ultimate political and social salvation of mankind is quenched. We have reached settlement day after a series of centuries during which movement was from the centre, the spiritual core of life, to the periphery, its surface and social exterior. And the more empty of real significance social life has become, the more it has tyrannized over the general life of man. Politics have twined about us like a strangling parasite, and the greater part of contemporary political and social life has no reality, no being at all; it is just a bogus..." (Italics ours.—Ed.)

A Former Marxist

Mr. Berdyaev who was a former Marxist, was first expelled from Czarist Russia for being too radical and later expelled from Moscow for being too religious. He is a member of the Greek Orthodox church and is a teacher in Paris.

He goes on to point out that according to Soloviev, to overcome Socialism it was first necessary to see the truth that was in it, and that it was impossible to fight Socialism with bourgeois ideas since it was bourgeois society which had bred Socialism and involved modern society in it.

"Democracy," he writes, "is indifferent to truth because it has left its discovery to the votes of the majority, for it is only on the condition of ignoring or not believing in truth that one can accept quantitative power and reverse the opinion of a crowd."

"One of the most superbly grand ideas in history, is the way Mr. Berdyaev describes the theocratic plan of the middle ages. 'But,' he goes on to say, 'it did not take into consideration the fact that there must be a free consent of the human spirit if the Kingdom of Christ is to be realized on earth; that Kingdom cannot be imposed by force. The search for liberty sent mankind along the road to Democracy. Man began to measure himself by himself, autonomously; thence he went on to affirm himself by virtue of himself; and that affirmation has ended in self-destruction, the extermination of man by himself. That is the tragedy of modern history. The passage from rule-by-another to rule-of-oneself was bound to take place; a society based on external control cannot last for ever, for the autonomous conscience must assert itself sooner or later..."

A Real Christian Society

"The sham 'Christian state' is of no further use, for it is precisely this state which collapsed and gave us Democracy and Socialism. How then can a real Christian society be established?..."

That Christianity is coming back to its pre-Constantinian situation, Berdyaev predicts. "It may well be that Christians are being called to go further back yet, to the catacombs, and from there to conquer the world anew."

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

HELP THE CATHOLIC WORKER!--GIVE COPIES TO FRIENDS

HELP THE CATHOLIC WORKER TO HELP THE NATION'S ILLS

PRIEST POINTS WAY TO ORGANIZED ECONOMIC LIFE; BASES THEORIES ON POPE'S ENCYCLICALS

(N. C. W. C. News Service)

With the publication of a 96-page booklet entitled "Toward Social Justice," by the Rev. R. A. McGowan, Assistant Director of the Department of Social Action, National Catholic Welfare Conference, a series of four publications embracing a complete outline study of Catholic social teaching has been made available by the Paulist Press.

The other publications of the group include "Four Great Encyclicals," those on "Reconstructing the Social Order," "Marriage," and "Education," by Pope Pius XI, and "The Condition of Labor," by Pope Leo XIII; "Capital and Labor," by the Rt. Rev. Msgr. John A. Ryan, of the Catholic University of America, Director of the N. C. W. C. Social Action Department; and "Rights and Wrongs in Industry," by the Rev. Dr. Francis Haas, Director of the National Catholic School of Social Service and a member of the National Labor Board.

These four pamphlets set forth also the unchanging social principles of the Gospels as reflected in the Church's teaching. They are designed especially for use in study groups, schools, and colleges, fulfilling a need stressed by the Bishops of the United States in their recent "Statement on the Present Crisis." Study of these publications should impart a basic understanding of the Church's social teaching in relation to the National Recovery Act and conditions generally as they exist in this country today.

The Papal Encyclicals in the pamphlet entitled "Four Great Encyclicals" are presented as a first approach to the subject. Msgr. Ryan's pamphlet on "Capital and Labor" is to be read next for its explanation of the principles set forth in the Encyclicals on social justice. Dr. Haas' pamphlet on "Rights and Wrongs in Industry" points out the practical application of these principles to modern conditions and urges the paramount importance of labor organization.

Father McGowan's booklet, "Toward Social Justice," is a comprehensive study embracing the whole field of social justice and setting forth the historical background of contemporary industrial, financial, and economic conditions. The organized economic life envisaged in the social teachings of the Church, eliminating class conflict and harmonizing the economic and social life of the nation, is clearly set forth.

Of the lack of moral values in industry today and the want of freedom on the part of workers through disorganization. Dr. Haas writes: "It is customary to speak of the wage contract. What a mockery! In taking a job nine out of ten workers in the United States, that is, ninety percent who are not organized in trade unions, are allowed practically no opportunity to exercise any judgment. Practically all unskilled and semi-skilled wage-earners are simply told what is being paid, and not infrequently even this information is withheld from them until they open their first pay envelope. . . . Ironclad necessity forces them to accept whatever terms, however degrading, are offered."

Father McGowan discusses the present economic regime and its origins, the purpose of economic life, partial measures to be taken in achieving that purpose, the development of economic life as an organism, the nature of organized economic life, its national and international aspects, the aims of the National Recovery Act, and the place of Catholic Action in bringing to bear in the life of the day the social teaching of the Church.

Concluding his explanation of principles, Msgr. Ryan writes: "The task of social and moral reconstruction is indeed difficult, but it should be taken up and sustained in the spirit of soldiers of Christ. There is indeed no good reason for discouragement. The assistance of associations of workingmen is in itself a great source of encouragement. From these societies and from groups of employers must be trained lay apostles who will devote themselves to social reform. Study circles must be formed on Christian lines. Let us not permit, Venerable Brethren and Beloved Children, the children of this world to seem wiser in their generation than we, who by God's goodness, are children of light."

"Unless serious attempt be made with all energy and without delay to put [Catholic principles] into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution!"—Pius XI, *Forty Years After*.

SOAP UNION SHOWS UP P. & G. 'PROFIT-SHARES' AS EXPLOITER'S DODGE

Conference Committees of Company Workers May Kick but Management Ignores Their Grievances

The onslaught of organized labor against company unionism has been turned to the smashing of the "happy-family" scheme of the Procter & Gamble soap works of Cincinnati. During the past month the Rockefeller company union in Colorado, the oldest in the country, folded up and the company organizations on the railways are on the run.

The Soap Workers' Union, a federal union, has been organized in Cincinnati by the American Federation of Labor. They have started on an organization campaign, the basis of which is the exploding of the illusions of the highly-touted P. & G. "profit-sharing" system, which has been worth millions of dollars in free publicity to the company.

During the year ending July, 1933, the company made a net profit of \$10,811,35. In the past nine years, the company has earned for its stockholders a total of \$126,081,019.

However, the profit-sharers among the workers now receive only 8c in stock for every dollar in their pay envelope, compared to the 20c they received before the depression. In order to qualify as a profit-sharer, the worker has to accept weekly wage of \$16.34 instead of the munificent \$17.20 given to those not enrolled in the scheme.

The maintenance workers at the P. & G. outfit, including the electricians, steamfitters, etc., receive a 60c hourly wage, although the union scales for these crafts are \$1.20.

The workers of the company have a "conference committee" which is supposed to represent the workers and allow them a voice in their conditions. What actually happens, according to the workers, is that they're allowed to kick, but the management doesn't pay any attention to their grievances.—(FP).

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

"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 corporate firm."—Pius XI, *Forty Years After*.

"Use . . . the powerful resources of Christian training, by instructing youth, by founding Christian associations . . . by social congresses and weeks held at frequent intervals, by study circles, by sound and timely publications spread far and wide."—Pius XI, *Forty Years After*.

"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, *Rerum Novarum*.

Many schools and colleges are using THE CATHOLIC WORKER in Catholic Action groups and economics classes. Help us introduce it in your school.

ECONOMICS VS. ETHICS IS BATTLE FOR JUSTICE AND THE GOOD LIFE

False Economic Principles Spell Disaster and Starvation to Millions of Innocent Unborn

By GEORGE M. BOYLE

"Sixty million persons are eking out a half-starved existence in countries embraced by the crisis," says a prominent world statesman. At the same time there has been a tremendous falling off in the earning power of those still working. This has brought about a corresponding drop in buying power and in consumption. Thus the whole economic machinery is drastically slowed up where it is not altogether stopped.

Yet nature has not failed. There is no want in harvest. Men destroy corn and coffee and wheat and fruit in ship-loads. Nor has man failed—in technical production. The mind and hand of man are able to produce plenty for all.

Neither has the law of supply and demand failed. Men still have wants—and increasing wants. There is still the moral demand for food, and clothes, and all kinds of commodities. But there is not the money which enables, under the present system, the demand to be satisfied.

What is the Cause?

How have we come to be what we are? Why is it that there is no price for what we have to sell—farm products, fish, coal? What has happened to the demand? Why is it that you see through the farm countryside, in the fishing villages, and in the mining towns, hundreds of the neighbors, and of the neighbor's relatives home from our own big cities, out of work, and now forced to spend the hard-earned savings of, perhaps, a life time and with no assurance of a future income?

To answer this in its historical aspect we have to turn back the pages of time. We are the heirs to something that began in the second half of the eighteenth century—the Industrial Revolution and the system of economy that grew up about it.

The Industrial Revolution was precisely what the terms indicate. It was a revolution in the methods of production. Steam, the steam-engine, and the whole variety of machines and mechanical contrivances which followed it were the enabling instruments. The mowing machine, the automobile, the motor boat are all off-shoots of the Industrial Revolution. Now, not one of us is so foolish as to say that these and similar machines are bad things in themselves. But, unfortunately for the hand-to-mouth workers, and, in fact, all the common people, abuses in the uses of certain machines crept in. Manufacturing processes began to be carried on in a manner inimical to the common good.

False Economic Principles

The system of economy which grew out of the Industrial Revolution was born of greed. The machines vastly increased the productive powers of England—the country in which the Industrial Revolution first began. The factory system sprang up. There was a brisk demand for the output of the new machines at home and then very soon abroad. Men with money owned the machines; they exploited both the machines and the workers.

Women and young children worked in coal mines and in factories. The tragedy of their long agony is a familiar one in history. But "familiarity cannot deaden the horror of the story," says one writer. How did the governing class tolerate it? How did they soothe their consciences?

They did it by the principles of what was then called the new Political Economy. It was served up and promulgated to excuse the exploitation of the machines and the poor. It preached: Man's highest happiness is in the satisfaction of his senses. The function of an economic system is to supply the goods that will enable him to satisfy these senses to the utmost. To make maximum production sure the state should not interfere in industry.

The men who put forth this excuse—for that is just what the principles of this economy constituted—were disciples of the false philosopher, Voltaire, and also of Rousseau. In England it was fol-

FR. MCGOWAN COMPARES ENCYCLICALS AND NRA. SAYS NRA MAY BE APPROACH TO JUST ORDER

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

(N. C. W. C. News Service)

The points at which the national recovery program parallels certain principles of Pope Pius XI's Encyclical "Quadragesimo Anno" and the steps that remain to be taken to bring about a new economic and juridical order that will be based upon social justice were outlined by the Rev. R. A. McGowan, Assistant Director of the Department of Social Action, National Catholic Welfare Conference, at the third annual seminar of the National Conference of Jews and Christians, held recently in New York City.

Father McGowan discussed the declarations of the Encyclical and the activities of the NRA with regard to the economic regime; the true purpose of economic life; rights in economic life; class organizations and legislation.

Compares Encyclical, NRA

Comparing the Encyclical and the NRA, with regard to a new economic and juridical order, Father McGowan said with regard to the Encyclical:

"All the people in a certain line of work (e. g., all in construction industry) form a society as natural as a city. They guide the activity of all in each such society and in all the like occupational groups to the common good of the larger society. Being societies, they should organize as separate units. Presumably, also, these separate occupational organizations should closely federate. In class-divided industries, class interests are cared for by separate class organizations (labor union and employers' organizations) within the wider Occupational Organizations. These are formed freely and are presumably the constituents of the Occupational Organizations in class-divided industries. (For example in construction, the Occupational Organization would be composed of the organized construction employers and organized construction labor, including salaried workers, and in farming, for the most part, of the crop co-operatives.) But government should bring the Occupational Organization into existence. The Occupational Organization is autonomous but under the directing hand of government. The organized economic system and government, in combination, attain the purpose of economic life, the physical, mental, moral and spiritual good of all in consuming life and in working life, i. e., they attain social justice.

"Social charity is the bond. Then economic life will be comparable to the Mystical Body of Christ. (The context indicates that this is a cure for class hatred and excessive governmentalism as well as the means to guide economic life for the good of all.)"

"The NRA," Father McGowan said, "is not this 'order' because there is under it no council of the employers' organization and the labor unions in each industry for the guidance of the industry to the common good; and no federation of the separate councils, including agriculture and the non-industrial occupations, to the same end. Instead, the organized employers alone control production and prices under government supervision and only bargain, or perhaps do not bargain, with organized employees about wages and hours.

NRA May Be an Approach

"Yes, certainly, the NRA plan may be an approach to this order and seems also to be a necessary intervening step. Speaking of collective bargaining, the Encyclical says that if it is 'an honest discussion of differences based upon the desire of social justice,' then it can be and must be 'an approach towards the mutual co-operation' of the whole organized industry comprising both employers and employees.

"The NRA is not yet in all industries even a collective bargaining arrangement (under a degree of government supervision). It is an effort to establish such, and in some industries it is such and collective bargaining is necessary. But the longer there is only collective bargaining, i. e., the longer it falls short of the new social order of the Encyclical and gives the first control to employer alone and only bargaining power to organized employees, then, in addition to its not establishing that prosperity for all which is the aim of social justice, there is greater danger from two main sources—the Class Struggle and Excessive Governmentalism."

FR. CURRAN SUPPORTS OPPOSITION PENN. COAL MINERS IN NEW STRIKE

As Mines Close Peaceably State Troopers Mass Forces and Deputize Hundreds

A strike was called November 6 by the United Anthracite Miners of Pennsylvania when Father Curran, a Wilkes-Barre priest who has considerable influence among the men and had previously persuaded them to postpone the strike while awaiting word from Washington, announced that he had called Washington without any results. Father Curran expressed his sympathy with the men in their struggle, and with the U. A. M. P., a union recently formed in opposition to the United Mine Workers of America. The motion for the strike was carried unanimously.

The strike called forth immediate action from Washington. John D. Moore, NRA arbitrator, was sent to hold conferences with both union leaders and operators. It is expected that Moore's report will recommend that all members of the new union be reinstated into the U. M. W. A. and that a new election be held in the region under government supervision to insure officials favorable to the rank and file. This is the compromise that has been proposed by several U. M. W. A. locals and is acceptable to the majority of the strikers.

The first day of the strike showed that except for four or five operations, every major mine in the area was closed and orderly picketing was in progress. According to the Pennsylvania Department of Internal Affairs, 67,146 miners were employed in the area in 1932, of whom the United Anthracite Miners claim 56,000 members.

Pennsylvania gives a hint of its usual methods of dealing with strikes in the fact that, although the normal number of state troopers located in the Wilkes-Barre-Scranton sector does not as a rule exceed sixty, almost twice that number are on hand for the strike, in addition to hundreds of business men who have been deputized.

lowed by Adam Smith. The excuse took on different names. In France it was *Laissez-Faire*, in England the Classical School of Economics, the Manchester School, etc.

System Morally Unsound

Is man's highest happiness in the satisfaction of his senses? We know that it is not. We see men destroyed before our eyes by doing just that. Fearless men have always denounced this false doctrine. Greed does not provide maximum welfare. The struggling majority are without the means to buy the goods. Our science, our technical skill is thus rendered, in substantial measure, futile; it is sterile of any secured happiness to common man. Greed given full play was the evil of the system which in prosperous times was obscure; but the white light of want and depression has revealed it in all its hideous injustice.

The motive of profit produced dishonesty. Free rein given to the owners of capital and the masters of workers meant free rein in the matters of profit. What was a just profit? It was left to their own private judgment. The unmentioned, but well understood, ethics of business has been: All the profit you can get.

The Solution

The agonies of society today—the hungry, the half-clothed, the workless, the broken homes, the hard-bitten hoboes on the road, are results of this false philosophy. Everywhere thinking men and women are recognizing its evils. They are getting together in groups and studying these things. And more and more they are coming to the conclusion that the papal solution is, after all, the only way out.