



The Catholic Worker



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Are Newman Clubs Enough?

"I first became interested in Newman Clubs," said Father John Corbett, S.J., in a recent interview, "when I was stationed at Fordham, across the street from Theodore Roosevelt High School, and discovered the shocking number of Catholic children there who were receiving no sort of religious instruction.

"There was a Newman Club, of course, but when I inquired into its work, I found that it was purely social. 'You can't get the kids here if you're going to preach to them,' the teacher in charge of it told me. 'You have to give dances for them.'

"So you have a situation where either the Newman Clubs are distinctly religious in character—and then only those children come who would not neglect their religious training anyway; or else you have Newman Clubs which are organizations for giving dances and having a Communion Breakfast once a year."

Father Corbett spoke of one zealous Catholic teacher in George Washington High School who knows every Catholic in her school personally and sees that they get to Confession at least once a month, who gives her time to interesting their parents and pastors in their duty of providing real religious training for them, and who arranges lectures for her Newman Club by priests at least once a month on subjects connected with liturgy or dogma. Another teacher in Bryant High School brings her club once a month to the Cenacle convent, where they have a religious instruction, go to Confession, and finish with Benediction a day spent in truly religious surroundings.

"There are other teachers in other schools, too," he said, "who give generously of their time and energy in their efforts to counteract the purely secular training of the public schools. But that is not the true answer to the problem. The answer lies with the pastors of the parishes. It is they who have the facilities for providing religious instruction. And it is they, not the teachers in the public schools, who have the responsibility before God.

"There should be one priest appointed for the diocese whose sole work would be the religious education of public school children. It would be up to him to delegate a priest in each parish to register the children there attending public schools. He would aid in the organization of weekly classes for them, receive reports

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To the Bishops of the U. S.

A Plea for Houses of Hospitality

By PETER MAURIN

(The following is an address by Peter Maurin, one of the founders of THE CATHOLIC WORKER, to the unemployed, at a meeting held last month at the Manhattan Lyceum, and is reprinted here at his request in order that it may be sent to all the Bishops and Archbishops meeting at the National Conference of Catholic Charities in New York these first days of October, 1933.)

THE DUTY OF HOSPITALITY

1. People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness' sake.
2. Modern society calls the beggar bum and pandhandler and gives him the bum's rush.
3. But the Greeks used to say that people in need are the ambassadors of the gods.
4. Although you may be called bums and panhandlers you are in fact the Ambassadors of God.
5. As God's Ambassadors you should be given food, clothing and shelter by those who are able to give it.
6. Mahometan teachers tell us that God commands hospitality.
7. And hospitality is still practiced in Mahometan countries.
8. But the duty of hospitality is neither taught nor practiced in Christian countries.

* * *

THE MUNICIPAL LODGINGS

1. That is why you who are in need are not invited to spend the night in the homes of the rich.
2. There are guest rooms today in the homes of the rich but they are not for those who need them.
3. And they are not for those who need them because those who need them are no longer considered as the Ambassadors of God.
4. So people no longer consider hospitality to the poor as a personal duty.
5. And it does not disturb them a bit to send them to the city where they are given the hospitality of the "Muni" at the expense of the taxpayer.
6. But the hospitality that the "Muni" gives to the down and out is no hospitality because what comes from the taxpayer's pocketbook does not come from his heart.

BACK TO HOSPITALITY

1. The Catholic unemployed should not be sent to the "Muni."
2. The Catholic unemployed should be given hospitality in Catholic houses of hospitality.
3. Catholic houses of hospitality are known in Europe under the name of Hospices
4. There have been Hospices in Europe since the time of Constantine.
5. Hospices are free guest houses; hotels are paying guest houses.
6. And paying guest houses or hotels are as plentiful as free guest houses or hospices are scarce.
7. So hospitality like everything else has been commercialized.
8. So hospitality like everything else must now be idealized.

* * *

HOUSES OF HOSPITALITY

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops.
3. We need Houses of Hospitality to bring back to institutions the technique of institutions.
4. We need Houses of Hospitality to show what idealism looks like when it is practiced.
5. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institutions.

* * *

HOSPICES

1. We read in the *Catholic Encyclopedia* that during the early ages of Christianity the hospice (or the house of hospitality) was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind.
2. Originally the hospices (or houses of hospitality) were under the supervision of the bishops who designated priests

to administer the spiritual and temporal affairs of these charitable institutions.

3. The fourteenth statute of the so-called Council of Carthage held about 436 enjoins upon the bishops to have hospices (or houses of hospitality) in connection with their churches.

* * *

PARISH HOUSES OF HOSPITALITY

1. Today we need houses of hospitality as much as they needed it then if not more so.
2. We have Parish Houses for the priests
Parish Houses for educational purposes
Parish Houses for recreational purposes
but no Parish Houses of hospitality.
3. Bossuet says that the poor are the first children of the Church so the poor should come first.
4. People with homes should have a room of hospitality so as to give shelter to the needy members of the parish.
5. The remaining needy members of the parish should be given shelter in a Parish Home.
6. Furniture, clothing and food should be sent to the needy members of the parish at the Parish House of Hospitality.
7. We need Parish Homes as well as Parish Domes.
8. In the new Cathedral of Liverpool there will be a Home as well as a Dome.

* * *

HOUSES OF "CATHOLIC ACTION"

1. Catholic houses of hospitality should be more than free guest houses for the Catholic unemployed.
2. They could be vocational training schools including the training for the priesthood as Father Corbett proposes.
3. They could be Catholic reading rooms as Father McSorley proposes.
4. They could be Catholic Instruction Schools as Father Cornelius Hayes proposes.
5. They could be Round-Table Discussion Groups as Peter Maurin proposes.
6. In a word, they could be Catholic Action Houses where Catholic Thought is combined with Catholic Action.

Undercover Communists Organize Farmers

Lem Harris is described by *Current History*, published by the N. Y. Times Company, for which he has written several articles, as a Harvard graduate who for the past seven years has been specializing in agricultural economics. In 1931 Mr. Harris made a survey of the situation for Amherst College and has since been traveling again through the chief farming areas of the United States.

We agree with all that Lem Harris has to say in regard to the condition of farmers—the need for organization, the campaign against evictions, etc. The organizations of farmers call themselves, Harris writes, Farmers' Protective Associations, Relief Unions, Home Owners' Leagues, Committees of Action, United Farmers, and so forth, but since all spring from a common distress, their demands are approximately the same. In general they ask for a declaration that all foreclosures, seizures of property and evictions are illegal at this time; a moratorium on farm indebtedness; cash relief for certain distressed areas; a drastic cut in the middlemen's profits. In many sections the talk about a national strike is turning to a joint and general strike of farmers and city workers. The phrase of the Nebraska farmers expresses the new mood: "Disgusted and in revolt against the leadership of business men."

In the last issue of the *Farmers' National Weekly*, Lem Harris—he calls himself Lement in *Current History*—indignantly denies the charge of Milo Reno that his paper is subsidized by Moscow gold and that he is not really a farmer and that his real name is not Lement Harris.

Why Hide It?

I attended the Farmers' Conference in Washington for *The Commonwealth* last year and while I was there I recognized three or four Communists who are doing undercover work for the party out in the farm regions.

With all their denials of Moscow gold and their discreet penetration of existing farm organizations and their "broadminded" acceptance of such Communist farm organizations as the United Farmers, the Farmers' National Relief Conference is really a Communist outfit, discreetly disseminating Communist propaganda, boring from within, as the saying is. Every book, every pamphlet they recommend to the farmers is written by a Communist and published by the International Publishing Company. All the statistics they offer him are gathered by the Communist Labor Research Bureau and published by the International publishers.

The leaders are Communist, however they may try to hide it; their publications are Communist, their propaganda is Communist. So why don't

The Spirit of the Mass

Men always ring a little bell
When the sacring time is near,
And then shalt thou do reverence
To Christ Jesus own high presence;
That thou mayest loose all sinful bonds
Kneel and hold up both thy hands,
For this is He that Judas sold
That lifted up thou dost behold.
And He was scourged and trod the way
To shed His blood for all mankind.
He died, He rose, He went to Heaven
Whence He comes to judge mankind
For all that each of us had done.
This same is He thou lookst upon
This is the truth of Holy Church.

*From a lay-folks' Mass Book,
Thirteenth Century.*

they come out and say so in *Current History* or in their paper, the *Farmers' National Weekly*?

* * *

Since writing the above I picked up a copy of the September *Communist*, published by the Communist Party, in which the following statements are made by Henry Puro, in an article entitled, "Tasks of Our Party in Work Among the Farmers":

"The biggest mistake [in the Farmers' National Conference last year] was that while the conference was politically initiated, inspired and organized by our Party, the Party was not put forward. Consequently many of the farmers did not know what rôle the Communist Party was playing in organizing this conference and organizing the program of action. These farmers did not know that the Communist Party was actively leading this conference and assisting in working out the program for their struggles. . . .

"There has been considerable hesitancy and some resistance in building the Party, as for instance in eastern Pennsylvania, one of the most strategic centers of our mass work among the farmers. There, by systematic and consistent work, we have drawn over a thousand farmers very close to the leadership of the Party. The farmers with few exceptions didn't know that the Party was actually leading these organizations and their struggles. There has been systematic resistance to building the Party up until now, and the leading people in these organizations have not been drawn into the Party, although they have been very close to the Party and even willing to accept its leadership."

Another national conference is being called for November, to be held in Chicago, and Lem Harris and his bunch will try just as frantically to hide the fact from the public and the press that the Conference is being called and led by Communists.

"By these principles of social justice one class is forbidden to exclude the other from a share in the profits."—Pope Pius XI, Forty Years After.

The Spirit for the Masses

The central act of devotional life in the Catholic Church
Is the Holy Sacrifice of the Mass.
The sacrifice of the Mass is the unbloody repetition of the Sacrifice of the Cross.
On the Cross of Calvary Christ gave His life to redeem the world.
The life of Christ was a life of sacrifice.
The life of a Christian must be a life of sacrifice.
We cannot imitate the sacrifice of Christ on Calvary by trying to get all we can.
We can only imitate the sacrifice of Christ on Calvary by trying to give all we can.

Peter Maurin.

THE LABOR GUILD

By MICHAEL P. GUNN

One of the most damning indictments of our present social system is the fact that thousands of youths are walking the streets idle, and thousands more are preparing to leave school with no guidance as to what trade or profession they should adopt as a means of livelihood.

There is no period in a man's life so adaptable to the learning of a trade or profession as the years of youth. Neither is there a time so dangerous to morals as the years of youthful idleness.

Under our present system all graduates from public or private schools, high schools or colleges, join in a mad scramble for jobs; not for the jobs they are best fitted for but for whatever kind of jobs they can get. And this is the twentieth century, the century of progress, education and enlightenment! Truly, boastfulness, bluster and bluff.

Vocational Guidance

The fear of increasing unemployment among tradesmen is one of the reasons why youth is not encouraged or directed in its search for work. Under the Labor Guild system this fear would be eliminated, because working hours and wages, buying and selling, etc., would be regulated by the amalgamated representatives of all trades comprising capital, labor and the consumer.

Two months before school graduation time the amalgamated delegates would know the approximate number of youths leaving school, they would also know the exact condition of each trade or profession and so it would be easy for them to issue a summary of the condition of each trade and the number of apprentices desired. Such a vocational guide would greatly assist the graduate in his choice of what he considers himself best suited for.

The world is in a transition stage now. You either apply the principles of social justice as expounded in the Papal Encyclicals, or you accept state slavery under Communism. Which?

Catholic Worker Delegates to Attend Peace Conference

Delegates from THE CATHOLIC WORKER will be among those present at the United States Congress Against War, to be held on Friday, Saturday and Sunday, September 29th, September 30th and October 1st, at Mecca Temple, 135 West 55th Street, and at the St. Nicholas Arena, 69 West 66th Street, New York City.

The Congress, although actively promoted by Communists, who will be among its chief speakers, is to be attended by representatives of various Protestant, Jewish and non-sectarian peace organizations. The Labor Guild, under the leadership of Michael Gunn, a contributor of THE CATHOLIC WORKER, will also be represented at the Congress, as will the Catholic Neighborhood Council, to protest not only against imperialist war but against class war as well.

A delegation from THE CATHOLIC WORKER did its best to attend a former peace meeting, called by the Workmen's Ex-Service League, a Communist affiliate, for September 13th at Washington Irving High School. A few hours before the scheduled time of the meeting, as given in the *Daily Worker* (Communist), Washington Irving High School denied the meeting would be held there, but the *Daily Worker*, called on the telephone, stuck by its guns. The delegation arrived at the High School at the time given, but failed to find any meeting. One of the members, however, met the end of the meeting in Union Square on her way home, and marched with it for a few blocks as a representative of Catholic pacifism.

Going the N. R. A. One Better?

The N. R. A. Committee in Dearborn, a suburb of Detroit, announced last week that steps would be taken for official consideration of complaints against the Ford Motor Company. Some of the complaints are that new men are being hired and that old Ford employees are being discriminated against; that under a welfare plan a number of employees are allowed only a dollar a day by the Ford Social Department, the rest of their salary taken out in food from the commissary and allotments to pay their bills and back taxes. Another charge is that the men are over-worked.

[It is reported as we go to press that the Dearborn N. R. A. received word that Washington will do any investigating of Ford that is to be done.—Ed.]

"The wage paid to the workingman must be sufficient for the support of himself and of his family."—Pope Pius XI, Forty Years After.

Minister Run Out of Ala. for Supporting N R A Code for Race

(N. A. A. C. P. News Service)

Because he refused to sign a statement saying he thought Negro workers ought to have a lower wage than that provided in the N. R. A. code, the Rev. E. D. Hughes, Negro minister of Selma, Ala., has been driven out of town by leading whites, including the Chief of Police, the Secretary of the Chamber of Commerce, and the president of a bank.

A hair-raising account of how he was forced to jump from a speeding automobile and hide under bushes in a ditch in order to escape a mob of pursuing whites, is contained in a statement given a representative of the National Association for the Advancement of Colored People by Rev. Hughes.

A complete statement telling in detail of the abuses heaped upon Mr. Hughes has been received here by the N. A. A. C. P. Protest has been made to General Hugh S. Johnson, with a request that he take action against those who seek to block the operation of the President's agreements and use violence to enforce their desires.

\$6 a Week for Girls

The Rev. Mr. Hughes, now residing in another Alabama city until he can get his wife out of the state, was the pastor of the Brown Chapel A. M. E. Church in Selma, and president of the Selma Ministerial Alliance. On August 20th, one F. J. Ames, owner of the Selma Manufacturing Company, sent to the Ministers' Alliance a private code for their approval. The code named \$9.50 a week minimum wages for colored men, \$8 a week minimum wages for colored women and \$6 a week for colored girls from 14 to 16 years of age. He asked the colored ministers to approve the code.

Instead, the ministers wrote him a letter saying they had read President Roosevelt's code. They made no comment on the Ames code.

August 24th Rev. Mr. Hughes was taken before a committee of between thirty and thirty-five of the substantial white citizens of Selma at the courthouse. Bruce C. Craig acted as spokesman for the whites and after a few questions told Mr. Hughes:

"24 Hours to Leave Town"

"Your record has been thoroughly investigated and we have found that you are not the type of citizen that exactly fits into a community like Selma and Dallas county, therefore we have decided that 24 hours from this minute, which is now 3:25 p. m., are long enough for you to get your business together and get out of town and Dallas county."

Rev. Hughes says he recognized the following persons at the meeting: Bruce C. Craig, Norman Standfield, Chief of Police; Hunt C. Frazier, Secretary of the Chamber of Commerce,

The Silk Strike—What Union?

(As we go to press, the situation in the silk industry, involving some five hundred and eighty-nine mills and affecting twenty-five thousand workers, remains unsettled. Objections to the code provision with a twelve dollar and thirteen dollar minimum for Southern and Northern workers, respectively, is further complicated by a dispute over the proper assignment of the rayon code.

(In Paterson, the silk center of the East, where thousands of workers are involved, organized picketing enabled strikers to keep the factories shut despite repeated attempts on the part of manufacturers to open their plants. The American Federation of Labor was strong for a truce and cooperation with code officials, but could not satisfy the workers' demand for action. The strikers, at a loss as to whose banner to follow, were further upset by leaders of the National Textile Workers' Union, a Communist organization. The latter promised a thirty-six dollar per week minimum, a thirty hour week, no night work, no discrimination, and recognition of the Union.

(The following is an account of a scene in Paterson during the strike, as reported by our correspondent.)

"Get 'em out! Get 'em out!"

These are the desperate, serious yells of a thousand strikers as they crowd a sidewalk opposite the mills on Van Houten near Cross Street, in the fourth week of the walkout.

The delegates wait patiently in front of the mill gate, expecting to be let in for a conference. But the crowd cannot wait. They begin to push closer and closer towards the gate with a menacing roar. The cops retaliate, sensing what is in the crowd's mind.

"Get back there; get back! That won't get you nowhere."

"How do ya expect 'em to get out?" queries an officer with a red gold badge. "They're scared to come out!"

"Beat up the scabs!" somebody yells. "Yeh, beat 'em up!"

At this, little groups form quickly and begin to discuss the scabs in loud, colorful language.

A skinny, high-voiced Italian clutching an A. F. of L. standard decorated with a Roosevelt portrait and N R A eagle gaudily trimmed, whines as loud as he can that everyone should go home. From the crowd comes a curly-headed striker with a new Balbo beard and embarrassedly raises his hands to get the mob's attention.

"Don't cause no trouble," he pleads. "Keep moving! Go home! Go down to the hall!"

"All right, Balbo," somebody yells, and they all start to laugh and move away. They are Italians and Poles and a few Irish, none of whom appear to be healthy looking. One can easily detect the dyers in the crowd with their putty complexions and itchy hands.

Some of them go down one block in front of Turn Hall, the A. F. of L. headquarters. Here they loiter in groups and begin to air their opinions. A hot dog man stands ready leaning on

his yellow cart, but no one seems hungry.

An Irish lad manages to get the attention of an aroused group.

"Why make trouble?" he asks. "Trouble ain't no good!"

"We gotta hit 'em over the head! That'll keep 'em out!"

"Yes," answers the Irishman, "and have the cops get tough. Didja read what happened in the mines? The cops fired a load of buckshot and it hit a young kid in the face." He put his hand over his face and winced. "We don't want to hurt no innocent people."

"But there's going to be trouble," says a dyer rolling a cigarette and wetting the paper with his tongue.

The Irishman takes a deep breath and starts. "For me, I don't care any for those Comm-u-nists, but if they're goin' to settle this strike I'm for 'em! But nobody does nothin'." The A. F. of L. wants us to truce. How do we know if they're going to settle things our way once we're doing our work and got all the orders out? I didn't vote for no truce yesterday. Nobody raised their hand, dija notice?"

"Yeh," and they all laughed.

"The trouble is the A. F. of L. waits for Washington, Washington doesn't say nothing, the Comm-u-nists do a lot of loud talking and shouting, and we're still out of work!"

After this long argument, he takes a breath and coughs quickly.

Somewhere a factory whistle screeches noon.

"The relief office is gonna have some sweet time," somebody says as they start off for home.

They leave a striker behind as he rolls another cigarette and wets it with his tongue.

"There's gonna be trouble, I tell ya," he says. —S. B.

and E. C. Melvin, President of the Selma National Bank. Mr. Hughes says he was offered \$500 before this occurrence to go to Washington and urge an \$8 wage for Negroes.

Mr. Hughes did not leave at once, however, delaying until two days later, August 26th. That afternoon five carloads of officers came to his house and chased his car which was just being driven away to be filled with gasoline by a friend. When they caught it and

arrested the driver, they doubled back to get Hughes, who meantime had been warned by a fellow pastor and taken away in the car of his friend. The two were chased five or six miles out of Selma at sixty miles an hour. Mr. Hughes had his friend slow down to twenty-five miles an hour in a cloud of dust and jumped from the car and rolled into a ditch while the whites whirled by after the car which had dropped him.

Workers' Duty to Join Unions Says Father Haas

The unionization of workers was urged by Father Francis J. Haas, of the N. R. A. Labor Advisory Board, speaking on Labor Day before a gathering at Uniontown, Pennsylvania.

"Every worker has the duty to himself and to his fellowmen to join his union and to be proud of his membership," he said. "Given two men of equal ability, one a union man and the other non-union, unquestionably the union man is the better. He recognizes his obligations to himself, his family, and the community. Unionism is the way of life. Intelligently led, wholeheartedly joined in by the rank and file, honestly recognized by employers, and with the Government as presiding officer, it is the necessary foundation for our future industrial society. Unionism does not mean armed truce. It means conference, cooperation and peace. To this happy ideal we are privileged with hope to look forward."

"The N. R. A.," he added, brings the idea of economics back to its original meaning. Economics to the Greeks, who first used the word meant managing a household. It did not mean giving preferred treatment to one child to the neglect of the rest. It meant seeing that the entire family lives properly and well. This is the underlying idea of the N. R. A. Its purpose is not only to meet the present emergency, but to plan so that all the people, considered as the family of the nation, can enjoy freedom and peace and life.

Social Responsibility

"The N. R. A. rejects the old idea of property that the owner could do what he wanted with it regardless of the public interest. It obliges him to assume social responsibility. He must come to the Government and agree to do certain things and to stop doing certain things with his property. The mere fact that he owns a shop or mine or mill, no longer gives him the right to say that he will not deal collectively with workers, when they insist on the collective wage contract."

Unfortunately, he continued, evils have been festering in the system so long that it will take time to heal them and the worker can not exercise his rights fully at once. But we have made an all-important beginning; the law has opened the door and removed the obstacles, and he declared that the rest remains for the workers themselves.

"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 tranquillity of human society can be effectively defended against the forces of revolution!"—Pope Pius XI, Forty Years After.

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IT is Sunday morning and we have removed the office of THE CATHOLIC WORKER out into the back yard in the sun. Also we have moved out into the yard in order not to hear the telephone or door bell, because it is necessary to put the finishing touches to the paper before sending it to press tomorrow. This working on Sunday is necessary because one of the editors has a job for a few weeks (which will help pay the printing bill). But one can make of the work a festive thing and more in the spirit of the day, by sitting out here in the garden with it.

The spider plants and petunias are in their glory. Blackie, an amiable cat which the children of the house own in common, goes prowling behind the tangle of morning-glory vines. Over a fence there are sunflowers surely fifteen feet tall and the flowers are small, which keeps the plant upright. Down the block a little way an aillanthus tree five stories high stirs gently in the Fall breeze. Overhead sheets and pillow slips, rag rugs and stockings are hanging from half a dozen lines like pennants. The poles which hold up the clothes lines are tilted like the masts of ships. Mercifully, though it is already ten o'clock, there are no radios going. Just the soft chatter of the children, Mary and Freddy and Teresa.

THE YOUNG

WE have had a great many orders from high schools, colleges and seminaries now that the school year is beginning, but this editorial is for the very young. Or rather for those who have charge of the very young.

In the May Day parade of the Communist Party in this city one of the noticeable features was the children marching in the ranks, organized as Young Pioneers or unorganized with their parents. There was even one baby tilting a nursing bottle, sitting on his father's shoulders.

There is a little girl we know whose father is a Communist, who has for years taken such an interest in the activities of the workers that she has collected money and clothes from her school friends for strike funds and for the unemployed.

There is a little boy of eight we have known since he was a baby, attending a school at Peekskill, who is selling the *Daily Worker*, the *New Masses* and other radical literature, going about interesting the milkman, the mailman, the storekeepers and farmers in the neighborhood in the papers. (We sent him copies of THE CATHOLIC WORKER and he is going to sell them.)

The point of these incidents is this: Com-

munist parents, filled with an unholy fervor, feel that it is never too early for their children to begin active work for the "Cause." They are all taught to feel that they have a part to play and that it is never too soon to begin to play it.

Catholic children too have a "Cause" which they must serve. The doctrine of the Mystical Body of Christ, the idea that we are all members or potential members of that Mystical Body, is an idea which must be kept before them.

THE COMMUNIST PRESS

"THE basic unit of the Communist Party is the nucleus." We quote from the Labor Fact Book. "Wherever possible the nucleus is based on a factory or a group of factories rather than a residential area." In the last few years this activity has spread among the farmers all over the country. Special attention is given to agitation and organization within the factories, shop papers being published for this purpose. As for the residential areas, they are taken care of by the unemployed councils with their organ, *The Hunger Fighter*. If a council is especially active they mimeograph another sheet (there is one in our neighborhood called the *Neighborhood Worker*). There is the *Daily Worker* published in New York; the *Southern Worker*, published in Alabama; the *Working Woman*; the *United Farmer* (and others, such as *The Farmers' National Weekly*).

For young people there is the *Young Worker*, which "carries on agitation and organization among the youth over sixteen." For children under sixteen the work is conducted by the Young Pioneers, with their illustrated magazine, the *New Pioneer*.

The above are mentioned in the Labor Fact Book, but we have on our table dozens more which are not mentioned. The *Young Communist League Builder*, for instance, and the *International of Youth*.

Then there is in the pile before us the *High School Student*, a newspaper published by the High School Section of the National Student League; *The Student Review*, a magazine for college students; the *Education Worker*, published by the Education Workers' League, which is affiliated with the Trade Union Unity League and the Educational Workers International. On the first page of this, isolated sentences catch the eye: "The basis of these objectives is a broad united front . . . against the influence, through whatever channels, of the church in the schools. . . . Unemployment and rationalization in all its forms go together with the increasing domination of the church, eager to banish practical science from the school and replace it by medieval superstition. . . ."

We recommend that Catholic youth in schools, labor unions, all existing organizations in parishes in both city and rural regions, should acquaint themselves with the Catholic stand on such issues as international peace, the Negro question, the rights of labor, the farm question, the rural life movement.

Radicals in their zeal and tirelessness in working for social justice have an appeal for

all that is best in youth. And when they betray their atheism and their hatred of the Church they are going against the directions of Lenin, who in his writings always urges them to conceal these aims from the workers.

NEGRO FELLOW-WORKERS

"MANY social and governmental agencies are seriously concerned about the future of the Negro in the United States, and view apprehensively the efforts that are being made by radical groups to destroy the deep religious sense that is native to him in order to pervert him and to make him a dangerous element of society.

"While we have not closed our doors to our colored people, we have not opened them wide and proclaimed to them that they are welcome."

These words of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, before the National Catholic Interracial Federation at Cleveland give prominence to one of the greatest problems facing those who fight for Social Justice. Christianity recognizes no color line, but unfortunately many who call themselves Christian do—even, to their shame be it written, some of the representatives of the Church itself. A Catholic sat in THE CATHOLIC WORKER office recently and proclaimed that the Negro is by nature inferior to the white man and is made to serve him. But Father Gillis has said:

"The black man and the white man are by God's creation brethren, children of the same Father on earth and the same Father in heaven, redeemed alike by Jesus Christ and having equal rights.

"We are treating the Negro as unjustly, if not with quite so much bloody cruelty, as we treated the Indian. . . . We robbed the red man and killed him. But we kidnapped the black man and enslaved him. . . . The stain if not the guilt of that sin against the black man is still upon the soul of the white man. It is for us to wash it away with the baptism of humiliation and with works of penance.

"If works of penance are too much in these soft degenerate days, if in contrition for the sins of our predecessors and our own sins we cannot bring ourselves to works of mercy to the colored man, at least let us give him simple justice."

We recall a teacher of ours who used to say that as nations have no immortal souls they must be punished here on earth for their sins; and that this country will yet suffer deeply for its sins against the Negro. Karl Marx has said: "A people which oppresses another people cannot itself be free." And Trotsky said that the Negro in America may "proceed to the proletarian revolution in a couple of gigantic strides ahead of the great bloc of white workers. They will furnish the vanguard."

If we cannot have perfect contrition for our sins, past and present, against the Negro, let us be moved through the imperfect contrition of our fear of retribution to work for justice for this bitterly oppressed tenth of our people.

ALL IN A DAY

There is column after column in the news about the NRA parade, which lasted from one-thirty in the afternoon until almost midnight. We should have been in it, but there was too little time to organize our forces. With two people doing everything in the office of THE CATHOLIC WORKER, days are crowded enough. Our hours are from nine in the morning to eleven at night often, and we regret we are unable to sign a code as to hours or wages.

I took the time, however, to go up to Fifth Avenue and Forty-second Street at four o'clock in the afternoon to see the crowds. Forty-second Street from Times Square over to the avenue was jammed with spectators, many of them walking in the middle of the street. Bryant Park, which is beginning to be built up again after having been taken away from the people (there is a story of city graft here) looks like a large vacant lot. Slabs of stone along the sidelines look like fallen tombstones. Women and children were sitting picnicking in the park though it was closed off, and the police were so busy on the Avenue that they let them be. The grass was high in some places and ragged boys played they were out on the quiet prairies.

Poor Mayor O'Brien got a lot of booing from the stock exchange on account of his tax program, and due to confusion in the parade-traffic the booers were able to keep it up for eighteen minutes. Why should one man be made the goat?

Every now and then some woman fainted in the melée and a motorcycle policeman put her in his little basket on the side and sped away with her drooping over the side and looking to be in imminent danger of a broken neck.

It may be indelicate to mention it, but we are afraid the people who were unwinding rolls of toilet paper from office windows at Fifth Avenue and Forty-second Street were showing just as hostile a spirit as the booers of Mayor O'Brien. In fact, we are inclined to believe that they might have been motivated by a bolshevik spirit. Page the D. A. R. and Hamilton Fish.

* * *

At the same time my daily paper tells me that R. P. Lamont is resigning from the Steel and Iron Institute and Charlie Schwab, that notorious enemy of labor, is going to take his place. Ham Fish might get after Schwab as being one of the causes of Communism in this country. Schwab has been fighting labor unions for many, many years now, and making generous gifts to the church at the same time. Wouldn't it be swell if these gifts were rejected with thanks? I'd rather worship in such a store as Father Cornelius Ahern officiates in when he says Mass for his Negro congregations over in Newark

than in the finest church in the world, built with the money sweated from miners and miners' children and wives. I admit that many such gifts of ill-gotten money are accepted by priests and sisters who know nothing of the labor situation in this country and who have never been told. And I admit that the institutions built with such money, for instance the splendid property and building down on Staten Island which Schwab donated as an orphanage, are productive of much good in that they have taken care of countless thousands of poor children. But how sad and how terrible a thing it is that some children are sweated and starved and that it is from their ragged pockets that the money is filched to house the others. Not to feed them. The good sisters always see to that themselves.

[As we go to press the papers state that Schwab will not succeed Lamont, but the above comment may still be pertinent.—Ed.]

* * *

"Germans to pare one meal a month to feed jobless," is another headline. Yesterday, while I wandered around town to view the parade, I was disheartened at the sight of so many women in the tea shops and luncheon places, spending so much money on so little, and eating so many unnecessary things when so many are going hungry. It wouldn't hurt any of them to practice *agere contra* when they are tempted to indulge in an orgy of sweets. The Germans are going to pare one meal a month off their diet. Why can't we go them one better, or four better, and pare off one meal a week and give that money to charity? Or not even one meal, but one afternoon tea, which usually comes to fifty or sixty cents.

* * *

General Johnson says (I am still reading the day's news), "As for the American Federation of Labor . . . we realize that they represent only a small proportion of all the workers whose rights it is our duty to conserve. They represent workers only to the extent that workers choose them for that function."

Much as I deplore the dual-union idea which the A. F. of L. has been fighting for years, I hope that this remark of Johnson's indicates that the Progressive Miners of Illinois, who have been fighting the United Miners for years on the grounds of corrupt leadership, will be recognized by the Administration.

* * *

I am still on the front page of the *Times*, and it is giving me great opportunity for editorial comment. Also by this column I am indicating what I con-

(Continued on page 6, column 3)

Prelate and Clergy Ask Justice For Negroes

"We need more literature on the Negro question in the United States, presented in such a way as to intrigue our people and priests to read it. It should tell us at frequent intervals of the needs of the Negro and of the opportunities that are awaiting us."

This is the opinion of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, addressing a mass meeting in connection with the Convention of the National Catholic Interracial Federation in Cleveland, on September 3d. He continued:

"While a thousand abuses may call for correction; while many forms of injustice are to be combated; while the dignity of your human nature and your human labor may not be adequately recognized—while all of these undoubtedly are of grave import, the question of bringing our colored brethren to a knowledge and practice of the religion established by the Lord Christ is of supreme importance and must take precedence of every other."

"It is true that almost heroic efforts have been made by certain small groups in the United States . . . yet, considering the Negro group as a whole, taking into account the entire missionary work that has been done in our country by consecrated men and women, we must frankly admit that the Negro has been neglected. God grant that we may now make amends for that neglect!"

Negro Radicalism

"Many social and governmental agencies are seriously concerned about the future of the Negro in the United States, and view apprehensively the efforts that are being made by radical groups to destroy the deep religious sense that is native to him in order to pervert him and to make him a dangerous element of society. . . .

"While we have not closed our doors to our colored people, we have not opened them wide and proclaimed to them that they are welcome."

Father Francis J. Haas of the Labor Advisory Board spoke on the discrimination against the Negro in industry.

"Problems that you are taking up today, as far as the industrial situation is concerned, are not peculiar to you as a group," Dr. Haas told his audience. "So far as the industrial situation is concerned, women wage earners, colored workers and small town residents are in the same boat. The reason is because employers can discriminate against them."

Discussing living standards among Negro workers, Miss Constance Fisher of the County Relief Administration, said:

"The Negro wonders what he should do about Communism and Socialism—are those ways out? He wonders if God still is, and he doesn't hesitate to

IS PICKETING A CRIME?

An immediate example of the evils of company unionism is shown in the strike of the uniform workers in Red Bank, N. J. Two injunctions were issued by a judge in Red Bank, one to the Sigmund Eisner Company (and the head of the company is a volunteer worker for the NRA in his city) and the other to the company union. The strikers under the injunction are not allowed to talk to any worker who may be willing to become employed by the firm, not allowed to address any employee either on the streets, at their homes or in any public place. The strikers are not permitted to tell anyone there is a strike on, nor allowed to display signs, nor to picket.

"Peculiar is this judicial logic," says the Amalgamated Clothing Workers' monthly paper. "While these workers were satisfied to work for \$2, \$3 and \$4 per week in this sweat shop, no judge interested himself in their welfare. They could even work sixty to seventy hours a week in an attempt to make seven or eight dollars a week, and labor and factory laws of the state could be ignored and violated daily. But no judge became interested in upholding the majesty of the law. But the moment those sweated workers struck and started to put up a fight under the banner of the Amalgamated Clothing Workers for decent wages and working conditions, the judge suddenly became interested in seeing to it that the letter of every law on the books was lived up to."

The strikers are continuing their picketing and awaiting a decision from the National Labor Board.

"The first and most important [of the precautions of Pius X] 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."—Pope Pius XI, *Forty Years After*.

ask you so. He is restless. Whatever effects him cannot but effect his neighbor of another race group. He wonders if the N. R. A. will be only a boomerang to him. He is thinking that under the present set-up his soul is slipping from him. What can we offer him?"

Speaking on the Papal encyclical, "Reconstruction of the Social Order," Rev. Cyprian Emanuel, O.F.M., cited some of the conditions and influences that have led to the present chaotic conditions and urged as cures the following: a living wage for all; a fixed maximum in hours of work; employment for the greatest possible number of people; profit sharing; opportunities for the property-less class to save and to rise to ownership; the occupational organization of society; a proper recognition of fundamental rights; the replacement of greed with responsibility; attention to the dictates of con-

(Continued on page 6, column 2)

The N R A and Profits

By HENRY J. FOLEY

The N. R. A. is the most intelligent and forward-looking effort made in generations to bring back prosperity. Every American worthy of the name will cooperate, by the carrying out of pledges, and by constructive suggestions.

President Roosevelt himself has stated that the N. R. A. is an experiment. It is possible for an experiment to fail because it does not go far enough, just as a surgeon may fail if he does not cut deeply enough to reach the seat of the disease.

The seat of disease in depression is the power to exploit, the power in the hands of industry to take the lion's share and to leave the crumbs to the workers; and the power of the land system to take without limit from the profits of industry and from the wages of the worker.

These measures would make the N. R. A. more completely effective:

1. In the case of each industry, the setting of fair wages, the setting of a fair price for the product, and of a fair return to capital and management.

2. The taking over by the Government of natural monopolies and of public service corporations, such as power companies. These have so thoroughly demonstrated their ability to over-ride every attempt at Government regulation, that any further attempts are only invitations to endless litigation.

3. Restraint upon the enthusiasm of the land system in the raising of "land values."

Regulation of Profits

There is just as much necessity for Government regulation of profits as for the setting of minimum wages. The unrestricted profits of industry have been the cause of minimum wages. If it be true that labor and capital are partners, the only logical course for government is to see that labor receives a fair share rather than a minimum wage.

Low wages and low prices would not produce a depression. Neither will high wages and high prices produce prosperity. The depression was caused by a combination of high prices with wages too low to purchase the high-priced goods. It was caused by the "spread," the huge rewards taken by industry. The "spread" would be the most profitable field for the attention of the N. R. A.

All through the depression the monopolies have waxed fat, not only in dividends, but in high salaries to executives, while workers were discharged, and a smaller force did the work at reduced wages. Railroad presidents whose companies were saved from bankruptcy only by enormous Government loans took salaries up to

Justice for Negroes

(Continued from page 5, column 4)

science, and acceptance of the teachings of the Church and the Encyclicals.

The Rev. Franklin Kennedy of Milwaukee, discussing the encyclicals on hours and wages, said that one may easily know the definite teaching of the Church on wages and hours of work. After citing these he said:

"That isn't all; the Church says: '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 occupation outside the domestic walls to the neglect of their own proper care and duties, particularly the education of their children.' Those words are as strong, as forceful as any Christ ever spoke. The Negro mother is not to be forced away from her family into a laundry, a hotel, a workshop, because her husband's wages are so pitifully small that he cannot provide a living for the family. That must not be! We must oppose it with all our force. Not my command that this practice be stopped—not the command of a Governor—not the command of a President—but the direct command that comes from Christ through His representative here on earth."

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

"The civil power is more than the mere guardian of law and order, and . . . must strive with all zeal 'to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realise public well-being and private prosperity.'"—Pope Pius XI, Forty Years After.

\$135,000 per annum for their success in management.

The real estate associations are already girding their loins for the profitable work of raising "land values." Land owners contribute absolutely nothing to production or prosperity. The land owner's work is to stand by and subtract "whatever the traffic will bear," adding his exactions to the costs of industry, forcing high prices and over-production, and taking from the workers for a place to live, resulting in the killing of consumption.

If the land owner is left unrestrained as now, and if the N. R. A. should bring about the employment of every worker in the country at high wages, the land owner will take the bulk of the wages as increased rent. He will also take the increased profits of industry. And a new depression will be inevitable.

All in a Day

(Continued from page 5, column 2)

sider to be the best way to work in a study club. Just take the Gospels, a newspaper, the Papal encyclicals, and get to work.

On the next column there is discussion of retail codes, a section of which bars "inaccurate advertising." This leads to another train of thought, as to how advertising is responsible for much misery today. Our Holy Father advocates thrift, but is it thrifty to be taken in by advertisements? Isn't there an element of greed in the desire to have, for instance, new linoleums, electric refrigerators, new radios, new cars? The poorest of the poor are taught to spend their money on these things when their actual subsistence is so insecure that they never know when they buy a thing on the instalment plan whether they are going to have a job six months hence so that they can continue paying for it. Why not a little more of the Franciscan ideal of holy poverty? Why not a little more disdain of the unnecessary of life? Food, clothing and shelter—these are necessities. And if we have these we can see our way clear to studying for a better social order by which we may obtain those other, we admit, delightful unnecessary.

When we talk of speculation, it isn't only the bankers on Wall Street who fall into that category. It is also every man who speculates in the future of his children by an avid desire to have what the other fellow has.

Of course, in this we are going against the N. R. A., which calls for faith and more buying. Why not faith and more charity—that is, giving to the poor to enable them to buy?

There is a great advertising campaign on now. Buy now because prices are going up. Owen D. Young, on page four of the *Times* says: "Capital which over-reaches for profits, labor which over-reaches for wages, or a public which over-reaches for bargains will all destroy each other. . . . There should be earnings enough to pay not only a living wage but a cultural wage. . . . Often behind an apparent bargain lurks a threat to somebody's savings, or somebody's labor, or to the buyer himself in a skimmed product."

* * *

Johnson says Ford is observing the code and as long as he does no steps will be taken. So the precedent has been set of one person holding out for rugged individualism. Not so good. But then I heard the other day of a bank president who told a friend of ours that he flew the blue eagle for business purposes and that anyone can get around the agreements who wanted to. That bank president is not only a rugged individualist but a hypocrite.

* * *

Thirty-five thousand miners are striking again in Pennsylvania. They call it a holiday now (sixteen were shot later in the day). The strike of the miners in Utah and New Mexico has been put in the news at last. It has been going on for weeks, with thousands out,

Negro Catholics Organize in Capitol

An organization meeting of the Federated Colored Catholics of America was held in Washington last month, when a constitution was adopted and officers elected.

It was stated that the object of the Federation shall be to bring about a closer union and better feeling among all Catholics; to advance the cause of all Catholic education throughout the Negro population; to seek to raise the general status of the Negro in the Church; and to stimulate Catholic Negroes to a larger participation in racial and civic affairs of the various communities and the whole country.

Dr. Thomas W. Turner, of Hampton, Va., was elected President. Other officers elected are: G. A. Henderson of Pittsburgh, First Vice-President; E. A. Clark, of this city, Second Vice-President; Bernard E. Squires, of Cleveland, Third Vice-President; Dr. W. P. Dickerson, of Newport News, Fourth Vice-President; H. M. Smith, of this city, Executive Secretary; William B. Bruce, of Philadelphia, Treasurer; Mrs. Sarah P. Kirby, of this city, Recording Secretary; Miss Marion Bruce, of Philadelphia, Assistant Secretary, and Benedict Smith, of Hermansville, Md., Sergeant-at-Arms.

It was voted to have as the official organ of the organization a quarterly publication known as *The Voice*, "Journal of Catholic Negro Opinion." Mrs. Helen L. Pinkett, of Philadelphia, was named editor.

wholesale arrests of hundreds, but the capitalist press has ignored it.

A white goods strike of 35,000 going on in and around New York. There is a silk strike of 60,000 workers in Paterson and Passaic, where the radical union, the National Textile Workers, is in command of the situation. Anne Burlak, the leader of the National Textile Workers' Union, refuses to sit down to arbitrate with Thomas McMahon, of the United Textile Workers, accusing him of selling out the workers. It is true that McMahon has sat with bankers and Chamber of Commerce officials more than he has sat with workers in recent years. It is true he is a member of the National Civic Federation, which the United Mine Workers (A. F. of L.) holds is an enemy of labor. The U. M. W. in its constitution forbids any member of its organization to be a member of the Federation. So how does McMahon, also A. F. of L., get that way?

Anne Burlak is apt to have the workers with her, because she is a fine, strapping young girl, blond-haired, rosy checked, looking like a Valkyrie as she marches at the head of her strikers. She led the Hunger Marchers down to Washington last year and wherever there is a strike she rushes to the fore. What she's really out for is a good time, otherwise she'd work with the established union and do some of the much-needed organizing work among the southern textile mills, for instance. But she prefers the obstructionist tactics of the Communist Party.

D. D.

Southern Workers Go "Slow Independent Way" Manufacturers Say

At the Boot and Shoe Manufacturing Industry code hearing on September 13th, J. T. Jarman, of the General Shoe Company of Nashville, Tenn., defended the wage differential of \$1.00 a week between the North and the South. The hot climate for four months of the year was the main cause for the demand. The heat is very enervating to southern workers, he stressed, making them from five to twenty per cent less effective than northern workers, and the southern workers need much less clothing, fuel and food than northern workers. After reviewing the many disadvantages accruing to southern manufacturers he said: "Why manufacture in the South?" and answered, in order to "give southern boys and girls their place in the sun."

At the conclusion of his statement, Father Haas, Labor Advisor of the industry, asked whether it might be pertinent to inquire if it were not malnutrition due to less food as admitted by Mr. Jarman, rather than the heat, which made the southern worker less effective compared to the northern worker. The audience was thrown into an uproar when Mr. Jarman replied:

"I wish you'd come down and see some of our people; just because I am skinny you must not judge southerners by myself."

He added that it was his Utopian dream "some day to have model factories in rural communities where southern workers could be permitted to have their own gardens and pigs and chickens to furnish subsistence."

[And that would make it all the easier to keep wages down. Editor's Comment.]

Small Factory Defended

R. P. Hazard, of the Hazard Shoe Company, of Gardiner, Maine, said that the "sweat shops and chisellers are not in the small towns, but in cities like Lowell, Lynn, Chelsea and Lawrence." He said that the management and workers live a common life in the small communities and that the expenditures for tangibles and intangibles of life are not so great as in the larger centers.

S. D. Nichols, of St. Louis, who owns a factory in Cookeville, Tenn., employing 98 workers in January and 289 today, also defended the small factory. He said the maximum wage paid to his workers in 1929 was 30 cents an hour for a ten hour day and 57 hour week, with 7 hours on Saturday. The minimum paid today was \$6.00 a week to females and \$7.00 to males and the mill was running two shifts a day. He also blamed the heat which "makes the workers the year around go that slow, independent way."

Some of the workers in the South, he said, can work from sun to sun and still have time to work a net of four hours a day in their gardens and about the house.

Letters from Our Readers

"Each new issue of THE CATHOLIC WORKER gives me added interest in your work. One of the blessings attached to the present difficult situation is the widespread desire that social justice rule in human relations. This desire becomes more and more articulate as time goes on. It is encouraging to see its promptings more generally operative—enheartening to know that men more commonly want to be just to one another. It is, as I think, more common to find men in agreement as to the general intent of justice than to find them in accord as to the means whereby the ends of justice may be achieved. Your paper, inspired by the Gospel and instructed by the Encyclicals of the Roman Pontiffs, is pointing the way to means and end. Your courage is as worthy of imitation as it is deserving of praise. May God bless your work."

REV. BARTHOLOMEW EUSTACE,
St. Joseph's Seminary, Dunwoodie,
Yonkers, N. Y.

"In reference to your article, 'Which Union,' in a late issue of THE CATHOLIC WORKER, will you permit me to say that the Needle Trades Industrial Union is undoubtedly a Communist organization. I could give you an account of how they influenced a number of the active members of the International Ladies' Garment Workers and started the dual union which has wrought such havoc in the industry. I make this explanation in order that you may know my attitude to the two unions. I quite agree that Catholics of any union should be actively interested to see that principles of justice should prevail.

"I cannot send you much news from Boston at this time. The dress industry is in a fever of unrest. Mr. Charles G. Wood, Federal Commissioner of Conciliation and Mediation has been lending his efforts to bring about some way of getting the workers into the shops and getting a living wage, pending the establishment of the code.

"Due to the NRA there is considerable activity along organization lines in the telephone operators, textile workers, boot and shoe workers. The raincoat workers are still out, though a number of the shops returned to work. A few of the larger shops are refusing to settle with the union and advertising for workers, stating that they have signed the blanket code and carry the Blue Eagle???"

JANE MARRA,
Boston.

"I have just finished reading your paper for the first time and could not do otherwise than write you this letter. First, let me state that I hope it will be possible to distribute this paper in my city, not only by mail, but at the doors of churches, as is the *Sunday Visitor*.

"I must confess that heretofore I have on several occasions read *The*

Daily Worker, while not believing much of its contents. It did seem to be a necessary evil to combat the capitalistic press of this country.

"I would like you to print something about my type of job, which is driving a taxicab. I know how much harm has been done to that by big business and a foolish press, and that many Italians and Jews are turning Communist on account of conditions in this work.

"I wish to state that drivers for the big companies have been working twelve to sixteen hours a day six days a week, many of them seven, for a bare living (\$7.00 to \$15.00 a week). Working on a commission basis entirely, getting 37½ to 39 per cent of the total money booked, out of which they have to pay back from 7 per cent to 15 per cent for gas, deduction of 5 per cent for being off one or more days sick, deduction of 5 per cent for low bookings, bookings under \$35.00 a week. I could keep this up longer, but will wait to see if you are interested before sending more. Would be pleased to serve you in any way possible. Best wishes and prayers for your success."

V. L. M., Chicago.

"I am delighted to see that THE CATHOLIC WORKER has expanded to twelve pages. From its beginning it has been a fine piece of work, well set up, well edited and full of living interest. In these difficult days, when the Catholic Church—led by the Pope—is trying to convince the working man that we can show him the road to economic salvation, as well as to his spiritual salvation, it is well that a paper like yours conveys these principles in a pleasing and popular way to those whom perhaps neither the Pope nor the hierarchy can possibly reach.

"Expressing my best wishes for the increasing success of THE CATHOLIC WORKER."

JAMES M. GILLIS, C.S.P.,
New York.

"Apropos of social justice: As I was purchasing a ticket at the Long Beach railroad station early in September, I overheard a young Irish girl telling her troubles to the railroad agent. How she had been hired as a domestic and after working for two months received only one month's pay and was let go. I spoke to the agent after she left and he says he hears many such complaints. Many families occupy one house or apartment down there for the summer months and they must have a domestic slave whom they usually quarter in the cellar and then do not scruple defrauding them of their wages. I regretted so not getting the girl's name and address to present her case to the Legal Aid. Just another good inspiration I let pass by the board. The agent also told me that during that very stormy week in August the railroad station

Christ In His Poor

(Continued from page 7, column 4)

ourselves as a poor man of our own time. And no matter what may be the prosperity of any particular day, O Jesus, Thy words are infallibly true—the poor we have always with us.

Certain groups, O Jesus, may organize and become powerful enough to secure justice or more than justice. But other groups are still unorganized, helpless, oppressed. Thy presence among us in the person of the poor will never fail for lack of representatives.

FIRST STATION

Jesus is Condemned to Death

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

R. In the person of Thy poor.

Today as two thousand years ago, O Jesus, Thou art being unjustly condemned to ignominy and torture, because Thy poor are so condemned. Millions of Christs are standing patiently before their oppressors while they are being forced into health-breaking, life-taking labor at wages that cannot meet a decent standard of living. And with the weakness of Pilate we wash our hands and say: "We are innocent of the blood of these just men."

If we do not see Christ—though we profess belief in Him—in the poor around us, would we have seen the Messiah in that blood-stained, thorn-crowned, bespittled Man before Pilate? If we are too weak to stand up for justice for God's poor, would we have been strong enough in Pilate's place to brook the angry mob, demanding the blood of Christ?

Our Father.
Hail Mary.

was occupied nightly by many poor domestics who were forced to sleep there because their cellar bedrooms were flooded from the heavy rains . . .

"And why are we so smug in our Catholicity to the exclusion of some 7,000,000 Negroes, who have no Christian affiliations at all. Father Gilliard in his book, 'The Catholic Church and the American Negro,' lists four external impediments to missionary work among them. Prejudice against the Church, discrimination, lack of priests and lack of funds.

"Discrimination! How dare we discriminate against any of God's creatures? If their intellectual progress has been stumped, are not we to blame largely? It took a Lincoln to remove their physical shackles, and Our Lord when He said, 'Feed My Sheep' meant not only the ninety-nine but the black one. . . .

"The NRA should set a maximum salary for big executives. It is these exorbitant sums that have been bleeding corporations and necessitating economies affecting the workers. Is it fair for the few to reap a harvest while the drudges receive nothing in comparison?"

GENEVIEVE HAWKINS,
New York.

Catholic Action School Discusses Social Justice

By JOSEPH BARNES BENNETT

The urgent need for a widespread renaissance of Catholic Action was the keynote of the evening sessions in the School of Catholic Action, held in St. Francis Xavier's Auditorium, New York City, during the week of August 28th to September 2d.

These scholarly lectures, conducted by such eminent Jesuits as Father Daniel A. Lord, Father LeBuffe, one of the editors of *America*, and Father Wisenburgh, were a veritable course of Apologetics, Church History and Theology, compressed into six short evenings.

Father Lord opened one of his discourses with the question, "Is the Church Great Today?" Then, in logical and comprehensive steps, he went on to show a great truth, the promulgation of which caused the publication of *THE CATHOLIC WORKER*, namely, that Catholic principles are the only satisfactory solution of the present-day economic and social problems.

In view of the fact that paganism is spreading so rapidly, it is no wonder that modern intellectuals and gnostics answer Father Lord's query with a negative.

"But their answer is fully justified," he said, "in view of the fact that the majority of Catholic lay people assume the 'let George do it' attitude." Judging Catholicism by the vast number in the Church who are indifferent, they naturally form the opinion that our holy religion is "slowly dying off," so to speak.

Miss Dorothy Willman, of Brooklyn and St. Louis, one of our lay women who has adopted Catholic Action heart and soul, accused the Church on earth of not living up to its name—it appears to be almost anything but militant. In the course of her lecture she went on to show what little effort it takes to produce great results. She told of a women's organization in St. Louis interested in world peace. Only a sprinkling of Catholics were members. When Miss Willman told them that the Church was most certainly interested in world peace, they were agreeably surprised. Many of them had pictured her as a close ally of Mars. The result of Miss Willman's words was a beautiful Catholic Peace Pageant, presented by young men and women students. Who knows how many were enlightened thereby?

Miss Willman went on to say that *THE CATHOLIC WORKER* is doing an admirable work in spreading Catholic Action. Copies of the paper had been distributed earlier in the day to all who attended the school, and it was tendered a hearty and enthusiastic reception.

The editor, Miss Day, told more of the paper at one of the day sessions, and commenting upon her message, Miss Willman declared:

"The pages of *THE CATHOLIC WORKER*, filled with interesting and well-written paragraphs, are distributed throughout the country among the working and industrial classes most needing enlightenment on Catholic principles. It is a veritable trumpet call to Catholic Action."

Newman Clubs

(Continued from page 1 column 1)

from the parishes on the work being done, and guard the religious welfare of the children in the public schools themselves by his authority and knowledge of the situation."

It is not an answer to say, as many priests do, continued Father Corbett, that all Catholic children should be in Catholic schools. Obviously, the Catholic schools could not begin to accommodate them all. But we have weekly instruction classes for children in the public elementary school, and there is no reason, he contends, why the work of the parishes should stop there; religious instruction should be related with the other subjects taught the children, to offset the evil effects of non-religious or anti-religious teaching given them, especially in such subjects as biology, history and economics.

"I would insist," he said, "that each child in the upper classes of the public high schools get a copy of the four great Papal Encyclicals—the one on marriage, that on education and the two on labor and social justice, each of which may be obtained for ten cents from the Paulist Press—and be instructed in the meaning and implications of them. And Catholic children should be supplied with examination outlines, especially in history, which show the Church in its true light in relation to civilization, in place of the decidedly Protestant outlines now used by most of the children with the tacit consent of their teachers."

I asked Father Corbett if any parishes provided such religious training for public high school children.

"Well," he replied, "when Bishop Kearney was pastor up at St. Francis Xavier's Church here in the Bronx he was an active and effective worker in this cause. And Father Strugnell at St. Thomas Aquinas' Church has a list of all the children in his parish attending

public schools and sees that they receive regular instruction. There is a Father Edward J. Donovan, too, of St. Aloysius Church, out in Great Neck, Long Island, who has worked out these suggestions with great success. As for the others—I don't want to make any sweeping statements, but there was a letter in the *Brooklyn Tablet* not so long ago asking about parish study clubs or instruction classes for public school children. And there wasn't a single answer."

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

One of our friends brought in some men's shirts and two pairs of shoes, all of which were immediately given to other friends who were in need.

We ask any of our readers who have winter coats or men's or women's shoes to send them in to the office. Men's shoes are more necessary than anything else.

NOTICE

A tea for the benefit of *THE CATHOLIC WORKER* will be given on Saturday afternoon, October 21st, from four to six, at the office of the paper, 436 East 15th Street. Admission 25 cents. Cups and spoons will be gratefully accepted in lieu of the admission fee.

* * *

The next Round Table Discussion under the auspices of Peter Maurin, a contributor of *THE CATHOLIC WORKER*, will be held on Sunday afternoon, October 22d, at 2 p. m., at the Manhattan Lyceum, 66 East Fourth Street, New York City. The special purpose of this meeting will be the planning of ways and means of preventing and protesting evictions of the unemployed. All are invited. Admission free.

"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."—Pope Pius XI, *Forty Years After*.

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Reassurance to Our Advertisers

Due to the advertisement appearing in last month's *CATHOLIC WORKER* (perhaps) requesting part time jobs for its editors, one of the editors obtained a temporary job for three or four weeks which will help pay next month's printing bill. The other editor assures job-offers that she is not in line for any work this coming month since she has to help the Fifteenth Street Neighborhood Council move furniture, take care of the office, make up and distribute the paper, receive callers, feed and care for the office's daughter and so forth.

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