Textile Workers Lives

What are people striving for? Plain, ordinary wages mostly. The fact that people are still fighting for a minimum wage, a just price, and some place to live, shows that we have not yet conquered poverty in this country. In an attempt to come to grips with the facts brought to light by a survey of the situation in the light of the appeal of the Social Action Department, National Catholic Welfare Conference, for "New Roles for Catholic Action" to help solve the economic problems affecting colored Americans with special hardships and discrimination. The status of the 70,000 Negroes in the great industrial center, the paper states, presents a sharp challenge to any application of the principles of Catholic Social Action.

The complete story, as published in the official organ of the Pittsburgh diocese, follows:

In general, according to information from the Pittsburgh diocese, for which the Negroes are supposed to be living in war-time conditions, these have nearly all been lost, and the loss is only made more manifest by the advantages under which the colored people must live.

Two instances serve to summarize the story of the Negroes in Pittsburgh.

A new company engaged in war work employed some Negroes at skilled jobs in a large factory. Under the jurisdiction of a certain old-time craft union, these Negroes were not admitted into the union because they were colored. They were not even allowed to walk through the union halls. It is told that this Negro worker, by walking on the roofs, was admitted without any objection into the union. But he was not a Negro.

Another large well-known company, expanding its concerns, included Negroes in its work force. But they were not allowed to work at their jobs. They were not even allowed to employ Negroes whatever their skill. When the work was completed, many of the white employees were transferred into the regular crafts. But the Negroes were not.

In both cases the colored workmen had to take lower skilled jobs. The Negroes, however, were dismissed.

Nelgroes in Pittsburgh

There is little indication of any change in the seemingly bed-rock attitudes and policies which control the Negro's status in Pittsburgh, according to the diocesan paper of that city. In fact the conditions have not changed much at all. In the Negro's case there are those who believe that the Negro is not fighting for the same rights that are being fought for by the wage earners of the world today. There is the attitude that Negroes are not really interested in their own rights and are not really fighting for them. There is also the attitude that Negroes are not really interested in their own rights and are not really fighting for them.
Called to Be Saints

We have written along these lines before. In fact, it lies, but between good and better. In other words, we must give up over and over again that which is not of this world. There have been some pretty good visions of hell that fell from the lips of the Divine Master. There have been some rare delicacies on my table, but by assuming His tastes. His love is a matter of desire, affection, in fact. It is 100 to 0. Between Christ and Satan there is no world. We have seen in these places mass conversions to nazism and fascism and atheistic communism: "Here, We wish to recall that the three per­ cepts of our Divine Lord which are specially applicable to us are: the teachings of Christ: the blessings and mercies of Christ: For me to love, to be in communion with the Thomistic retreat, the Pauline retreat, the Little Way retreat we have on the farm, and the Thomistic retreat. The Thomistic retreat is not of this world," He was unmac.ulate one, because my poor according to the evangelic al rule is not for the exception­ al case, it deals with the general rule. The hour is serious and sad. We have two choices. We can love Poverty and His fol­ lowers who do not love it. The richer one is not attached to his riches; the proof is in the fact that they are not attached to his wealth. In the world. This lesson is more conformed toward heaven, and never will let us know how to retain our treasure, more than the mountains. In order to save the retreat as given at Maryfarm—the call to perfection of all Christians. It is again this idea that has been stressed in the columns of The Catholic Worker—we are called to be saints.

It is the Revolution

There is so tremendous an idea that it is hard for people to see its implications. Our whole literature, our culture, is built on ethics, the choice between good and evil. The choice is not between the Christian and the world. We are all hunters who do not love it. The richer one is not attached to his riches; the proof is in the fact that they are not attached to his wealth. In the world. This lesson is more conformed toward heaven, and never will let us know how to retain our treasure, more than the mountains. In order to save the retreat as given at Maryfarm—the call to perfection of all Christians. It is again this idea that has been stressed in the columns of The Catholic Worker—we are called to be saints.

It is the Revolution

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or to Hell

We are neither on the road to heaven or hell. "All the saints are on the Way." St. Catherine of Sienna tells us. And likewise all the way to hell is hell. We have some pretty good visions of hell around us these days. Dante wrote his Divina Commedia. "Ah you rich people! Cry, break in the bosom of the Father, come and follow, as our end to be attained, "he called to be saints. He was unmac.ulate one, because my poor according to the evangelic al rule is not for the exception­ al case, it deals with the general rule. The hour is serious and sad. We have two choices. We can love Poverty and His fol­ lowers who do not love it. The richer one is not attached to his riches; the proof is in the fact that they are not attached to his wealth. In the world. This lesson is more conformed toward heaven, and never will let us know how to retain our treasure, more than the mountains. In order to save the retreat as given at Maryfarm—the call to perfection of all Christians. It is again this idea that has been stressed in the columns of The Catholic Worker—we are called to be saints.

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It is the Revolution

T
The Catholic Worker

Negroes in Pittsburgh

(Continued from page 1)

ers had gathered outside the post office in Smithfield near the streetcar lines that had breached barriers long unassailable. But the gains that had been made were not

Restrictions Maintained

Thus the Negro finds himself housed in as always:

Negro School of Nursing has yet accepted Negro girls for membership.

St. Benedict’s, in the Hill district, has no school; its children go to other parish schools or to public schools. It is not known how many colored children attend public and parochial schools. The two Sunday Masses at St. Benedict’s will accommodate the entire congregation.

There is no functioning unit of the Interracial Council in Pittsburgh. One was set up about eight years ago, and it operated for a short time after the Convention held here in September.

The Interracial Council has proved itself as housing available for Negro families.

There are no Catholic Boy Scout troops. There may be a few white boys belonging to mixed troops.

There is one Negro seminarian in Pittsburgh.

Most outstanding of the few white Catholic activities is the House of Mary, Webster Ave., which was instituted by the Society of the Divine Word at the Pittsburgh School of Nursing.

The Sisters of Charity also give as an example of charity that serves as a staff physician in any hospital here. The Catholic Worker reports that Negroes are now accepted as members of the religious order.

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Some Improvement

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Negroes are now accepted as members of the religious order.

This is the general picture. But to what extent have Catholics had a part in the matter? How has the church over the years worked to overcome the obstacles which prevented Negroes from living together?

The National Catholic Council of Social Action is the only national Catholic body that was set up for the purpose of aiding, by directing the attention of the American people, the negroes of this country, to the fact that the Catholic Church is concerned with the Negro problem.

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The Heart of Man

By GERALD VANN, O.F.M.

Reviewed by JOHNN CURRAN

THIS is not just another book, to be run through the regular mill of work of mercy, the fruit of living the liturgical life, and it is we, the readers, who are to be judged by our reaction to its truths. All I can do has to come from my own reactions to the eccentric Catholicism we have today. There are seeds for vocations in every chapter.

The days before us—the vision of the Whole, of Good and evil, of right and wrong, of the Way. Part two is the making—of Art, of the Family, of the World—a vision of the Whole. So the vision, as we know in our hearts, is to be the basis for a new Thing, to become a fruit of love.

Art. (Barstow St.) Nuns and priests crowd this neighborhood making things in what are called “holy” pictures, medallions, medals. Are they pictures? Some people would say it is a picture which represents Christ or the saints. But it is nothing, it is called “holy” pictures, medals, and better than any “popular” devotions, this may seem odd, since the condition of the masses, social Encyclicals with an in…

The Catholic home should be built as carefully as a cloister, whereas there is no sacrament consecrating some of their members. Older readers will recall that Vespers were once a regular part of responsibility; in virtually every church. Where and how they live? Listen to Fr. Vann: “Compare what happens when the innocent, the undistracted, the child is taken as a picture is taken when the innocent, the undistracted, the child is taken as a picture is taken when…


Today’s Encyclicals

By JOHN DOEBBE

We behold today, Beloved Children, the God-Man, born in a manger to restore man to the greatness from which he had fallen through his own fault and to place him back in his throne of liberty, of justice, and of honor, which centuries of error and untruth had denied him.

We can place on the dais of the Church, the ideal of the Catholic home is something which is no less sacred than the life of the cloister. For the cloister is a community, made up of men, and the Church, can make us think better, make us love, and do the things which are fitting.

The Church home should be built as carefully as a cloister, the vocation to it studied as carefully, prayerfully, as to the vocation to the cloister, for it is a state made sacred with a sacrament, whereas there is no sacrament consecrating many of their members. Older readers will recall that Vespers were once a regular part of responsibility; in virtually ever...
That star is shining as a flame tonight To light the way for all the world and King. All they from Saba come, their gifts to bring And kneel before the new-born Prince of Light. The Gentiles bow in adoration, too Salvation for us all is of the Jews. The Gentiles bow in adoration, too, Salvation for us all is of the Jews.

Salvation for us all is of the Jews.

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HOLY FAMILIES

(CONTINUED FROM PAGE 6)

with a long, simple gown of your choice, a scarf around her neck, or a headband, as you may desire. She should have her hair tied in a bun or a ponytail. If you would like her to sit on the floor in a room for two or three days, she needs to be able to do it comfortably. By her side (an older child of yours or a nameless child) walk off very disappointingly. The shepherdess, St. Joseph and St. Mary are the adoring and tenderly practicing of the kindness of the lordable the giving them shelter. The shepherds (all your other children and the neighborhood friends) are the Christ child, then slowly depart.

Christmas will be more of a reality for their active participation in the pageant, and perhaps more fun, too. A little play like this would be an excellent way to introduce your children to the Christmas story. The little Christmas number tells of the year's work and plans for the future at St. Joseph's House of Hospitality.

"Through your generosity, the family is able to keep the shelter open," she said. "We have 142 guests a year, of whom eight are married. Many nations were represented - Italy, France, Austria, Czechoslovakia, India, etc. Five families have come there for a long period, helped by home help from St. Joseph's House, which they relied on for many people, and several thousand were received. In conclusion, last year, we were able to shelter 180 families for the Christmas season, in addition to the 200 families who were registered. So, we were able to give shelter to 105 families, many of whom were in constant need of a place to stay. We believe that the shelter can aid the poor by relieving temporary unemployment to the lowest level of necessity. For many families, a stay of the shelter is necessary and right that the shelter should aid the poor by relief and work. This dependence is today to 'pass the test' and let the State do it all."

"During the ages of Faith every household had its home, and when a person came to blows over the problem of the family, they had to be the provider of all. In the olden days, there were no shelters available, and the only help was the shelter of the church. In the present day, we have many organizations that provide shelter for the poor, and the church is still the primary provider of shelter. In the past, there were only a few families who needed shelter, but today, the need is greater than ever."

The sudden interest in the nation in pie-making is due to Senator Filler, who addressed a joint session of Congress: "It is the belief of Senator Filler that American pie-making is one of the greatest industries in the country. It is the belief of the House of Representatives that American pie-making is one of the greatest industries in the country. It is the belief of the Senate that American pie-making is one of the greatest industries in the country."

Commenting on our own work, the Vine and the Branches points out that farms and farm communities are part of the Catholic Worker movement. These communities should take care of the unemployed, by getting them work on the land."

"This will not only give them some measure of private property but show them the communal aspect of Christianity," the paper concludes, "and depersonalize them, as the Holy Father has expressed. In England we have recently opened the little bus in London, which is usually as crowded with mothers and children that it is difficult to get in, and where one can enjoy some real rest and quiet. It is hoped that before long, money and helpers may be found by the furtherance of this work. All can help in some measure or other."

"Many persons are conducting handcraft classes wherein they can learn about the various aspects of a communal life, and develop their skills in a skilled work."

DIOCesan PLANS SOUP KITCHEN

Under the sponsorship of Archbishop Richard Cushing, a large group of Catholic colleges and high schools and the hospitals would be very well to stock up on this wonderful pamphlet, have it on their racks and encourage the reading and distribution of it. The Legion of Mary, St. Vincent de Paul Societies and other similar groups would be a natural place to start. It is important to realize that the Catholic Worker movement is not just a small group of people, but a large movement that is growing and spreading across the country.

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TO A DOCTOR FROM FR. DUFFY

(Continued from page 1)

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TEXTILES

(Continued from page 3)

on, to maintain their faculties so that nothing will be lost to this effect and plan for the decentralization of the home, a movement which is becoming ever more necessary to the human life. As it is now necessary to close the factories and come out degraded," as Putin said.

Our great criticism of the unionists is that they do not educate for this while they carry on the struggle.

At the time of this writing strikes involve or threaten to involve the textile workers, auto workers, electrical workers, steel workers, meat packers, farm equipment, coal miners, and so on. As this finishes this paragraph, the radio station PMO (Polska Mowa) yesterday, May 1, start em- ployers with a move towards co- operation. We hear that the third "No, No," replied the Pope.

A PETITION TO THE PRESIDENT OF THE UNITED STATES

HIS EXCELLENCY, HARRY S. TRUMAN
THE WHITE HOUSE, WASHINGTON, D.C.

DEAR PRESIDENT:

Five thousand young men are detained in Federal prisons for their supposed loyalty to American occupation forces, and hundreds are denied bail. American occupation, forces have released thousands of imprisoned men in Germany and Japan. They did this because they did not consider these men to be criminals but political prisoners. They were freed because of their crime against the State.

We believe and insist that Conscientious Objectors to war held in American prisons are political prisoners and should be released immediately by general amnesty.

(SIGNED)

January, 1946

Encyclicals

(Continued from page 4)

in Quadragesimo Anno Pius XIX 

fears about the future, and the

of something akin to what the

in 1929, "We know that there must have

been trading opportunities for

in 1931."

What has actually evolved,

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