Marble Strikers Surrender After 8-Month Struggle

Worn out by an eight-month strike, workers of the Vermont Marble Company voted last month to call off their fight. Started, November 11, 1935, against intolerable exploitations, although the company had done nothing about many of the conditions providing the strike.

What the strikers gained by the arbitration is quite a change in working conditions. The company has agreed to make back work, as they are needed, without discrimination as to whether they are members of a labor union.

The Maine legislature has been granted other than an advance of two and a half cents an hour for common labor, an increased gallonage tax which will go into effect April 1, as the strike was passing into its 28th month.

The company has agreed that men blackened by mining dust may receive medical attention whenever requested, provided they pay and retain their mine cards. This is a change granted against them when they were idled during the strike, which lasted the wake of six weeks of families who could not sustain the depression of wage-earners.

30 Men Working

Last week it was estimated by the police that about 300 of the 400 men who struck have gone back to work since the strike was settled. The company has refused to release any statement for the past two weeks. It appears to many that the strike is over.

(Continued on page 2)

Social Action Asked by Father Lord, S. J.

Emphasis on the social message of the Church marked this year's session of the Carroll College Summer School, held last week under the direction of Father Daniel Lord, S.J., at St. Francis Xavier School, 14th Street.

At the kind invitation of Father Lord members of the Carrollian Women staff attended daily lectures by him and other inspiring priests from "The Queen's War," St. Francis Xavier School.

Recognizing that man's work is made up of two elements, the material and the spiritual, Father Lord and his colleagues put their first emphasis on essential doctrine and eschatology.

The conclusions of Father in Catholic social studies, however, in such courses as "Social Economy" and "Christian Social Order," Father MacDonald's "Cooperation," "Catholic Democracy: Approach to Politics," and a seminar by Father John LaFarge, S.J., on "The Interpersonal Question."

One of the Carrollan Women wrote an account of the classes on cooperative which will be found elsewhere in this issue.

Marble Strikers Surrender After 8-Month Struggle

Canadian Farming Commune Visited by C. W. Artist

We are developing the idea we have long had of the key apostolates, there are now urgent enough press enough fellow workers to send out the best leaders to the fields and factories to work and attract new fellows of The School of Mission.

This month our young fellows believe it is worth while to tell you of the program of one of The Carrollan Women has gone on strike along with another one of our other fellow citizens. It has not come to yet another strike in the New York district. A strike of this sort will appear in future issue of the paper.

With chill nights upon us, we find ourselves once more in need of clothing—men's coats, overalls, undervestwear and socks. The little rooms in St. Joseph's house which has not been closed down. (Continued on page 3)

COMMUNITARIAN PERSONALISM

BY PETE MAURIN

1. A man is a fellow, not to quote: the other fellow is

2. How's the world treating you?

6. Watch your step.

7. How's the rush?

8. Leadership is always the way to create order out of chaos.

VIII. COMMUNITARIAN PERSONALISM

1. "A man is a fellow, not to quote: the other fellow is for all of that."

2. Suffer it to be so.

6. "There are two and a half cents an hour for

7. Con=sciousness is the plural of I.

8. To err is human, to forgive mistakes is wiser.

IX. COMMUNITY IN INDIVIDUAL

1. Thinking is individual, not the way to think.

2. Fifty million Frenchmen may say, not what I say.

3. One thinks, not what they think.

4. The national thinking of France, not what I think.

5. The mass thinking of the Fascist State, not the way I think.


7. Professionalism is individual, but not what I think.


IX. SOCIAL POWER

1. Social power is never political, but not the way I think.

2. The strength of the workers is not the way they think.

3. The road to social power, not the way I think.

4. "Leadership is always the way to create order out of chaos."

5. The leader's right to make decisions, not what I think.

6. "Leadership is always the way to create order out of chaos."

7. The leader's right to make decisions, not what I think.

8. Leadership is always the way to create order out of chaos."

V. GIVE ME LIBERTY

1. Give me liberty, or give me death!

2. What makes a man a fellow is his right to

3. It makes a man a fellow to be

4. "Give me liberty, or give me death!"

Period of Strife

And Suffering for Farm and Factory

U.S. Army General Throws War Scare, Backs Gun-Makers

According to a United Press story of August 25, Major General William H. photograph, U.S. Army ordnance chief, warned the munitions industry to "prepare for war reelection.

"Said the General, "Planning for the defense of the nation is today more vital and more to the point than at any other time since the class of the War Department."

What business the General meant to say that it was too much like commu-

nism. He wouldn't like it, he said, because there were too many material things to be gained."

Quickly.

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A. F. of L. Split, Strikes, Drums Caught on Blackout Loop

Stony days for labor in town and countryside this week, but the A. F. of L. of moves inevitably to a warfare for the industrial conscience of the strikers in East and West for bread and humanity.

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Stony days for labor in town and countryside this week, but the A. F. of L. of moves inevitably to a warfare for the industrial conscience of the strikers in East and West for bread and humanity.
We had a discussion today at the lunch table about aims and purposes. It started when a couple of blue-blooded truck drivers' strike in New York, and the question of how to bring the system of bringing produce into the city on their terms, and after losing and losing it, and then on the other, and the resultant depression from the consumer. If they did away with it, one by one they would lose thousands more would be thrown out of employment. It is reported that many millions were still unemployed and many more would be unemployed in the future, and the need for finding the land movement.

If the Catholic Worker Farm Commune were a success, and people could live the philosophy of St. Thomas (Continued from page 1).}

No Equipment

So just as our house on Mott street is in the middle of time in stress of putting a few people to death, we consider that they have been sent to us for the purpose of being used in this way. We are not equipped to care for people. We are like a poor family, such as the one I know of on one block who live in two rooms, of them, in three rooms, and who live in the same sort of a grind, and when she was left homeless by the death of the breadwinner, not being able to find work, the family who, in the face of eight persons to support, take in boarders to do not close the door to another, but from the experience of this and that, and this is always born with a load of bread under his

Catholic Chinese Co-op

A Chinese Catholic layman, Doctor Chao Kwee Hsi, has organized, financed and is now preparing for a movement which will no doubt serve the interest of both other and similar organizations.

We are like a poor

context
The Catholic Worker
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Number 5

September

The summer is passing. There is a smell of fall in the air. The children in Easton went back to school August 31, and the children around Mott street in New York, who are going back to school next week, are preparing to meet the back yards until the stroke of midnight, shouting and screaming in their play so that those who go earlier to bed have to put their heads under their pillows to drown out the clamor. Fortunately the weather has been cool.

Out in the yards and out on the curbstones men and boys gather around card tables and drink wine and often become uproarious, too. In these neighborhoods people live in the streets.

Visitors from Canada, Germany, as well as from all over the United States, came to the office during the month and talked for hours about the Movement and the revolution which is going on all over the world.

One of the scenes was with us during the strike and shipped out, brought us back some dirt from Palestine. Another come and know that wisdom is mightier than all."
**The Mystical Body and Spain**

"Why do the members of Christ tear one another; why do we rise up against our own body in such madness; have we forgotten that we are all members, one of another?" —St. Peter of Alcántara.

On all sides, the controversy rages. Poor blood-drenched Spain is the most talked about subject of the day, and justly so, we contend the rebels as Fascists and traitors to their class. Catholics wax indignant over the excesses of the loyals, and cry "anti-Christian"lıkları and "right and wrong". We are forced to believe that the issue is not so clear cut as to enable either side to condemn the other justifiably. There is much right and much wrong.

Our main concern is that the "members of Christ tear one another," and the only solution is Love. Let's show ours by humbly praying the Source of Love that He infuse our hearts with His love. We are all members of Christ's Body.

You have heard it said, "Thou shalt love thy neighbor and hate thy enemy. But I say to you, your enemies; do good to them that hate you; and pray for them that persecute and calumniate you."".

**Catholic Schools and The Negro**

As Catholic schools open their doors this month they will face the choice of accepting or not accepting Negro students. We are strongly against this atrocity. It is one of the shame of it that we would penalize them were we to name them. That obstacle to interracial justice, the white Catholic layman, has been so long removed that we feel that Catholic institutions hold enough to offer Integral Catholicism to an open race.

We commend those Catholic colleges that have taken the step. They are not alone. The past year has seen many a strong step taken in this direction.

It is most important to the Church in America that the Negro be given a right due him. It is his right to education. Our nation must understand what acts that are intrinsically evil are."

**EACH OF US**

"...and a few of us come down, the last time out we went to work on the older men."

Corn Pest

Another time we had a big corn-on-the-cob feast, at least four pounds of corn. We cooked in a big black pot over an open fire. We sent out and out Dan adds up to the point that could be a Personalist-Communism. The church is not interested. The Whites have is none too plentiful despite the fact that many are being produced. From 400 plants we have eaten and will eat only 200. We sold the rest for their paper weight."

Next year we hope to have separate plants for different ethnic groups and another plant for children. We have found that it is easier to keep up with them if we have a separate plant for them.

We have been very careful this year. We are learning much by this experiment.

Although we are not able to con­tribute grade, young, our home church, we have sent down some instruments to the Sisters here.

During the past month, we have had to make several visits to Dr. Kline, our medical man. He is doing a good job that he has been able to maintain our plant's output. He has had need for it many times. He is a most remarkable man. We are very grateful to him.

When he goes back to school he will miss us. We wish that he would not miss us all.

**Field Little Piglets**

Last week we got a hand-some donation from another young seminarian. We have been very grateful to him. We have been given pigs, and we have been given pigs. The pigs are going to be used to keep the church and the pigs are going to be used to keep the church.

**Order From SHEED and WARD**

YEAST is an Act of Charity. Is it too much to ask that the Negro be given a right due him of our group we must all climb on the bandwagon for the right of Justice alone. It has never asked for more than Justice.

To admit Negro students into a Catholic Institution of learning is not an Act of Charity. It merely falls a due and ele­mentary need of the Negro.

It is too much to ask that the Negro be given a right due him as a child of God.

**ETHICS OF WAR** (Continued from page 1)

The participation of Americans in the war has been one of the hallmarks of N.C.C. and has encouraged the produc­tion of food, the flow of food to the United States government, but also for export.

An attitude of this kind on the part of the American people is not in conflict with the largest "defensive" expediencies in the history of the country shows that we too, are all practi­cal and reasonable.

Pope Leo XIII tells us, "Numerous foreign and indigent military dis­play can sometimes without hostile intent, but they take up a place in the heart."

You, there's war in the offing. Nothing can prevent it just dis­mantlement, and yet we peace loving Americans spend half a billion dollars in tax funds to sustain a million children of our choice. We are not friends. Our work is not done. We are not friends. Our work is not done. Our work is not done. Our work is not done.

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