

THE
Catholic
LABOR SCHOOL

COMMON SENSE IN ACTION



By

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The Catholic Labor School

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Fifty years ago a truly great Sovereign Pontiff, Leo XIII, wrote an immortal message to the world. Had his words been heeded, today we would be a happy people. At best his Encyclical received but a half-hearted acceptance.

This little pamphlet is offered to the public at this time as a tiny contribution in the celebration of the Golden Jubilee of the illustrious papal document, "On the Condition of the Working Class." It suggests a practical plan to put into practice the principles that were so dear to the hearts of Leo XIII and his worthy successors, Pius XI and Pius XII.

There Is a Storm Brewing!

The man-on-the-street will soon come into his own. Each day brings him closer to his rightful place in American life. The trend of events display a warning sign to the nation. The working class is climbing into the saddle. It may not be long before the reins of government are in their hands.

This booklet is written for the man-on-the-street, the man who works with his hands for a living. In our humble judgment, the men and women who are destined to rule America are those who now sweat in the shops and offices, those who toil amidst the clatter of tools and the ceaseless drone of dynamos and engines. By their numbers alone these modern hewers of wood and drawers of water will one day tip the scales of the social order to an even balance or below the level. Where will those scales finally rest?

There seems to be but two possibilities. On the one side is the pressure of Socialism, bearing down, endeavoring to load the pan of Labor with an unjust weight. Socialism would throw the scales out of line under the mistaken notion of doing justice to the workers. On the other side stands the Catholic Church and her doctrines of social justice.

American labor, sooner or later, gradually or suddenly, will some day make a choice between

the two. At present, great numbers of men and women in the working world have Socialist leanings. Some have been inoculated with the poison-germ of Marxism and are feverishly active in spreading the disease. Others are under its influence and are wholly unconscious of their affliction. The symptoms, however, can be seen when put to a diagnosis. Christian workingmen, in general, have but a vague notion of the social teachings of the Church and as yet are hardly aware of the responsibilities that are theirs or the part that they must play in the reconstruction of the Social Order of America.

Later on the sentiments of these various groups will crystallize. There will come a great conflict of opinion. There will be a clash of intellects and wills between the leaders of these two systems of thought—that of Socialism and that of the Catholic Church. Which side will win? Who will shape the social thought of America for future ages? Bluntly, the answer is this: “The side that can educate the greatest number of influential workers in the shortest time is the side that will prevail.”

At present we do not propose to portray the evils of Socialism and refute its errors. We hope in these few pages to offer to the Catholic workman, and others of good will, a plan and a proposal that will save American labor from the shackles of Socialism. The rest depends upon them.

The Picture in the Background

The great weakness, the fundamental defect of the American labor movement in the past has been a lack of what we like to call a *philosophy of labor*. Great masses of the workers have shunned the siren call of the Communists and the Socialists, but have never formulated for themselves a *labor code* to guide their actions. Theoretically, the Church has never failed to supply the principles for a sound labor movement. In practice, however, we have been woefully late in bringing the social doctrine of Christ down to the level and into the midst of the workers.

The ordinary working person has been so busy just trying to make a living that he or she has had very little time to philosophize about the situation. Our leaders of labor, particularly the union leaders, have been so engaged in battling the unjust advantages of the high-powered employer, and so occupied in wresting even elementary claims of justice from the legislators, that they, too, have been left without the training needed for the fuller leadership of social action.

As the critics of the trade unions rant and rave about the abuses of labor today, they should pause from time to time and point the finger of scorn at those who are responsible, much more than the workmen, for the rise of unsound conditions.

A New Day

But let us live now and let live. Let the dead past bury its dead. We are in a new era. There is the dawn of a new day. The Encyclicals of Popes Leo XIII and Pius XI are in the hands of hundreds of thousands. Collective bargaining has been assured by law. The money-makers and the money changers have seen the bottom fall out of their money-bags. They have been brought face to face with the fact that "Liberalism" or old-style "Rugged Individualism," or whatever you wish to call their policy, has ended in utter failure. A new order must come in America if we are to survive.

That new order must be built on the bedrock principle of the Creatorship of God and the dignity of the human individual. Equality of nature, and not the pre-empted privileges of social caste, must be the basis for it.

Co-operation Without Coercion

Management will meet with Labor and in a decent, human way discuss their mutual problems. It will not be the meeting of the master with his slave; the lord with his serf. The distinctions of class and class will still remain. Wealth and property must still be the legitimate objectives of individual enterprise. But the laboring man, strengthened by a new power for bargaining in the unity of

common purposes, will have an instrument of defense to offset the advantages that accumulated wealth has too long enjoyed.

The *ideal* of such meetings between Management and Labor will be based on the principles of Christian Social teachings. It will be a meeting of the representatives of two great sectors of human society, each aware that they depend one upon the other, each recognizing the responsibilities of its own class and respecting the rights of the other.

When that day comes how will Labor come to the meeting? Will she be represented by men who look upon the employer as a natural enemy, by men whose hearts are in a constant groove of hatred for the employing class, and whose minds are filled with subtle concepts of class-conflict? Or will she be represented by men who have learned the fundamental principles of right and justice as taught by the Master in the Sermon on the Mount, whose hearts are controlled by the dictates of the Ten Commandments with their eternal sanctions, by men whose minds have been refreshed by the age-old principles of social justice as laid down by those truly great champions of the poor and the worker—the Popes Leo XIII, Pius XI and Pius XII?

The answers to those questions, we are convinced, will depend to a great extent upon the re-

sponse that the Catholic workmen give to the latest movement inaugurated for their benefit—the Catholic Labor School.

What Is the Catholic Labor School?

The Catholic Labor School is nothing more than a definite answer to the call of His Holiness, Pius XI, that the Catholic workman train himself for his life-work—*his life-work of being a workman*. Too long has the Catholic workman submitted himself to the chill materialism of a pagan atmosphere, too long has he been content to be considered *just a workman* and nothing else. A man is no less a man because he works with his hands; he has been made to the image of the same God Who created his employer or his professional neighbor. He has the same eternal destiny. He has been baptized in the same Holy Ghost, his sins are forgiven by the same words of absolution and he is fed by the same Body and Blood of the same Redeemer. The life he lives and the work he does has been sanctified by the Example of the greatest Personality in all human history—Christ the Carpenter. It is time for the Catholic worker to arise—not in revolt, not in the senseless spirit of venom and revenge,—but in a great, soul-stirring challenge to himself and to his fellow-workers. He must assert himself; lay claim to the heritage that is his by nature and proclaim himself free of the fetters of ignorance and indolence and listless

strivings. He must recognize his own worth; become conscious of the value that God Himself has put upon his life's work. Twelve fishermen and laborers once rebuilt the world. Certainly twelve million can restore it.

The Catholic Labor School is the springboard of Catholic Action for the workman. It offers an opportunity to the rank and file to become an informed, active, morally sound group of men and women who can take their place and think and act in the work-a-day world as intelligent, wide-awake human beings. It gives to the leaders of labor, and to the potential leaders of the future, a chance to know the sound doctrines upon which a true social order must be built. At the same time the opportunity to improve their own power of leadership among their fellow workers is greatly enlarged. By discussion and direct teaching the best way of applying the doctrines of the Church to every day problems is presented through the workers themselves. An honest, self-sacrificing, determined effort on the part of Catholic workers, non-union as well as union, to build a great reservoir of truth is a debt that the Catholic working classes owe to America and the American labor movement. We can be saved only by the doctrines of Christ. There is only one way that those teachings can reach the masses—through the workers in the shops, factories, offices. The *apostolate* of the layman—the hope of the Church and the nation.

To take an active part in building up a strong, live, ever-growing organization of Christian workers should be the pride and ambition of every Catholic trade unionist. It is a duty that the times impose upon him. Within a short time the effects of this effort will show itself in a revitalized trade union movement, a surge of new leadership in local places, a purification of purpose among the older leaders of good will. Socialism and all its lobster-colored satellites, running from pink to purple red, is challenging human society and threatening now the stability of the social order of America.

Mr. Workman, What Is Your Answer?

Have you a philosophy of labor? Do you know *why* you have a right to a living wage? Can you *prove* that you are justified in tying up industry by a strike? Is picketing and boycotting morally right? Why are you and your family independent of the State in many essentials? When you talk of freedom of speech, freedom of conscience, freedom of assembly, a free press do you know the fundamental reason for that freedom? Is collective bargaining a privilege that the government gives you or is it something that you can demand by personal right? These and a thousand other questions pertain vitally to your life and to your work as an American citizen. Upon the knowledge of the correct answer by the mil-

lions of workers depends the safety of our country. In the Catholic Labor School thousands of your fellow workers are discussing them every week. They are learning the one correct answer to them. It is not necessary to have a college degree to be educated. The best educated man, even of those who have gone to college, is the self-educated man. The Catholic Labor School supplies the tools of self-education.

The Catholic Philosophy of Labor in a Nut-Shell

One of the main objectives of this movement is to supply the missing "vitamin" in the American labor menu. It offers an antidote to the poison of Socialism. More than that it is a mental "health-restorer." The necessary ingredients for a vigorous, strong "labor life" is contained in the cure.

Besides the virus of Socialism which has infected Labor in America there is another life-destroyer which has been a constant drag on the working class for fifty years or more. It is such a subtle, deceptive drug that the workers themselves have been hardly conscious of its effect. This germ is the *philosophy upon which Big Business has been built.*

Although we may have had in this country a higher standard of living than in any other land,

the glaring truth still stands forth—an *employee*, a *workman* has not been considered *in his capacity as a workman*, as a *human being*. The personal, God-bestowed, sacred *dignity* of the human individual has never merited a place in the *philosophy* of the American hiring class. That does not mean that all employers have been entirely unjust, that there has been nothing good in their relations with the worker or that they are nothing more than a group of savage exploiters. It is a blunt statement of fact and the fact, to repeat, is this—the worker has been looked upon as a part of the *machinery of management*. Summed up briefly this philosophy has been:

“Hire him as long as he is useful to the business, feed him enough concessions to keep him from revolting and frame the laws to hold him in submission.”

Labor itself has never been influential enough to counteract that poison, because she has lacked the inspiration of the sound doctrines of Christ. The public has unconsciously accepted it as inevitable and now takes it for granted as though it were the truth. The remedy for it is contained in the *Catholic Philosophy of Labor*.

This philosophy is not something deep, difficult and abstract. It is very simple. It is so simple, as a matter of fact, that we have ignored it. Yet it is as essential to right order and peaceful living as the foundation stones of your house are to the

stability of the structure. Having disregarded it, we have allowed termites to bore into the pillars of our social order and thus endanger our whole existence.

The fundamental principles upon which our system of thought and action is built, and which form the basis for the schedule of the Catholic Labor School, can be put very briefly. They are:

1. There is a God.

2. Our God is the Supreme Exemplar, as well as the Final Judge, of all men regardless of race, color or creed.

3. A workman is a human being. He is not a piece of machinery; he is not a mechanized animal.

4. As a human being he is equal in regard to fundamental rights and duties with every other human being. This is true because the same God Who created all, gave to each the *same equal human nature*.

5. This equality is founded in the fact that each human being possesses a *personal dignity*. This dignity is derived from the fact that each human being is an image of his Creator.

6. As a human being, each man is a free and independent sovereign of his own life; captain of his own destiny. He is limited in his activity by only one thing—*the code and rules of life* imposed upon *all* by the *Creator* or by a *legitimate authority* who can speak in the name of that Creator. In

all else he is limitlessly free. Whoever deprives him of that freedom works an injustice against him.

7. He has an eternal destiny. Therefore he has a right to life, liberty and the *unhindered means* to work out his own salvation according to his state in life.

8. As human society is constituted today, that means he has a *right to a job* by means of which he and his family can live in a decent human way.

9. Any one who deprives him of that right is guilty in the eyes of the Creator of a grave injustice. (The individual worker, however, is not the judge of who is bound to employ him.)

10. If that right is denied him because of the *form* into which *society has drifted* (as is the case today) it is the serious duty of each member of society to lend every effort that a *new Order, a new Form of Society* be established wherein charity and justice may be so practiced that every man, woman and child may live as God intended them to live.

Completing the Building

With these truths as a foundation, the Catholic workman, in the Catholic Labor School, builds his philosophy. We have called it a philosophy of labor. It might better be called his *social philosophy* for its effects reach beyond the relations that

govern his working hours. It envelopes his whole life.

Practically every question that can come up hinges upon these truths for a correct answer. The living wage, the right to strike, to picket, to boycott, collective bargaining, correct conditions and hours of labor, wages, prices, the rights of the family, the limitations of government control of the individual, these and a hundred other issues can never be solved properly until we have not only grasped but have begun to live the principles enumerated above.

The Catholic workman, if he is to be a living, breathing, active member of the democracy in which he lives, must in his own way and according to his capacity, acquaint himself with and make use of the knowledge and formation afforded by these social doctrines. The place to gain them is in the Catholic Labor School. It is true that you can attain a certain amount of knowledge by private reading. But to absorb it thoroughly you need the experience and help of a trained guide. No book explains itself. Frank and open discussion, the give and take in the exchange of ideas is essential for a well-rounded, complete knowledge of any subject. When Catholic workmen join together, under competent authority, they will not only learn the facts and fundamentals of that philosophy, so needed now, but they will catch the spirit of it as exemplified in the thoughts and ac-

tions of their fellow workers who have already mastered it.

Supplementary Subjects

The scope of the Catholic Labor School is limitless. The Church has garnered a treasury of subjects through the ages which is almost inexhaustible. At the same time the Church is as modern as your telephone. She is a teacher who is ageless, yet ever up to date. There is a Catholic viewpoint on everything. Christ embraced all human activity in His teaching. The Church is Christ. There is a Catholic interpretation of current events, a Catholic understanding of sound citizenship, a Catholic answer to unfair propaganda, a Catholic view on economics, even a Catholic exposition of labor history. The scope is wide or small according to circumstances. A Catholic Labor School may begin as one class or it may start with a wide schedule that takes in a variety of topics. The only absolute demand is that *it should start*. The need for a multiplicity of these schools is as urgent as the command of Christ to go forth and teach all nations.

Two Essential and Practical Courses

We don't live by textbooks. The best knowledge in the world is useless if we lock it up in our minds. We live in a world of human beings. We are subject to the give and take of human condi-

tions. There are selfish people in the world as well as saints. There are dishonest individuals. Men are fired by ambition and take advantage of their neighbors. Some are cruel and unjust because prejudice has blinded their better judgment. Others, in various ways, disrupt the social order by using their God-given faculties to prevent a just and peaceful disposition of human affairs. It does no good to wish things were otherwise. The evils will not be corrected by waiting for a paternal government to force everybody "to be good." God helps those who help themselves. If a decent social order is worth having, it is worth fighting for. There is no need even to mention the fact that our objectives can never be gained by force and violence. Bloodshed begets bloodshed. Force gives rise to counter force. All one need do to realize this is to look at Germany and Russia. These slave states should be the undying testimony for all ages that human society can never cure its ills by disregarding the *nature* of the human beings who make up society.

All life is futile and every human activity vain effort unless we recognize *what man is*. A human being has an intellect to know truth. He has a will to choose the good and reject what is evil. It is by training these two faculties as the controlling powers of human action that we will once again achieve a successful social order. There is no other way. There is no short cut to social sal-

vation. We take human nature as it is, work with it and try to improve our lot by battling for the right or we blast the foundations of all human life.

Two practical means of putting our knowledge to work and correcting evils that have crept into the labor movement are found in training in *Public Speaking and Parliamentary Procedure*. To the inexperienced workman that sounds like a big order. The very thought of it at first sends a shivery feeling up and down his spine. He can take courage. Thousands of ordinary every-day workers have already begun to "take the treatment." Some are smart and some are slow. For the most part they are just the run-of-the-mill kind of fellows who work side by side at the bench or the desk every day in the week. They are learning what it is all about and they like it. They have become wearied of listening to the loud-mouthed "left-wingers" "monopolizing" the floor at every trade union meeting and they have determined to do something about it. They feel that the "other side" have had the inside track long enough. In knowledge there is power; in union there is strength. Vast numbers of sound-minded, sincerely-American workmen are of one mind in their resentment of certain radical cliques who have gained control of sections of the trade unions. They have been weak, however, because of a lack of trained, forceful spokesmen. Their day is here now and they intend to take advantage of it.

How to Start a Labor School

All that is needed for the beginning of a Labor School is a place where men may meet, a few enthusiastic, zealous workmen, and a priest with the proper sympathy and willingness to counsel and direct the activity. There is hardly a parish where three or four unselfish laymen cannot be found to conduct the sessions. The real need at present is to increase and multiply. A school here and another there will undoubtedly have an influence on local conditions. It can never solve the problems that now face the nation. Our only hope for a permanent solution is a vast army of educated workmen. A thousand small units, all working along general lines toward the same objectives, are bound to change the current of public opinion. Very often a dozen or so of energetic workers can change the whole complexion of a trade union. Gradually, through the interchange of ideas, and sectional, and then national meetings, the movement will take on a more definite and united front. The financial burdens can be kept to a minimum. A bridge party or two in the course of a year will amply take care of most of the expenses. There is no dearth of volunteers who understand the practical problems to be met and who are only too willing to co-operate. Let's take the shackles off the layman and we will find that he is ready for a great deal more self-sacrificing Catholic Action than we have ever suspected.

The Policy of the School

The Catholic Labor School is still in the "trial and error" stage. No one except the Bishop of the diocese has any right to lay down a policy to be followed. Each director weighs the evidence, considers the circumstances of his own surroundings and does what he thinks is most useful and most prudent. The main objective at the present time is "to get" them, to bring our Catholic workmen together under Catholic auspices for the purpose of inspiring, informing and stimulating them to participate in the great apostolate that is theirs.

Many Men, Many Types

One does not have to have much experience with groups of Catholic workmen to find out that they are as fine a body of men as will be found anywhere in the world. They have the Faith. They are, for the most part, men of good will. It is true that there are "backsliders" among them, some are lazier in regard to religion than others, and here and there you run across a renegade. But group for group they measure up with any cross-section in the Church.

They welcome a priest in their midst. They respond with hearty enthusiasm when the priest shows an interest in their union activities. They are ready to "canonize" him when he displays even a fundamental knowledge of their difficulties and trials. To a great extent they have been sheep

without a shepherd. They need encouragement and sane direction much more than blistering sermons. Some there are, especially among the union leaders, who still view with a certain skepticism the entrance of the priest into the labor movement. They are not anti-clerical, but they have too vivid a memory of many struggles in the past when they fought their own battles without benefit of clergy. They are not altogether wrong in their criticism. Nevertheless, they must be won back. This type will make the best leader once his confidence is gained. Those who have grown lax in their religious duties are in no mood to listen to sermons that berate them for their negligence. They will become loyal again primarily by association with better Catholics. The Catholic Labor School, more than any other means, affords them this opportunity. For the benefit of these men, it is better if the program of the school is not too heavily weighted with spiritual subjects. We should avoid even the appearance of conducting a "Sunday School." They may come to argue, merely to satisfy their curiosity, even to "heckle" the speaker. After a while, through the influence of their own fellow-workers, they will remain to pray. Give them what they want to hear and gradually they will be better disposed to listen to what you want to tell them. We may learn principles from the textbook. The only place we can learn problems is from those who are confronted with them.

Spiritual Formation

When one reads the Encyclical *On the Reconstruction of the Social Order* of Pope Pius XI, one is struck by the fact that His Holiness holds out no hope for human society unless there first comes about a reform of Faith and Morals. On learning this, some there are who immediately jump to the conclusion that we must take every occasion to "harangue" the workmen about their spiritual duties and to dragoon them into the nearest church. Among our elders we have met holy souls who feel that "you can pour religion down their throats." It is later than they think.

Working people are no different from any other class of people. They have minds of their own and wills that have been effected by modern influences. We must take things as they are. The world ought to be different, but it will not be on any one's say-so. The appeal to the intellect and will of the workingman will follow the course of human methods. It is subject to all the limitations that personal persuasion is heir to in other fields. Soldiers of Christ they must become. That is our ultimate objective. Experience has taught us that the working class furnishes us with splendid material with which to work. When Christ the Carpenter is presented to them as He really was and is, they will answer with unswerving loyalty and fidelity. They must first know the powerful Personality of the Conquering Christ. Once

He is known, His doctrines will be accepted eagerly and without question. Too often, we whose duty it is to make Him known, have considered the Catechism as a substitute for Christ. We lose ourselves in the pages of a textbook and overlook the living Personality about whom the text is written. The workmen must be imbued with, absorbed by the living Christ. The spark for that flame of love must be struck by the zealous priest. It does not seem likely that this can ever be accomplished by "mass action." The "personal touch" must be applied. To that end a *strictly spiritual* organization is suggested.

The Crusaders of Christ the Worker

Just as the Catholic Labor School is planned to be a leaven within the "neutral" trade unions, so, too, as a further development, will the Crusaders of Christ the Worker become the heart and soul, the life-giving spirit of the Labor School. The plan is simple in its design; it is sublime in its ideal; it will not be easy of execution. Its value, however, is evident on the face of it.

The workmen meet in small groups, not more than twelve. Their aim is to catch the spirit of Christ and by personal sanctification and individual Catholic Action to become real apostles in the labor movement. The very first step is to instill into the group the spirit of "oneness." They are one with Christ, one with each other and Christ is

one with them. To pray together, study together, plan together and act together is the objective. The priest is merely the director; the members do everything themselves. "Sacrifice and Conquer" is the slogan. There is no place for the sluggard, the spiritual slacker or the "time" server. The Crusader's heart is in eternity, his eyes are upon his God on the altar, his vision sweeps the harvest of souls that surround him on the street, in his shop, everywhere. He has put on the buckler of Prayer and study. He has taken up the sword of the Faith. He has pledged himself to go forth and do battle for Christ.

There must be a meeting *every week*. The work cannot be accomplished in less time. This meeting is a self-imposed sacred obligation. The only activity that will claim a greater demand on his time and attention is his Sunday Mass of obligation. Every other attraction, every other activity must yield to his work as a Crusader. The meeting begins with prayer in common. The booklet *Fifteen Minutes With Christ the Worker*¹ will serve this purpose admirably. The Director gives a five minute inspirational talk on Christ the Leader. A forty minute study period on the "Life of Christ" follows. A ten or fifteen minute recess period is taken. The second period is devoted to discussion of *personal* Catholic Action. Each member reports what he has done personally during

¹ The Paulist Press, 5c.

the past week by way of Catholic Action. Neither false modesty nor subtle pride have any place in the Crusaders' meeting. A matter of fact statement of good works is presented. It acts as a stimulus to the individual members and as a source of suggestion for imitation. Problems are presented. Situations that are prevalent at the shop, office or factory, in the neighborhoods, even in the homes of the members, where prudence would warrant it, are discussed. The trend of the discussion is shaped by the recital of actual conditions. The possibility of personal action or co-operative action with larger groups is determined. The meeting is conducted by the members. The priest merely suggests and guides. Minutes of the meeting are kept and read the following week. Monthly reception of Holy Communion in a body and a day of recollection at intervals round out the program of the Crusaders of Christ the Worker.

It is evident that this plan can be successful only with small groups. When the group grows it splits into another cell. A high spirit of sacrifice is demanded of both the director and the members. The stakes are high, so too must be the sacrifice. The Young Christian Workers of Belgium and France have done it. Can we admit that we are unable to find twelve workers in our own locality to rival their zeal? It is Catholic Action at its highest.

There is no national organization of Crusaders

of Christ the Worker. It is the idea we wish to spread. When units have been formed, those who are eligible can join the American Jocist Movement.

“Education” vs. “Direct Action”

We now take up the question—“Should the Catholic Labor School, as it is now constituted, engage in direct action, for instance, to attempt to oust the racketeer labor leader from his union or to take sides in an industrial dispute?” Some say “Yes”; others say “No.” Each school must determine its own policy. The Crown Heights School of Catholic Workmen, Brooklyn, N. Y., prefers to work on the principle that, given the right principles and encouraged by sound advice and good suggestions, it can be left to the individual initiative, enthusiasm and energy of the students to put the principles into practice.

The Director who decides to add direct action to his program must be prepared to meet the accusation that his school is attempting to get control of a union in the interests of a rival organization. He must suffer the consequences of the tactics of the racketeer and his henchmen without being able to reply in kind. He must run the risk of doing an injustice to one side or the other, for instance, when the issues in a strike are complicated or clouded by extraneous circumstances. He must be ready to refuse the requests of a group of students to support a strike that perhaps has passed

into the control of Communists. He must avoid the false impression that he is representing the Catholic Church in his action. These and similar considerations must be taken into account in forming the policy of his school. The Crown Heights School of Catholic Workmen, acting on the opposite policy, namely education without direct action, has avoided undue antagonism, has gained the confidence of many leaders of labor and representatives of management and feels satisfied with the degree of success that has been allotted to her. We think this to be the safest method of approach and productive of the greater good. To those who differ, we merely say, "God speed the work."

In Conclusion

Socialism threatens to engulf America. It may not come today or tomorrow but the danger is actual. Even now many writers and speakers who have great influence on public opinion are advocating a "good" Socialism for this country. Of course there is no such thing as a "good" Socialism any more than there can be a "good" counterfeit dollar or a physically "good" cancer germ. The class that will be most affected by this false propoganda and who will put it into direct effect is the working class. To counteract the evil, Catholic working people must form a great and growing army of well-informed, capable citizens. They must know the social doctrines of the Church,

be intellectually alert to put them into practice in every way possible and so spiritually formed as to inspire those outside the Church to follow their leadership. Labor must be rebaptized. Only the Catholic workers can perform that miracle. They must bring Christ into the shops, into their offices, their homes, everywhere. The Catholic Labor School stands ready to prepare them for the task at hand.

QUESTIONS FOR DISCUSSION PERIOD

I.

What does the opening title "There is a Storm Brewing" mean? Discuss it.

Mention three evils inherent in Socialism.

What does Pope Pius XI say about "mitigated" Socialism?

What is the difference between Communism and Socialism?

Is the average man more *Capital-conscious* than *Labor-conscious*?

Why?

What has been the philosophy of "Big Business" in regard to the working people?

What effect has that philosophy had upon employers? employees? trade unions? the general public?

II.

Why must there be brought about a new Social Order in America?

What part should Management, Labor and Government play in the new Order?

What is the relation of "a living, family wage" to the establishment of a sound Social Order?

What effect has the worker's wages upon unemployment? upon production? upon prices?

What can the Catholic Labor School do in regard to such questions?

Give three reasons for the need of many Catholic Labor Schools.

On page twelve of this booklet are a number of questions. Discuss them.

After your discussion of the questions decide whether or not a Catholic Labor School would benefit you.

III.

Enumerate the ten principles set down as the foundation of a Catholic philosophy of labor.

Ask yourself "Why?" after each proposition and discuss it.

Make a list of all the labor questions of the day, *e. g.*, collective bargaining, picketing, etc.

Put each one to the test "Can a correct explanation of the question be given if we ignore the principles of Catholic philosophy?"

If you think so, why?

If not, why not?

How would you begin a Catholic Labor School?

What subjects would you have?

How would you get a faculty?

What means of publicity and advertising would you use?

How would you interest the possible students in it?

How would you finance it?

IV.

Will the Catholic Labor School ever solve the problem of social unrest?

If not, why not?

Is there something else needed beside education?

What is the proposal suggested under the title "The Crusaders of Christ the Worker?"

Is it practical?

Is it necessary?

Why is the "small group" idea stressed?

Would such a band sooner or later become individual leaders of new cells?

If not, why not?

Can there be such a thing as Catholic Action unless Christ is the Center and motivating influence of the movement?

If not, why not?

Can this distinctive spirit of Christ be caught in "mass-action" movement?

What does the future hold for our country and the Church if we continue on a "happy-go-lucky" policy of "leave well enough alone"?

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