

225 Converts Confirmed

Dubuque, (NC) — Two hundred and twenty-five converts were confirmed by Archbishop Henry P. Robinson of Dubuque in a ceremony at Immaculate Conception Church, Cedar Rapids, Ia.

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The Literary Cavalade
An American Saint

By John O'Connor

It is not far off, I tell you... Father Selden Peabody Delaney, that wonderful convert from Anglicanism, once stated that you never hear the name of a modern saint in our times. Somewhere in his excellent autobiography he pointed out the fact that you could never even think of a Saint Preston Dimwiddle of Overlook on the Hudson (the label is mine) or Saint Marvin Herringbone-Burn of Oshkosh on the Ohio, etc.

Well, the time has come when his concept may be clipped a little but — although I can think of no one in heaven who will be happier. And that time is the one I refer to when we shall speak of "St. Elizabeth of New York" — and we shall say it proudly. Father Leonard Feeney has already said it well in Mother Seton (Dodd, Mead, \$2.50).

Reading Father Feeney you

become convinced of the old proposition that qualified poets often make the best biographers. For one thing, they tend to be exact without being exasperating. And they deal more sympathetically with the things of the spirit, for they are poets.

ELIZABETH SAYLEY'S childhood had a background of revolution. Born in New York, as a child she could recall the glacial winter of 1790 when men walked from New York to Brooklyn or Jersey. The daughter of a Royalist, she lived in the midst of a number of angry and determined and freezing Colonialists who were under siege. Before the turn of the century this accomplished child had grown into one of the most desirable and accomplished young women of the growing community. George Washington was guiding the infant government along when she was married to William Magee Seton.

The Setons prospered, but briefly. His poor health continued to sap his strength and the young aristocrat was finally brought down after an unequal struggle. He left his young widow virtually penniless — and with five children to provide for. It was in these days of darkness that her immense reading and insatiable curiosity came to her aid. The workings of Grace are strange and beyond definition and prediction for nothing would do except that she might come into that tiny minority in Manhattan and attend their church "with a cross on St. Peter's in Barclay Street."

"I never fail to wonder if the thousands of business men and wonderful service personnel who visit there ever realize on their daily visit that Mother Seton entered the Church the day she entered those same doors and that George Washington visited there more than once."

THE NEW YORK of post colonial days had a heart encrusted with anti-popery. To day that same heart is taking on the shell of paganism that includes anti-Catholicism in an intellectual and more dangerous manner but I digress.

One morning the young convert widow, upon receiving Communion, started to cry. The priest at the rail halted for a moment and then returned with his Mass. When he had finished the Mass he hurriedly went for her. The attractive woman in black told her story. New York would have neither she nor her projected school.

Father William Du Bourg started a widow. Five children? No funds? And she would start a school? He would give the matter some thought.

A few days later she received a letter. "You will find at Baltimore more of the consolations of your Faith than you have yet tasted. There need be no building. You can rent a house."

IT WAS NOT long after that the six Setons arrived in Baltimore after a seven day journey by boat. Awaiting them was a two-story house (with an attic) on Pace Street. The seeds of the great order of the Sisters of Charity were planted and the school was begun.

There is no need to go into more biographical detail when Leonard Feeney has done so in an artless manner. Suffice to say that Mother Seton, weary of a score of years in the Church, at the time of her death, is today the spiritual mother of over nine thousand active nuns conducting every kind of a school except those which governments consider to study the destruction of man.

IT IS, to put it simply, one of the most unique careers in all the unique careers that sparkle in the galaxy of sainthood. A Colonial Protestant, she died a Catholic American, a protected and sheltered child, she organized an unmatched body of women in their assault upon the false things of this world.

A LOOK AT LABOR

By A. C. Tushy

THE TELEPHONE UNIONS have many obstacles to overcome before they can legitimately consider themselves part of the bona fide trade union movement. Those obstacles have been created by the leaders themselves, by the rank and file, and by the way in which the unions are presently organized.

THE LEADERS of the telephone unions are usually company employees. This means that their trade union activities are nothing more than side-line activities. They do not devote full time to union affairs. Furthermore, as employees of the telephone company they hesitate to prosecute with full vigor the cause of the workers whom they serve. Since they have to earn a living they do not want to face a discharge or demotion because of their zeal in opposing particular company practices. For example, after the 1937 strike was settled these leaders did very little to resist the petty discriminations against the strikers which the company put into practice. Until the union officials are employees of the union, rather than the company, very little vigorous trade unionism can be expected in the telephone field.

THE RANK AND FILE are woefully ignorant on matters concerning their own unions. Particularly in the case of the telephone and commercial unions the operators and the office workers frequently do not know even the names of the officers who represent them. Most of the telephone workers have little idea that any of the gains have come as a result of their labor organization. The unions have made no attempt to explain what benefits they have gotten for their workers. Union meetings have been irregular and poorly planned.

THE INDIFFERENCE of most telephone workers is in part traceable to the fact that these men and women do not have complete power over their own organizations. Most of the union constitutions are a direct hand-me-down from the time when the unions were dominated by the company. These company unions did not want complete participation by the rank and file. Consequently the constitutions did not provide for direct elections of officers by the rank and file. The officers, under this set-up, were elected by a committee, the election procedure still holds true for many telephone unions. If the workers do not have direct control over their own officers, how can one expect them to be interested? Some unions are revising their constitutions to take care of these objections, but even the new constitutions are being written in an atmosphere of secrecy which is unhealthy.

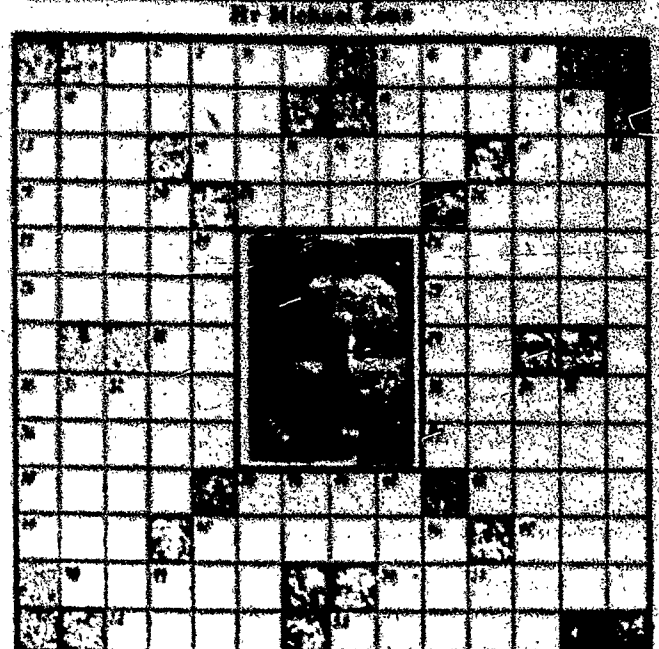
IT IS TRUE that most of the telephone unions are poor. How can any trade union operate effectively if it collects only 50 cents a month from its members? But real leadership should be able to revitalize the rank and file of the need of additional income. And the rank and file will be convinced if they know that they are getting something for their money. Not before.

THE MAIN PROBLEM is, of course, to unite all telephone workers, whether they be operators, accountants and stenographers, repair men and installers, or workers in Western Electric. The chasm which separates the different groups of telephone workers seems almost too large to bridge. The organizations of men will not have anything to do with the women workers because they feel the women will only weaken their power in collective bargaining. The men feel that women do not make good trade unionists. They argue why bother with them? Even within the unions of men there is such a diverse craft consciousness that unity is almost unreachable.

THE ORGANIZATION OF WOMEN are also bitterly divided. The traffic workers or operators are unconcerned about those who work in the commercial end of the telephone industry. The operators have large numbers. They hold more strategic positions. Consequently they feel that they can manage better without the weaker

Who's Who? Follow the Clue

By Michael Cane



ACROSS
1. FIFTY-SEVEN
2. BROWNSHIP
3. DRESS
4. FROSTY WOOD
5. LIFE FORMS
6. DIVERSE OF FOLK
7. DEMOCRACY
8. INITIAL
9. WICKED
10. MEDICINE
11. MAN'S ARMS
12. BORN DEFEAT
13. KIND OF TREE
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Pacific Natives Converted U.S. Doctor to Catholicism

San Diego, (NC) — The Polynesian natives of the Pacific atoll of Ulithi by acclamation made an American doctor their king and by the example of their deep faith made him a Catholic. It happened in wartime, when Ulithi was an important naval base in the Carolines for Uncle Sam. The story is told only now. The central figure, Dr. Marshall P. Wees, originally of Saginaw, Mich., is currently practicing at the nearby Pacific Beach and is on the medical staff at the Guadalcanal Clinic here.

Nativist Movement Threat To Guadalcanal Missionaries

Honolulu, Guadalcanal, (NC) — Peace has not yet come to this island. There is nothing here like the bitter struggle between the Americans and the Japanese. In 1942, but in the wake of the shooting war a vigorous nativist movement is causing social and economic unrest and some embarrassment to the missionaries. The movement stresses the racial problem and seeks to incite hatred between black and white.

It is definitely anti-European and pro-native. It is seen as endeavoring to win popular favor by demanding large wage increases, advocating refusal to pay taxes, and instituting social reforms without recourse to constituted authority. In some cases the movement has established its own councils to govern villages, has set up its own judiciary, organized its own schools and even appointed ecclesiastical authorities. Some changes had to be expected on Guadalcanal and throughout the Solomons as a result of the war. The large number of American and Anzac troops who were stationed here received their pay in their own national currencies, and for the things and services they bought they paid generously and even extravagantly. Today in the difficult post-war period the native workers are unwilling to work for the European settlers at lower rates and are discontented.

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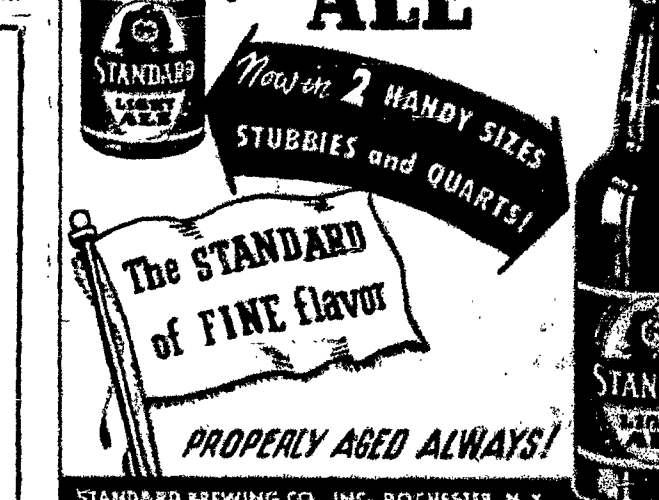
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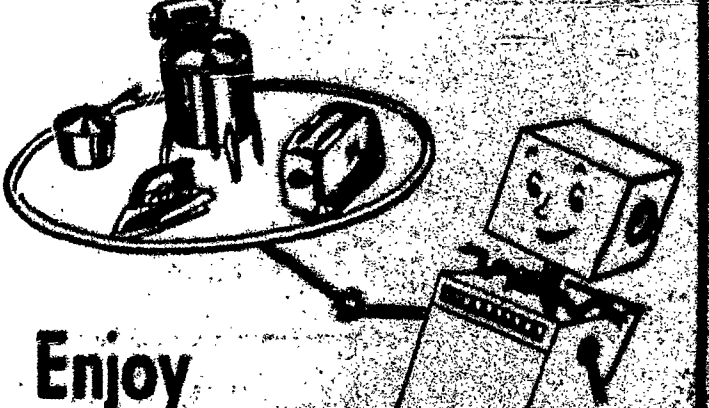
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