

Please look to the bottom right side of this page for the response.

I send you my heartiest congratulations and beg God to keep you well to further the great and good work.
Mt. St. Joseph, Ohio. SISTER AGNES ALOYSIA.

INTERESTING AND INSTRUCTIVE

EDITOR OF THE SIGN:

May I add one more to the many thousand expressions of appreciation you must receive in connection with *THE SIGN*. I first came across a copy at the Cenacle of St. Regis some months ago and immediately collected all the back copies I could get hold of up there. I then toured New York for the current number, and finally found a stand outside St. Peter's Church in Barclay Street where they sell it. I am wondering why it is not handled by all the Catholic book stores. It is far and away the most interesting magazine I know, and the most instructive. In these days when the ever-increasing tendency is to secularize the Catholic periodical in order to gain a larger public, and to paganize its fiction in order not to be "behind the times," it is the greatest possible consolation to see the most able of our magazines holding Christ's standard firmly erect, and to know that its policy is first, last, and *always* Catholic.

New York City

IDA MARY SMALLEY.

HIGH-TONED NOT HIGH-HAT

EDITOR OF THE SIGN:

Silence is golden; but not when it concerns *THE SIGN*. So many of the issues have been wonderful that it hardly seemed possible to reach a higher peak of perfection. *THE SIGN* has the stars of the whole galaxy of our Catholic writers. Belloc, Chesterton, Gibbons—what names! It is high-toned but not high-hat. Even if it were, it would be still one of my pet enthusiasms, for to it I owe one of the most delightful experiences of my life. My sister and I were in Rome in the summer of 1929. Do you remember the article in *THE SIGN* on the beardless Christ in San Clemente? It had interested me so much that I had just about memorized it. Father Maginnis was kind enough to bring us over to San Clemente, where that good Irishman, Brother Thomas, took us in his care. I asked him about the picture, and there and then I acquired a reputation for learning and archeology that I certainly did not deserve. I felt that I should have written all over me, "Copyrighted by *THE SIGN*." As a consequence, we had as a guide during our stay in Rome that brilliant young Carmelite writer and archeologist Father O'Hare, and had access to places that the ordinary tourist never sees.

Bronx, N. Y.

MARY CARNEY.

THE BROTHERHOOD AND A STRIKE

EDITOR OF THE SIGN:

Your September issue carried an article by Frank Duffy which I read with deep interest. Distinctly pertinent as it was, it nevertheless neglected to take a constructive attitude toward certain distressing aspects of American trade unionism which are at present lending impetus to the progress of Communistic doctrine and tactics among American workers.

As a practical Catholic, unalterably opposed by training and environment to Communism, as an educated American citizen philosophically incapable of accepting the Marxian absurdities, I am still unconvinced that American Labor leaders are doing everything they could to combat Sovietism.

For the past two years I have been financing my college education by working nights as a cab driver in Pittsburgh. In January, 1930, the drivers here went out on strike. The strikers failed to gain their objective, but the affair was finally settled and the strikers received partial recognition of their union—a local of the International Brotherhood of Teamsters, Chauffeurs, Stablemen and Helpers of America.

In June of this year the cab drivers of Pittsburgh again went on strike. The International Brotherhood refused to sanction the strike, which was called by the local's executive committee. The strike is still going on. There has been considerable violence and a great deal of ill-feeling is prevalent against the men who have returned to work. The Brotherhood has thousands of dollars in its treasury, yet it refuses to finance the Pittsburgh cab drivers. But, most important of all, it refuses to declare the strike an "outlaw" strike and thus permit the members to return to work honorably and without stigma of any sort.

Hundreds of men, their wives and children are suffering here in Pittsburgh. They receive no relief from the organization to which they paid dues for nearly a year. They understand that perhaps the Brotherhood was right in refusing to sanction a strike at this time. But they cannot understand why the Brotherhood does not declare unconstitutional and "outlaw" a strike which they will not finance or sanction.

There are two solutions to the Pittsburgh cab drivers' problem—Communism or return to work as "scabs." What would any trade unionist choose?

Pittsburgh, Pa.

THOMAS O. MEAGHER.

"THE GREEN PASTURES"

EDITOR OF THE SIGN:

Those of us interested in the American stage have been more than gratified by the nature and volume of criticism that has appeared in the Catholic press of this country since the initial presentation of "The Green Pastures" over a year and a half ago. To this already satisfying body of appreciation, R. Shradly Post has added his understanding and most interesting comment. Our indebtedness is extended, for the article is set in a very select collection of photographic reproductions of scenes from the play.

This endorsement of "The Green Pastures" in September *SIGN* is a representative instance of the healthy alertness of the American Catholic press to its duty of promoting arts and letters that are really arts and letters. Certainly Marc Connelly has done something most worth while. Doctor Arthur Hobson Quinn of the University of Pennsylvania, the outstanding historian of and authority on American drama, has said that "The Green Pastures" is about the most significant thing that has yet been done in the American theatre. The recognition and encouragement given to artistic literature by our press—particularly when given to the creations of those not of our faith, like Marc Connelly and Willa Cather—is deserving of our highest commendation.

Oakdale, N. Y.

JAMES A. HUGHES.

"SHAME ON WHITE CATHOLICS"

EDITOR OF THE SIGN:

The October issue of *THE SIGN*, page 137, has a remarkable essay by Rev. Mark Moeslein, C.P., headed, "Are Negroes Inferior?" Could it not be put in pamphlet form for general distribution. It would be of untold good here in the South where Negroes are so numerous. All our Catholic papers should copy that spiritual appeal in behalf of the oppressed Negro race. Why not use the Radio to instruct the American nation on this burning question? It would please The Sacred Heart immensely. Is the Negro question often discussed in Catholic pulpits? Catholics have numerous gatherings. Is the Negro question ever mentioned? Shame on white Catholics! Father Mark Moeslein, C.P., did well in penning this sentence: "For Catholics to think and speak of Negroes as an inferior race is unworthy of their Faith," for you are all one in Christ Jesus. May white Catholics imprint these words on their hearts and put them in practice.

Denton, Texas,

(Rev.) RAYMOND VERNIMONT.