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BETTER INDUSTRIAL RELATIONS

Collective bargaining should be the means of bringing labor and capital together, not of keeping them apart. The address of Philip Murray before the convention of the C.I.O. in Chicago pledges his union to work for this ideal. There have been excesses on the side of the employer and on the side of the employee. Such excesses do not give us a true picture of collective bargaining. The sooner we get down to a reasonable acceptance of the right of the employer to deal with his men, of the right of the employee to deal with his employer, on a basis of equality and justice and consideration, the sooner shall we have a lasting industrial peace.

Collective bargaining is a right both of the employer and of the employee. The Wagner Act did not institute the right, but gave governmental recognition and protection to an already existing natural right. Its purpose was to abolish the abuses that had to a large extent suppressed the exercise of that right by the worker.

Bishop Sheil gave an inspiring address to the first session of the C.I.O. convention. His words reflected the teachings of Leo XIII and Pius XI on the labor question. He made an earnest plea for peace in the relations of labor and capital, of employee and employer. How much it will mean for the future of America if his words are followed by action looking to better understanding between these sides in industry!

The day has come to eliminate the extremists on both sides. There are still employers who feel that they alone have the right to dictate what labor shall have. There are still union leaders who feel that they alone have the right to dictate what the employer shall have. Racketeering can never bring peace in industry. Hasten the day when employers and employees as partners in American industry can sit down at the conference table to give reasonable attention and discussion to their common problems. Out of such meetings shall come that improvement in industrial relations that will bring lasting peace to the two great partners in production, capital and labor.

A REVERED PUBLIC SERVANT

It was an appreciative group that gathered in Blessed Sacrament Hall on Tuesday to pay honor to a revered public servant, Justice Benjamin Cunningham, on the eve of his retirement from the Supreme Bench. In him they saw the personification of patriotism, of judicial probity, of American culture of the highest type. In him they saw the record of the years of valued service he has given to his fellowmen. Native intelligence gave the foundation for the edifice of legal knowledge that arose from years of study and more years of experience. Few men have donned the robes of a Justice of the Supreme Court of the State with better equipment in mind and heart than that of Justice Cunningham. Now he nears the retirement age of seventy years. Now he prepares to lay down the burden of judicial duty. And in this moment, his Bishop, his Pastor, his legion of friends and admirers gather about him to do him honor, to felicitate him on the work he has done, to wish him happiness in the years ahead.

There is something about the personality of Justice Cunningham that is most attractive. Mild, unassuming, modest, he radiates good-fellowship. His very countenance tells the story of kindly thoughts, worthy ambitions, charitable impulses, that have been his life. One who looks upon the face of Justice Cunningham sees in it a peace and tranquility, a manly serenity, an active spirituality, that is not easily forgotten. At home, among his friends, in his official life, he has been always the same cultured, friendly gentleman.

To all of us Justice Cunningham has been an inspiration and an influence for good. We pray that he may continue to be of service in the future, using his active mind and his legal acumen even in these more mature years for the benefit of the community. May the memories of past days be with him to give joy to his heart, as he measures now the restful leisure he has so well earned.

THE CLOSED SHOP

Prohibition of the closed shop by two states in the recent election [illegible] old problem into a new setting. The closed shop has been with us for many a generation as a recognized and approved institution for collective bargaining. It has its enemies, it has its friends. [illegible] would do well to study carefully the Labor Encyclicals of Leo XIII, of Pius XI, before making a final decision against the principles of the closed shop.

[illegible] of our finest employers deal with their men on the basis of [illegible] and have nothing but praise for the arrangement. Some [illegible] recognized the principles. It will be interesting to await [illegible] when the passing day reveals the final attitude of these employers [illegible] experience with the closed shop. Oklahoma [illegible] not our largest centers of industry; their prohibition [illegible] may call for action of our Supreme Court on the [illegible] of this limitation of the right of collective bar-

[illegible] you have about Mr. Ignore them, and

[illegible] many

[illegible]

Sursum Corda — By Rev. James M. Gillis, C.S.P.

JUSTICE MURPHY IS SILENT

About the middle of last summer, announcement was made that the Honorable Frank Murphy, Justice of the Supreme Court of the United States, had accepted the chairmanship of a newly created Committee to fight anti-Semitism. Mr. Patrick F. Scanlan, managing editor of the Brooklyn Tablet wrote to the Justice commending the work of combating prejudice against the Jews, but suggesting that the movement be broadened. Logically, he said, one who is opposed to anti-Semitism should be equally opposed to all manner of intolerance, anti-Christian, anti-Catholic, anti-Negro.

Suspecting that Justice Murphy might not have had his attention called to the prevalence of anti-religious, and especially anti-Catholic propaganda, Mr. Scanlan offered some six recent instances of anti-Catholicism in newspapers, magazines and books. It is not necessary to name the offenders in this article. Those who may possibly doubt the prevalence and the virulence of such attacks upon our Faith and our Church may consult the Tablet for Nov. 4. Mr. Scanlan offered to present, and did later present a dozen other samples of the kind of thing that should concern anyone engaged in combating prejudice.

Not hearing from the Justice for two weeks, he wrote again, renewing his offer to provide a list of "books, radio addresses and other publications which attack Catholics more frequently, widely and strongly than any other group." He enclosed one sample attack upon the Church, the Hierarchy and the Faith. Several million copies of that pamphlet, he testified, had been circulated.

Even more important than these exhibits of present-day bigotry was Mr. Scanlan's thesis; that organizations which combat one kind of hatred while shutting their eyes to other kinds cannot cure the root evil, which is intolerance. "Let us condemn," he said, "all intolerances whether directed against Protestant, Catholic, Jew, Negro or any race."

Mr. Scanlan then received a brief note from Justice Murphy's secretary explaining that the Justice had been away from Washington, and promising that he would write presently. A week later, hearing nothing further, Mr. Scanlan wrote the secretary a note of acknowledgment and thanks. After a lapse of another week he sent a third communication to the Justice. Once again he took the occasion to send some material for thought. He named and quoted two perpetual opponents of the Catholic faith, Harold Laski and Louis Adamic. These two are especially influential, since, being of the intelligentsia, their names are not usually associated with those of the riff-raff who produce the major portion of anti-Catholic propaganda. Louis Adamic is one of the most prolific authors writing in America today. Much of his work is devoted to stirring up suspicion and hatred against Catholics. "In him," said Mr. Scanlan, "we have the curious example of an anti-Catholic fighting anti-Jewish prejudice.

Harold Laski, it will be remembered, was the favorite of the late Justice Oliver Wendell Holmes. Formerly of Harvard, but now returned to England, he ranks high both in academic circles and in international politics. The latest offense of this anti-Christian, anti-religious writer was an article syndicated in the United States asserting that the people of Poland should not only "do away with the widespread and usually mischievous influence of the Vatican" but that they should accept the anti-God ideology of Moscow.

Neither one of these "brewers of bigotry" as the late Cardinal Hayes of New York called the breed, can be brushed off as unimportant. Nor can many others named by Mr. Scanlan. So, he said, "the time is at hand to expose and condemn intolerance, no matter against whom it is directed. Granted that anti-Semitism should be condemned, it is no less important to condemn publicly and to oppose militantly the campaign against Christianity which is being openly waged on all sides of us."

No dispassionate observer can fail to recognize that Mr. Scanlan's plea for universal tolerance is more reasonable and more religious than a plea to demand justice for any one particular race or religion or people.

Justice Murphy has assured Mr. Scanlan that the questions he has raised are "vital," but that the subject is "too complex" to be settled by an exchange of letters. Mr. Scanlan replied politely that he did not consider the subject "complex." To him it is very simple. I agree with him.

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Do Not Believe It!

The Gospel for the last Sunday after Pentecost pictures for us in Christ's own words the destruction of Jerusalem and the end of the world. Jerusalem has been destroyed, the world awaits the day of destruction. One of the things that shall precede the end of the world will be the appearance of false teachers claiming to be the Christ or to preach His words. We are warned against them by Christ. False Christs and false prophets! Who will strive to lead astray even the elect, showing great signs and wonders. When they say to us, "Behold, he is in the desert": "behold he is in the inner chambers, do not believe it!"

Do not believe it! Be on your guard constantly against those who would win you away from the faith of Christ. We who live two thousand years after the time of Christ, we who are privileged to see Christ and His Church made known clearly to the world over all these centuries, are warned by Christ to beware of false teachers. To beware of those who would give us a false Christ, a teacher of falsehood.

Do not believe it! Cultivate an intense loyalty to Jesus Christ and His Church, an undying love for His doctrines. Keep before you constantly what He has taught you, meditating frequently during the day on the words of the Apostles' Creed. Thus you will be able to offer strong resistance to false teachers and false doctrine; you will be able to act on the exhortation of Christ against all false teaching: "Do not believe it!"

Along The Way — By Rev. Daniel A. Lord, S.J.

CONFUSING TO A POLICEMAN

The two young ladies were driving together to the movies. One of them was a convert; the other a charming young Protestant. The convert told of her surprise when she had driven into a gas station and had been greeted by the woman operator with the solemn question, "Sister, have you found the Lord?"

The two young ladies found the parking space around the theater jammed. But there was one restricted zone of which they both knew, a zone that was almost never used. So they took a chance and parked their car in that spot.

When they came out of the movie, the car was still unmarked by a ticket. Just as they stepped into their car an evidently waiting and quite clearly irate policeman headed in their direction. But before he could open his mouth, the charming young Protestant girl put her head out the car window and in her most charming voice said, "Good evening, brother. Have you found the Lord?"

The policeman gulped, turned red, said, "Yes, ma'am . . . No, ma'am . . . I mean excuse me, ma'am. Good evening, ma'am!" and turned and fled like a haunted and hunted victim of the law he was supposed to be enforcing.

The girls continued on their unobstructed way.

The Numbers Game

The aviation officer, according to Lieutenant Paul Prendergast — himself a Marine flyer—was rather insistent that the Negro mess boy go up with him in his plane. The Negro boy was, to put it mildly, reluctant. So finally the young flyer said reassuringly, with perhaps too characteristic fatalism, "But look. If your number is up, what difference does it make whether you are in the air or on the land? [illegible] it is not up, you're equally safe in either place."

The colored boy shook his head very seriously. "I'm [illegible] number up," he muttered. "But [illegible]

Even Policemen

Up the sidewalk, Genevieve Palmer of Chicago reports, rolled the police patrol. Out stepped the captain. He strode across the sidewalk and into the bakery. Instantly a crowd gathered. Quite clearly it was trouble, possibly an arrest, not unlikely an interrupted "stick-up." The crowd grew dense. The murmurs rose. Then out came the captain carrying a very greasing-looking paper sack of rolls for himself and the rest of the officers in the patrol.

Even a cop grows hungry.

Sense of Values

The old pastor of the summer resort town was growing a little impatient with the styles that were being brought to his little church. He much objected to girls in shorts entering the church. So when down the avenue he saw the young lady in abbreviated shorts, he growled, turned to his assistant and said, "Go down and see if you can't, without being too rude, keep her out."

The assistant found the young lady standing outside the church hesitating. This, he thought, was a helpful sign. So he approached her only to discover that she wanted to speak to him first.

"I'm so glad you came out, Father," she smiled in all sincerity and innocence. "I'm hesitating about going into church. You see, I have nothing to put on my head."

This day and age!

Where But in America?

It was a small candy shop in mid-town New York. Behind the counter were a pleasant and smiling white girl and a very cheerful Filipino boy. They were on excellent terms, friendly and cordial to the customers. As I entered they were talking to an extremely well-dressed woman. The Filipino was inquiring after the health of her dog, and she was telling him in great detail. The girl handed her her candy; she thanked her, and went out.

"That woman," the girl said to the Filipino "pays twenty-four dollars a day for her rooms in the hotel. That's three days wages for me."

But she said it without rancor or resentment. Here was a simple problem in arithmetic, and she stated it as such. In the back of my head I wondered if she did not look forward to the possibility of a day when she too would be paying twenty-four dollars for a hotel suite, buying candy from a competent saleagirl, and discussing the health of a pampered dog. Why not? It was within range here in America.

Are we out to win the war just to keep our econ-