Counts Journal, Tavaslar, Decisions 12, 1844

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Jather Gillis Says: who recently made a radio address General the existence of God would be to in elles him to make a second speech. We night say to him, in your first take you reached the conclusion that there is no the state God. In your second talk plasse go on horn there. Ex-plain the origin of the uni-verse. No, not the universe but the tighent space in the

universe, Take in your bead e grain of sand and say to joir radio and ence. "I will now explain how this grain, at sand came into being. In doing so I shall have no recourse to creation or a creation." What so you say, Mr. Robert Harold Scott? "D.K."? Well then start in.

Det where will he start? We stemand that he start with the time when that grain of sund was not, and explain how it happened to be. We shall not be satisfied if he says he found it on the beach by the self, or that he took it from a sand plit or pleked it up from the street; or that he removed it from his eye into which the wind had blown it. We want to know where it was before it came to the sensible or the sand pit or the street or Mr. Scatte ope. He cannot satisfy us, by saying that it was washed down by a stream from the Pyreirices into the Mediterransen, or of the Yallow See, and found its way to our own We melat upon knowing where it was before it got into the stream, or the sis or the Go further back, Mr. Scott, Much Kenn, toriner back. .

And don's tell us, as some atheints do, that. the grain of sand came from another planet: that it drifted down from the sky when a mateer blassed into our atmosphere and was dis-integrated. Where was it before it got into the meteori. Don't tell us that the meteor was, burg off from a star. Where was the grain of sand before it got into the star T for that, nisttar where was the star before it became a star and where was the meteor before it becamo a meteor?

and toke not bring in mateors and slars, universes and solar systems. To do so would make the problem too hard for Mr. Scott. If we wished to stump him badly we pould have asked him to take in his hand not a grain. of sand but a blade of grass or a worm or a ulterny, or something else that has life. Butlet's keep the problem easy and stick to the grain of sand,

There's an old loke about the fellow who said. "The pyramitis of Egypt and very old; they were built B.C.; in fact even before B.C." That grain of sand you hold in the paim of your hand. Mr. Scott, is very old. It dates only from B.C., Selore Christ, but B.C. before Creation. If you ask us where it was before creation, we can tell you. It was in the mind of God. But since you have no God and no oreation, where do you say it was before IL WANT

lood, kind, patient reader, I shall go no fürther with this simple but manawerable.

disaster and public wrath can ning the mines. Lewis con-

For the Atheist query to the radio atheist. He took 20 minutes refling us that there is so God. It would take him to times 20 minutes to tell us what takes the place of God. Even then he couldn't tell us. If he could, and if he slid, explain by what power a grain of sand came to be, we should have the put a capital to that word "power." That Fewer would be God. So, try-

A Radio Job

If unity for reasons of po-Father Miggins litical self-interest, the Congress will be well advised to reject the advice of these who are advocating, however subtly, "a polley of post-election revenge - which polley apparently is to be based on a variation of the scinciple that to the victor belongs the spoils. It revisions in federal labor legislation are called for, certainly they ought not to be imposed as a kind of political reparations. And above all, they dare not be enacted impulsively as a kind of simple-minded panacea for a problem which cannot be permanently solved by enything less than an over-all roconstruction of our economic institutions.

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The Yardstick By Rom.

the first of Sanuary. Their

premonition is probably well

founded, although one can

hope that the Congress will

be less vindictive than some

of its short-sighted counsel-

lori are urging it and tempt-

Political commentators almost unanimously

ing it to be.

take it for granted that a certain amount of

sentricitive labor legislation is inevitable, come

Among the legislative changes which are currently advocated - in some cases by people who are obviously sincers - is the statutory prohibition of the closed shop. The arguments in favor of this proposal are superficially very persualive. Usually they are couched in terms of very lofty and very noble principles which can hardly be challenged, with impunity. For, naturally, we're all in favor of Americanism. . . .

The Congress is reminded, however, that the argument from Americanism usually isn't advanced by those who allegedly are being victimized by the tyrannical institution of the closed shop. On the contrary, it's advanced, as often as not, by organizations which, to say the least, have never been authorized to represent the worker's point of view or to delend his personal interests. It would be interesting to know, for example, just how many of the more influential opponents of the closed shop were also opponents of the Wagner Act in 1933. . **. .** .

Not that there aren't any persuasive arguments against the practice of the closed shop. There certainly are. But it's only fair to add that the closed shop wouldn't be a serious issue at all if trade unionism were more generously accepted by American employers.

And in this connection Catholics in particular will want to remember that trade unionism is not only legitimate; it's a virtual necessity, not alone for the protection of the rights of labor, but, even more important, as a necessary step

The Side of The Angels

Locusters, N. Y.

towards the establishment of a Christian social order. Because of the role that track unlong are expected to play in the Encyclical program of industrial democracy (the industries and Professions system of Quasargestmo Action, Catholics ought to be straining every cflort to expand the membership of American unions. This is not to say, of course, that Catholics are obliged to defend the closed shep: but it's perfectly obvious that these who are opposed to the closed shop because they are opposed to the further, extension of unionism, are not on the side of the angels.

How many of the opponents of the closed shop actually desire the further extension of unionism and the further extension of collective bargaining? Or, more specifically, how many of the opponents of the closed shop arecloaking their distaste for the further extension of unionism under cover of patriotic appeals to Americanism? These are some of the questtone to which the Congress ought to find an answer before it rushes in impulsively to amend the Wagner Act.

In conclusion, it's interesting to note that the closed shop has recently become a minor issue in British politics. The following excerpt from a recent article on the Brilish controversy by a prominent Catholic writer, Mr. Bernard Sullivan, is equally relevant to the American scene: "Unless the worker is a partner, he is at the mercy of the forces that govern him. Under the Papal plan, the workers in the industry, through their Trade Unions, would be shareholders and directors in the undertaking. Through their Unions they would share in the government of the industry and instead of the Class War there would be economic cooperstion.

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"As in the days of the Guilds, but covering theswhole of an industry and auxiliary interests, the Just Price would be fixed, the Living Wage would be established, the standards of apprenticeship and craftsmanship would be settled . . . Now, because of the great rosponsibility of the Workers' Trads Unions. there is a strong case for the 'Closed Shop.' Too many workers, including our fellow-Catholics, are satisfied to leave the management of public affairs to somebody cisa."

Mr. Sullivan is presumably well aware of the mistakes that unions have made. And, for that matter, who isn't? But the fact remains that trade unionism is an absolute necessity and that those who desire to reform the labor movement (yes, it needs to be reformed) ought to let it be known at the outset that they believe in trade unionism and that they are anxious to encourage the extension of its benefits to the great mass of unorganized American workers.

Those who are interested in the ethics of the question can go a step further and try to decide for themselves whether or not the sverage worker has an obligation to join a union. Some authorities say that he has.



with Slovaks in this country cratic Slovak parliament, will you will find a strong senti- not relinquish our responsiment against the trial of Msgr. billty. What we have done Joseph Tiso, who has been brought before a court in Bratislava to answer approximately a hundred charges. each of which carries the death penalty upon conviction. These charges, so far as can be juriged from this distance. revolve around the fact that the priest was President of Slovakia from 1939 to 1945. It is estimated that there are some 1000,000 Slovaks in Czechoslovakia, and some 2,000,000 persons from Slovakia, or of Slovak descent, 'ht the United States, Canada, Latin America and other places. Slovaks in this country, many of them at any rate, insist that Dr. Tiso should never have been brought to trial. They ridicule the charges accusing him of treason against Czechoslovakia and collaboration with Hitler. of They insist that he did only what any prudent and morally responsible persons would have done. Dr. Tiso, they state, answered a summons to confer with Hitler only after he had conferred with the Slovak Parliament and had been instructed by It to go. When he got to Germany Hitler offered him the alternative of an independent Slovakia or a Slovakia split up between three countries. Naturally, they say, the Slovak parliament chose independence rather than disintegration, and Dr. Tiso was elected President. Slovaks here say there is at least one person in the United States now who heard Monsignor Tiso say in 1941: I know it may cost me my life to stay on this job, but I will stay, because I know I can save hundreds of thousands of Slovak lives." A document which - has reached this country contains this qualation from a speech Monsignor Tiso delivered at Hlohovce in 1943 "The Slovak Republic was established, not because the Germans wished it, but rather because the Slovak people themselves desired it. Just like many another State, the Slovak Republic found birth in the midst of political turmoil and because of the suspicious support of neighboring governments. It is suf-ficient to study the facts which history presents. con-We, who have been placed at the head of this State by the

Washington - If you talk Slovak people and the demo-



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in his heart there is no God."

the to get Away from God, he would run full If he care that the grain of sand became a grain of sand by its own power. then the grain of sand is God, and he will have to ex-cute us if we may we prefer our own God to a sand god, just as the children of Israel pre-ferred their God to the gods of the heathen. The heathan gods had ever but did not see, ears

but could not hear, hands but could not touch, and fast but could not walk. Even so they were better gods than Mr. Seot's grain of sand-god. If Mr. Scott prefers a grain of sand sa god to our God, all we can say is that he has a queer taste in gods. Or rather an ignoble concept of God.

One thing above all we must demand. The atheist must not quit when he has arxived at blank atheism. Blank atheism is blank nothing. Nothing comes from pothing. The grain of sand is something. It has being. When you say that word "being," you touch the great mystery. The job that confronts the athelat is to explain Being. Some job!

To get mek to something and nothing. It is idicite to say that something was produced by nething. Idicits is not too atrong a word. ut if the atheist doesn't like that word, we will give him accoller, "unscientific." It is un-scientific to say that something comes from nothing. The only Power that can bring something out of nothing is God. Eliminate God and you not only have no God, you have nothing.

So I should like to suggest what I think to be a more appropriate objection to Mr. Scott's radio address on athelam than any I have seen in print or heard in conversation. His speech has been called "subversive," "un-Amer-lean," "un-patriotic," "sacrilegious," "blasphem-ICEN." ous." It is all those things. But my primary objection to that speech or any speech in ad-vocacy of atheism is that is is just d---- nonsense. I am not the first to say so. Francis Bacon said 300 years ago, "I had rather be lieve all the tables in the Koran than that universel frame is without a Mind." Mr. Scott may think that our Biblical miracles are as unbellevable as those in the Koran. But even if they are, they are not so urrbellevable as the miracle wrought by a grain of sand, which before it had being, said to itself, "I will be" and forthwith it was. That's the first miracle

in which the athelat has to believe. What wonder that King David said, not 300 but al-

The F.C.C. which decreed that atheign may be preached over the radio has in effect decreed that any fool may say anything foolish over the air. That decision indicates that the F.C.C. itself is foolish.

most 3000 years ago, "Only the fool hath said

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Longton of Denency Speaks . When a house seems to below the former of well would be even in our over even events in a former of well would we want the even over even events in a former of the second we want the even over even even in a farthering a prompto-intervention decement is setting for even persons of well would be attended to the public provision shows that decerve the event of the public provision shows that decerve the event of the public provision shows that decerve the event of the public provision shows that decerve the event of the bound of the bound of the second the event of the bound would decent people be were the second persons of the bound well where a factor of race the event persons of the bound would be and to view of race the event persons the second restore and to be the second the event persons the second persons and to be a second and the authors of the terms before the bound of the second terms of the second the bound of the bound of the second terms of the second the bound of the second to be the second terms of the second the bound of the second to be the second terms of the second the provide states the second to be the second terms of the second the terms of the second terms of the second terms of the second terms because the second to be the second terms of the second terms because the second terms of terms of the terms of the second terms of the second terms terms of terms of the second terms of the second terms of the second terms terms of terms of the second terms of the second terms of the terms of terms of the second terms of terms of the second terms terms of terms of the second terms of the second terms of the terms of terms of the second terms of terms of terms of terms terms of terms of terms of the second terms of the terms of terms terms

he Art Thou!

the Baselist was Destining at Bethany on the bank of the Aurden. Hundreds were coming to a word, and to be baseled by him. He preached while word, and to be beginned by him. He preached not- Direct his followers to then from their sinc. From Despired there is a baptimen of pendance. This not chrowithen therein which here the power of re-set without the sector of the bar the power of reset of the sector of the sector of the bar the that is the follower of the follower of the sector of reset of the sector bar that the sector of the sector

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termed an uncoudly tended the connects and tional aunender. At best it in an uneasy truce extending through to March

SI, Lewis most certainly has lost his battle to force the hand of the government here and now, Whether he has lost his war remains to be seen.

The cross currents of conficting interests which predicted the strike have not been resolved. Rather they have spiraled into an issue of such gigangantic proportions that it may well rock the very foundations of our economic system when the final version of the United States Supreme Court is rendered subsequent to a hearing on January 14 Benind the legal technicali-

tici of the case at insue is this broader question which the hation's highest court must answer: Can the government's aworn responsibility for the general welfare be exercised to wheat a threat to it by organned labor or are the lifeandto be transferred to unions? That is the issue stated in the clearest and simplest termia: Upon the court's answer depends to a large degree not only the future course-of government but industry and labor as well.

That this issue eventually would be joined became selfwident the moment the administration decided to stand Mat Against Lowis in the face of the coal strike which the miners' chief precipitated.

If you will recall the legal battle of the last two weeks. the government obtained an injunction directing Lowis to retrict his signal which idled some 400,000 miners:

Lewis refused and was held in contempt of court and corr-victed on that charge with a realignt-fine of \$10,000 for the Levis and \$3,300,000 for the United Mine Workers union. In its argument the government claimed that the miners could not apply the terms of their contract, with the opera-

Chaplain Salls For Antiretic

Duleman (NC) The Rev. William Moniter, Catho-the struct chaptain when sailed NY We Amarcello aboard Adadres and trice apparently and the second at a participant of the cost at a participant of the schemented Opportion and the schemented Opport

ed further that the Norris-La-Guardia act which restricts the issuance of injunctions in labor disputer applies to the government as well as private emplovers.

Why did Lewis call off his strike? There are many explanations. Lewis said that he acted to allow the Supreme Court to reach a decision "free from public pressure superinduced by the hysteria and fremery of an economic crisis." John L might well have something there. Had he falled to call of his strike, the angry are of an aroused public certainly would have seared the Supreme Court and perhaps influenced the decision. After all aven Supreme Court justices require heated homes in Decensiber.

Lewis, himself, acknowledged the lorce of public opinion in his statement, There is no question that it was practically 100 percent against him. We haven't yet found a singlo person who supported the

action of Lewis in calling a strike. There is plenty to be sald for the miners relative to their wages, hours and working conditions. But you can't correct an evil with a greater evil and that is exactly what Lewis tried to do.

The strike brought home to every man and woman the immense power which unions can wield, within the framework of our law, in crippling our economic life. When one man can slow

down our industries, close our schools; thut off our lights and cripple our transportation in time of peace, something is wrong with a system of laws which makes that possible. Even Hitler never achieved such results. *

Infiamed public opinion is bound to be reflected in Con-ground intermediate Unfortunately it may go too far unless areasted by temperate minds. this ever you can write this dont n. If the milone can sustain the

powers exercised by Lawis against those of the rovers-ment and general public inter-est, our form of American de-mocracy will be changed and the change and the change written into law and codes.

It on the other hand, the Authority of the Government it enforced by the Supreme court, it will be many, many venia belore a labor challinge Nutel to that of Lawle' will be Inthecoming

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leaving too much to mother, feeling moral training of chilwas evaluated as "the cruelest neglect on earth" and as "the sign of spiritual and mendren is her job alone. Father Calkins said, and mothers fail tal infirmity on "the parents" by tending to become "Moms." part" by the Rev. Hugh Cal-kins O.S.M., in a discourse to thereby falling down in the task of preparing children emoday on the Faith In Our Time tionally for living a productive program, produced by the Naadult life on an adult social tional Council of Catholic Men plane. There are times, Father and broadcast by the Mutual Calkins said, when a Dad Broadcasting System. "It is downtight immoral for must assume his God-given position as head of the family parents to value spolled chiliand make both his wife and dren," Futher Calkins concludchild observe the standards of ed. "But a well-irelined child is a well regulated home.

a monument that glorifles par-Debunking the "like father, like son" adage, Father Cal-Father Califins emphasized that "it is possible to train children early and well to obey orders, respect authority, propkins said character is not hereditary, but grows through home atmosphere, example of parents and the pressure of erty fear sensible punishment, make strong characters of ideas accepted by the clara. Too many parents awaken to themselves. But we have to start early, work streadily, act the high cost of home neglect only when summoned to court kindly but firmly." Spolled children, he said, trealed with "sintul soffness," where a child is on trial or to a hospital to find a maternity case or a sad case of social grow into halighty, ungraberul, conveited "teenagers, He said disease, he asserted.

"Many mistakes in home they get that way through training are more or less bound "overinduligent parents thred to happen," Father Calkins parents mothers forced to work to overcome unjust livof them. It can be avoiding conditions parents well versel in the catch phrases of phony parchology that for-bids discipling over children, parents spolled by their own ed by parents being firm and consistent about children not getting their own way when that conflicts with God's laws. the rights of family members and neighbors, the rules of sane social living."

and what we are doing has been in the interest of the Slovak State. Let come what may, we shall not violate or betray the commission en trusted to us by the Slovak people History shall never endure the charge that the Slovak nation and its invfully elected statesmen beirayed the Slovak State through cowardice in the face of responsibility. We shall go out to meet death, convinced that the idea of a Slovák State shall be reborn Our lives do not count. It is ithe life of the Slovak nation within an autonomous state which is of supreme vale. All must be sacrificed for it -

It is such heroic determination, Slovaks here say, that has characterized Monsignor Tiso's carcer. They are convinced that his action in 1939 saved hundreds of thousands of Slovak lives. They charge that Edouard Berres, President of Czechoslovakia before the war, left his country in the face of Nazl pressure, and now has returned to govern Czechoslovakia, but admits the "big brother" influence of Rassha over his country

Russia and 15 other coun tries, including the State of Vatican City, recognized the Slovakia of which Monsigner Tiso was President. Slovaks here point out that Slovakia was established in peace-time." according to international law. The Vatican never recognized Croatia, which was set up as state in war-time, at the dictate of Hitler.

The trial of Monsignor Tiso is seen by Slovak-Americans as a blow aimed at Slovak ambitilons for self-government. Whatever the outcome of the trial, it is thought here, the whole proceedings have dealt a very serious blow whatever bonds existed between the Czechs and the Slovaks. As it has been said. if it has not been possible so far to sell the idea of brotherhood between the Czechs and Slovaks, the trial of Monsignor Tiso will not help the effort.

ADivorce Every 15 Minutes

London - (NC) - Every 15 minutes a married couple is divorced in Britain, it was stated in London. The number has rised from 700 in 1910 to 20,000 in 1945-with another 45,000 still to be heard at the cud of last year's legal sessions.

parenta Today's Sathers Iall meet by

ents for time and eternity.