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tendents have the right to strike? The provide and distinct questions which ought be to according acputation ought to be according and they mught to be denneries calculations light of chieve principles, rether them in the light of according denne truthillows and perjudeen. Uncontinuently tendents have

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Training ought to belong to their own profonal associations for the new improvement producedonal standards and for einer purof predecederal standards and for other par-ments which our be apried out effectively only by the particular type of organization, but, by the same teles, protonatorial educational acco-ditions sught to stick to their fast. They ease methods and the stick to their fast. They ease negligible the functions of a union-or, last this playment be shallonged, but it he modified to May that existing protonational accountables by and large are not effectively adviseing the methods willfare at the telefort methods to contenie willars of their teacher members.

The National Educational Association down't More to admit this fast, but fasts are facts, and even the NEA can't wish them out of exist-mon. The NEA, incidentally, will only hurt its even proving if it tries to deny or to ignore the

Permissioners, many leachers feel, and per-happe correctly so, that professional teachers' menerations, when they alternat to perform the functions as a union, frequently degenerate in-te a kind of "company unioniam." And company unionism, even for teachers. Is downright appendent and It's tetribly dangerous for edu-eation when a teacher has to follow the "com-pany line" of a professional organization to gain legitimate valuery increases.

But what about the right of teachers to striks! The theoretical energy is but the presideal answer is another matter altogether. Teachers' unions suget to surrender the right is strike voluntarily, at course, and not by comprised of the law. But if they do volum-tarily adapt a meatrike photos, it then becomen the duty of their public employments to provide an adequate alternative of substitute for the weapon of the strike.

Should Teachers

Weapons of the strike. Motivale will have to be developed by which inchars and other public employes can effec-tively appeal their economic grieveness with-out the assessivy of removing to the strike. That much methods, by and large, are not in existence today is amply demonstriked by the starting fact that some 250,000 teachers have deserted their chosen profession in discourage-ment and despair to go into other types of better poid employment. A similar condition prevalls. For the same reasons and with ever-tions disastroise samilts, in the survive pro-tered.

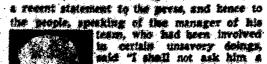
Wints me answer? The answer is union tion plus a change of heart on the part of publist administrations. The problem isn't going to be solved by plously tailing teachers-in the words of one outstanding educator -- that " teachers who think of ideals before pay checks do not join such organizations (unions)." The members of the American Federation of Teachers-A.F. of L. are just as idealistic as their sentimental aritics and much more realistic.

As a matter of fact, one is inclined to concut with Dr. John K. Norton of Teachers College, Columbia University, when he says that "tenchers who have struck in some communities save doubtless rendered a service by sttracing the attention of the public to the serloumons of the teacher crisis,"

Dr. Nerion doesn't believe that teachers ought to strike. Neither does the American Federation of Teachers. But you can't stop sirikes with empty sentiment, as witness the crisis in Buffalo and the brewing crisis in a doten other cities at the present time. Instead of wasting too much sympathy on the aggrieved and offended general public, it might be more to the point, and certainly more constructive, to remind the public that it is now being repaid for decades of neglect of public schools and teachers.

If the public has some rights, it also has some duties. And if teachers have some duties to the public, they also have some rights. It is surgested again that they will have to unionize if they want to protect these rights and if they want to advance their ecomonic welfare.

If this be "un-professional," then the word "professional" is budly in need of a new and much more realistic definition.



Jather Gillis Says:

single quantice about what happened in California. Why should IT Why should anyone else?" It would be a pity to leave those questions unan-FR. MAMANN manager did in California, Arlmak and Menico wears upon marriage, divorce, the home, and upon such a brazen attitude to the judge's decision as barely fell short of contening of court. To declare or to suggest that these offenses against morals and this appartent fouting of law and order should not be discussed by the people is a strange attitude in a man whose Dving depends directly upon the people.

It is especially appropriate that comment upon Mr. Branch Rickey's stand should come from a Catholic source. Our Church is deeply interested in domastic morality, marriage, divorce, remarriage after divorce. Sometimes, indeed, it seems that she stands alone as the opponent of divorce and the champion of the home. To us Catholics, therefore, Mr. Rickey's question. "Why should anyone ask questions" takes on the nature of a challenge. So, suppose we accommodate him with a reply, even if in . doing so we may "emberrase" Mr. Durocher. Be it remarked in passing that to embarrans that pachyderm would be something of an achievement in Stielf.) .

Perhaps we can best instruct Mr. Rickey by reminding him of a moral principle which was invoked by a spokesman for the Church some years ago when a prominent politician was misbehaving. The churchman said in a public address, "The private morale of a public man are a matter of public concern." Friends of the politician, and perhaps he himself, had taken the position that what he did in private was nobody's business but his own. The Church takes the opposite stand for reasons of common decency and because of her teaching on scandal. But if a man-or for that matter a woman-upon whom the eyes of the people are focused does wrong, and the wrong becomes known, scandal is inevitable. If a politician, an

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STRAW

An Answer on **Branch Rickey**

Rechester, N. T.

actor at actress or any other prominent person notoriously visities law or morais, he is gaility of a double sin. He is guility before God like any other sinner, but he has done harm also to society. For that second reason if not for the first he is accountable to all the people. Not only the Church but civil society should call him to task. ,***** *

A good many years ago, when the motion picture industry was young and it was thought inadvisable to four public opinion, certain an tors were denied contracts because of meral delinquency. Whether or not in that case suble revulsion had been manifest at the box office. the stand was taken by the producers foretainly a not too squeamish gentry), that the moral sensibilities of the people must not be too figrantly violated. In more recent years producers have become more lenient with the "stars," but such leniency is deplored and opposed by decent people. The decline of standards is reprobated by the Church, and she will not cease to protest. To tell those decent people, for those church members that they must not ask questions is to insult them.

The ence of a baseball player who violates the ordinary canons of decency is more serious. Baseball players, if they go wrong, scandalize the young, and that sin, as every reader of the Goupel knows was more severely condemned than any other by the Founder of our Church, Furthermore, the more prominent the player, the greater is his responsibility. If a Ty Cobb, or a Mabe Ruth, or a Stan Musial or a Hank Greenberg were to be involved in scandal the effect upon the kids who idolize these great heroes would be calamitous.

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And that's the reason-the second reason. why the morals of a famous baseball player, or a great manager of a popular team are not merely his own business. These principles are obvious-so obvious as to be tadious to anyone who knows the fundamentals of ethics. They are doubtless well known also to Mr. Branch Rickey. His protestation of ignorance is only a pose. He doesn't really need an answer to his question, but since he asked for it, we could not very well ignore his request for information.

if an appeal to ethics produces no result. there remains a more practical and effective remedy which the patrons of the game will know how to apply.



Washington -- (NC) • -"Every human being, however lowly his condition and menial his tasks, possesses a personal dignity which entities him to just and humane treatment from all his fellowmen. including anyone to whom he may have contracted for a certain amount of service." This ceclaration is made by the of the workers' rights. Rev. Francis J. Connell, C.SS. R., associate professor of moral theology at the Catholic University of America, in an article in The American Ecclesiastical Review, which

for the preservation and protection of life and health, such as food and fuel. Such farreaching strikes are likely to act as a boomerang, the article relates, stirring up the antagonism of the public against labor unions and perhaps leading to undue legal restrictions



AS WE SEE IT. Why Feed the Germans? Underwing Merbers, Hoors be coldly selfish, What do

the set interest and the set house of the German people We see a headless governare there salient facts:

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ing not responsible for Ger. to put the German people on ble for the stupid polloy of help themselves and begin paying the terrific reparations bill which makes it Impossible for the Germans to which the Moscow conference Automation any level.

TRANGE Little-Known Facts for Catholics In By DAN PATRICK. By M. J. MURRAY

mant cut into four parts and writhing under the economic impossibility of administering the bing needs of a defeated

Our government is spending -multons to control Germany and will spend much more unlous we take immediate steps

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MA. Meaver feld the linter Commailies on Foreign Affairs that it will cost American tax-payers from \$1,200,000,000 to \$1,500,000,000 in the coming year to finance world jeller. mainly in the German and Allefrin aren.

nevitable questions to which the American taxpayer has a right to an anawer. The questlong have been summed up in tone may been summer up in realistic style by Anne Ollare Miccormick of the New York Times thusiyr Many Americana ask why they should be faxed to keep Genmans allow. Their rult is

their own fault, the result not at semipation policies but of war they faunched upon the world. Our allies are also in democrate need, and we are oblight to help our friends be-fore we hed our former ene-miss. Her visiting suffered so much at her hands that Germany is patche the punish-mint she dimerses. To put her on lase feet, moreover, is to put her on the way to become

once more a manage se perce." While these arguments may appear valid on the surner, they are in reality short-signted and harrow. In the first place it is inch-

tional the world over that the United States of America alands for a humanitarian code stands for a humanitarian code of living. In occupying Ger-many, it certainly was not the intention of the American peo-ple to Jum the land of their former energy into one huge concentration comp. And as Mr. Heover points out the American Seg tolay lise over Frankfort and Suff-gar, Munich and Berchtesgad-en Deohau and Buchenwild.

start. Multich and Derchnesgad-en Dechau and Buchenwald. In these symmetry — he lin the rest ad Company — he people of new living. <u>The start</u> people of new living. <u>The start</u> by the her distance the start here in the start of the start of the intervention of the start of the start of the intervention of the start of the start of the intervention of the start of the start of the intervention of the start of the start of the start of the intervention of the start of the start of the start of the interventio

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undoubledly will hand out. When General Elsenhower led his vistorious armies into the Reich he told the people that the Americans come as conquerors not as oppressors. So far we have given the German people administrative confusion and as a high officer of the American Military Govcrumont in Germany said recently: "Confusion is a form of oppression -- confusion of aim, changing orders, shifting personnel, endless inquisitions

and inevitable red tape." Unfortunately we already are reaping the harvest of that confusion in the crowded cellars of Berlin, the ghostly food queues of Hamburg, the old women on the stone piles and the whispering groups of scrawny boys with hate-filled eyes. Those at least are the eye-witness impressions of as competent an observer as Mrs. McCormick. It is to our future safety to soe that these fermenting cess-

pools of another world eruption are quieted. It is to our advantage to see that such short-sighted orders as prohibfiling the Germans from fishing for food in the North Sea are rescinded.

Overshadewing all these factors is the titantic struggle beween democracy and communium for control of the minds of the German people. Food perhaps is the best con-

ditioner of minds in circum-stances such as these. That is why we must brush aside the questions of pringing aid to our former enemies in face of the larger questions of the

trial before the German people. Upon their verdict depends the fate of weather signification in

his of seature defiliation in Europe. That is why we must willing by accept the Basery textion is lead our horner epenies in the months which its aband. That is why we must answer generately the appeal of the American Blabops on March 15 for funds to feed and clothe hungey and freedant clothe hungey and freedant war vic-time including those at Ger-tianty and Austria. It is the inevitable responsi-bility at the views in modern

allity of the viewe in modern wariare.



It Does Make a Difference By Rev. Richard Ginder

As far as religious go, peo- what a man believes. When ple might be separated into Hitler's book first came out, it

struck the civilized world as three groups: There are those who say that faritastic and surpassing belief. faith is everything-"Act as Most of us read only the first you please, only keep your confew paragraphs of his haranfidence and trust in the Lord sues to the Nazis. Jesus. What you do is as noth-"Crazy," we judged them. ing: what you believe means And they were. The hideous overything." trouble is that Hitler believed

Then there are people who . In what he was saying and he say just the opposite-"What "told" his followers on his bedifference does it make what a liefs. The Nasis practices what man believes, as long as he does the right thing? What I they preached! do speaks louder than what I sisted that correct beliefs are believe. Why bloker over beliefs or creeds? Let's all just vital-down to the last period and commit. That's why we retry to do the right thing and and illogical tolerance into agreeing that "I dotan't make any difference what a man be-lieves." Action follows belief. forget all those old argue ments."

The Catholic position, shared by millions of non-Catholics as well, is (to use C. S. Lewis' brilliant figure) that belief and actions are like the two blades of a scissors. Each is an necessary as the other, and each The purity which is our traditional inheritance as Cathwithout the other is uscless.

When a man has no religious convictions, his actions are bound to deteriorate. He can't stand up in a crisis. Offer him \$10,000 for co-operation in an evil action and he's going to need powerful motives to bolster up his good intentions.

And where a man is good in action. It's a sign either that his convictions are sound or that be's a parasite, indusneed by the convinced acting and good example of his neighbors In other words, he's following. a social pattern which he, is but are sportsmen like anynot helping either to form or to vitalize. As a mailer of fact, it makes

bling that may defile us one whale of a difference Magr. Ronald Knox.

gives the answer to the question: "When is A Strike Lawful?'

Catholic theologians of the "present are united in teaching that a strike can be lawful and an employee is morally justified in going on a strike providing certain conditions are met. Father Connell points out. Their argument is based on the analogy with man's right to defend himself against unjust aggression."

The full Christian concept of the rights of the worker was set forth in Pope Leo XIII's Encyclical, "Rerum Novarum," and since its promulgation, Catholic theologians have not failed to defend the right to strike, Father Connell said. By way of definition, he asserts that a strike is "the cessation from work of a large organized group of workers by common agreement for the purpose of obtaining from their employers certain advantages." Further, it is "a kind of war - an economic war, with employees and employers as the opposing forces." Generally speaking, the same con-ditions necessary to make a war between nations justified must be fulfilled before workers may lawfully go on strike, he adds.

Father Connell discusses these conditions under three headings: (1) there must be a just reason for declaring the strike; (2) the benefits anticipated or hoped for from the strike must be sufficiently great to compensate for the evils which it is likely to produce: (3) the means employed by the strikers must be moral-

ly good. "A group of workers cannot be said to have a just reason for striking unless they have first made every reasonable allempt to settle their differences by peaceful masures, Father Connell writes. This in-cludes the use of government "fact-finding boards," he adds. The morality of "sit-dewn strikes," "slow-downs" and "sympathy strikes" are discuss ed, as are strikes by municipal and government employees, The latter, Father Conne says, are "very carely just fied," because the harm they would cause the public is us. unity so great as to cancel completely whatever benefit She died in 868. they might produce. Seturing, March 13. -

Father Connell further contends that even in the field of private industry a most grave reason is required to justify a strike by persons employed in the task of pro-

twelve, was married to Lorenzo Ponziano, a Roman noble, notwithstanding her desire to become a nun. She lived by the axiom: "A wife is bound to leave her devotions at the Altar and to find God in her household work."

Monday, March 10. - The Forty Martyrs of Sebaste were soldiers quartered in Armenia about the year 320. When their legion was ordered to sacrifice to heathen gods, they' refused. They were compelled to lie on the key surfaces of a pond until they were frozen to death.

Tuesday, March 11. - St. Eulogius was the son of a senatorial family of Cordova, at that time the capital of the Moors in Spain. He embraced the religious life and became head of the chief ecclesiastical school in that city. He was executed by order of the Moorish authorities in 839.

Wednesday, March 12. - St. Gregory, a Roman of noble birth, was elected Pope to succeed Pelagius II. For 14 years his Pontificate was a perfect model of ecclesiastical rule. He died in 604, worn out by austerities and tolls. He is one of the great Doctors of the Church.

Thursday, March 13. - St. Euphrasia, virgin, when seven years old begged that she might be permitted to serve God. Her mother permitted her to enter a convent. Refusing an offer of an illustrious marriage she requested the Emperor Theodosious to sell her estates and divide the proceeds among the poor and to free her slaves. This all was done. She died m 410.

Friday, March 11. __ St. Maud, Queen, was the daughter of Theodoric, a powerful Sexon count. She was married to Henry, son of Otho, Duke of Saxony, who was afterwards chosen king of Geimany. It was her delight to visit, comfort, and exhort the sick and to serve and instruct the poor. In her last Uness the made her Confession to her grandison, William Archbishop of Lientz

- St Zachary, Pope, succeeded Greg-ory III in 711. He ruled with great benevolence and pres. ence and during his Pontificate Rome was adorned with many sacred buildings. He died in

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