Inconsistent

# Chief Journal Galler Gille Says:

THE LAND DOWN THE PLANT IN THE PARTY.

dinal Spelimen did not haritate to speak of the wave of bagotry that is showing its ugly head in various parts of America and is the far pieces of the world. There never has a time when the Church was not under persecution, and there never will be. The Church has four marks by the tree Church by one or more of these marks, we can sugdely true Church, and that is persecution. Bigotry is a source of persecution. The devil is well pleased to let allow religious bodies, because he sees their wask their inability to produce lasting appritual good in the persecution. He can never be indifferent to the true because he known it is of God and must be persecution. if our limit is to be set to its influence on the hearts of

Catholies need not be worried then if lying attacks are sade on their Church, on her Hishope, on the faithful. Catholies need not be surprised if like treatment is not given their sees with the sons of other American parents.

Production against the dangers of modern city and country traffic is needed by all American children, is furnished out of public runds, is approved by many States, and declared essectional by the Supreme Court of the United States. The saily possible reason for opposing the giving of such production to American shildren who are Catholics is hecame they are Catholic. No American ideal or principle and support such opposition: only a bigoted approach to the question can supply a seeming respect for such opposition. san supply a seeming reason for such opposition. Our Bishops retuse to sceept as hone-fide any alleged resear for refusing American children their rights, for de-manding double levies on their parents. We will not be insaited by the allegation of a reason that does not and can not easist. Catholics are not looking for union of Church and be in America. Catholics know there is no connection betheir religion and the principle of union of Church and the Catholics will not be deceived by the pretended foresiles of those who would deny American children equal retestion against traffic hazards of today; the danger date for American children who are Catholics and for mention children who are not Catholics; the profection se that danger by public bus service should be for smeetern shildren who are not Catholics and for America catholics. Fire and police protection, and service, in the American tradition belong to all American estates of our cities, and are provided for them. Tax

less as shand by the American way! Misguided religious lesses are not following in the footstops of American nitications at large, when they strive to override the decision of the United States Supreme Court, when they seek to make the American children face the dangers of the highway. then they seek to make our American parents share in of box service without any right to us of such A son their American calking.

# or Bill Becomes Law

The Congress ime spoken, has overridden the presidential on the Tark-Harriey Labor Bill. It is for all good America to strive now to make the new law work. Its enemica been most outspoken in condemnation of the bill, its in have been equally outspoken in naming it a boon to and management. President Truman mined he words and management. Its friends were able to override is veta by a small vote over the two-thirds required for

medicans will have an opportunity in the application the bill and its provisions to seint out such her advantmore secured to point out likewise the advantages. seather protection to the worker against unfair hours' wastest wages, all America will rejoice. If the unmanufacture select on the bill as a means to destroy all And the At has been being yet

the American looks for the prosperity of his of the prosperity of his of the prosperity of his person and labor in industry. May no political trickthe seed the good of his sountry in trying to subvert the states of this new law. May no labor leader defy the seasoner look to it only for the things it denies

# ar Justice

hat to "your justice"? Christ in the Cospel for this talls His followers: Unless your justice abound more than that of the Scribes and Phariness, you shall select into the Scribes and Phariness, you shall select into the Kingdom of heaven. What does have many by the phrase, 'your justice.' He means your cohesiense 'your way of judging practically the normality of your thoughts, words, deeds."

Means conscissoes differ. Some judges strictly some second come judge in full accordance with God's law; some judge by their own sense of things. The Scribes strategy of Christ's time had false consciences. It full affection to the greater terms little or the greater terms. If the or the product of the product of the fifth of the second of the greater of the fifth of the second of the product of the fifth of the second of the product of the fifth of the second of the product of the fifth of the second of the second of the fifth of the second of the second

be their betred into action. Astronomy, the final puntahment unproperty of the control of the first of the control of the control

band to be made our justice The state of the s

"Lelesman"

We one seems to know weather Piogenie who went monting with a tentern for an honest man over found one. It he did he must have felt as I sid when I atombied upon one who has something to "sell" (as they say in the current lings) to the American people and who fells them exceptly what they are going to get if hey buy it.

This honest man is Harold in Thuma, who in an article entitled "What Matanuska Nacion" in Alaska Lafe for May,

Needs," in Alaska Lite for May, is trying to permuse formers by colling and others to leave the states and settle in Alanka. He has something to "sell" and he is anxious to "sell" it, but, with rare hancaly, he refuses to play up the advantages and opportunities of the Matanuska Valley without taking the inconveniences and the

He says, for example, with somewhat of the skill at a post in prope Trie valley is more than a great white stillness, so still it can almost be heard. It is sometimes an art exhibit. Perhaps even now the Great Artist is in the far north, getting ready His majestic light of many mystic colors. If so, when darkness comes that light will illuminate the coatume, jewels and face of our lovely lady night."

he far as good. In fact, so far too good if you think that Alaska is all "majestic light." "mystle selors," and levely lady hight. But Mr. Thinks is the honest to paint in only the glowing release of the pleture. So he goes on to say: "Temerraw the Wind Man may send his periose Malanuska wind. Then natures 14-inch blanket will be ripped away. Black soil, the mether of our prosperity, will be carried into the sky. Realing will be crushed and hurled to the sayth. Wild foxes will hide in the says. Day after tomorrow, the sun for 18 their dens. Day after tomorrow, the sun for 18 successive hours will theer our virgin soil. Then one army of cut worms and another of rod maggots will help the weeds in the battle of the gardens. A million mosquitoes will chase the cown from the clover, and Jack Front will sample the ripening grain."

the this trust telling propagandist continues. He tells of a commission appointed by the Federal Clovernment to look into the expenses incidental to clearing land and establishing a

home in the Matamuska Valley, and of how that committee sent in the report, bought no cattle, cropped no land but went home.

And this salesman has the honesty to warn away any prospective settlers except those who are suggest enough to endure the inevitable Sardahion.

But what purpose can I have in this refer-ence to an article appealing (or not appealing) to prospective Alaskana? I have no particular interest in Alaska. I don't care whether people go or don't go, whether Mr. Thuma's presenta-tion of the case seems to them a "come on" or g slay away. What interests me is the honesty of the man.

I found myself asking, "Why don't those who have something else to sell, not to a small group but to all American people, emulate the truthfulness of that propagandist? Why con't those who "sell" us a war, or intervention in Europe, or a Largue of Nations, or a U. N.-why don't they who well us something that costs billions of dollars and rivers of blood tell us, and tell is beforehand, just what we may expect to get? Why don't they balance the good with the bad, the advantages with the dangers?

Instead of doing so they lead us on, lure us in. They browbeat and buildoze any man who asks a question or who says, "Let's look before They impute cowardice and treason to those who demand to know our long range policy of intervention and who object to the placement method of helping the rest of the

If, before we give our "O.K." to the Greece-Turkey program, we ask "What about Poland?" "What about Hungary?" "What about Italy?" they cry us down as obstructionists, and perhaps even fascists. In other words, they sell the a bill of goods (as the saying goes) but they don't permit us to quote the old warning, Buyer beware." It isn't fair. It isn't honest.

I dont say that in the end we should not buy, but I do think that we should not be asked to buy a pig in a poke. Why cannot or will not those who ask us to leap in and manage the affairs of the world, even if it break us, have the honesty to confess the magnitude of the task? We could do with some such fellow as a Harold Thums in the Department of State.

# The Yardstick By Rev. Higgens

William Z. Poster. Mister Big of the Communist Party in the United States, has fust published a book in which he says that the Catholic Church is "basically

hastile to the labor movement. The Catholic Chuzch is conpled in Foster's imagination with the "capitalist pariles . . . the capitalist press, and various other non-working class institutions," which "interfere actively in the trade unions."

And what about the Communist Party? Stupld question. There is no such thing as Communist interference in the ab-Father Higgins fairs of unions-and that's not a joke, son. "The difference, children, is that whereas the Communists, who are themselves workers and as such are active trade union members, work and fight for the best interests

is doesn't do any good to get mad at a man like Poster. He is to be pitied-if only for the reason that, by his own admission, he and his fellow Communists have so obviously labored in vain these many years. In one of his rare moments of complete accuracy, he openly con cedes that, for all practical purposes, the Communists have been wasting their time and (Russia's) money.

of labor, the other institutions noted are basi-

cally hostile to the labor movement.

"Outside of the handful of Communist union officials." Foster reluctantly confesses, "there is practically no acceptance of socialism in the top trade union circles, even in the progressive C. I. O.

Too bad, Mr. Foster, but at least it can't be said that you didn't try. Perhaps you can shift the blame to Browder, that decadent old bour geois from the conservative state of Kansas.

Seriously, though, what does Foster mean when he says that the Catholic Church is basically hostile to the labor movement? Does he mean that the church is basically hostile to Communism? But, by his own admission, the American labor movement is also basically hostile to Communism.

Does he mean that the church is basically opposed to the A F. of L the C I O and the Railroad Brotherhoods? Perhaps he does But the A. F. of L., the C. I. O. and the Railmad Brotherhoods are so thoroughly fascist-

Philosophy minded that they happen to disagree with Fos-

ter's opinion. Add it all up, then, and it comes to this. Foster himself is basically hostile to the Amerisan labor movement because it's anti-Communist; the church is basically friendly to the American labor movement; Foster, therefore, is featous and probably rather tonesome. He

has a right to be. The best that can be said for Foster's latest publication is that it is brutally frank about the Communist philosophy of trade unionism. The Communist philosophy, when stripped of Browder's cowardly "deviationism," is the philosophy of the class struggle pure and simple.

"The Communists," says Foster, with the full authority of his office tehind him, "... have always been invoterate opponents of the harmony of interests between capital and labor conception of labor leaders of the Gompers school -of whom unfortunately many are still with

Thanks for the information, Mr. Foster-but please say it over again until all of the trade unionists in the United States have become convinced of the truth.

P. 8.: On June 12 the Social Action Department of the National Catholic Weifare Conference issued a statement in opposition to the Taft-Hartley Bill on the grounds that the bill would foster, rather than prevent, class conflict.

The statement called upon Congress to "concentrate seriously on discovering ways and means of going beyond the limits of traditional collective bargaining into an organized system of labor-management cooperation on the whole range of industrial and economic problems."

Collective cooperation, as called for in this passage, is just another name for what Foster refers to so contemptuously as "class collaborationism." It is to be expected, therefore, that Foster and his fellow Communists will be displeased by the statement.

But it is to be hoped that the rest of the community will look upon it as a sincere nonpartisan attempt, not to curry favor with the labor movement nor to excuse its faults, but rather to hasten the establishment in the United States of a system of democratic economic cooperation through which labor and management alike, in cooperation with the government, can serve their own legitimate interests by working for the general economic welfare

### MAS WE SEE IT The Taft-Hartley Law \_\_By Dan Patrick\_

From the legislative whicipool this week emerged the fattifartily labor law — for

better or for worse.
Only time will tell whother
the law will cure our our labormanagement Ills as Senator Tatt and his supporters hope or whether it will prove as un-workable as Frealdent Truman

Certainly no single piece of domestic legislation in recent years allried such a controversy as it rode through the halls of Congress and sur-mounted a presidential veto with the majority support of both political parties.

To labor, the new law is a slave, measure. To industry, It is the shawer to a twelveir ery to restore a balance of responsibility lacking in employer employee relations since the enactment of the Wagner

That there are some objectionable features in the new law is a fact which even its most ardent advocates must

. In a letter to the President the Social Action Department of the National Catholic Welfare Conference protested the Inclusion of a requirement that all inlone officers certify that they are neither Communists nor have any Communistic willlations. This, we feel will be most difficult to enforce and the results highly questionable. We have too many Communist sympathizers and fellow travelers who would gladly sign auch a declaration and continue

their merry Red way. We could cite other instances in the law which probably will need revision at the next seaalon of Congress. That such revisions must be made to remedy these dejects is the clear duty of those who supported this measure.

The reaction of organized labor to passage of the Tale-Hartley bill is interesting.

A. large number of miners walked off the job in protest. Scattered calls were sounded for general atrikes. These moves typicy the shallow thinking of a certain element of the labor movement - a thinking that has been responsible in no small degree for enactment of

the present laws. Other union representatives reacted in a more commonsense tashion. They promised to seek immediate court tests of the new law and pledged their every effort to defeat those senators and topresents. tives who voted it on the stat-ute books. That is the practical American way to proceeda way which will prove far more effective in the long run than wildcar strikes and park lyzing walkouts.

time is positive statesmanahip se compared with an absolute negative lack of statesmanship displayed in the congressional battle over labor legislation. Any fair-minded labor leader will concede that certain conrections are necessary to smooth out the roughened path of employee employer relation. For Instance, practically every body—even Mr. Truman—con-cross the need for legislation to outlaw those twin accuraci

of industrial troubles—the jurisdictional strike and secon

dary boycoit. Yot not a single voice was raised from labor's ranks to agree to legislation to curb such practices.

While such labor-minded sonstors as Ives of New York and Alken of Vermont fought off highly-restrictive measures including a ban on industry-wide bargaining in the course of bitter Senate debate, labor raised not a voice nor lifted a hand to support them.

Men like Ives and Alken searched in vain for some responsible labor leader to come out and say in effect: "We will make these concessions and these corrections but beyond this point we will not go." But nothing happened and

the Tatt-Hartley bill rode through - almost by default. There is an old saying that you can't beat something with nothing and that is the impossible job which faced those legislators who looked for a genuine labor-backed bill only to hear labor cry "slavery" to a measure their own inaction was building inevitably into the law it finally became

Now that the bill is the law of the land, labor has a chance to fight back positively and on a statesman-like plane. Until such changes are made by due legal processes, all parties must respect the law as it now stands. In our opinion the best comment yet made on the new law follows:

"No law, in fiscif, will guarantee industrial harmony. A fair law . . . will provide fertile soil but industrial peace will flourish only if it is nourished by a complete sincerity and good will on the part of both labor and management. When its employees desire to bargain collectively management must do so in complete good faith. It must seek no unintended advantage from technicalities in the new law."

That, believe it or not, is the statement of Earl Bunting, president of the National Assoclation of Manufacturers.

# Worth Quoting

FLATTERY

to be kept.

The most skillful flattery is to let a person talk on, and be listener. -Addison

Enduring Qualities Things endure in human atfairs when they are made not of pride and power, but of humility and the love of truth.

Walter Lippman Secrets A woman looks on a secret in two waves either it is not

### Anon LONGING

Worth keeping, or it is too good

Pope Sereriaus (810) on his Seathbead banned trace and Sympathy: "Until today I have lived on earth by God's grace. From my birth until the hour of my death I have been only in the anicchamber Shall 1 not now long to look Into the hastet of the Reethal Church?"

# J Little-Known Facts for Catholics



# =Just Between Uz:

she began

hesitant.

ly "Is a place

where you

will be able to

# What's Heaven Like! By Father Ginder

The question came piping from a tow-headed child of six -and it made the mother think. "Heaven."



play forever and ever. There will be whole streets full of toyshops and you'll be able just to walk in and take what you want for nothing. The candy stores and

bakeries will be toaded with gumdrops and cookies - all yours for the asking." "What's heaven like, Dad?" This time it's a twelve-yearold, looking up with solemn

"Well, son, it's a place where you'll be able to fish in wellstocked streams just as much as you please. There'll be tall trees for you to climb. You'll have a horse all your own to keep and ride. There'll be swimming pools and — no school - ever!"

It's quite obvious what's going on. Each parent is trying to interpret perfect happiness for the child — for that is heaven, really: perfect joy and peaco-the complete satisfaction of our every desire. And the children are content with that explanation.

It would be a mistake for the child, growing up and thing of toys and cookies to decide that heaven must be a dust place -for his idea of heaven was deliberately cut down to suit his ske He has to develop that ides and bring it to materity

along with the development of his understanding.

In the same way, it would be a mistake for any of us to conclude that heaven could ever be boring and monotonous for, compared with what we shall be one day, we are still children. And it's in that vein that St. Paul says, "When I was a child, I spoke as a child. I felt as a child, I thought as a child. Now that I have become a man. I have put away the things of a child. We see now con earth, that is) through a mirror in an obscure manner but then (in heaven) face to face. Now I know in part: but then I shall know even as I have been known II. Cor. 13.

11-12). God has promised us some thing wonderful in return for our love and service. What it is, we can't imagine. "Eye has not seen," St. Paul says, "nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him" (I Cor. 2,

## Ex-Movie Star Now a Brother

Lisbon- (NO) -A few years back, Brother Guadalupe, a Franciscan, would have been mobbed by autograph seekers and well-wishers upon his arcival in this city. But as it was he came here almost unmoticed and passed a few hours in Liabon on his way back to

Mexico from a visit to Rome. Brother Guadalupe, before be entered the religious life, was lose Majica, one of Mexico's most popular moste stars.

# =By J. J. Gilbert-The counsel

The Pope's Counsel

\_Washington Letter\_\_

Washington of His Holiress Pope Pius XII that it is still possible for states to renew normal relations with each other, "even after the Secand World War" has been recalled in a striking, but seem ingly inadvertent, way just when the world has before it the plan of Secretary of State Marshall for the rehabilitation of Europe

Some writers in this country stached extraordinary significance to two articles which recently appeared in Osservatore Bomano, the newspaper of Vatican City. Some writers saw these articles as chiding both the United States and Russia for permitting relations between the two countries to steadily worsen. Some professed to see a change in the Vatican's attitude towards Com-

Advices from Vatican City have declared that the two articles in question in no sense represented an official Vatican position, as many persons out side the Eeternal City had tak en it to be. It was said that the author of the two articles was simply presenting a commentary on Pope Plus XII's Name Day discourse Then could in no sense be taken to involve a change in Vatican

This made it important to recall what His Holiness said on his Name Day, June 2, the Feast of St. Eugene, when 17 Cardinals came in a traditional ceremony to extend their felicitations. What the Holy Father said that day had to do with the prospects for peace in the world, and it is of special interest at this time when the Marshall plan is so much in the public mind. Secretary Marshall, it will be recalled, urged the nations of Europe to work together for their indi vidual economic recovery and for the recovery of Europe as a whole. He said that any European government that is willing to assist in the task of recovery will find full cooperation on the part of the United States.

To those who are hesitant to

work for the recovery of Europe, and through Europe the recovery of the world, it might be recalled that in his Name Day address. Pope Pius prayed that "the rulers of the states not let alib this opportunity: it may be-God forbid-the last opportunity." (The Pope was not speaking of the Marshall plan itself at that time, because the U.S. secretary of state did not make his proposal until some days later.) might be recalled, too, that His Holiness said "the future belongs to believers and not to skeptics and doubters;" that "the future belongs to those who love, not to those who hate," and that "the task confided to you by Providence in this crucial hour is not to conclude a weak and timid peace with the world, but to establish for the world a peace really worthy in the sight of God and

man. The Pontiff added to this exhortation a challenge and a warning when he called for 'tearless courage" in following the path of the church's social doctrine, and warned that no anxiety over temporal

loss not desire to appear modern can justify Christians in deviating "even a hairs breadth" from it

"Faise prophets unscrupu lously propagate with cunning and violence." His Holiness warned, "anti-Christian and a heistic concepts of the world and of the state which are contrary to the natural law, and as such have been condemned by the church, particularly in the encyclical 'Quadragesimo Anno' of our great predecessor. Plus XI Neither the difficulties of the present nor the crossfire of propaganda should

frighten or mislead you." The Holy Father said that "If there is something today that gives cause for lear, it is fear itself." He condemned a "do nothing" attitude toward the achievement of peace, and called upon Catholics to oppose "vacillating and uncertain principles" with fearless courage based upon the virtues of Faith, Hope and Charity "For those who see things in the light of the supernatural," he said, "there is no doubt that even in the most serious conflicts of human and national interests there is always mom

for a peaceful settlement" "Is this not perhaps, the mission of the Christian, of the Catholic, in the whirlpool of social and political agitation today?" the Pope continued. This is precisely the explanation of the hatred toward the church that all those cherish whose life depends on dissensions and conflicts and whose interest it is to fan them con tinuously into flame.

"They feel almost instinc tively that the church, estab lished by God as a rock of brotherhood and peace, cannot come to terms with the idola trous worshlppers of brute force and of the struggles in side and outside their frontiers for world domination.

"This consideration should be enough to fill you. Catholics. with noble pride because the hatred launched against the church heightens in the eyes of men her spiritual and moral graduer and her work for the good of mankind."

The Holy Father's discourse was clearly a call to work for peace: 10% work courageously. neither misled by false principles and propaganda nor intimidated by brute force. It was also a reminder that there can be no compromise with "the idolatrous worshippers of brute force" and the "false prophets" who unscrupulously propagate with cunning and violence anti-Christian and atheistic concepts of the world and the state which are contrary to the natural law."

# Take Stock

We should all stop once in a while and ask ourselves whether we have been eating the peelings of life or throwin its rich fruits away.

-O. A. Battista QUARRELS

In marriage one quarrels over whether the bedroom window should be open or shut. not about the destiny of the race or the future of man-