worse than the first.

they make good dividends.

mass unemoloyment.

One of the two bad things about the new Taft."

Hartley latter law is its repression of ordinary

labor union practices in collective bargaining.

a dole. That is bad; people ought to own or

share in the ownership of their tools. They

now work for others in great numbers together

- not as a few centuries ago, with a few seens or even one person working for another.

They work for owners who usually do not actu-

aily control what they own but hire agents or

silow self-appointed agents to run things for

them, and then let the agents alone as long as

The whole scheme of things is dedicated to

the proposition that property owners have to

get good money and if they don't, they will not

play -- that is, other people will not work. There

is a fundamental rejection of the idea of fair

prices and fair wages in this job of getting good

returns for property owners, most of whom are

absentees. The results are mass poverts and

As to fair wages, union labor defirs this whole

notion which is a savage and immoral scheme

of things. The Taft-Hartley law restricts union

labor's ability to defy this fundamental immor-

ality in the basic practice of business and to

correct it. So, the law is wrong. (That does and mean that same businessmen are not good. I'm talking about the general plan.)

For other thing is its combinetion of a sin of commission and But the law is wrong for a second resson. a sin of organization, both of which It is arong because it puts union labor back center in the matter of laborreamprocess cooperation upon a few years in its other less-consistently-folfoured and slowly-developed policy of trying to other things than are usual to change the whole immeratify of business and collective bargaining. In the not simply immorably in wages, hours and long run this second defect is working conditions. It puts labor back by forcing labor unions to protect themselves in Let's comsider certain funds. collective bargaining under this law. It does mental facts. Working people so by not even considering to my neithing of providing, a way fer union labor to bein change do not out anything to work the fundamental immerality of post-reformation with and either work for and post-renaissance business beyond the cusothers or do not live except by Fr. M'Gewas tomary limits of collective bargaining. And

that is horrible. Unless there is an organized employer-labor cooperation to do right in everything, and not in collective bargaining alone, the experience has been that governments start taking things over Notice Europe-and not only Europe back of the fron Curtain, but Europe at the front of the stage. And where governments start taking over things too much in economic life they begin taking over too much of everything. That, too is bad.

There'll came along a depression after a while; and if we are sensible enough, we'll change this Taft-Hartley law by passing another law to give union labor some kind of partnership with business in the handling of economic tife for the general welfare

We'll also have to tackie the problem of get ting profit-sharing and workers' sharing in ownership. As it is, the whole job is not back for some time depending upon the date of the next depress) a which, except for shipments to Europe, we de probably be here now.

---Library Signpost More Pilgrim Tours

-By Rev. Benedict Ehmann----It was suggested in this col-

umn last week that our surn mer travels should take in some places of pilgrim in terest Besides the change of air and scen

ery there is grace for our souls at the shrines and spotswhere saints and holy heroca

Fr. Mhrana have worked. The more ne know about these saintly folk and the locale where they worked, the more interesting will our visit be If we are planning such a visit, it will be good to prepare ourselves with a little reading about its local history. Last week we named a few books here on names associated with New York State and New York City

Suppose you want to go up New England way To read about Orester Brownson would key up your anticipation. I suppose there is as a little flur in of curiosity a few months 420 When a statement of Mon signor Sheen was publiched waying that Mrs Clare Booth Luce had the best intellect of any American convert to the church since Orestes Brownson Hardly anyhody nowadays knows about this hewn in gran He stormy petrel of a convert " to entered the fold of the hurch just three years over a century ago Katherine Buc on's Celestial Homespan is

good reading for those who like her way of writing biography. It is full of the New England people and air which meant so much in Brownson's life. Theodore Maynard's "life" of him is more biographic and more substantial. Orestes Brownson: Yankee, Radical, Catholic.

Perhaps you'll be wanting to go even farther North, up toward Nova Scotia and the Gaspe In that case, you should not miss up on the Antigonish cooperatives, famous all over the world. They are indeed a Catholic boast, inaugurated by Fr Tompkins and supported by Xavier University Bertram Fowler s The Lord Helps These ... gives you the story. Or another section of the Co-op trail, you might be near the Granger Homesteads out at Granger, Ia. well worth visiting There is a whole chapter

on them in Fr Leo Ward's book Ourselves, Inc. A bit further East, but still in the middle West, there is Vincennes Indiana, which is rich in Catholic ploneering tradition A good deal of it has been packed into Theodore May nard's book on Bishop Brute (pronounced Brutay), the first bishop of Vincennes. The book is entitled The Reed and the

A few of my readers may get out as far as the Southwest this summer, close to the Span ish Mission country. The will find good anticipatory reading

in Helen White's Dust on the Kings Highway; Wills Cather's Death Comes for the Architelop: Agnes Repplier's Junipers Serra: and Elizabeth Willia De-Huff's Say the Bells of Old Missions, which is subtitled Legends of Old New Mexico Churchea.

> For the old Catholic lore of the pioneers in the Mississippi Valley, you could hardy do better than to read about Pere Marquette in Agnes Repplier's biography of that title.

Traveters to Canada will en joy the perapective of early Quebec history in Willa Cather's Shadows on the Rock and the atmosphere of Louis Hemon's Maria Chapdelaine which shows how deeply the old faith is rooted still in the hearts of French Canadians.

On this Fourth of July week end it is timely to remember that much American history had already been made before Independence Day of 1776-and much of that was associated with Catholic names, as it has been since then. Daniel Sargent gives a fine panoramic survey of the Catholic contribution to the unfolding of the American ideal in his Our Land and Our Lady. Theodore Maynard's The Story of American Catholicism is more detailed and conforms more closely to the historical method of

BY REVEARNIAN IN I. MASKE RAL Miles and Lab or Kypert of 'America'

(The following meticle was written by futher Mayer for the New York Parit at the invitation of the paper's usless labor editor, Vir Riverel.)

science.

were against the status quo.

They said bluntly that neither

monobolt, cabingium coniq po papacs-trife, cabingium not

equared with the Christian con-

in another sense, ton, the

encyclicals are radical. What

they have to say about the eco-

nomic system goes to the repla

of the modern social problem.

which is what radical really

means. The reforms advocated

by the Popes all process from

fundamental moral and religi-

ous truther the directly of the individual; his right to a

decent material existence; the

exactly of family life; the so-

cial as well as the individual

character of private property.

so that a man is not free to

but must keep an eye on the general welfare; the obligation

to strive for funtice and to

But in another sease, in the

sense in which the word is

carelessly used today, the en-

cyclicals are not radical at all.

The Popes were even more

strongly opposed to Commu-nism than they were to islasse, faire capitalism. They regarded

the Marxism brew as worse

than the discase it aimed to

cure. They would not abolish

private property, but remove

abuses and distribute it more

They would not foster the

class warfare which the evils

of laissez-faire and monopoly

had begotten, but promote

class co-operation and social

peace. "Capital cannot do with-

out labor, nor labor without

capital," said Leo XIII with

perfect good sense; and Pius

XI suggested that the wage

contract be modified by a con-

tract of partnership, so that wage-carners might become

"sharers in some sort in the

owner hip or the management,

or the profits" of the business.

And so the next time you read

cloth" breaking a large for so-

cial justice, you'll know what

for the good of all of us.

identity by convergence, based

upon the love of the same God.

and not the meastrous identity

by nature towards which social.

and which can only be accom-

plished through the complete de-

struction of Nature. And fur-

Or in his eassay ON CITY

ROCHESTER, M. Y.

they are up to.

"men of sober black

Not much Marxism there.

practice charity.

fairly.

'Too Radical' for F.D.R.

Kart Marx called religion the option of the people," but lot of American Industrialists. They don't believe M. They have beard two many charge men hammering away at social justice, the family living wage. the right of neithern to organbe and bargain reflectively: pare seen too many of them issuing sistements in detence of siciliars and even walking picketimes. Religion. The optum of the scopies. More like the spark plug, they thick. Only the other day I mad the piece of dialogue from an enlightened employer

"You're making a bad mis-take P. T." said the indus-trialist to another. These anion leaders you've bear they. ing slong are some of the redbottest Commies in the CIO. Don't you know the rank and file is up in arms. setting ready to dump Stalin's stronges. and that you're making the job harder?"

"I know it, all right," P. T. grinned back, "but give me the Commies. Don's get the idea that because the boys are fighting the CP era they're a soft louch. Not my workers engrany. They went to a labor school run by priests said, boy. are they tough!"

It is a remiter of cold, latstoric fact that when Pope Leo XIII wrote the encyclical "On the Condition of the Working Classes" in 1691, some influential Catholic employers tried to stop priests from reading it in the pulpit The same thing happened, but more garely, when Pope Pius XI's hard-hiting follow-up, "On the Reconstruction of the Social Order," appeared forty years later.

The story is told of F. D. R. and it happens to be true that on the eve of his first campaign for the Presidency he asked the editor of a Cathoffe review to right him to Albany, dingerly F. D. R. explained that, while he didn't believe there was any such thing as a Catholic vote, he thought it better to be on the safe side. Was there anything he could say in his speeches that might help matters a bit? There surely was, the priest told him: Quote some passages from Pope Leo or Pope Pius. "You don't mean those encyclicals on labor?" F. D. R. asked. Exactly, answered the priest. Whereupon the man who gave the nation's conservatives a had case of ulcers threw up his hands, laughed and said: "But I've read them. They're too

In one obvious sense the

radical for me"

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By John O'Conner

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ITS TOP-DRAWER Reading with Everyone! "ON-GTARD By Rev. Patrick J. Flynn PAGE 1

By what signs shall we know such a gathering literary decline or foretell a The decline or the rise of a na here then is the beginning of confusion and death that are altion or a people usually starts justice."

tion or a people usually starts justice.

long before the historrians begin 
If you would avoid mediocrity, the name of Nature. is also true of letters. sudden flurry of excellent and reasoning.

challenging works that have appeared in the last few weeks? findings of Wallace Fowlie, who interior wealth. He has no furfor the most part provocative. and to poetry ! I know nothing inexhaustible a source of empty
Leading the list is LEON of Roualt's work by experience! and adulterated reactions as is
BLOY A STUDY IN IMPA. I cannot go along with him on the printing press of counterfell whole. But you cannot deny that TIENCE Sheed and Ward. In Maritain when he states that the printing press of counterfell whose, our you causal uses that this badly needed work Aifred . a metaphysician is born for the Beguin brings to Americans the the creation of his language. In a lew sentences you have may be a sign of morning. It

have been through. ed out so often before, is hard to ern society is completely ditake. Not even Jacques Mari-vorced from reality, Too much tain, his illustrious convert and has been looked for from the godson, could go along with him masses; too little has been given But he would understand him, the masses by those educators Bloy was perhaps the most chall and leaders who might have liftlenging man in the last one hun- ed them instead of leaving them dred years. He could shake peo- an increasingly brutal force in

Proclaiming himself a 'Pilgrim plication of principies. of the Absolute" for Bloy the His point is subtle but well slightest straying from the spirit made. and laws of Christ was enough to earn the finest scorn that has self up towards the superior, not ever been facked into a pen. His to destroy, but to receiv, and the contempt of the phrase "charity superfor bending down over the bazaar" as a contradiction in inferior to give and not to opterms, is but an example. Many press. This equality is based not recall his joy when fire struck upon position, but on identity of

... The small number of vic thermore, the principle of human a interary decime or forever a little state, set a limit to my thermore, the principle of dumain literary and spiritual renais time it is true, set a limit to my society is above Nature, and in sance? Historical processes are joy. At last, I said to myself all a moral climate of religious upsance? Historical processes are joy and at last! AT LAST! a moral cumate of rengious war hidden within the womb of time the same, at last! AT LAST! belief, it is therefore in reality

to note it in their works. This read Bloy. No man in centuries has challenged the worldly prac LIFE: With this thought of a "time tises of Christians in better style With this thought of a time times of command sound by atimuli, increasingly de-

peared in the last tew weeks innuings of wasset rooms, interior westin, rie has no sur-Are these thin volumes the har has already written of the French ther spiritual energy to lend to bingers of new values and per revival in "Clowns and Angels" the countless reactions which his bingers of new values and per revival in Clowns and ongress the countless reactions which has haps a finer world than we have and in "Rimbaud" in JACOB'S surroundings demand of hims known or are they the last sur NIGHT (Sheed and Ward) he distracted, solicited in all distracted, solicited in all distracted, solicited in all distracted, solicited in all distracted in the countless of the contributes four essays one of the takes refuge upon the "taps" that is being sounded for Peguy, another on Maritain, and only plane where his capacities our times. Only time will tell a third on Roualt. The fourth for reaction are all but unlimited and be they harbingers or sur is on "Myths of Modern Poetry" that of automatism and the And be they harbingers or sur- is on "Myths of Modern Postry" that of automatism and the of man are coming into the light-vivors, they are interesting and While he does justice to Peguy dream. There, at least, he is as You are free to refect or accept

vivid, forceful and painfully However, the body of the essay excellent comments upon the may be the sign of a night of blunt person who was one of the is a good introduction for many modern dilemma. In a few books terror and angulah. In any case, key figures in the Catholic re- who know of Maritain and would and there are more-there is a vival of France. Bloy, was frank like to appreciate him the more, note of hope. At least the su, those who deal with the things to the point of studied rudeness. In WHAT AILS MANKIND thors and the themes of the spirit of the spirit are prepared. often insulting to those he dis Gustav Thibon approaches modagreed with, a true "pilgrim of ern society with sympathy but the absolute." a novelist and con with an unerring scalpel. (Invert-maker extraordinary, he cidentally, the same publishers. awaited with impatience the com- Sheed and Ward, might take time ing of the "Cossacks and the Holy to give some information out Ghost" for he was sure persecu- about their authors-if not on tion and the judgment of God the jacket for the public, at would follow the holocausts we least a release to the reviewers

and retailers.) Bloy, as this column has point. Plainly, to Gustav Thibon, modpie out of their lethargy . . . If the world today and led by leadthey were really anxious to read ers who are in many cases brutal in their principles or in the ap-

. . the inferior lifting him-

galar Jelle Sone

come beached? Synchese Cangers's sign but adopted the South as his hope and had become thereughly Southern in sent-sout. In answer to the quetion. What can obe to in the South to better the condition of the Segret capital. To begin with one can fight against bracking; the best some longer to the South looks know the best some longer than the same books. Leaber 2ffA cientrope lugar on can be seen from the gragrams of the various Christen Democratic parties in Surope. Both Pepe Leo and Pope Pius

as the best against in the That statement was verified tiller C. harned down a year of not pulley in Green of a group of none charged with the crime of a group of none charged with the crime of tracking a Negro. Therewere 80 counts to the hadictment, and 80 acqually

Yet there was no detail whatever as to the guilt of the group. In fact the case against them was "air tight." But the fury (all white of courses found not one of the accused guilly on even more course.

The trial was a travesty, as all trials in lynching came have back. Years ago in 1513, in as exact a book was published by the University at North Carolina Press on The Tragety of Lynching. It is a spicious piece of work. But now a supplement absolute be brought out. The Farce of Trials for Lynching.

At the magnetic, however, I wish to appeal not of tragety or of farce but of one browful feature in connection with the stillude of the South lowards that particular form of crisis.

South lowerds that particular form of crime; The more responsible newspapers in the South, after the hysterical performance in Greenville, spoke out vigarously as any North-em vehicle of opinion. The Atlanta Consider-tion, explaining that it has always opposed a Peteral law against lynching, because such a law would be a "confussion of a moral break." down on the part of the state, admitted that less aure. It went on to say:

"It seems to us an awful and hundlettest confession for a people of any state to make forcement of state laws. Yet it becomes pales. fully clear that we are moving instituting to-

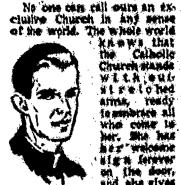
The state of the s

This terminate with the second second

Not all the lynching in a phone print the Sentil. But North or Beach foundation that we would be sent to be a sent of the last that the last of the last the

have montpointed bank production in the last state of the last substance of the last state of the last

Just Between Us More Than a Letter By Father Gindes.



In short, the Papal social program is middle of the road. a e s' walcome MIN M. Serever on the door, Pr. Clarler her hand to all men of good will, whether they be street-sweepers, sen-

They want a democratic econators or carpeniers. omy where workers and em-But becoming a Catholic is not quite so sample a matter ployers respect one another. obey the moral law and collabas shaking hands with the loorate for their own good and cal priest and having him enter your name on the parish records. We would perhaps have far more converts if that aspiration or tendency. It is

were the case. Instead, the applicant undergoes a course of instructions during which the priest, in a latic equality necessarily tends series of grivate conferences. carefully and patiently goes over the whole system of Catholic belief and practice from A to 2.

The primet explains the existence and nature of God; he ways and inevitably pursued in goes into the story of greation. Adams and Eve and their fall from grace; then comes the history of the Jews; the life "Man is increasingly flooded and death of Jesus; the foundation of His Church; grace and the supernatural life; the seven sacraments, one by one; prayer and the "sacramentals"; the Ten Commandments

zain, one by one; the Laws of the Church; and, finally, an accounting of the judgment, with what we know of heavest, hell

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et a long mery, the system of Culjobic beliefs, but It has a sick. It's obsessed in head sent to the topolism had there isn't sake incentioned had there isn't wittent destroying his hady. Complicated? Of pening! As mosphicated, as life inself. Here could it be effection? And prov. what is wrong write seasplication?

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