

The Yardstick By R. A. McGowan

One of the two bad things about the new Taft-Hartley labor law is its repetition of ordinary labor union practices in collective bargaining. For other things is its combination of a sin of commission and a sin of omission, both of which center in the matter of labor-management cooperation upon other things than are usual to collective bargaining. In the long run this second defect is worse than the first.

Let's consider certain fundamental facts. Working people do not own anything to work with, and either work for others or do not live except by a dollar. 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 persons or even one person working for another. They work for others who own the tools and do not actually control what they own but hire agents or allow self-appointed agents to run things for them, and then let the agents alone as long as they make good dividends.

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 poverty and mass unemployment.

As to fair wages, union labor defines 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 immorality in the basic practice of business and to

New Labor Law Turns Back Clock

correct it. So, the law is wrong. (That does not mean that some businessmen are not good. I'm talking about the general plan.) But the law is wrong for a second reason. It is wrong because it puts union labor back a few years in its other loss-consistently followed and slowly-developed policy of trying to change the whole immorality of business and not simply immorality in wages, hours and working conditions. It puts labor back by forcing labor unions to protect themselves in collective bargaining under this law. It does so by not even considering, to say nothing of providing, a way for union labor to help change the fundamental immorality of post-reformation and post-renaissance business beyond the customary limits of collective bargaining. And that is horrible.

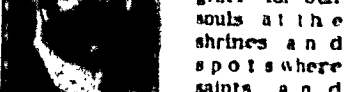
Unless there is an organized employer-labor cooperation to do right in everything, and not in collective bargaining alone, the experience has been that governments start taking things over. Notice Europe and not only Europe front of the Iron Curtain, but Europe at the front of the stage. And where governments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

There's come 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 life for the general welfare. We'll also have to tackle the problem of getting profit-sharing and workers' sharing in ownership. As it is, the whole job is set back for some time depending upon the date of the next depression which, except for shipments to Europe, we'd probably be here now.

Library Signpost More Pilgrim Tours

By Rev. Benedict Ehmann

It was suggested in this column last week that our summer travels should take in some of the places of pilgrimage in the interest of the change of air and scenery there is grace for our souls at the shrines and spots where saints and heroes have worked. The more we know about these saints 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 Orestes Brownson would key up your anticipation. I suppose there was a little sliver of curiosity as a few months ago when a statement of Monsignor Sheen was published saying that Mrs. Clare Booth Luce had the best intellect of any American woman to the church since Orestes Brownson. Hardly a word of this nowaday's knows about this man in grand old story of a convert who entered the fold of the church just three years over a century ago. Katherine Bui's Celestial Homespan is

good reading for those who like her way of writing biography. It is full of the New England people and the places in which they lived. Besides the change of air and scenery there is grace for our souls at the shrines and spots where saints and heroes have worked. The more we know about these saints 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.

Perhaps you'll be wanting to go even farther North, up toward Nova Scotia and the Cape. 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 Those Who Help Themselves* gives you the story. Or in 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 *Our Own Land*. A bit further East, but still in the middle West, there is Vincennes in Indiana, which is rich in Catholic pioneering tradition. A good deal of it has been picked up in Theodore Maynard's book on Bishop Bruté (pronounced Bru-tay), the first bishop of Vincennes. The book is entitled *The Reed and the Rock*.

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

In Helen White's *Quest on the Kings Highway*, Willa Cather's *Death Comes for the Archbishop*, Agnes Repplier's *Juniata*, and Elizabeth Willis DeHuff's *Say the Words of Old Mexico*, which is subtitled *Legends of Old New Mexico Churches*.

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

Travelers to Canada will enjoy the perspective 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 and 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 writing.

By what signs shall we know a literary decline or foretell a literary and spiritual decadence? Historical processes are sudden within the womb of time. The decline or the rise of a nation or a people usually starts long before the historians begin to note it in their works. This is also true of letters.

With this thought of a "time lag" in mind, how explain the sudden flurry of excellent and challenging works that have appeared in the last few weeks? Are these thin volumes the harbingers of new values and perhaps a finer world than we have known or are they the last survivors, the final notes of the "lapse" that is being sounded for our times? Only time will tell. And be they harbingers or survivors, they are interesting and for the most part provocative.

Leading the list is LEON BLOY, A STUDY IN IMPATIENCE (Sheed and Ward). In this badly needed work Alfred Begun brings to Americans the vivid, forceful and painfully blunt person who was one of the key figures in the Catholic revival of France. Bloy was frank to the point of studied rudeness, often insulting to those he disagreed with, a "pilgrim of the absolute," a novelist and convert-maker extraordinary. He awaited with impatience the coming of the "Cossacks and the Holy Ghost" for he was sure persecution and the judgment of God would follow the holocausts we have been through.

Bloy, as this column has pointed out so often before, is hard to take. Not even Jacques Maritain, his illustrious convert and godson, could go along with him. But he would understand him. Bloy was perhaps the most challenging man in the last one hundred years. He could shake people out of their lethargy. . . . If they were really anxious to read him.

Proclaiming himself a "Pilgrim of the Absolute" for Bloy, the slightest straying from the spirit and laws of Christ was enough to earn the finest scorn that has ever been heaped into a pen. His contempt of the phrase "charity bazaar" as a contradiction in terms, is but an example. Many recall his joy when life struck

'Too Radical' for F.D.R.

By REV. BENJAMIN L. MARR, S.J.
Associate Editor and Editor of 'America'

The following article was written by Father Marr for the New York Post at the invitation of the paper's noted editor, Vic Rinehart.

It is a matter of cold, historic fact that when Pope Leo XIII wrote the encyclical "On the Condition of the Working Classes" in 1891, some influential Catholic employers tried to stop priests from reading it in the pulpit. The same thing happened, but more rarely, when Pope Pius XI's hard-hitting 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 Catholic review to let him see it. Albin Krieger, F. D. R.'s 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 this speech 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 bad case of ulcers threw up his hands, laughed and said: "But I've read them. They're too radical for me."

In one obvious sense the aspiration or tendency. It is identity by convergence, based upon the love of the same God, and not the monstrous identity by nature towards which socialistic quality necessarily tends and which can only be accomplished through the complete destruction of Nature. And furthermore, the principle of human society is above Nature, and in a moral climate of religious belief, it is therefore in reality confusion and death that are always and inevitably pursued in the name of Nature.

Or in his essay ON CITY LIFE: "Man is increasingly flooded by stimuli, increasingly detached from the comely, as well as the spiritual sources of his interior wealth. He has no further spiritual energy to lend to the countless reactions which his surroundings demand of him; distracted, solicited in all directions, he takes refuge upon the only plane where his capacities for reaction are all but unlimited: that of automatism and the dream. There, at least, he is as inexhaustible a source of empty and adulterated reactions as is the printing press of counterfeit money."

In a few sentences you have excellent comments upon the modern dilemma. In a few books and there are more—there is a note of hope. At least the authors and the themes of the spirit

By John O'Connor

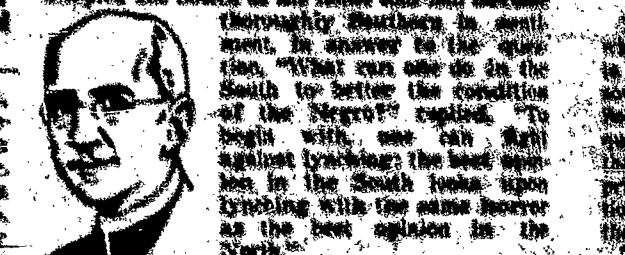
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Father Gillis Says:

There's a Southern gentleman, or to quote more precisely, a Southern gentleman who had adopted the South as his home and had become thoroughly Southern in sentiment. In answer to the question, "What can one do in the South to better the condition of the Negro?" replied: "To begin with, one can fight against lynching; the best weapon in the South today upon lynching with the same force as the best weapon in the North."



That statement was recorded recently when a jury in Greenville, S. C., handed down a verdict of "not guilty" in favor of a group of men charged with the crime of lynching a Negro. There were 50 counts in the indictment, and 10 acquittals.

Yet there was no doubt whatever as to the guilt of the group. In fact the case against them was "fairly tight." But the jury fall white of course found not one of the accused guilty on even one count.

The trial was a travesty, as all trials in lynching cases have been. Years ago (in 1855, to be exact) a book was published by the University of North Carolina Press on "The Tragedy of Lynching." It is a splendid piece of work, but now a supplement should be brought out—"The Face of Lynching in the South."

At the moment, however, I wish to speak not of lynching as such but of one historical fact in connection with the attitude of the South towards that particular form of crime. The more responsible newspapers in the South, after the hysterical performance in Greenville, spoke out vigorously as any Northern vehicle of opinion. The Atlanta Constitution, explaining that it has always opposed a Federal law against lynching, because such a law would be a "confession of a moral breakdown on the part of the state," admitted that its stand against such a law had now become less sure. It went on to say:

"It seems to us an awful and humiliating confession for a people of any state to make—that a Federal law is needed to bring about enforcement of state laws. Yet it becomes painfully clear that we are moving inevitably to

and purgatory. If God gives the material the faith needed to accept this, then he is helping and assisting to his First Holy Communion."

It's a long story, the system of Catholicism, but it has a lot to do with it. It's a long story, the system of Catholicism, but it has a lot to do with it. It's a long story, the system of Catholicism, but it has a lot to do with it.

The priest explains the existence and nature of God; he goes into the story of creation, Adam and Eve and their fall from grace; then comes the history of the Jews; the life and death of Jesus; the foundation of His Church; grace and the supernatural life; the seven sacraments, one by one; prayer and the "sacramental"; the Ten Commandments—again, one by one; the Laws of the Church; and, finally, an accounting of the judgment, with what we know of heaven, hell

of men are coming into the light. You are free to reject or accept these works in part or in the whole. But you cannot deny that their presence is important. It may be a sign of morning. It may be the sign of a night of terror and anguish. In any case, those who deal with the things of the spirit are prepared.

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There's a Federal judge here, whose name is not known, who has said in his opinion:

The most serious danger to the South today is the Negro. The Negro is the most serious danger to the South today. The Negro is the most serious danger to the South today. The Negro is the most serious danger to the South today.

The Birmingham Age-Herald said that the Negro is the most serious danger to the South today. The Negro is the most serious danger to the South today. The Negro is the most serious danger to the South today.

The opinion expressed by these men is not a new one. It is a long time ago that I think, somewhere in the South, a man said: "We are all citizens of the South. We are all citizens of the South. We are all citizens of the South."

Not all the lynchings in the South are in the South. But North or South, lynchings are in the South. But North or South, lynchings are in the South. But North or South, lynchings are in the South.

thought there is a lot to be said for the Negro. It is the Negro who is the most serious danger to the South today. It is the Negro who is the most serious danger to the South today. It is the Negro who is the most serious danger to the South today.

Gods are everywhere. They are everywhere. They are everywhere. They are everywhere. They are everywhere. They are everywhere. They are everywhere. They are everywhere.

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