

A LOOK AT LABOR

By A. C. Tuohy

THE NATIONAL ASSOCIATION OF MANUFACTURERS held their annual meeting last week. During the meeting the leading business men of the country listened to conflicting reports about the Taft-Hartley Act.

RAYMOND S. SMITH, president of the NAM, told his audience that the Taft-Hartley Act presented an opportunity to labor and management to move toward self-regulation and away from government interference. His thesis was that employers and employees would be subject to further government controls only if the Taft-Hartley Act failed.

GEORGE W. TAYLOR, professor of economics at the University of Pennsylvania and former vice-chairman of the National War Labor Board, told the NAM quite another story. Taylor contended that the new law "is a restriction of the collective bargaining rights of both employers and employees." He further stated that under the present policy, significant terms of the employment relationship are to be determined by government.

WHO IS RIGHT? Robert N. Denham, General Counsel of the National Labor Relations Board, seems to agree with Taylor that the Taft-Hartley Act means more government interference with collective bargaining. Denham, who also talked to the business men at the NAM meeting, told three industrial leaders that they could ignore the governmental restrictions on collective bargaining only "at their own peril."

THE NAM in theory has always opposed government interference in industrial matters. In fact, however, all business groups, as well as labor, have favored government interference when it served their own interests. Thus business men favored government tariffs, subsidies, grants, etc., whenever such assistance came their way. In reality, business men only oppose government interference which would restrict their power.

BUSINESS MEN were responsible for the first government interference in collective bargaining. They were responsible for the Wagner Act because they refused to recognize the right of workingmen to organize and bargain collectively. The government was forced

to compel them to recognize this right. Ever since 1933 industrialists, who have had to use the NLRB, have chafed at the delays, the petty litigation, the arbitrary decisions that have made their life miserable. However, the Wagner Act had one blessing, even for industrialists. It left most of the collective bargaining field outside of government control. If management and labor could get together voluntarily, they did not have to refer themselves to government at all. As a matter of fact, most employers and unions preferred to settle their differences privately without the intervention of government.

THE WAGNER ACT, however, was responsible for enlarging the rights and powers of labor. Industrialists even those who had not suffered greatly from the Wagner Act, were happy to see the Taft-Hartley Act become law. Their joy was increased by the knowledge that the law was on their side. Their joy, nevertheless, may die shortly when they see the government extending its arm more and more into the field of collective bargaining.

THE WAYS in which employers may suffer from the government interference prescribed by the Taft-Hartley Act are many. In the first place, the Act practically requires that all unions sooner or later be certified by the NLRB before the employees can safely recognize them. In other words, an employer who wants to recognize a union without government approval will think twice before doing it. Under the Wagner Act, most employers could come to voluntary agreements with unions. Now they will be on pins and needles while the slow process of government bureaucracy grinds out its inevitable decisions. Production and money making, employers will find out, will suffer by these governmental restrictions. Then too, employers cannot make agreements on union security without government approval. Further, the labor contract is enforceable by the government. In addition, employers may find the government examining management, as well as union, featherbedding. And so on. The Taft-Hartley Act is no unmixed blessing for employers.

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Bing Crosby Says He Envis
Those in Religious Life Today

CHICAGO—(NC)—A symposium on religious vocations which takes its title from the contributions of Bing Crosby, "In My Book Are the Stars," and in which the subject of vocations has been published here by the Catholic Students' Mission Crusade.

"It has been in the mind of the editors," the foreword states, "that the first considerations on the vocations to the priesthood and the religious life are not likely to be theological, and their aim has been to obtain, from various writers, views of the various states of life which could be understood by young people."

Bing Crosby writes as follows:

In the movie business we have lots of fun pretending we're soldiers of fortune or masters of high adventure. It's fun doing it, and it's fun knowing that we're helping other people to get a laugh or a bit of relief from the worry and care of everyday life. Of course we get paid for it—and that adds to the fun somewhat.

But when the studio day is ended, we go to our homes and we are just ourselves. No more adventure except when we trip on junior's roller skates or smell the toast burning or write to that man who wants to know how we're getting along on or about the 15th of the month.

THERE ARE some people in this world who are playing all the time at high adventure and who never step out of their roles day or night. But the funny thing about them is that they don't seem to realize what havoc they're

We play them in the movies once in a while. They're the Father O'Malleys and the Sister Benedicts and the Brothers whom Hollywood writers frequently don't bother to name. They are the people whose lives are filled with real drama.

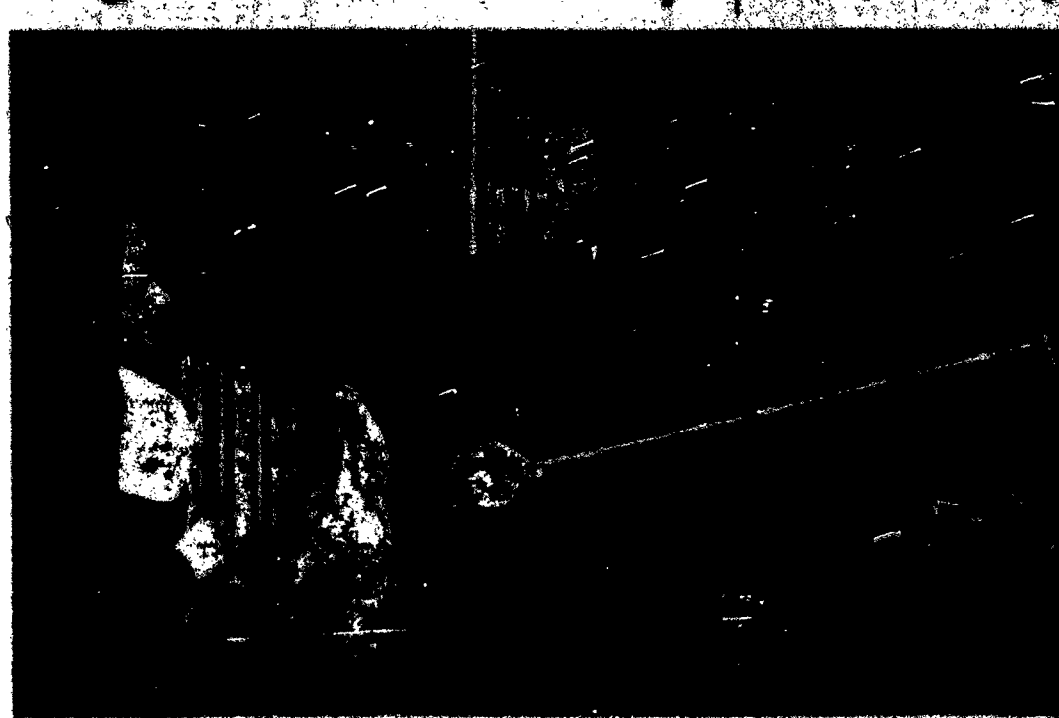
Day after day the Padre goes along, straightening out the lives of others who have gotten into tangles of one sort or another. Day after day the Sisters or the Brother works patiently, shaping the characters of girls and boys who will be maintaining of this good American way of life of ours, which is founded on a belief in God. Look at any American coin. "In God We Trust."

THE FINEST and the religious are the real makers of history. The rest of us—we run a business and make some money, and after a little while, we're gone, and the money's gone. But these others they are building kingdoms of spiritual values, that are going to influence and rule generations years and years away.

Of course, we've each got our little spot in this big movie of life, and the trick is to play our part the way the Great Director wants it played. Most of us are spotted to places like mine with a bunch of youngsters and a good wife at home to provide for.

But some of us can move into those really stellar roles if we answer the call when the Great Director goes about casting. The important thing is to have studied our abilities and to know whether or not we can play the roles when they are opened to us.

"For me I envy the boy who gets cast for life as Father O'Malley and the girl who



Bing Crosby portrays the role of "Father O'Malley" born as Ignatius McGowan in the picture "Going My Way." The scene is from the memorable "I'll be a Father O'Malley" sequence.

gets called up for life-long starting as a Sister Benedict. In my book they are the ones whose names are going to stand first on the program, spelled out in capital letters, and in good black type. In my book, these are the stars.

In Hollywood, the actors have agents who remind the directors and producers about their talents and ambitions. Well, there are ways to get in line for the big roles in the real life drama, too. Like I have just been describing.

"There are people you can

pray to, and you can do a lot to get yourself in shape for the part you'd like to play. In real life, it takes a smart fellow to be a Father O'Malley—you'll notice I said in real life—and it takes a girl who has everything to be a good Sister.

THE WORLD needs a lot of padres and religious right now. The world needs them for the good they can do and for the example they can give of that spirit we call the Christian spirit. In the long view of our times, there will be more glory

Priests and Nuns
Are Real Stars
To Fr. O'Malley

Guam Church Attack Answered

AGANA, Guam—(NC)—An official statement from the Catholic Church in Guam, which was distributed last night, answered charges that the church was the cause of the attack on the island of Guam by Japanese forces in 1941.

The statement, which was issued by the Rev. Fr. O'Malley, S.J., said that the church had no knowledge of the attack and that it was a surprise to the entire community.

The statement also said that the church had been a center of peace and harmony in Guam for many years and that it had always been open to all people, regardless of their race or religion.

The statement concluded by saying that the church was proud to be a part of the Guam community and that it would continue to work for peace and harmony in the future.

The Rev. Fr. O'Malley, S.J., who was in Guam at the time of the attack, said that he was shocked and saddened by the news of the attack.

"The Roman Catholic Church was paid promptly, but the Protestant church is still under consideration," he said.

Then the editor questioned the right of the church to make its claim (and proceeds to "reluctant" the law). He calls on Pacific Fleet Headquarters to give taxpayers a "bill of particulars."

THE NEWSPAPER states "for the record" that "Rome" has not collected nor has the Pacific Fleet Headquarters paid. It continues that the \$24,000.00 was awarded by Congress, after a careful examination of the church claim, to the Catholic people of Guam who constitute 80 per cent of the island's population.

"Rome" had nothing to do with it, he says. "Rome" had no official authority in the matter, he says. "Rome" had no official authority in the matter, he says.

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"The editorial is an insult to the Catholic Church in Guam and Pacific Fleet Headquarters, the newspaper states. It is a case of a church and a government, but it is the members of the Guam and Claims Commission who are the cause of the trouble. The church is the cause of the trouble, the newspaper states.

ANYTHING THE question "For What?" in the title of the magazine's editorial, the newspaper points out, that the editorial which was destroyed had a re-

Priest Makes Discoveries

AGANA, Guam—(NC)—A statement which may prove of considerable importance for the early history of Japan has been made by the Rev. Fr. O'Malley, S.J., who was in Guam at the time of the attack.

The statement, which was issued by the Rev. Fr. O'Malley, S.J., said that he had discovered some old Japanese maps in the church archives.

The maps, which were found in a small chest, were dated 1800 and showed the island of Guam and the surrounding waters.

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Of still greater importance is the discovery of the oldest map of the island of Guam, which was found in the church archives. The map was dated 1800 and showed the island of Guam and the surrounding waters.

Mystery of Missing Millions

by NORBERT MUELEN

(La New Leader)

"Attention, Stalingrad!" any returned from Russia who has seen about Sergeant Hans Wild, born in Nuremberg, captured near Stalingrad in February, 1942, since then without news, please communicate with Mrs. Hans Wild.

This is one of 103 singularly worded ads in one typical issue of a magazine published in Western Germany. The advertising columns of numerous periodicals in the Western zones are, week by week and month by month, crowded with requests of this type. But most of the relatives and friends of German soldiers captured by the Red Army between Stalingrad and the capitulation don't advertise any more. They haven't heard from them since they were made prisoners, and they have lost hope after two years—ever to hear from them again.

The number as well as the fate of the German prisoners of war in Russia has become one of the major mysteries of the post-war period. It seems after scrutiny of official statistics and reliable estimates that at least 1,000,000 German prisoners have vanished behind the iron curtain. No international commission has yet counted this army of ghosts, the DPWs, the Disappearing Prisoners of War.

The total number of German soldiers captured alive by the Russians is unknown. A figure of 5,000,000 prisoners which circulated in Germany was called "erroneous" by a U. S. Army source (New Zealand, March 27, 1947). Prime Minister Clement Attlee spoke recently of 3,000,000 German war prisoners in Russia. The Gegenwart, a semi-monthly published by former editors of the Frankfurter Zeitung in the French-occupied zone, after careful computations arrived at a minimum figure of 2,500,000 not counting those captured in the first war years before Stalingrad, nor those probably killed.

The minimum figure of 2,500,000 German prisoners in Russia is corroborated by several official and semi-official Soviet sources. Lait in 1946, Erich Weinert, the president of Moscow-directed "National Committee for a Free Germany," mentioned "about 2,000,000 to 3,000,000 German prisoners in Russia." The same estimate was given in March, 1947, by the Soviet-directed Central Administration for German Resettlement in the Eastern Zone; and the Soviet-censored Statistical Bulletin for the Soviet-occupied Zone of Germany published in April, 1947. Its figure 2,500,000.

MOLOTOV was asked by Bevin for an authentic statement concerning their number at the Moscow meeting of Foreign Ministers. Molotov replied, and his figure has remained the official basis of Russian statements ever since—that there are "2,500,000 German prisoners of war on Russian soil." According to Molotov, Russia released 1,000,974 German prisoners between the end of the war and the Moscow meeting. However, only a small fraction of these allegedly released prisoners has returned to

Germany, or communicated with their families. According to Communist sources, 186,000 prisoners returned from Russia to the Soviet-occupied zone; returnees to the American zone are estimated at 170,000; smaller numbers came back to the two other zones. Hence, hardly more than 300,000 prisoners have actually been released and returned home.

Out of at least 2,500,000 prisoners, 2,200,000 are still prisoners on Russian soil, 500,000 at most have been released and returned—and the rest, more than 2 million, have disappeared. What happened to them?

THE CAREFUL WORKING of Molotov's statement gives us a clue. If there are 800,553 prisoners left "on Russian soil"—are there, perhaps, others who are still prisoners not now on Russian soil? An official declaration of the Communist Party in Augsburg, Bavaria, revealed that "the Soviet Union handed over German prisoners of war to Poland, Czechoslovakia and Rumania. An approximate million of them for reconstruction work in these countries, they are neither in Russian captivity, nor have they been starved or frozen to death." They were loaned to Soviet satellite states as "civilian laborers." According to returnees' reports, substantial numbers of forced labor groups consisting of prisoners of war were also handed over to Tito's Yugoslavia.

Those who return to Germany were released, they report, because they have become otherwise "without force," unable to

work, sick, and therefore useless. They are unloaded after dark, in the open country, to their misery from the eyes of their countrymen, while the Communist press reports the arrival of another transport of "well-dressed and well-fed prisoners who were prematurely released on account of their excellent work performance." (N.Y. May 4, 1947.)

IT MAY WELL be that another group of Germans, though not technically coupled as prisoners of war, is still on Russian soil. After being "released" they are supposed to work in Russian industry and agriculture—probably in slave labor camps. It has been claimed that some of them are being trained and held as detachments of the Red Army, a sort of Foreign Legion inside Soviet Russia. Molotov was asked about this "rumor" by Bevin, he brushed it off as "conscience."

THE LARGE majority of Disappeared Prisoners are used by Russia and its satellites as forced labor. The mystery of the missing million dissolves itself in the misery of another million of Soviet slaves. While the Western powers have to account for the number and fate of their sons of war, the number and the fate of the prisoners of war in the Soviet sphere remains unknown, especially to those special correspondents, visiting Protestant clergymen and other fact blind eye witnesses who give us enchanted reports about reconstruction work done behind the iron curtain.

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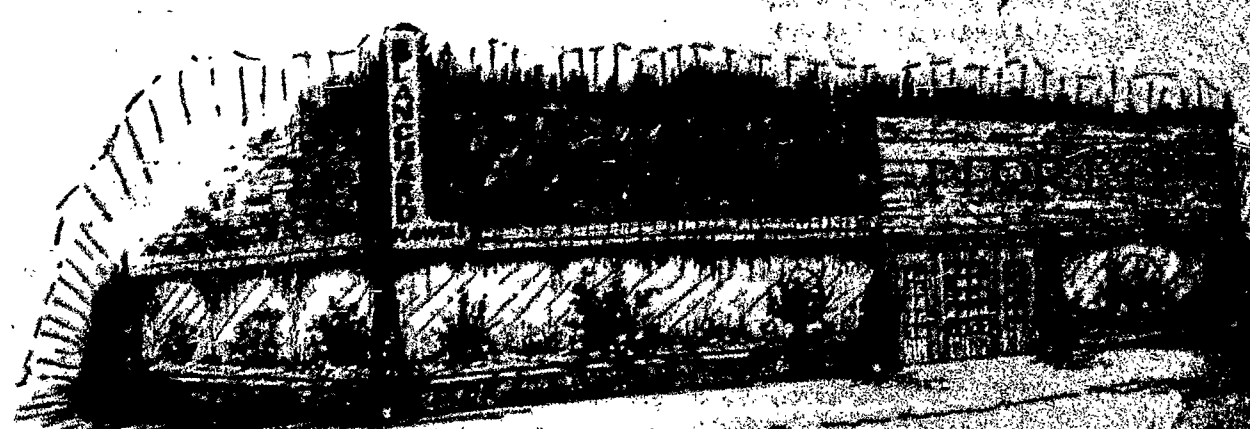
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