



LABOR-MANAGEMENT TODAY INSIDE AMERICA'S INDUSTRIAL WORLD with LOUIS F. BUDENZ

This is the eighth of a series of timely articles on labor-management relations by Mr. Budenz, former editor of the Communist newspaper, The Daily Worker, who has returned to the Catholic Church. He is now professor of economics at Fordham University.

VIII. The Why and How of Arbitration If a modern Rip Van Winkle were to awaken after a twenty-year sleep, he would be amazed at the extension of labor arbitration. Every day throughout this country thousands of cases are now decided through such machinery, in a peaceful and orderly manner. There was nothing like that on any such scale two decades ago. It has been estimated that at least 50,000 labor contracts contain provisions for settling grievances in a systematic fashion, and the large part of these provide for arbitration as a last source of appeal.

Of course, this method of making settlements has been long established in America. In the early stages it was confined to commercial disputes. For more than a century a third party has been called into certain agreements and given power to make a decision on the merits of the case. During that period of 100 years the importance of arbitration in these commercial difficulties has grown in extent, until today it is a regular feature of the world of business.

FOR MANY YEARS both management and labor—when it came to having arbitration proceedings—were chary of the process. Management viewed it as an encroachment on the rights and prerogatives of those who controlled industry. Labor was still suspicious of any such method of settling grievances because labor was still denied that security of organization which would make it more confident of participating in procedures of this kind.

With the advent of the unions on a wider scale and with their feeling of more assurance has come the far-flung use of the arbitration machinery in labor disputes. This has been necessarily on a volunteer basis. There is one subject on which every branch of the labor movement and the National Association of Manufacturers will agree, and that is the bad qualities of compulsory arbitration. One conspicuous effort in that direction did

public eye like Harry Hopkins and former Mayor James J. Walker of New York City have successively held the position of impartial chairman in the Ladies Ga. rent industry in the New York market.

Since 1929 there has also existed between the American Federation of Hosiery Workers and the Full Fashioned Hosiery Manufacturers of America an agreement which establishes the office of impartial arbitration chairman. For a considerable number of years this position was held by Dr. George W. Taylor of the University of Pennsylvania, later with the National Labor Relations Board.

MOST FOLKS DO not know, however, of the permanent umpire agreement in the Milk Industry in New York. This is of specific interest because of the power in the hands of this umpire to readjust the wage scales every year if necessary under a three-year contract. The International Brotherhood of Teamsters, Chauffeurs, Warehousemen and Helpers of the American Federation of Labor has entered into this agreement with the milk distributing corporations. Variations of such set-ups run into the steel industry, mining, automobiles and many other fields.

The existence of the permanent umpire has a pronounced effect on the handling of grievances at the lower rungs of the ladder in such machinery. The shop steward and foreman, who meet on a particular grievance have before them always the understanding that this case may be appealed if a decision cannot be made right there in the shop. So it goes with the parties in the intermediate appellate places—the superintendents of the company and the higher representatives of the union. Out of this understanding has come a unique development, namely, that most cases are settled below and never go to the arbitrator.

So it was that no grievance case went to the referee for the first four years of the life of such an agreement between the Carnegie Steel Corporation and the United Steel Workers. And Dr. George W. Taylor reports for the hosiery industry, on disciplinary matters, that not more than two or three cases ever come to the impartial chairman a year although twenty to thirty thousand workers are covered by the agreement.

THUS A FAR-REACHING network for the adjustment of labor difficulties (at least during the life of contracts) has been cast across America. It has come about through the more secure and extended establishment of the unions. That does not signify, though, that all is entirely well. The means of making arbitration a more smooth-working machinery in industrial disputes, including those which arise at the beginning of organization, have not been fully discovered. Strikes and lockouts still continue.

Every authority on the subject comes to the conclusion that something more must be added, that arbitration has to be put on a more solid foundation. You may read that thought in Charles O. Gregory's "Labor and the Law" and likewise in the consideration of the matter by Dr. Harry A. Mills, former chairman of the National Labor Relations Board, and Dr. Royal Montgomery in their monumental work on Labor Economics.

A little thought will make us come to realize that a moral standard has to be applied here, and that the progress thus made can only go further if such a moral standard is recognized by unions and employing interests alike. Nothing tells more eloquently of the intense need for the establishment of Industrial Councils, as recommended by the Popes in their encyclicals on Labor, than this acknowledgment that arbitration has gone far but that stable labor relations must go much farther.

Heroic Priest Defies Gun-waving Murderer To Win Hearts of His Ragged Romans

By REV. JOSEPH J. SULLIVAN (Correspondent, N. C. W. C. News Service)

Rome — (NC) — When Father Filiberto Quintilliani walked past a madman-murderer, who was waving his gun to keep police and people away, in order to give the Last Sacraments to the two victims of a love quarrel, he walked the last steps of a years-long arduous, uphill journey into the very hearts of the people of the Borgo San Basilio, suburb of Rome.



FATHER SULLIVAN

Those people, who have begun to call him "Il Santo," the saint, will probably be telling their grandchildren how this 31-year-old priest resisted efforts of police and people to restrain him, how he entered a hovel, talking to the murderer while, kneeling with his back to the gun to give the Sacraments, and then left the killer to the police when he refused his plea to give himself up.

There he found scores of temporary huts and shelters in the ruins of what Mussolini had intended as a slum clearance project shortly before the war, crammed with people not only from the Rome area, but from other war-struck cities.

Next day he came again, with a soccer ball. He gathered a few kids to play and, each day, a few more came. There was a building nearby which had been intended for a school—he began to make it one, with the help of ten nuns whom he invited to move into a hovel similar to his own and the others there.

A FEW DOZEN kids came to his neighborhood—those bombed-out refugees and unemployed communists gave him a rough reception—the older folks threw taunts and the kids threw stones at him.

U. S. Jesuit Sets Up Camp To Study China Eclipse Washington — (NC) — The Rev. Francis J. Heyden, S.J., of Georgetown University, who heads a group of scientists to study the total eclipse of the sun in China on May 8-9, has started to set up camp with his colleagues near Wu-K'ang, about 35 miles from Hangchow, the National Geographic Society here has learned.

single-handed. Informal classes for these youths, most of whom never had the chance to attend a school. He gives them not only religious instruction but as much general education as possible.

Most of his thoughts and efforts, he admits, are for the young. But he doesn't neglect their parents. He has the women organized into a kind of altar society and even the men are coming around to the Holy Name Society. Between 75 and 100 men receive Holy Communion together each month on their Sunday.

ON SUNDAYS his school becomes the church and he now needs four Masses. Every one of them is a Community Mass, with the congregation reciting the prayers of the Mass together with the priest at the altar.

This morning, of course, "Il Santo's" church was more crowded than ever. It was a happy, symbolic coincidence that the triumph of this great little pastor of the parish of San Basilio should occur on Good Shepherd Sunday!

His sermon to his folk this morning? The amplification of his Model—no stern warning about communism but the lesson of the Good Shepherd and of belonging to His flock—lest they come to a life and an end such as they had witnessed yesterday.

when he opened his school—he has 500 every day now, and he gives them a lunch at noon. In addition, he has set up two shops, one for the older girls and one for the idle youths. The girls learn to sew and make clothing, the young fellows learn in the machine shop.

At night he conducts, almost

A moral evaluation of current books, published by "Best Sellers," The University of Scranton, Scranton, Pa.

I—Suitable for any class of reader: A Catholic Reader—Brady. Fire—Stewart. I Saw Poland Betrayed—Lane. Image of His Maker—Brenner. Jim Farley's Story—Farley. Lost Boundaries—White. Pilgrim's Inn—Gauger. Set You Want To Get Married?—Grant. The American Past—Butterfield. The Blank Wall—Holding. The Dry Wood—Houselander. The Great Rehearsal—Van Doren. The Hour of Spring—Deasy. Therese Neumann—Schlimberg. Three Generations—Burton.

II—Suitable for ADULTS ONLY because of content and style too advanced for adolescents: House Divided—Williams. Inside USA—Gunter. Lucinda Brayford—Boyd. Nothing So Strange—Hilton. Prince of Foxes—Shillaberger. Private Enterprise—Thirkell. The Idea of March—Wilder. The Last Billionaire—Richardson. The Letters of Pope Celestine—Papini. The Purple Plain—Bates. The Wedding Journey—Edmonds. The Years of the Locust—Erdman. We Live in the Arctic—Helmreich.

III—Unsuitable for General Reading but permissible for discriminating adults. East Side, West Side—Dav-enport. Other Voices, Other Rooms—Capote. Rainier County—Lock-ridge. Sexual Behavior in the Human Male—Kinsey et al. The Study of History—Toyn-bee. The Saint and the Devil—Winwar. The Sure Hand of God—Cald-well.

IV—NOT RECOMMENDED to any class of readers: A Light in the Window—Rinchart. Earthbound—Reymond. Son of the Moon—Hitec. That Winter—Miller. The Bishop's Mantle—Turn-bull. The City and the Pillar—Vidal. The Time Is Noon—Haydn.

Nuns To Sell for Philippines Quebec — (NC) — Five nuns of the community of the Dominican Sisters of the Infant Jesus are sailing from San Francisco in May for the Philippines.

Using these historical records, your friend could reason in this way: Jesus claimed to be the Son of God, he performed miracles as convincing evidence of His own truthfulness; therefore, He was, as He claimed, the Son of God. In this argumentation, we do not invoke the Gospels as inspired scripture; we merely use them as historical books.

It might be interesting to ask your friend how he knows that Jesus was a man, if he does not accept the inspiration of the Gospels. Your friend will answer, of course, that he knows that from the New Testament history. We can prove the divinity of Christ in the same way.

A Look at Labor The Common Good

By A. C. Tuckey

The eyes of the world are on Italy. The outcome of the Italian elections may determine whether or not there is a third World War.

The headline in our newspapers the other day is instructive. "Ninety-four per cent cast ballots." This means that almost every eligible Italian voter took part in the election. This is a lesson for American voters, where not even 50 per cent of the American public think it important enough to vote in a November election.

POPE PIUS XII can take a great deal of credit for this large turnout. Prior to the elections he told the Italian people of their serious obligations. He told them that any Italian voter who deliberately stayed away from the polls on election day would be guilty of a mortal sin.

A mortal sin! Think of it! Would the average American believe that he could commit sin merely by abstaining from voting?

How was the Pope able to make such a declaration? Merely by making the Italians aware of their obligations to the common good of the community. If the Communists had won the election by reason of negligence, the country would have seriously harmed the nation. The common good of Italy required citizens to vote for Christian-minded candidates.

The obligation to vote, therefore, sprang from the obligation of all Italians to promote the common good of Italy. This notion is foreign to many Americans, even Catholics.

FREQUENTLY, it is asked: "Where in Roman Novation and Quadragesima Anno does it say that a man is obliged to join a union judgment?" "What Pope has ever said that the union shop is justified?" Ordinarily the Holy Father does not establish rulings on specific problems until there is a need. Prior to 1948 there was no statement of a Pope on the seriousness of voting in an Italian election.

There are many specific labor problems which the Pope has never discussed. For example, secondary boycotts, mass picketing, political contributions by labor unions. Also the union shop. In the absence of definite an-

swers, the Pope refers Catholics to the approved authority. To the experts. These men phrase their answers to definite problems by applying principles which are stated in those places by the Vicars of Christ.

WHAT, THEREFORE, can be said of the union shop? Let us quote Pius XII: "It is of the very essence of social justice to demand from each individual all that is necessary for the common good." If it means that people must vote, they must vote. Social justice demands it. If the common good of workers requires membership in a union, then they are under moral obligation to join. The virtue of social justice says so.

What, then, is the criterion for determining the morality of the union shop? The requirements of the common good. But—who can tell whether or not the union shop is necessary to protect the workers?

Obviously not the average individual. He might like to believe that he is capable of making this decision. He isn't. He is not in possession of the necessary facts.

ONLY PRUDENT MEN, students of the question, imbued with sound moral principles and possessing a passion for justice, can make this judgment. They know the facts. They know the principles. They know when the common good will be served.

The fair-minded person will consult them. They will advise "no union judgment." Will anyone be able to resist this? No. Some people are not. They will do as they please even though the weight of all authority is against them. Such people can justify their conduct, however, graft, bribery, and many other crimes.

If they find that joining a union interferes with their production or competitiveness, they will refuse to join. Regardless of the common good.

The 50 per cent of the Italians who did not vote were the Communists. If Italy is saved from Communism, no credit is due to them.

Near East Missions

Francis Cardinal Spellman, President Very Rev. Thomas J. McElroy, S.T.D., National Secretary Rev. Andrew W. Regan, S.T.L., National Secretary

What a Decision! Recently a British Court refused a request to some vicarized Carmelite nuns and the Judge said that prayer is certainly not a charitable work. God forgive him! Make preparation for this awful decision by your deposit, large or small, in "MARY'S BANK," from which we help our devoted Near East sisters.

BUILD THIS HOUSE The little village of Khayyasa, in the diocese of Akko, has but just 107 people, all of them Catholics. The people are very poor, but they will build their chapel with their own hands, if you can give the money. And all they ask is seven hundred and twenty-eight dollars! Will this be your house of God?

PRIESTLY SAINT St. John Chrysostom wrote the first book on the priesthood, and THE CHRYSTOSTOM, our Student Support Club, gives a dollar monthly to train priests. Won't you join? Write for "IN THE ROPE OF THE CHURCH." It costs six hundred dollars to train a missionary. We need many.

RACHEL'S CHILDREN Ten dollars for a food package to be sent to Palestine will feed weeping and hungry children. Nineteen dollars will provide a package of cloth for garments of tattered missionaries there. There is misery in Christ's own land.

HOW YOU CAN HELP We need bodily chalice, monstrances, sanctuary lamps. Make this bouquet for our Sacramental King by giving all three for one hundred and forty-five dollars.

SENDING HER HEAVEN "I shall spend my heaven doing good on earth," said the Little Flower. Have you written for the picture and folder, "THE UNPETALLED ROSE?" We send it to all who give something towards the Shrine Chapel of St. Theresa, which will rise in Lebanon, just north of the Holy Land, for the conversion of Russia.

"SOMEBODY'S MOTHER" In our third grade reader there was a story about a little boy who was laughed at by his companion for helping an old lady across the street. His answer was: "Never mind, she may be somebody's mother!" Why not send our beautiful Gift Card to Mother on Monday? It will tell her that you are giving Mass offered by a missionary, or that you have donated a sacred relic to a Near East chapel in her honor.

AFTER DEATH, WHAT? Write for information on our "suspense card" and arranging for the offering of Gregorian Masses after your death. This is an age of sudden deaths.

THEIR HOLIEST DAY All over the Near East little children will make their first Holy Communion in May. Can you give ten dollars to provide their outfit? Write for a picture of a first Communion class.

ELEVEN, A LUCKY NUMBER We need six hundred dollars to educate the lot of eleven young men who recently entered the Ethiopian Seminary in Rome to be trained as a missionary in his native country. Will you adopt number eleven?

TEN ORPHANS Father Armand Gasparini writes that he has adopted ten orphan children into his Sacred Heart Home in East Africa; and that he will need three hundred dollars at once. Even if you cannot give more, try to spare a mite for "ORPHAN BREAD."

NO STRINGS? Stringless gifts to the Near East missions really have no strings. Be grateful missionaries must pray for your loved ones and yourself every day.

Send all communications to Catholic Near East Welfare Association 400 Lexington Ave. at 44th St. New York 17, N. Y.

SPRING LAKE BEACH ON THE OCEAN - NEW JERSEY. NOW IS THE HOUR... Hotel WARREN P. O. COSGROVE, President

NEW YORK STATE "WINE THAT IS WINE" O-Neh-Ba Vineyard. \$1.00 Per Bottle, \$1.20 Per Bottle. NEW YORK STATE WINES OF UNUSUAL EXCELLENCE. PRODUCED AND BOTTLED BY O-Neh-Ba Vineyard ESTABLISHED 1878

MEN'S SUITS \$29.50 to \$39.50. SPORT COATS \$13.50 to \$19.50. SPORT SLACKS \$6.50 to \$9.50. "Buying Means Saving" Raymond's Clothing Shop 71 E. MAIN MAIN 3009

Fine, low cost meals can be made with BREAST-O-CHICKEN BRAND TUNA. There's no waste. You can use every ounce.